

Living Water

"Call unto me and I will answer Thee and shew Thee great and mighty things, which Thou knowest not." Jer-3-33

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Be Ye Also Ready

BY D. L. MOODY.

IN the closing verses of the fourth chapter of 1 Thessalonians, Paul says: "If we believe that Jesus died and ~~rose again, even so also~~ ~~which sleep in Jesus will~~ God bring with Him. . . . We which are alive, and remain unto the coming of the Lord, shall not prevent (Old English for *go before*) them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." That is the comfort of the Church.

There was a time when I used to mourn that I should not be alive in the millennium; but now—I expect to be in the millennium. Dean Alford says that he must insist that this coming of Christ to take His Church to Himself in the clouds, is not the same event as His coming to judge the world at the last day. The deliverance of the Church is one thing; the Judgment of the world is another.

Now, I cannot find any passage in the Bible which tells me to wait for signs of the coming of the millennium, such as the return of the Jews, and such like: but I am told to look for the coming of the Lord; to watch for it; to be ready at midnight to meet Him, like those five wise virgins. The "trump of God" may be sounded, for anything we know, before I have finished this address. At any rate we are told that He will come, and at an hour when many look not for Him.

Some of you may shake your heads, and say, 'Oh, well, that is too deep for the most of us; such things ought not to be said before these young converts; only the very wisest characters, such as the ministers and the professors in the theological seminaries can understand them.' But, my friends, you find that Paul wrote about these things to those young converts among the Thessalonians; and he tells them to "comfort one another with these words" (1 Thess. 4:18).

Here in the first chapter of 1 Thess., Paul says: "Ye turned to God from idols, to serve the living and true God, and to wait for His Son from Heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come."

"To wait for His Son!" that is the true attitude of every child of God. If he is doing that he is ready for the duties of life, ready for God's work; ay, that makes him feel that he is ready to work for God.

Then in the next chapter (1 Thess. 2:19) Paul says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at His coming?" And again in chapter 3:13: "To the end He may establish your hearts unblameable in holiness before

God, even our Father, at the coming of our Lord Jesus Christ with all His saints."

spirit, and soul, and body, be preserved unto the coming of our Lord Jesus Christ." He has something to say about this same thing in every chapter; indeed, I have thought this Epistle to the Thessalonians might be called "the Gospel of Christ's coming again."

There are three great facts foretold in the Word of God. First, that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost, and the Church is able to testify to it by its experience of His saving grace. Third, the return of our Lord from Heaven. For this we are told to watch and wait, "till He come."

Look at that account of the last hours of Christ with His disciples. What does Christ say to them?—If I go away I will send death after you to bring you to Me—I will send an angel after you? Not at all. He says, "I will come again and receive you unto Myself." If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a good deal rather I should come and take her to it than that I should send some one else to bring her. So the Church is "the Lamb's wife." Christ has prepared a mansion for His bride, and He promises for our joy and comfort that He will come Himself, and take us to the place He has been all this while preparing.

It is perfectly safe to take the Word of God just as we find it. If Christ tells us to watch, then watch! If He tells us to pray, then pray! If He tells us He will come again, wait for Him! Let the Church bow to the Word of God, rather than try to find out how these things can be. "Surely, I come quickly," said Christ. "Even so come, Lord Jesus," should be the prayer of the Church (Rev. 22:20).

Take the record of the words of Christ at the institution of the Lord's Supper. It seems to me that we have lost sight of one of the most precious things about the ordinance. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death *till He come*" (1 Cor. 11:25, 26). But most people seem to think that the Lord's table is the place for self-examination and repentance, and for making good resolutions. Not at all: you spoil it that way. It is to "show forth the Lord's death;" and we are to observe it "till He come."

Some people say, "I believe Christ will come on the other side of the millennium." Where do you get that? I cannot find it. The Word of God nowhere tells me to watch and wait for the coming of the millennium but for the coming of the Lord. I do not find any passage in which God says the world is to grow better and better, and that Christ is to have a spiritual reign on earth of a thousand years. But

I find that the world will grow worse and worse, and that at length there will be a separation. "Two shall be in a field; one be taken and the other left. Two women shall be grinding at a mill; one taken and the other left. Two shall be in one bed; one taken and the other left" (Matt. 24:40-42; Luke 17:34-36).

The Church is to be translated out of the world: and of this we have two examples already—two representatives (as we might say) in Christ's Kingdom, who have passed through what is one day to be the experience of all His true believers then living upon the earth. Enoch is the representative of the first dispensation; Elijah of the second; and, as a representative of the third dispensation, we have the Saviour Himself, who is entered into the heavens for us, and become the first-fruits of them that slept. We are not to wait for the judgment of the great white throne (Rev. 20:11); but the glorified Church is set on the throne with Christ, and is to take part in judging the world (Rev. 2:21; I Cor. 6:2, 3; Matt. 20:23; Mark 10:40).

Now, some of you thing this is a new and strange doctrine, and that they who preach it are speckled birds. But let me tell you that many spiritual men in the pulpits of great Britain are firm in this faith. Mr. Spurgeon preaches it. I have heard Mr. Newman Hall say that he knew no reason why Christ might not come before he got through his sermon. But in certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof—just the state of things which Paul declares shall be in the last days—this doctrine is not preached or believed. Those who attend do not want sinners to cry out in their meeting, "What must I do to be saved?" They want intellectual preachers who will cultivate their taste, brilliant preachers who will rouse their imagination; but they do not want the preaching that has in it the power of the Holy Ghost.

We live in the day of shams in religion. The Church is cold and formal; may God wake us up! And I know of no better way to arouse the Church than by getting them to look for the return of our Lord.

Some people say, "Oh, you will discourage the young converts if you preach that doctrine." Well, my friends, that has not been my experience. I have felt like working three times as hard, ever since I came to understand that my Lord was coming back again. I look on this world as a wrecked vessel. God has, as it were, given me a life-boat, and said to me, "Moody, save all you can." God will come in judgment to this world; but the children of God do not belong to this world; they are in it, but not of it, like a ship in the water. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off.

But some one will say, "Do you then make the grace of God a failure?" No; grace is not a failure, but man is. The antediluvian world was a failure; the Jewish world was a failure; man has been a failure everywhere, when he has had his own way and been left to himself. Christ will save His Church, but He will save them finally by taking them out of the world. Now, do not take my word for it; look this doctrine up in your Bibles; and, if you find it there, bow down to it, and receive it as the Word of God.

Take Matthew 24:50: speaking of the unfaithful servant, we read: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Take 2 Peter 3:3,4: "There shall come in the last days

scoffers, walking after their own lusts, and saying, where is the promise of His coming! for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Go out into the streets of this city, and ask men about the return of our Lord, and that is just what they would say: "Ah, yes; the Lord delayeth His coming!"

"Behold, I come quickly," said Christ; and the last prayer in the Bible is, "Even so come, Lord Jesus" (Rev. 22:7, 20.) Were the early Christians disappointed, then? No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord, waited for four thousand years; and then He came. He was here only thirty-three years, and then He went away.

But He left us a promise that He would come again. And, as the world watched and waited for His first coming, and did not watch in vain; so now, to them who look for and love His appearing, shall He appear a second time unto salvation (2 Tim. v. 8; Titus 2:13, 14; 1 Cor. 15:22).

Now, let the question go round, "Am I ready to meet the Lord if He comes tonight?" "Be ye ready also; for the Son of Man cometh at an hour when ye think not" (Luke 12:40).

There is another thought I want to call your attention to, and that is: Christ will bring all our friends with Him when He comes. All who have died in the Lord are to be with Him when He descends from His Father's throne (Rev. 3:21) into the air. (1 Thess. 4:14-17.)

A brief interval of time ensues between this meeting of all His saints in the air and His coming with all His saints to execute judgment upon the ungodly, to chain Satan in the bottomless pit for the thousand years, and to establish the millennial reign in great power and glory. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.)

"But the rest of the dead lived not again until the thousand years were finished: this is the first resurrection" (verse 5). That looks as if the Church was to begin a thousand years with Christ before the final judgment of the great white throne, when Satan shall be cast into the lake of fire, and there shall be new heavens and a new earth. (Rev. 20:11-15; 21:1-5.)

Now, I want to give you some texts to study:—

When we eat the Lord's Supper, we show forth His death, until He come. (1 Cor. 11:26.)

We are using our talents, until He come. (Luke 19:13.)

We are fighting the good fight of faith, until He come. (1 Tim. 6:12-14.)

We are enduring tribulation, until He come. (2 Thess., 1:7.)

We are to be patient, until He come. (James 5:8.)

We wait for the crown of righteousness, until He come. (2 Tim. 4:8.)

We wait for the crown of glory, until He come. (1 Pet. 5:4.)

We wait for reunion with departed friends, until He come. (1 Thess., 4:13-18.)

We wait for Satan to be bound, until He come. (Rev. 20:1-3.)

Grace—"Whatever variety of circumstances we stand in, there in that one infinitely simple and yet infinitely complex gift, is what we especially want at the moment."
—Alexander Maclaren.

"Never fear to bring the greatest comfort to the least trouble, and the largest inspiration to the smallest duty."
—Phillips Brooks.

The Whisper of God

A SERMON BY C. H. PRIDEGON.

IF any one has some great supernatural vision they are to think that it is the grandest kind of a divine communication and it is very difficult to realize that these things, that seem so great, are not the greatest in the sight of God. If we would describe some great thing, we would have multitudes present. When God describes them and thinks of them He usually just thinks of one man in whose heart He has placed the seed or germ of all the great thing that is manifested. We, naturally, are bound by the things of time and sense and it is difficult for us to see things as God sees them. God said, "If there is a prophet here I will speak through him by a vision or by a dream," but He says, "It is not that way with Moses, he is further on than that." Are we not tempted to think that it is grander to have a vision than to hear the still, small voice of God within our hearts? We need to be taken, as Elijah was taken, to the mount of God, we need to hear the rolling thunder and feel the earthquake and see the devouring fire and then to hear God's "voice of gentle stillness."

The mightiest things in this world are the stillest. None of us has heard this spring-time; there was no sound, when in every field and every forest the sap began flowing up and up into the trees. Did you ever try to figure out how many tons of sap would be lifted in a single forest? It does not seem wonderful to have water flow down hill, but here the sap flows up? It is wonderful to know that by one of God's laws He makes tons and tons, even rivers of sap flow up in all the forests and in all the vegetation in the world. This is contrary to the law of gravitation, it overcomes the law of gravitation, which is one of the mightiest forces and yet it is a silent force.

We do not hear the force of gravitation. Some poets think they can hear the rhythm of the spheres of the earth and the starry heavens which are controlled and marching on under this mighty force of gravitation, but this is imagination, there is no sound, at least to human ears. This earth sweeps through space—*silently*. There are some things that do make sound and are great and God does not want us always to be silent, for He wants us to praise Him. Will you not grip the truth, that the things the world thinks great are not the greatest things? Many things thought to be little are greatest in the sight of our God.

God says, "Now if there is a prophet among you I will speak to him in a vision or a dream; I will let him see something wonderful." He again says, "I do not have to do that with Moses, I can whisper to him and he will hear me." In the beginning of our Christian life we need manifestations, but the deeper we go on in God the less and less manifestations God will give us and it takes more faith to go on. The better you know God, the more He will seemingly try to elude you; He will always make "as if He would go further." When you were first converted you had wonderful answers to prayer that it seemed as if you kept on praying that way you would have the whole world converted. When you prayed for healing of the body it was healed in the twinkling of an eye. When you went on further, you probably thought, "It is a harder pull than ever." It may not be any fault of yours, but the Lord who is taking you on and letting you conquer greater powers of darkness, is giving you a richer experience where He can whisper and you will hear.

We always need a guide post when we go over a strange road and often, at night, I have gotten out of the carriage to see which was the right road. But after I became ac-

quainted with it I did not have to hunt for the mile post, I knew the way. We can tell when some of our loved ones ring the door bell; we do not see them, but we know by the way it rings. We could not tell just how, but we would know if it were a stranger.

It is a wonderful thing to know God's voice. He says, "My sheep know my voice," and all we ought to need is God's voice. "Strangers they will not follow." I was in the country the other day and one of the children of the family, about twelve or fourteen years of age, said, "Mr. Pridgeon, come out and see my pet lamb." I said, "Have you a pet lamb?" She said, "Yes, her name is Susan." I said, "I would like to see Susan." I went out and the little girl called "Susan! Susan!" and Susan came. It was so happy to come it jumped and kicked three or four times in the air before it touched the ground. I said, "Let me call Susan." I called, "Susan! Susan!" but Susan would not come to me. I shouted, I begged Susan to come, but Susan would not come. I said, "Call her again." The little girl said, "Susan," and it came, delighted, straight to her. I thought of the Master's words, "My sheep know my voice." Blessed is that child of God who is acquainted with the Master's voice. It is better to have that whisper in the heart than any kaleidoscopic vision that could be given. That little whisper of God is more than anything else in the world, so, do not put your visions and dreams on a very high level. God may use them. He spoke to Daniel and to the prophets, but all the time He had something deeper. It is that voice of gentle stillness that God gives to the heart that listens for it.

It is astounding what God will do through that voice; He will transform our whole life. God whispers to a man when he is in business and He says, "I want you in my work." It is God, beginning that intimacy when He speaks face to face—wonderful intimacy when God speaks in our hearts. It is the beginning of glory with Him.

When traveling and climbing the Alps at a certain season of the year, the guide will say, "Be careful of the way you put your feet down," not because it is slippery, but because he does not want you to make a noise. It is just the season of the year when avalanches are being loosened by the heat of the summer sun and a great mass of ice and snow is hanging just ready to fall. The guide says, "Do not whisper even, for a whisper might start an avalanche." One might thoughtlessly say, "It does not make any difference," but a little vibration in that rare atmosphere is the last little bit of force necessary to move that tremendous avalanche and it comes down carrying destruction with it. Beloved, the whisper of God in the heart moves an avalanche; the avalanche of judgment or the avalanche of blessing. They are just hanging there waiting for His whisper. We do not believe He had to shout when He said, "Let there be light." He could whisper it and make light enough for the universe. God would not have to shout when He made the world, He could whisper and it was done. When you speak over a telephone and there is a very wealthy man speaking on the other end, if you say, "Will you give a hundred thousand dollars for this?" and he says, "Yes," that is just as effective as if he shouted, "Yes," and shattered the 'phone saying "Yes." It means just as much. People in business are not accustomed to use very much feeling, they are accustomed to say, "All right," if it means a million or if it means five cents. When I was in business before I went to college they would give me a check for a few thousands and

tell me to go down and deposit it in the bank. I would look at it and think, "Eight thousand! Just think! Right there in my pocket." I wondered if anyone would hold me up. Sometimes they would say, "Go down and bring back four or five hundred dollars in silver in a bag." I wondered whether I ought to carry a pistol or not. I felt the responsibility (for I was just a boy) to be entrusted with so much money. But after handling it day after day it did not seem so very much. May God so weight us down with His glory that the things of time and sense will not move us, for the heavenly things that God will bestow upon us are of more worth than earthly things.

Let us examine briefly why it was that God should speak to Moses in that intimate way and in the way that might seem very prosaic. He whispered to him, He put His mouth close to Moses and told him how it was. Oh wonderful intimacy! There was once a little child in a house where I was stopping and she would climb upon my knee and want me to tell her a story. Then I would get one of the good Bible stories and that little child would climb close up. If I would tell her about *great Goliath* and would say, "You see, his head was big enough to bump the ceiling," that little child would climb up closer and closer. And then about "*little David*"—she would not be satisfied until she got her fingers in my mouth and her little eyes peering right into mine to see where the story was coming from. I loved to tell her the Bible stories and I want to say we can be God's little children and climb up on God's lap. Wonderful, wonderful intimacy when we get the thread of what He is telling us! What secrets in this Word and what whispers of His love! The secrets of God that He wants to tell us are greater than any He has told us. He is the infinite and eternal God, and how wonderful it is that we can climb up upon His lap, rest there and listen to His wonderful words. If we get so close to God we can learn secrets. Do we now need visions and dreams? "My servant Moses is not so."

A story is told of one of the Presidents of the United States. There was a long row of people waiting to see him; some had waited for an hour or two. A little boy ran down the long room and running past the long row of people went to the door. The doorkeeper opened the door and he ran in and jumped upon the President's lap. The people outside said, "We have been waiting all day. Who is that?" "*That is the President's son,*" was the reply. The doorkeeper knew him and let him in.

Beloved, through being born again of the Holy Ghost and through Jesus Christ our Lord we have been taken into fellowship and communion and we can run right up to our heavenly Father and speak to Him, and His words of love and might will flow through our hearts. In Cincinnati there was once a minister's meeting and they were discussing the necessity of a revival in that city. Years and years ago some of these ministers had come in contact with Charles G. Finney, whom God mightily used as an evangelist for the conviction and conversion of thousands upon thousands of souls. One of the ministers arose as they faced the present need—the necessity of God pouring out His Spirit, and he said, "Where is the God of Charles G. Finney?" Like the prophet of old who said, "Where is the Lord of Elijah?" We want to find him, and "Where is the God of Charles G. Finney?" Charles G. Finney was a mighty man of prayer. He so gave himself to prayer that sometimes he would pray all night. God mightily used him. In his latter days there was a friend who said, "Mr. Finney, do you pray the way you used to?" He said, "I pray a great deal, but I cannot pray the way I used to; I am not strong enough. My nerves have been shattered; I am an old man now. I would like to pray the way I used to, but I cannot. Sometimes I would

pray in an agony all night, but I cannot do it now." But he said, "When people send a request for prayer I just quietly look up to God and say, 'Oh, God, I am not strong enough to pray the way I used to pray. Let the Holy Spirit be my prayer and give me the words of prayer,' and as I just look up to God and pray what I believe the Spirit gives me, my friend, I want to tell you, God answers these prayers just as much as He did those old prayers of agony I had in the olden time." These prayers came from God through God's whispers and God spoke face to face. It was the word of omnipotence. Some might not believe they could get an answer to prayer unless by a certain agony and that may be necessary sometimes. In this work we have had some of the greatest answers when we have looked up and said, "Oh, God, give me Thy prayer." We have offered that prayer to God and He has opened the heavens and poured out such a blessing that we have not had room enough to receive it. There have been some times we could pray the way we wanted to pray and said, "Oh, God, I am prayer. I cannot pray it out." One day we were so helpless that we only could look up and we knew He could look into the heart and see what was there. As we looked up and said, "Oh, God, I told you I was prayer, but I am so undone and weak and is there anyone that will pray my prayer?" And straightway came the whisper and Jesus said, "I will pray your prayer." The thought came also that not only would He pray for me, but he would be my prayer. Praise God, we believed Him and He blessedly wrought.

Part of the secret of God's entering into this intimate communion with Moses, which was different from what He was to many of the prophets in the olden time, is found in the seventh verse—"My servant Moses is not so, who is faithful in all my house." It was because Moses was faithful that God could give him such intimacy. God could entrust His secrets to him and let him into the innermost circle. How faithfulness pleases God! If we are faithful in little things we will be faithful in great things. A person that is careless about little things will be careless about great things. Fidelity is one of the criteria in the judgment for rewards. How faithful are we? We may not have a large intellect, but are we faithful? You might think, "Yes, it is all right for Moses to be faithful, but you do not know what kind of circumstances I am in. I am surrounded by such a worldly atmosphere." Moses was brought up in the court of Egypt; one of the most worldly places. "Yes, perhaps, but temptation comes to me in such a subtle way and there are so many considerations offered to me, and you do not know how it appeals to me, either." Moses might have been ruler over all Egypt. He was the adopted son of Pharaoh's daughter; but God whispered and said, "Moses, would you rather have my smile and approval or the approval of all the court of Egypt?" Moses looked up and said, "I would rather have Thine." "Moses, would you rather have the wealth and honor and preferment of all the court of Egypt and the king of Egypt, or have my approval? Would you like to have an inheritance that is going to last for twenty years or fifty years, or one for more than fifty million years?" Moses said, "I would rather have spiritual and eternal treasures than any of the treasures of Egypt." God said, "Then you go out among my people downtrodden and oppressed. They are not so pleasant as the courtiers. They have been slaves for years, they are only common servants—worse than that, many of them." And "Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction," hardships, want, "with the people of God, than to enjoy the pleasures of sin for a season; . . . for he had respect unto the recompense of the reward" that God had for him. Worldly honors and worldly wealth he regarded as nothing

and he forsook them. God saw that he was faithful, then He revealed Himself to him and spoke to him mouth to mouth because he did what he believed to be God's will. Worldly man, you have said, "How foolish of Moses to give up all that." He gave up for God! Beloved, may you be faithful. If you have anything, give it up for God, no matter what you give up for Him, He says, "A hundredfold in this life with persecutions." Not without persecutions. But wait. Count it a privilege to give up everything for God. Count nothing your own, and He will more than make it up to you. When He does and gives you a hundredfold you will not count that either as yours, but it will still be His. He only gives you that to give that to Him also. It is an empty kind of life, but it is a life blessedly filled with His satisfaction. If it was preached that you could give a dollar and get a hundred a good many people would do that. They would do it until they gave as much as they thought was safe and then they would stop giving.

When a boy, they told me if I gave my money to the poor, the Lord would double it to me. A man gave me an old-fashioned three-cent piece. I looked at that and said, "I would like to have more." When a beggar came asking for alms, I thought, "They told me if I gave that to the beggar the Lord would give me more and I would like to have more," and I gave my three-cent piece. It was all my wealth and I watched all that day for results. Before the day was over, some one gave me ten cents. I was rich then. I was only four or five years old, but I want to say I did not give up my ten-cent piece. I risked the three, but I did not risk the ten. I did not keep up the process.

Beloved, we can learn the lesson better than did that little boy; we can learn if God gives anything it is still His. It is to be used for the Lord and for His glory. May God cause us to be faithful and fulfil the conditions that Moses did to have that wonderful revelation of himself. See what he became. If Moses had to give up as much as he did, he never would have been the leader of a whole nation. How much are you giving up for God? If one plants a peck of seed-potatoes they do not expect as much of a harvest as if they planted many bushels—other things being equal. Did you ever give yourself fully to God? That is the last we will give. Many will give money before they will really give themselves, but sometimes there are people who think so much of their pocketbook that they will never give themselves until they give that, but if we fully yield to God then God will cause our whole life to count for Him. My dear friends, you want the harvest without the sowing and without the planting and you cannot get it. Unless you yield to God the seed, you will never have a harvest, and you will only have a harvest in proportion as you yield to Him. That thing that you are tightly holding; the enemy makes it look large when he sees that you might give it up. He puts the microscope down and says, "Look at it now." And it looks very big indeed. It looks so large that you can only see part of it at a time. It is the greatest thing in the world. After you surrender it he hands you a telescope and turns it around the other way, saying, "Look at it now." The thing that was the size of a man, looks the size of a pin. It is the devil's magnifying glass to induce you not to yield. O, beloved, give it up. It does not amount to any more than a pin head in the sight of God.

Yield all to Him, be faithful to Him, and listen for His word. He will show thee the littleness of all the world calls great. He will establish a holy intimacy with thee. He will whisper His secrets and reveal His love. He will instruct thee in the way of faith. Manifestations and feelings may depart, He and thou will abide. Thou wilt have Him in omnipotent power and in comforting and conquer-

ing love and He will have thee and He will recreate and quicken and keep thee faithful by His living, loving whispered word.

THE POWER OF HOLY CONSTRAINT.

There is a moral compulsion in Christian love in active operation. This has been demonstrated again and again in the Church of Christ in the remote period of its history and recent past. It is a matter of observation and experience as well as of record. This is what makes the Christian a moral conqueror. We must win our own empires or go crownless. Christian love is an all-conquering force in the world today. It wins the grandest victories, it gathers the most precious laurels, and the most enduring trophies. Its vigil is noteworthy, its zeal unquenchable, its purpose sublime, its efforts relentless, its perseverance unwavering. "Christ formed within the hope of glory," furnishes a leverage at once potential and effective. This was the impelling force in Livingstone's self-sacrificing labors in Africa, Luther's stand at Worms, John Knox in his zeal for Scotland, Wesley, Whitefield and Albright, in their missionary journeys, and Paul in his restlessly active apostolic career. The divine constraint in these men propelled them to heroic deeds.

Such a constraining power is an intelligent and matchless force. It is superinduced. It is a zeal, a vigil, a purpose and an effort that are pregnant with intelligence and superabounding grace. It is matchless, for it is stronger than death. It brooks difficulties, in darkest seasons it sees the star of hope, of promise and of assurance. It has produced mighty giants, for it is productive in its operations. In dungeons dismal, uninviting and dark, they have proved themselves mighty in faith and persevering endurance. Nothing but the all-absorbing, the mighty constraining power of Christ's love emboldened St. Paul to run the whole length of his apostolic race, and to endure hardness as a good soldier of Jesus Christ, and to shout triumphantly, "I am now ready to be offered, I have fought the good fight, I have finished my course, I have kept the faith." That is love triumphant over death and the grave. That is love coming to its own, it is love crowned with eternal victory. —Sel.

PREVAILING PRAYER OF A CHILD.

At the close of a prayer meeting, the pastor observed a little girl, about twelve years of age, remaining upon her knees when most of the congregation had retired. Thinking the child had fallen asleep, he touched her and told her it was time to return home. To his surprise, he found that she was engaged in prayer, and said: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." She looked at her pastor earnestly, and inquired: "Is it so? Does God say that?" He took up a Bible and read the passage aloud. She immediately commenced praying: "Lord, send my father here. Lord, send my father to the church." Thus she continued for about half an hour, attracting by her earnest cry the attention of persons who had lingered about the door. At last a man rushed into the church, ran up the aisle, and sank upon his knees by the side of his child, exclaiming: "What do you want of me?" She threw her arms about his neck and began to pray: "O, Lord, convert my father!" Soon the man's heart melted, and he began to pray for himself. The child's father was three miles away from the church when she began praying for him, and he felt impressed with an irresistible impulse to return home, where he found his daughter and was saved.—*Foster's Cyclopaedia.*

If Christ is allowed to abide the life becomes holy.

How May I Obtain Heart Purity?

WILLIAM M'DONALD.

WE need to be assured of two or three things, if we would be successful in our efforts in seeking heart purity.

1. That we are freely justified.

If we are not clear in our justification, we are more than likely to make mistake in our experience in entire sanctification. If we commence in a backslidden state to seek a clean heart, and are blessed with pardon alone, and mistake that for complete cleansing, we shall find ourselves in great perplexity. We very much doubt if a person, in seeking restoration to the divine favor, ever advances, at first, beyond the point from which he fell away. Such know nothing, experimentally, beyond that first attainment, and it is not to be presumed that their faith extends beyond their intelligence.

We have no doubt that a soul, who has once known and lost the grace of perfect love, and with it justification, may, by the grace of God, regain the whole by one act of faith. They have been over the ground and know what there is to possess. Let all those who seek heart purity be sure that they are already in the divine favor—already know their sins forgiven. This is a good and proper starting point for the land of perfect love.

2. Do not commence with the understanding that you must know everything about the subject before you trust God, through Christ, to purify your heart. There are many things you will not know, and can not know, until you have the experience. If I were desirous of visiting some, to me, unknown land—unknown, I mean, except from reports of those who had been there—it would be an unreasonable demand on my part to require perfect information with regard to all the various appearances of the way, and all the possible contingencies of the journey, before I would consent to set out. It would be quite enough, says one, for me to have satisfactory evidence that the land was accessible, that the way was feasible, and that the proper exercise of my natural powers of body and mind would bring me there. If I were wise, with these evidences before me, I should no longer speculate upon matters which I could never fully understand until they came under my own personal observation.

3. Be sure you do not seek another's experience. Many persons are liable to fall into this error. They have heard some wonderful experience related. It has the elements of the marvelous in it. There was the "rushing wind," the "tongue of fire," the angelic rapture, the prostration of the body, the third heaven vision, either in the body or out of the body. Or, there may have been the absence of these ecstasies, and the "still small voice," "the speechless awe," the "soul-rest," the hush of peace, the "heaven of love." But if you would be successful, seek none of these. Do not seek any particular experience, for, generally, what you seek is not what God sees is best for you. Seek Christ, the Cleanser. He will give you such an experience as will be suited to your temperament, and to the work to which He calls you.

4. Do not make the mistake, in seeking heart purity, of seeking it from selfish motives.

This may seem an unnecessary warning. But we are liable to fail at this point. We are not useful, we are not happy, we are not successful in Christian work. We see others more useful, more happy and we are impressed that it is because they are more holy. If we were more holy we

too, would be able to pray with more freedom, speak with greater power and draw around us a more enthusiastic crowd. We would be more popular, more sought after, more influential, more useful. There may be more or less of selfishness mixed with all of this. There is one reason assigned by God why we should be holy—not that we may be happy, or useful, or popular—but "Be ye holy, for I am holy." We are to be holy that we may be like our Father, and our elder Brother. We are to be holy because God has commanded it, and because it is right that we should be holy. We should be holy if we are not happy, if we are not popular, if we are not useful—provided God has commanded it. He can get along with this world if we are neither popular nor useful in it; and as for happiness, we can better afford to be without it here than to be without heaven hereafter. We do not mean to insinuate that happiness and usefulness do not come of holiness, but they should not be the motives which prompt us to seek it.

5. No great progress is made in seeking entire sanctification until it becomes the all-absorbing subject of the soul's longings. There must be a deep conviction for holiness; a loathing of the evils of the heart, and a cry for God which will not be denied. Such conviction does not necessarily imply condemnation, but soul-need. Condemnation comes of actual transgression, while conviction for holiness comes of felt depravity. Until we desire purity of heart more than we desire any earthly good; until we are willing to make any sacrifice to obtain it; until we are willing to actually part with life itself rather than not secure it, it will elude our grasp.

It often occurs that such soul appalling views of one's impurity are presented, that the soul almost gives up in despair, and concludes, I was never converted, or if ever converted, I have lost the blessing. Such views should not discourage us. God is showing us our heart as we have not seen it before, that we may press our way to the fountain of cleansing.—*Selected.*

"Of His fullness have all we received, even grace for grace" (John 1:16). This is the secret of every victorious Christian life. Its very simplicity leads many to miss it. It describes not a life of struggle, but of dependence and satisfaction. The keynote is grace. It is not so much a giving as a taking, not so much a strenuous endeavor as a continual response to the all sufficient grace of Christ's indwelling presence. God has put into His Son all the fullness of His being, and Christ is waiting to impart to us in turn the same infinite fullness. "In Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him." It is a great spiritual education to learn this simple secret of instant and constant dependence upon the all sufficient grace of the Lord Jesus. It is "grace for grace," literally, "grace answering grace," the bestowal of His gracious help in order to enable us to exercise the graces of Christian life and character. "Christ is made unto us of God wisdom, righteousness, sanctification, and redemption;" and it is the work of the Holy Spirit on God's part to reveal and impart to us moment by moment this divine supply for all our needs; and it is the work of faith on our part to draw from Christ moment by moment this divine supply. Thus we abide in Him and He in us as the branch in the vine, as the members in the body, and our life is one of fulness, fruitfulness, and rest.—*Ex.*

Eventful Hours in the Life of Christ

BY REV. JOHN MITCHELL.

WHILE there were no idle moments in our Lord's life on earth, there was no undue haste in seeking to accomplish the work He had to do. Each day had its special duties, which could be performed on no other occasion. And we are all aware of the possibility of doing a good thing at an unwise time, and thereby undoing the good which we desired to do. But our Lord never made any mistakes, for He knew what was in man, and how best to win and to bless him. Hence, in His miracles, He did not confine Himself to one set method, but did as in His infinite wisdom He saw best for the sufferer and for those who were around Him. On several occasions it is recorded that—

I. "HIS HOUR HAD NOT YET COME."—(1) *At the Marriage Feast* (John 2:4). When Mary intimated that the wine was exhausted, suggesting that He should come to their aid, He answered: "Woman, what have I to do with thee? Mine hour is not yet come." Mary thought that it was the very hour for Him to prove that He was no ordinary man. But

HE KNEW BETTER.

The lesson for her, in His answer, was that she should wait His time, and trust His love and wisdom. We, too, in trouble oft imagine that we know the exact time for Him to help us, but it may be that His hour is not yet come. He sees beyond our limited horizon, and knows just when it will be for His glory and our good to answer the prayer. He had anticipated the desire of Mary, and would not deny her, but the hour and method were for Him to decide.

(2) *At the Feast of Tabernacles* (John 7:6).—The brethren of our Lord were desirous that He would make a public display of His powers, in order to convince them of His claims to be the Christ. But His hour had not yet come, and He would not hasten it to gratify their unbelieving minds. He was under the guidance of His Father, and not of His brethren. While ever anxious to win the confidence of men, He never lowered Himself, nor His doctrines, to please their unregenerate hearts. He willingly stooped to the lowest acts of humility and to

THE DEATH OF THE CROSS.

in His love for men; but His teachings would admit of no modifications nor compromise. This fact ought to be regarded by those leaders who, today, are ready to shape all their teachings according to the demand of the unbeliever, and to sacrifice any of the fundamentals if need be. Later, when Jesus did go up to Jerusalem, He did so secretly, and astonished the Jews by His wisdom and eloquence.

(3) *In the Treasury* (John 8:20).—The Jews were thirsting for His blood, yet Jesus did not flee, nor hide Himself from them, but openly taught in the temple. And "no man laid hands on Him; for His hour was not yet come." The proverbial saying, that "every man is immortal until his work is done," was undoubtedly true in His case. And that Jesus was not ignorant of the tragic scenes soon to be enacted, was evident when He said to the Jews: "When ye have lifted up the Son of Man, then shall ye know that I am He." And it was even true of Him that "He steadfastly set His face to go up to Jerusalem." We are ignorant, and go through the world unconscious of what may befall us, and of what death we shall die. He knew all that awaited Him both here and hereafter.

II. HIS HOUR HAD COME.—(1) *At the Passover Feast* (John 12:23).—The Lord Jesus was the Second Man and

the Representative of humanity. He was about to be glorified, by being sown in the earth and yielding an abundant harvest, which would bless the world and people heaven. This would take place when He was exalted to the right hand of God. The coming of the Gentiles to Him was

THE FULFILMENT OF PROPHECY.

And they were the first-fruits. What He spoke of already to the Jews, as the "lifting-up," was at hand. The completion of His great and glorious work was within sight.

(2) *At the Supper Feast* (John 13:1).—There is something sublime as well as heroic in the calmness of the Saviour, as He utters His farewell discourse to the people. With the cross of Calvary looming before Him, and all that it meant of mental and physical suffering to His sensitive nature, it was marvellous. And His love for the disciples fails not, although He knows how Peter will deny Him, and the others forsake Him, in what seems to them to be the hour of defeat, but which would prove to be the hour of victory. With the knowledge that the Father had given all things into His hands, He astonished the disciples by stooping down and washing their feet.

(3) *At Gethsemane* (Mark 14:41).—Finding the disciples asleep, Jesus wakes them, saying: "Rise up, let us go! Lo, he that betrayeth Me is at hand." Then there comes into view a procession headed by the traitor, and including soldiers, Temple police, and chief priests, to apprehend Him. With the acknowledgment by Jesus of His personality, those who had advanced to arrest Him, went backwards and fell to the ground. Thus unconsciously they

TESTIFIED TO HIS MAJESTY,

and that He was the Son of God and the true Messiah. And how clearly were the words of Christ verified when He said: "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

Hence, there is no contradiction when we read in other parts of Scripture that He was taken by wicked hands and slain. No man could touch Him until He gave them leave. He could have gone away and left them, had He desired to save His life. He could have summoned legions of angels to defend Him, had He wanted protection. But He came to save others, and not Himself. It was for us that He lovingly bore all the agony and shame, and the Cross!—*Sel.*

Much is being done to curb and rot out the white slave trade, but we can think of no greater incentive to the cause of vice than immodesty in dress. The matter of reform in dress is particularly woman's cause, and if the fair womanhood of the day will lead in the movement, all true men will be sure to follow and lend hearty support.—*Intelligencer.*

As the snow and frost of a cold winter breaks, disintegrates and pulverizes the natural rocks and turns them into mellow soil for future vegetable growth, so trials and afflictions break up the stony hearts of men and make a fertile field where graces can grow, which was all rocky and barren before.—*Ex.*

Too much noise deafens us; too much light blinds us; too great a distance or too much proximity equally prevents us from being able to see; too long and too short a discourse obscures our knowledge of a subject.—*Pascal.*

LIVING WATER

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WEEKLY TEXT.

Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Sam. 15:22.

"Sorrow and silence are strong, and patient endurance is godlike, Therefore accomplish thy labor of love, till the heart is made godlike, Purified, strengthened, perfected and rendered more worthy of heaven."

IN THE LEAD.

It seems now that the United Presbyterians are in the lead, so far as the old denominations are concerned, in their contributions for missions. Their per capita offering is \$6.11-100. For a long time the Moravians led in this respect, but our United Presbyterian brothers are now running them a close race.

FOR OTHERS.

We are endeavoring to make a paper that will be especially helpful to pastors, missionaries, and Christian workers in general. Some of the most appreciative words that come to our office are from ministers of various denominations. The publishers are selecting, assorting, and sifting from the literature markets, seeking to furnish the readers with the very best soul food that is attainable, and we believe it would be a blessing to your pastor if you would send him *Living Water* for a year. The wife of a leading Presbyterian pastor testifies to the help that her husband obtains from it. In reaching the preachers we are reaching many others. We want this year to send *Living Water* to a thousand pastors who are not now getting it. Who will be the first?

DO LIKEWISE.

The other night while waiting for a friend at the depot we had occasion to step out a moment, and upon returning found the passengers supplied with what seemed to be a bran-new paper which they were busily reading. We instantly suspected what it was, and picking one up from the seat our suspicions were confirmed. It was Russell's literature, which is being scattered far and near. As we sat there and looked at the people pouring over the papers, we saw the opportunity of such an hour as never before. Some of these people had to wait hours for their train. They had nothing to read, and it was a chance to do them

good. Why can't our churches have some one who will become responsible for the distribution of choice literature in all waiting stations? Great good would be accomplished. We would be glad to publish a word from anyone who will take up this kind of work. Perhaps it would stimulate somebody else.

JOURNEYING.

Here we have no continuing city, and happy the man who can say, but we seek one "whose builder and maker is God." The Scriptures abound in expressions setting forth the brevity of life. Our own observation intensifies these facts. We fade as a leaf. We spring up and pass away as the flower of the field. We are here today and somewhere else tomorrow. We are on the move. We are journeying. There was a time when we started. We are going somewhere, and we will soon be there. Napoleon, while reviewing his troops under the shadows of the pyramids exclaimed: "Nothing is lasting here, nothing but permanence." Mighty empires whose armies once shook the earth with their tread have long since perished. Their capital cities, once colossal in their greatness, are so utterly destroyed that the foundation stones can hardly be found. Happy the man who is laying up his treasures in heaven, where, "rust doth not corrupt nor thieves break through and steal."

INFERIOR MOODS.

Someone has well said, "let us fearlessly carry the standard above our inferior moods." While it is not possible to plant the standard and maintain it always on the very highest possible moods, we can walk on the high table land of victory. Moods vary. Times of heaviness through manifold temptations may come to all, but none should yield to such pressure. Set your mark high, keep the standard up. Never comfort yourself by the fact that others fall. Like the eagle, keep your eye upon the sun, but let it be the Son of Righteousness. Inferior moods, sometimes when the Spirit strikes its lowest level, are to be resolutely trampled under foot. Keep climbing and on the stepping stones of your dead selves rise to noble things. The Church is lacking in daring initiative. There is a deplorable amount of just drifting along in ruts, in a kind of hum drum way, no enthusiasm, no zeal, nothing to startle or excite the wonder. Not that we are to strain after the marvelous for the purpose of cheap sensationalism, but our God is a God of all power, and through Him we should do exploits, not necessarily what the world calls doing great things, but doing the ordinary and commonplace in a way that is lifting up what otherwise would be so flat and insipid to the high levels of loftiest idealism and the most abundant life.

Much of our poverty comes from the fact that we are undertaking what is possible to us, but we never know the fullness of God until we undertake what is impossible for us. We have no right to ask the God of the impossible to undertake what we can do, but it is at the end of our effort that He works. Set your mark high. Remember that it honors your Father for you to bring forth much fruit. Refuse to be terrorized by inferior moods. Climb up out of the fog banks, the marshes and the lowlands of feeble faith and let your attainments go up to noble conquests, glorious achievements through Him who loved us and gave Himself for us.

DO YOUR BEST.

There is a mania for cheap things. Week-end and fire sales—going below cost—immense reduction in prices—the bottom knocked out and similar sensational appeals are among the many schemes of the business world to stimulate trade. It is a day of lightness. Manufacturers compete

one with another to make things cheap. The religious world is also in the procession. There's a cheap repentance, cheap conversion, cheap faith, cheap prayer, cheap sacrifice, which summed up is a shoddy and make-believe Christianity. Every temple built out of such materials will go up in the conflagration that is today every man's work. All such cheap expedients for the real work of salvation, are only so many subterfuges of Satan to beguile the unsavory.

Doing whatsoever your hands find to do with all your might, is the right rule for conduct. We ought to be ashamed to turn out any work below the standard of what we can do.

"Why do you carve so carefully the tresses on the back of your statue," said one to an old artist. "It will stand high in its niche against the wall and no one will ever see its back." "The gods will see it," was the reply. Always do your best. Here is where so many fail. They yield to the whinings of the flesh, and stop short of the full achievement. No one reaches the full zenith of accomplishment until he passes through the agony of labor. So many fail to travel that last mile. They toil on for a while, then grow weary and persuade themselves that they've done enough. The soul never comes to the full realization of its power until the last reserve force has been brought into action. Men sing, pray, preach, in a half-hearted way, or even a nine-tenths hearted way, and wonder why they are not more successful. While there was a measure of blessing they missed the greater blessing that comes to the one who does his utmost. And this in itself is a great loss, and leaves such a sense of incompleteness. Through the travail of labor is born enduring achievement. Man's extremity becomes God's opportunity. Might we not say that when we've done our best God does his best.

HIS WAY IS THE BEST.

Moses, in reviewing the Lord's dealings with him and the people exclaimed, "Surely He hath led us in a way that we knew not." This has been the experience of every good man. Perhaps we came slowly to the point of realizing that our way might not be His way; that His way was always best. Men have usually given a mental assent to the truth of this statement, but to have it become a part of their daily lives is another thing. Not only are we to consent that God's way is best, but we must realize it amid the thickened shadows and grievous disappointments of this journey. It will not always feel best. We can only rest in the fact that it is best only by such an intimate acquaintance with our Heavenly Father that we know that He is too wise to make a mistake and too good to do wrong. We should prefer the hard to the easy, the bitter to the sweet and the dark to the light and abuse rather than commendation, if in so suffering we are accomplishing most good. Our times are in His hands. The right thing to do is to nestle in his arms, praising Him alike for the chastening and for what we call the blessing in disguise, and he who reads properly sees it to be so. His way is the best.

His way is best.

How long I spent in learning

'Twas only for my highest good He planned,
And all the while His loving heart was yearning
That He might lead me gently by the hand,
And end unrest.

His way is best.

I cease from needless scheming,
And leave the ruling of my life to Him
All will be well, though now all wrong 'tis seeming,
And will be clear what now to me is dim,
So I am blest.

His way is best.

I may not know the reason
Of all the darkness I am passing through;

But this I know, that every testing season
He makes a blessing, if to Him I'm true,
And so I rest.

His way is best.

When I shall cross the river,
And see my King, my Saviour, face to face,
I'll praise His name forever and forever
For all the way He led, for all the grace
With which he blessed.

TOMORROW.

"Say not there are four months and then cometh the harvest." The habit of putting off till tomorrow what ought to be done today is so prevalent. Even Pharaoh, though the frogs were in the bed, under the bed, and under the table, and on the table, and in the cooking vessels, and mixing up with the clothes outside and inside, everywhere, yet when asked when they should be taken away said tomorrow. Strange that he did not want them to go immediately. Why tomorrow?

It is wrong to wait till tomorrow to do what ought to be done today. There is a debt to be paid, and it ought to be paid now, but it is so easy to neglect it, persuade yourself that you need the money elsewhere, when really you could and ought to pay it today, and a hundred others doing just like you are doing may drive some poor, struggling man to the wall and wreck him financially. Oh, you say, I do not owe but a little. That is true, but enough small amounts would break John D. Rockefeller. If you would take drops enough out of the ocean there would not be any water left. You had a fuss with somebody and it ought to be settled today. There has been a tug in your heart for months to go and settle this difficulty, but you put it off like the old Egyptian king. You are saying tomorrow, and did you know that tomorrow is never present? You can never do anything in the tomorrow. There is some one with whom you ought to pray. The Spirit has been striving with you, and yet you have been putting it off. There is some heart needing a message that you can take, a word that you can speak, and the Lord is pressing you to go, and yet you are saying some other time—delaying what ought to be done now. Maybe there is a letter that ought to be written, or a book. Some message of cheer to a stricken heart somewhere, some word that could be used of God to feed the multitudes, but there is this hindrance and that difficulty, and you allow yourself to be deflected by them. The Lord Jesus said to just this kind of people, "Say not there are four months and then cometh the harvest." In His day there was no excuse for waiting four months before beginning work. They might make that excuse for ingathering of natural grain, but not for working in His harvest field, for there is always grain to be garnered. The habit of procrastination has wrought terrible results. Parents have thought they would erect a family altar, but have postponed it until the children are so large that they are ashamed or intimidated at the thought of undertaking it. They have been pressed in the Spirit to go and do certain work, but have put it off until the opportunity is gone. Why persuade yourself that there are four months before harvest? Harvest time is now. If people would only do what they know they ought to, marvelous would be the result. There are more tied up blessings than we have ever dreamed of, blessings waiting to be turned loose upon the people who do the will of God. It was as the ten lepers went in obedience to the command of Jesus that they were cleansed, and the same is true today. The obedient are the blessed. The church possesses every gift that is needed for her appointed work, and when each member is in the place of duty the blessing always comes. But, alas, so many are seeking to

justify themselves by saying that the time of harvest is not come! Just like these people did in the long ago, but hear the Word of the Lord, "Lift up your eyes and look on the fields, for they are already ripe unto the harvest." Why pray the Lord to open doors when they are open right in your face and you will not enter? Why ask the Lord to make you a soul winner when you are elbowing somebody that is waiting to be led to Jesus and yet you are as silent toward him as the Sphynx? Why wonder at the dryness and deadness of your soul when you are living such a self-centered life? It is the poured out life that is blessed. It is the life lived unto God for others that is enriched. The poorest people in the universe are those who live for others.

Procrastinate no longer. Do whatsoever He biddeth thee to do. Today is not the time for doing everything. There are some things that will not reach their harvest until the morrow, but there is enough that will be ready today to keep everybody busy; and then tomorrow will dawn with its harvest responsibilities. Stop procrastinating. Give up that miserable habit of putting off what ought to be done now. Each moment has a moral quality. Something can be done today that can never be done later. Redeeming the time, doing whatsoever thy hand findeth to do with all thy might.



SUPERLATIVE URGENCY.

The mission field is full of glorious possibilities, great opportunities and appalling needs. He who would sleep in the face of such a condition must indeed be grossly ignorant of the facts, or wickedly indifferent. It was not our duty to evangelize the past generation. That rested upon our ancestry, and together they have passed into eternity; but it is our duty to evangelize our own generation. Both they and ourselves will soon be gone. The time is short. We must be up and doing while it is called day, for the night soon cometh. Sad, sad, the trifling with opportunity. The long, long neglect of those who sit in darkness! As R. Esther Smith, a missionary to Central America, says:

"If our pen were dipped in blood and fire it could not write the deep goings of our soul these last days. That upon which our heart is set; that which moves within us; that which will be heard, is the *urgency*, the *call*, of the white harvest fields. That the harvest wastes while it waits the sharpened sickle of the happy harvester as he cheerily sings alone is more than a pretty figure, a trite saying.

"Oh, that we could know the superlative of a divine urgency, the measure of God's desire for the world's evangelization! That a divine interpreter on special commission might help us to know that the weak seekers tire, grow disappointed for the lack of the bearer of the water of life to quench their thirst. They die waiting, the harvest is lost. The land is full of the stench of the dead. They lie unburied. Ah, sad, sad, a shame, a burning shame, that we have so lightly considered our brother's need, his life, his eternal salvation!"

THE CHARM OF THE SCRIPTURES.

The Bible, though the oldest of books, does not retain its grip upon mankind by reason of its age. It has a subtle charm, a hidden fire, a sweeping, all-comprehensive grasp of its own. It is a message from the skies, a voice from heaven. It is the book, the one book, of the race. When Sir Walter Scott requested his son-in-law, Lockhart, to bring him a book, "What book?" was the reply. "What book?" exclaimed Scott; "there is but one—the Bible." It has

withstood the attack of every foe. It will continue in its measureless influence as the only book setting forth the way of life here and hereafter. As S. A. Chadwick says, in *Joyful News*:

"There is no book so precious. It has stood the test of time and progress, criticism and experience. It has been translated into more than five hundred different languages, and is circulated in millions. Its influence upon literature and legislation, art and civilization, character and home, cannot be calculated; and it is greater today than ever. It speaks in the universal language of the heart. Monarch and cottager, philosopher and peasant, saint and penitent, child and veteran, receive its message and rejoice in its light. It speaks into our deepest affections. Love and friendship, sympathy and devotion, memory and hope, prayer and praise clothe themselves in its garments of inspired speech. They are about our cradle and beside our grave. In the wilderness they spring forth in living streams, and in the dark valley they light our path. Speech fails to tell of the wisdom of its teaching, the preciousness of its promises, the power of its gospel, the glory of its revelation. It is the Word of truth, the Word of life, the Word of salvation, the Word of God. There is none like it."

SIFTINGS.

"Satan hath asked for thee that he might sift thee as wheat, but I have prayed for you that thy faith fail not," said Jesus to the over-confident Peter. This is peculiarly a day of sifting and it is not confined to the beginners in the things of God, but among the maturest saints. There are testings oft. The Master would have all the chaff eliminated that in the great day of reward nothing may be left but the golden grain. There are those who hardly get through one experience of sifting before there is another on hand, but Ellen H. Lawson says in the *Evangelist Herald*:

These things must be expected by God's children in these days of the end of the ages. Often I have asked, "Why, oh! why does this trouble come?" Now I know why—it is to develop me. When I cease to repine, then it will not be necessary to be so terribly tested. As long as I writhe beneath the chastening rod, so long I must endure the rod. These things come for no other reason than to subdue us to the will of God. He permits the accusations of the brethren to test us just as He did Job. I remember the time my eyes were opened to understand that the saints are to go through things as hard as Job did, and all for their development only. It is the strong ones who must endure the most. The testing will be to rid us of our spiritual pride as in Job's case. Proud of my spirituality! Can it be? Yes, it can be, and this is the last and hardest thing for a saint to see, but he must be made to see it in order that Jesus may have all the glory. Whom the Lord loves He makes ready for the glory He has prepared for him. Only the overcomers will reign with Christ. We must overcome, as did Jesus Himself. As gold is tried by fire so the Lord must try His chosen people. Then comes the eternal reward. St. Paul learned to rejoice in suffering for Christ. He knew the great reward to come. If we are counted *worthy* we, too, must suffer with Him. If He can depend on us He will put us through the tests. Let us learn to receive this chastening without murmuring or repining. He is with us all the time to deliver. Faith in Him will carry us through; and oh! what joy and strength after each deliverance! Praise Him!

WILFUL BLINDNESS.

A missionary in India showed a Brahman a drop of water through a powerful microscope. When the Brahman beheld the myriads of creeping things in the water, and was told he drank just such, he became very uneasy. After a time he came and offered an immense sum for the microscope, and the missionary at last sold it to him. As soon as the Brahman had got it he cast it down vehemently on the pavement and dashed it to pieces.—*Paxton Herald*.



YOUNG PEOPLE

Address all communications for this department to Mrs. John T. Benson,
Eastland Avenue, Nashville, Tennessee.

Dear Living Water Friends:—Greetings to you all once more at the beginning of another year. It may be my last, but I love to be about my Father's business. It is not to make you sad, but to ask you to join with me. Although the past has brought me unspeakable suffering, more than ever before during the years of my long affliction on pillows and I am now weak, my heart is still strong in love to our Heavenly Father for the blessings He gives. My loved ones are still spared to care for me, and the "Ravens" (my friends), which the Lord sends has fed me with sweet morsels that help to prove His promises true that He is ever faithful to those who trust Him. So I ask all to join with me in thanksgiving for these blessings and also remember us in your prayers through the days to come. Some of you know in my helplessness I have been called to trust for all things while I do the work He has given me to do. So trying to do His will I am still trusting, praying and believing if we are faithful that God's words will never fail and that He will keep that which is submitted to His care. So as strength permits I try to make every day count for something in the service of my Master and when days have been weary they have been brightened by sweet communion with my Saviour, who has promised to never leave nor forsake me. So I trust in His love for the days that are spared me.

February 14 will be my birthday. It may be my last for we will not count years in heaven. I send my dues. The money came to me for a Christmas gift and I share it for Jesus' sake. This is the way we enrich our own lives and serve Him by giving and serving others. It would do me good to hear from all who read these lines, for I love God's people, young and old alike, and I thank Him with all my heart for the help and cheer that they give. So I invite you all to come for my birthday and may the Lord bless and keep you all till we meet in our heavenly home. Your brother in Christian love,
R. D. No. 2, Salem, Ind. OLIVER A. TATLOCK.

After several weeks absence from the city I found this letter waiting me. I am sorry that it has not reached you in time for Bro. Tatlock's birthday. He will be glad to hear from you, however, although the 14th has passed by. Some of you have sent for his little booklet, "My Life on Pillows." This is a short sketch of his life, and its sale is a help to him. Send 25 cents and get it from him. His address is Salem, Ind., R. R. No. 2.

He has been an interested reader of our page for years. It gives him great pleasure to hear from the cousins.

We also had another dear "shut in" cousin, Bro. Duffy. I haven't heard from him for some time. I am sure that all of us would be glad to have a letter from him.

Mrs. John T. Benson, Eastland Avenue, Nashville, Tenn.—Dear Cousin: Enclosed please find fifty cents (50c) to be used where you think best. I was nineteen years old the fourth of this month. Sincerely,
RUTH BALL.
La Tour, Wis.

Ruth is a faithful little cousin. She has belonged to the Band from its first year. The Lord's richest blessings upon this young life. I am fond of reading about another Ruth of long ago—Ruth, the Moabitess.

She belonged to a despised heathen nation and was reared in idolatry. She learned about the true God from Naomi, a woman of Israel, who, with her family, lived in Moab for some years. You know the story. Ruth married one of Naomi's sons. After a time both sons and husband died, and poor, sad Naomi started back to Israel. Both daughters-in-law wanted to go with her, but Naomi easily persuaded Orpah to return to her own people and heathen gods. Ruth refused to turn back. "I choose you," she said, "your people, your home, your God."

Many people see in this only a great and beautiful love of a young woman for her mother-in-law. It is that, and yet this love is but a small part of it. Boaz, the rich kinsman of Naomi's, understood better.

After Ruth reached the land of Israel she had to go to work in the fields, for Naomi was a very poor widow. The fields turned out to be those of Boaz. He spoke kindly to the young woman, for he had heard of her. "It hath been showed me," he said, "how thou hast left father and mother and come to a strange land. Also thy kindness to thy mother-in-law since my husband's death. And now, my daughter, thou art come to trust under the wings of the Lord God of Israel. He is a faithful God, and will surely care for thee, as He does for all who put their faith in Him."

Was Boaz right in what he said about his God? Do you think the Lord is really concerned about every young life? Do you think He will take every such life given to Him and do the best for it? Can a young man, or woman, a boy or girl, come with real trust and take refuge under the wings of God? I believe it with all my heart. The Lord was true to this young Moabite woman, and He will be true to you. Ruth was the kind of girl the Lord could do things for. She was kind hearted, faithful to Naomi in her sorrow, was industrious and not ashamed of hard labor. She was modest and well behaved. Boaz speaks of this, saying that she had not run after young men, whether rich or poor. I think Ruth had decided to serve the God of Israel. Having fixed this in her heart, she took up her daily duties doing them the best she knew how. She was poor and had little, but she seems to have gone steadfastly on her way.

How different from many young people who cannot give up a picture show, or dance, for the Lord's sake.

Boaz, the devout Israelite, saw these things in Ruth. He respected her and felt that she would be a treasure to the man who should win her for his wife. The last chapter in this short book, finds Ruth the honored wife of Boaz, ruling over the comfortable home to which he had brought her. The little son whom God had sent was named Obed. From this family came Jesse, and then King David, and Solomon, and all the long line of kings which ruled Judah during the whole history of the kingdom. Last of all came Jesus Christ, tracing his family back through the years, to the family of Boaz and Ruth and then further back to Abraham.

This heathen girl did a wise thing to forsake her gods and come to trust under the wings of the God of Israel. It is the one wise thing to do now. The God who received honest-hearted, obedient Ruth, sheltering her, planning, providing for her, will be just as true to every girl and boy who comes to Him today.

Dear Cousin Eva: Here come your two little Oregon girls again with their birthday dues, 25c. We intended for it to reach you by Christmas, but we are late; sorry, too. We joined the church last Sunday and we have started to live more as Jesus would have us to. Dear Cousin Eva, pray for us. We have saved our Sunday School cards, but do not know where to send them.
Ritter, Oregon. ESTELLE AND LENA BURNETTE.

You gave your hearts to the Lord before you joined the church, didn't you, little cousins? I made the mistake of joining the church first. The Lord showed me afterward that this did no good. Belonging to Jesus is what makes us His. I am glad you want to please Him. Bless His dear name. He only asks us to do what is right and best for us. Somehow I have never been so glad that I started out with Him in childhood than I have been lately. O, He has helped me so much. He has showed me where I was wrong and what was dangerous. Then He has taught me what was good and worth striving for. Where would I have been today without Him? Be true and obey as He speaks to you.

little girls. I want to give you a precious verse which has been such a blessing to me. It is found in Isaiah 30:21, and I have copied it on the front leaf of my Bible. It is this: "And thine ear shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, or when ye turn to the left." Isn't that a wonderful promise? And how faithfully He keeps it. You know how it is when you are tempted to do wrong. Some one seems to speak to your heart, telling you which is the right path drawing you towards it. You remember Jesus spoke of a straight path leading to life eternal. Satan is continually seeking to turn us to the right hand or the left. When this happens we hear a word behind us, saying, *this* is the path, walk in it, and turn not from it to one side or the other.

Have you not all heard this word? I am sure that you have. When we decide to listen to it and obey it becomes clearer all the time. We are conscious of it daily, each hour, about everything which comes in our lives. Blessed word, and faithful One who speaks it. If we always obeyed it would always be well with us. COUSIN EVA.



EZEK. 47:1-5—GOD'S LANTERN.

MRS. MAY MABBETTE ANDERSON.

PART II.

SUPPOSE, dear hearts—you who are looking to your feelings as to whether you are saved or not—you now read the fifty-third chapter of Isaiah. Read it slowly, carefully, prayerfully, asking and believing that God will show you its deep teaching. Also its personal significance to your own soul.

As you study and pray over this marvelous chapter, look absolutely away from yourself, from your "feelings" and from your lack of faith, to the One whom this portion of Scripture delineates.

If you will do this sincerely, and will forever reject your misty interpretations of your own condition, and will look unflinchingly to the Christ who has "borne all your iniquities"—"who was wounded for your transgressions"—peace and unbounded gratitude will fill your soul.

Cease walking—or stumbling—by your own pitiful "will-o'-the-wisp." Take God's Lantern. Walk by its beams. If you still "feel-lost," never mind. Just keep on repeating the fact that your sins are laid on Jesus, the One "mighty to save":—that you are thus freed from their burden and guilt; not because you feel saved, but because His Word tells you so.

Then begin to praise Him for His "wonderful salvation." Praise right out loud, too. If you are in your own home—and you fear the effect on those about you, praise softly. Yet praise with all your heart, remembering what Jesus bore for you on the Cross. If your soul still seems dead, turn and again read slowly the fifty-third chapter of Isaiah. No modern "Moving Picture" was ever more real, more clearly delineated. The light we possess, through the Gospels, makes of this chapter so marvelous a presentation of Christ, that I wonder any one can read it unmoved. O, the wonder, the pathos, the sublimity of the portrait thus presented! How can man reject, or fail to accept, such a Saviour?

Once, years ago, the writer was in a meeting conducted by a wise man of God. Men and women were seeking Jesus as a Saviour. Also as Sanctifier. One lady had

sought or a long period. The minister came to her and said:

"Sister, if you will begin to praise God, you will soon be so joyful that you will not be able to cease praising Him."

She looked at him doubtfully, at first, then sorrowfully "But I don't feel like praising. I feel more like sobbing. So many are being blessed while I am 'left out.'"

In my heart I was saying—not being so wise as he: "He would better let her alone until the Holy Spirit fills her. Then she will praise God with a will."

I did not then realize that praise offers the blessed Spirit ~~to us, though He can easily reach and manifest~~ Himself to the seeking soul. But the minister had learned this precious fact, which, later, was also revealed to me.

Souls have been borne into the very ante-chamber of heaven whilst singing:

"I praise Thee, O God, for the gift of Thy love,
For Jesus who died and has now gone above—
Hallelujah, Thine the glory: Hallelujah, amen;
Hallelujah, Thine the glory: I praise Thee again."

Try it, beloved. And keep on singing it, thinking, as you sing, of all that Jesus has wrought for you, and for the world. Erelong sweet peace and joy will flood your soul, and you will want to sing:

"I have been redeemed: Yes, I have been redeemed:—
Glory to Jesus, 'tis sweet for me to know!
I have been redeemed! Yes I have been redeemed!
O, hallelujah! He makes me white as snow."

Station A., Washington, D. C.

TOPICAL PREACHING.

There is a general feeling that topical preaching is, as far as its influence is concerned, a wanting light. People are tired clean out, with hearing preachers fish around for a text on which to go through the formality of hanging their sermons on the peg, or rather of using the text as a key for formally opening the gate, that they may saunter round and round the twenty-acre lot, saying most anything, plucking from most any twig or shrub, doing most anything but what they are there for, namely, expounding the word of God.

Under the head of Topical Preaching, a man need have no acquaintance with the Bible or with human experience on a wide scale, nor with good sense. Whatever he says comes in under "topical preaching. He takes his topic, flashes up a text as a secondary consideration, bids it an everlasting farewell in his first sentence, goes on to say his say, and then in a parachute drops as gently as possible from his air and smoke balloon ascension down to earth in time for the benediction and Sunday dinner through the congregation.

That is preaching. But it does not fulfill the purpose of preaching which is to bring to the congregation the Word, the supernal influences and voices of God. That phrase, "Topical Preaching," is a patch-quilt which covers a strange lot of bed-fellows.—*Selected.*

LOOKING AT JESUS.

I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog and say, "No," and the dog knew he must not touch it. But he never looked at the meat. He seemed to feel that if he looked at it the temptation would be too strong; so he always looked steadily at my father's face. A gentleman was dining with us one day and he said: "There is a lesson for us all. Never look at temptation. Always look away to the Master's face."—*Sunday School Journal.*



FIELD NOTES

Rev. C. M. Dunaway has been greatly used of God in a recent revival on Eureka Circuit, Georgia Conference.

Rev. Will H. Huff is in a revival service at San Diego, California. The Lord is making it a blessed time of salvation and power.

The Nazarene Church will hold a Preachers' Meeting at Pontotoc, Miss., March 27-28. Rev. I. D. Farmer is District Superintendent.

Mrs. Carrie Crow was recently married at her home at Olivet, Illinois, to Dr. Sloane, a practicing dentist of East Liverpool, Ohio.

Rev. E. F. Walker, one of the General Superintendents of the Pentecostal Church of the Nazarene, is in Scotland on an evangelistic campaign.

Rev. "Bud" Robinson recently held a meeting in Cleveland, Ohio, with Rev. J. Walter Malone of the Friends Church. He reports about 200 conversions.

Rev. C. E. Roberts, with his wife and Miss Taylor, have been holding a series of meetings in Providence, R. I. It was a time of real revival power.

Rev. S. B. Shaw is conducting a month's evangelistic campaign in Springfield, Illinois, with the Kumler, M. E., Church. He requests prayer for these services.

Rev. L. Milton Williams and his wife have been engaged in evangelistic services with Charles A. Brown, the pastor of the Nazarene Church in Evansville, Indiana.

J. O. Hoke and Mrs. Hoke are having blessed services in their evangelistic campaign in Pennsylvania. Mrs. Hoke is suffering much physically. Will you not pray for her restoration to health.

It's the old time Gospel that is causing deep conviction on the people of Fort Gree Springs, Ala. Some are walking in the light. The Lord is wonderfully blessing us in the Free Baptist Church. Blessings on the *Living Water* family and Bible School.

W. H. WHITE.

God bless you one and all. As it has been some time since I have reported, I will try to tell you what the Lord has done for us since taking the pastorate in November last of the Pentecostal Church of the Nazarene at this place. We found the church in a very low state of grace. There had been confusion and various manifestations of carnality crept in as some times is true, but the God of battles has been on our side from the very beginning. The Holy Spirit has directed and honored the message from time to time, and it has resulted in the reclamation, pardon and cleansing of a number of souls for which we give God the glory. The fire falls in our regular services and the people are made to shout as though they were in a camp meeting. I have some time I can devote to camp meeting or revival work during the months of July and August. Yours for a full Gospel.

C. PRESTON ROBERTS.

Jonesboro, Ark.

OUR FIRST SERVICE.

On this, our Fifth Missionary Evangelistic Campaign, we conducted our first service Friday night, January 16. Reaching Colon, Panama, Thursday, we proceeded at once to cross the Isthmus, a distance of forty-eight miles, to Panama City. That night we had the privilege of listening to Mr. S. Earl Taylor, founder of the "Student Volunter Movement." It was at that time we announced our first revival to begin the next night.

Friday morning early Bro. Reid and the writer began our tramp in search of rooms which we might occupy during our stay in Pana-

ma. These tramps are part of missionary evangelistic work. It was 2:00 P. M. when we found two small rooms we could get for one dollar per day. Our search had led us into back streets and alleys, and up side stairs to second and third floors.

At night we took an early start to the service and instead of riding on the car we walked to the mission. We wound our way through dark and dimly lighted streets where we saw sin of every description. There were ten and twelve year old girls listening to the talk of harlots; and boys and girls of the same age, or younger, selling liquors in the saloons. As we proceeded amid such scenes, Bro. Reid exclaimed, "Oh, Bro. Taylor, how I wish I could bring some of our people from the United States, and set them down right here until they could see these things."

The houses are packed together and reach out to the streets, often a walk of only eight or ten inches or two feet. The buildings are two and three stories high with sometimes a whole family living in a single room not more than 8x10 feet. As we wended our way through where these people live, we doubt if we passed two people who knew Jesus as their Saviour.

At the Mission the singing drew the people and it was only a little while until we had the crowd.

The subject for the evening was "Prayer," and the Spirit manifested Himself in our midst. Conviction rested on the people and when we offered the altar of prayer twenty-seven came gladly to the mourner's bench. Some of them were white haired, most of them were men, and all were grown people. They did not need urging to get them to pray.

Our first service was closed with a note of victory. The Superintendent of the Methodist Missions declared the Lord had already gone beyond his faith. We decided that the faith of a few thousand friends in the States was being honored.

Will the reader pray earnestly for each service from now until the last one?

JAMES M. TAYLOR.

Knoxville, Tenn.

REQUESTS FOR PRAYERS.

For the revival meeting at Bowling Green, Ky.

For a backslider in Georgia.

For the healing of a sister in Tennessee.

TREVECCA HOSPITAL.

The hospital is running with its full capacity of patients.

Dr. J. L. Sanders, of Murfreesboro, Tenn., lectured to the class this week on "The Care of the Teeth."

The Young Woman's Hospital Board is arranging for a free dispensary in connection with the hospital, where the poor and other "out door" patients may have medical advice and treatment. Mrs. E. O. Heath is President of this board.

Dr. C. E. Hardy is Superintendent of the hospital and is one of the lecturers. Other regular lecturers are: Doctors A. L. Sharber, J. Howard King, D. B. Blake. Special lecturers are: Doctors R. O. Tucker, Hazel Padgett, Perry Bromberg, W. E. McCampbell, W. G. Kennan and Herman Spitz.

TREVECCA COLLEGE.

J. F. Penn, an alumnus of the college, is a guest this week while attending the Bible Conference. He is pastor of the Pentecostal Mission at Knoxville, Tenn., and gives an encouraging report of his work.

The students are highly favored in having the privilege of attending in the Mid-Winter Bible Conference which is being held in the city this week. It is a rare opportunity to hear the leading Bible teachers of the day.

The lectures and revival services of last week by Rev. B. S. Taylor, of New York, were a great inspiration and blessing to the students. The revival spirit was very manifest, the spirit of prayer was upon the students, and many will go forth with renewed zeal in the cause of Christ. Brother Taylor feels it especially laid upon his heart to speak to the students of the Holiness schools throughout the country, and the Lord is blessing his ministry.

Rescuing a Child in South America

BY W. B. GRUBB.

Buenos Aires

Argentina

J.B.

A PERSONAL experience of my own which occurred while I was alone in the Chaco, only a few months before my perilous adventure at Thlagwakhe, will convey to the reader some idea of one of the most horrible and revolting of Indian customs. The scene of this occurrence was about two miles west of Thlagwakhe. A severe woman in particular had been in a very weak state for some time. Her condition became critical. During the previous week I had arranged to remove the village to Thlagwakhe, which was a much better situation, and a number of young men were employed in building huts there.

About midday there were such clear signs that the woman's end could not be far off that the people picked up their belongings, and, driving off their animals, migrated to the new site. Leaving about eight men behind. I went over with the main party to superintend the removal of my own property, but left word that I was to be notified as soon as death took place.

About five o'clock a messenger arrived with the news and I hastened back with him. I found the woman lying outside the village covered with reed matting, and preparations were being vigorously made for her burial. The water pots for purification purposes were already on the fire. Knowing their customs, I insisted upon examining the woman, and, in spite of the protests of the Indians, I removed the matting. Her pleading eyes met my gaze, and in a faint voice she implored me to give her a drink of water. This I procured for her greatly to the annoyance of the people.

Presently two men drew near, bringing a pole with them and announcing that the grave was ready. It was now about six o'clock, and the sun was fast setting. There then ensued a heated altercation between myself and the men, I protesting against her burial, since she was still alive, and they eager to hasten it, her own husband being one of the party. Eventually they agreed to wait until the last possible moment, which was not long in coming. I examined her again. She appeared to be quite unconscious, but was still breathing. Life, however, could not last much longer. In spite of my further pleading, they carried her off, burying her without mutilation, and only placing fire in the grave.

I did not wait at the grave side more than a few minutes, but hurried back to the village in order to soothe her three-months old child, which had been left in a hammock. I had never even heard of their horrible custom of burying an infant thus left with its mother, and I quite concluded that the father intended taking it with him when the rites were completed. What was my horror, therefore, when the father and another man appeared and prepared to carry the child off!

"You surely will not kill the infant?" I said.

"Oh, no," he replied; "the mother would be angry; our custom is to place it in the grave with the mother."

"What! Alive?" I asked.

"Yes, such is our way," he replied, and he appeared very angry at the mere suggestion on my part of any further interference with their customs.

However, I made a bold stand against such a proceeding. Presently the other men arrived to inquire the reason of the delay, on learning which their anger knew no bounds, especially when I persisted in my opposition. Mat-

ters were becoming very serious, for they assumed a threatening attitude. I could not, despite the risk involved, stand by and be a party to such a brutal deed. In turn, I threatened with the wrath of Higer Powers, of which, however, they knew little at that time. I vowed that I would leave their country, and would refuse any longer to associate with men capable of prepetrating such a cruel murder. They retorted as not to be a stranger and had no right to interfere with them. The young chief, however, and two young men, to my great surprise, took my part and told the others that it was well known that I had powers unknown to their people, and that probably in my case I could rear the child and ward off the wrath of the mother. It was a struggle for righteousness and humanity in which I might feel sure of Divine support.

The argument had been so long and their excitement so intense that the flight of time had been unnoticed and darkness had almost settled down upon us. Greatly to my relief and joy they allowed me to take the child, and fearing the possibility of a change of mind on their part, I left them to finish the funeral rites themselves, and hastened off with the child in my arms, feeling sure that on my arrival at the village I should without any difficulty find some suitable woman to nurse the child for me. To my disgust and surprise, however, I was met with fierce abuse from men and women alike. I appealed to the child's sister, a girl of about eighteen, feeling sure that her natural affection would induce her to give me all the help she could, but she was, if anything, more abusive to me than the rest. As the child must have had practically no nourishment that day, I placed it in my hut, but when I called to some of the people to assist me in catching a goat in order that I might get some milk, they flatly refused, and even forbade me to get milk myself. The people were profoundly stirred with excitement and rage, and the arrival at this juncture of the burial party unfortunately made matters worse. I did the best I could under the circumstances, and, after preparing some rice water, managed to give the child a little nourishment with a spoon. Shortly after this I was informed that I should not be allowed to remain that night in the village. The ghost of the mother, they said, would shortly arrive looking for her child, and as I had been mad enough to run such risks I must face them alone. I was compelled, therefore to camp away from the village and to take the baby with me. As there was nothing else for it, I pulled some long grass, and, fixing up my mosquito net, improvised as comfortable a bed as I could. Having washed the child and wrapped it in a piece of one of my spare shirts, I placed it under the net, and then after making a fire, sat down to think out my plans for the immediate future. My own stock of provisions was exceedingly limited and quite unsuitable to feed an infant on. It occurred to me that I might keep it alive with rice water and a thin gruel made of flour, together with an egg, if I could procure one; possibly also, by watching my opportunity, I might be able to capture a goat and use its milk for the child, and thus keep it alive until I could reach the river Paraguay, about one hundred miles off.

It was imperative that I should proceed thither at once, starting on the morrow if possible. I had also to contrive some better method of administering this food and I thought of all sorts of devices. Preparing some more rice water for use in the night and following morning, I then joined the little one under my net and spent a fairly comfortable

night, in spite of the disturbance prevailing in the vilage nearby.

On the morrow I declared my intention of leaving immediately for the river and called for guides to accompany me.

At that time it was extremely hazardous to make such a long journey alone, the nature of the country being such that unless one was thoroughly acquainted with the tracks, it was the easiest matter to lose oneself, and with my infant charge I could not afford to lose a day by straying from the track.

To my surprise and disappointment they one and all positively refused to move. I had concluded that they would have been only too glad to get rid of me, and I was filled with misgiving at the attitude which they adopted. Should they imagine that they saw the ghost of the woman, it might lead to very serious consequences to myself and they would almost certainly kill the child in order to propitiate the mother.

As things turned out, I was delayed ten days, and during this time I went through a terrible period of anxiety and constant dread. My greatest difficulty was in providing for the child and such straits was I in that I even resorted to theft. I watched my opportunity and stole every egg I could find. On several occasions I was fortunate enough to waylay a goat as it wandered some little distance from the village, and thus secured a cupful of milk. I tried to improvise a feeding bottle, but it was not a success, so I hit upon the expedient of feeding it by gently squirting the fluid from my mouth into the mouth of the child. But my chief standby was a piece of rag, soaked in milk and egg, and then placed in its mouth, and I resorted to the former method only when I thought it was not taking sufficient nourishment. I afterwards learned that, far from under-feeding it, I had erred on the side of overfeeding. Eventually five men, including the father, consented to accompany me. One would have been quite sufficient, but they were evidently convinced that safety lay in numbers. It was late in the day before we set out. Fortunately we were all mounted on horseback, but at sunset they insisted on camping for the night.

As we had covered such a short distance, I thought the proposal unreasonable and again feared trickery. The next day, however, we advanced, resting frequently in order to feed the horses. That night I insisted upon continuing our journey, and to my relief they agreed. Our route lay a great deal through forest country, and my companions evidently passed a more anxious night than I did. They were in terror of the ghost. Sometimes they would stop, hearing noises, and make me lead the way. Of a sudden they would insist upon my bringing up the rear, as the danger seemed to lie in that direction. We reached the river just at dawn. I was tired from the long ride and from having to carry the child—which I did in a prepared sheepskin—but I was greatly relieved at being at last secure and within reach of proper treatment for my young charge.

Suitable food was at once obtained. As no evil influences followed our action the demeanor of the natives rapidly changed, and they soon, especially the father, began to take an interest in the child.

Shortly after I placed it in the care of the wife of a missionary resident in Concepcion and returned again to the interior. The child's sister soon became interested and actually pleaded with me to bring the child back and place it in her charge. Unfortunately the little one died in six months afterwards, and as I considered it the special property of the mission and had determined to bring it up as a Christian, the lady's husband baptized it just before

death by the name of Hope, and she was buried in the Chaco, on the banks of the Paraguay. I greatly regretted the death of this little child. Had she lived it might have been possible to save many others from the fate which she so narrowly escaped. As it was, the Indians concluded that as we had failed to rear her, any similar attempt would be equally futile, and only became more convinced that theirs was the best and only method of disposing of such motherless children. (From an Unknown People in an Unknown Land by W. B. Grubb.)

Jesus said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." You can have a part in giving the Gospel to these through personal effort, purse and prayer.

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WATCHFULNESS.

Lk. 12:35-48—Mch. 8.

GOLDEN TEXT: "Blessed are those servants whom the Lord when He cometh shall find watching." Lk. 12:37.

The lesson teaching is closely connected with what goes before the way of instruction concerning a life free from anxiety as regards temporal needs. Those who are thus free from care are also in position to live a life of watchfulness. And, on the contrary, those who are distracted about earthly matters are so busy watching about them that they cannot watch about what is more important.

The importance of watchfulness is seen from the following: The time of Christ's coming is uncertain. Mk. 13:33, 35; Mat. 24:42; 25:13. It is necessary in order to keep out of temptation. Mat. 26:41. It is for all. Mk. 13:37. Especially for some, Mk. 13:34; Heb. 13:37. Some fail. 1 Thes. 5:6: To be associated with prayer. Col. 4:2; 1 Pet. 4:7. Result of failure. Rev. 3:3; 16:15. Connected with the conflict with evil spirits (Eph. 6:18), and Satan, I. Pet. 5:8. (Memorize at least one verse under each heading.)

V. 35. In a country where loose, long garments were worn, the girding of the loins (accompanied by the tucking up of the garment) betokened readiness for activity and movement. It illustrates the watchful attitude of the mind, 1 Pet. 1:13. "Lights" have reference to true spiritual life and light. Burning lights call for a full, regular supply of oil—the Holy Spirit. Mat. 25:34, 8.

V. 36. This watchful, waiting attitude means that a person must please the Lord in every day life. He who can open immediately is necessarily measuring up to God's will as far as his knowledge and ability go. He has a watchful (ready) mind, a clear conscience and a loving heart.

V. 37. This shows one reason for the blessedness of watchfulness. Such will be served by our Lord Himself. Surely this is a wonderful honor and should stir the soul with grateful anticipations as well as to a sober, watchful, spiritual life.

V. 38. The Lord comes during the night watches. Of course, it is more of an undertaking to watch at night than by day. And now it is right so far as the world is concerned. Rom. 13:11, 12. Hence God's people, who are really children of the coming day, may, and do, become affected more or less by the spirit of slumber. Some are sound asleep. Eph. 5:14. Yet we know not just at what hour (40) the Lord will come. How great the need, therefore, for continuous watchfulness! To be off guard, unwatchful for even a short season may be with sad results.

Vs. 39, 40. God has revealed the fact of Christ's coming, but not the exact time. If people knew the latter it would increase the disposition of some to take things easy until just before the exact time came—just as people waiting for a late train, when they know just how late it will come, go and attend to other matters. God has left the time of Christ's coming somewhat uncertain in order, no doubt, to stir people to a wideawake spiritual state. As He may come at any hour there is no room for a careless, selfish life at all.

V. 42. Note the change from "servants" (37) to "stewards." The latter seem to be those servants who have some place of special responsibility in Christ's cause, such as a pastor, or teacher, or evangelist—someone whose part it is to minister spiritual food.

Vs. 43, 44. The blessedness here is applied to those who are found (when Jesus comes) doing just what the Lord appointed them to do, whether it be large or little. The blessedness consists in what is really a continuance of the present form of service, but apparently in a larger sphere, in His coming kingdom.

Vs. 45-48. Here are the servants who are not in the place of blessing. 1. The servant who was, or became careless about the Lord's coming and wrong in his treatment of others. This beating is done by harsh, critical, condemnatory speech to, and about, other servants of God. Some stewards "lord it over God's heritage" and wield a stick over those whom they should serve in all lowliness and meekness. Such people forget that we are all servants of the same Lord and no one, in himself, is greater than another, no matter what the stewardship he now holds. Notice two results that come from a wrong attitude to Christ's coming. (1) Beating fellow servants. (2) Careless self indulgence. Hence the Lord's coming is not a mere doctrine, but a doctrine that has reference to practical, vital experience and

life. The final result to this backslidden servant is a portion with unbelievers, for really his attitude is one of practical unbelief as to his Lord's coming. Whether this "portion" refers to the great tribulation, or to final, eternal destiny, we are not told.

2. The servant who failed to do what he knew the Lord wanted him to do in the way of (1) *personal preparation*. Such are they who have heard God's call to true holiness, but have refused or neglected it. (2) *Service*. They know what God wants them to do, but do not do it. "Beaten" may refer to the goadings of conscience, vain regrets, remorse. These come in some measure even in this life when people fail on known duty.

3. The servant who ignorantly disobeyed. His beating comes when he finds out his failure too late to remedy it. The difference in the punishment is owing to the difference in the amount of knowledge (and, therefore, of responsibility) the servants had. God's requirement is in proportion to the knowledge upon people, "For unto whomsoever much is given of him shall much be required."

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