

See p 6 Sanctification

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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The Discipline of the Desert

SERMON BY HARRIS E. KIRK.

Moses fled from the face of Pharaoh, and dwelt in the land of Midian.—Exodus 2:15.

MOSES' great career began with a mistake, and in its remoteness, the story of that mistake is strikingly familiar. What it was and what it led to is our purpose to tell.

Few men have had a more romantic life. He was a child of an enslaved people, who by a singular providential arrangement was brought into the family of the reigning monarch and became the son of Pharaoh's daughter. He grew to manhood amid the luxury and splendor of an Oriental court, and for a long period was willing to take his ease. But there came a time when he grew discontented. He felt that this was not living but mere existence. Idleness disgusted him, and he wished for a career. He wanted to live and work and have a share in the big things. He was unhappy and restless because he did not know how to get out of his gilded cage.

And many young Americans are feeling this same discontent. Young people are idealists; in a vague sort of way they desire to share in what is great, noble, unselfish; their contents are often protests against idleness and ease, a passionate longing for a share in the world's work. They are like Browning's Christian. They do not wish to be

* * * left in God's contempt apart,
With ghastly smooth life, dead at heart,
Tame in earth's paddock as her prize.

Such a life would be a cruel distortion of destiny. When young people feel the shame of this life, often planned by foolish parents, their discontent increases until they begin to look about them for a way of breaking out of Pharaoh's court and escaping the paddock life.

This was Moses' feeling—how to escape the paddock life—when he took that momentous walk which led to his temporary undoing. He looked about him that day with open eyes. He had often seen this thing, an Egyptian taskmaster beating a Hebrew slave, and probably had stifled any feelings of sympathy by saying to himself that if slaves will not work they must be punished, else how get the world's work done? Perhaps he congratulated himself on being fortunate enough to escape being reared as a Hebrew. He was a child of destiny, and known as a prince. But that morning such reflections did not please him. He was looking on that sight with other eyes, eyes kindled by his discontent. He looked upon his brethren and considered their burdens. His brethren? That was what he thought, and for the first time in his life he felt as if his burdens were his burdens. What had he done for his bread? What had he contributed to the world's work? Why should he live by the toil of others, and his days in idleness while other men, his brethren, were using his bone and flesh of his flesh—were they taskmasters? This was the beginning of respon-

sibility, the moment when he came of age, when he felt himself a full grown man.

And this, too, is common in our time. There are few finer moments in life than that of the beginning of responsibility. At such a time a man forms the deliberate and passionate determination to get out of Pharaoh's court, to escape at any cost the shame of the paddock life. And it is one of the best indications of the moral health of these times that multitudes of well favored people are beginning to awaken to their responsibility for the social and spiritual condition of men. The burden of all, our brethren, is felt to be our burden. Why, after all, should there be idlers and burden bearers under the same social system?

Moses felt this keenly, and it was an ennobling feeling; only he made a serious mistake in going about the business, and that mistake opens up an interesting line of reflection. His mistake was this: He assumed that a sudden birth of social passion automatically equipped him with power for social leadership. He supposed that to feel that a thing ought to be done was the same thing as to have power to accomplish it effectively. This false social system was responsible for two evils: On the one hand it fostered idlers like himself; and on the other hand burden bearers like his brethren. The thing to be done then was to destroy the social system. Here stands the Egyptian taskmaster, the visible symbol of the evil thing. Then kill the Egyptian, and the thing is done. By so doing he thinks he will end the oppression of his brethren, and gain power to lead them to a better social condition. He just took it for granted that a man without actual knowledge of human nature and with no experience of practical life could in a moment of social enthusiasm acquire leadership in the world's affairs. It is a common mistake, and he was soon bitterly aware of it.

Shortly after this impulsive action he endeavors to interfere in a matter between his brethren, and then learns that he has no power to influence them. "Who made you a judge over us?" they asked. Furthermore, his crime is known to Pharaoh. He had not considered this before, but now he realizes that he not only lacks power to help his brethren, but that he must leave the country, perhaps forever, and abandon any hope of ever influencing his people. Hence he flees, a broken and discouraged young man, far from the haunts of the world, and loses himself in the heart of the desert of Midian.

This, too, is quite familiar. The moral idealism and social passion of this time are profoundly interesting. In some respects we are living in the greatest era of human history. This feeling of responsibility for our brothers under all conditions of existence is one of the finest characteristics of our age. The land is full of adventurers, many of them young, who are but lately escaped from Pharaoh's court,

who still remember the vanity and futility of the paddock life, whose interest in the social problem is profoundly suggestive. For the first time in their lives they are feeling the invigoration of responsibility. The experience is novel, glorious, heroic. Nothing could tempt them back to the old life. They have definitely broken with their idle past; they despise the paddock and long for the arena. But they usually make the same mistake that Moses made. They confound the birth of social passion with equipment for social leadership. Few wish to follow, to learn, to gain power through discipline; most of them wish to lead. They do not know how to wait. And this is the most impressive because many of these young idealists are full of religious zeal. Like Moses, they are going about the business of solving some of the most complex problems in an unreflective and passionate way.

We all feel the prevailing discontent. It is everywhere. People are dissatisfied and restless without knowing why. But the discontent of the time is not that of a decaying and disenchanted aristocracy, but rather that of an adolescent and adventurous democracy. Such discontent is usually a sign of progress. But this form of discontent more than any other kind needs discipline. Of itself it lacks balance, caution, and sanity. It lives in passionate feeling rather than in constructive intellectual conceptions; it is fruitful of vast mistake and final futility, unless it is sobered by real knowledge and experience. Young America is no more fit for leadership in this business of world emancipation than was Moses before his desert experience.

It is worth while to consider more in detail some of the prevailing misconceptions of the problem before us. The prevalence of such misconceptions shows the necessity of the desert discipline.

1. A misconception of education. We usually act on the supposition that if we tell the people what they ought to do they will do it. Moses thought so. He assumed if he told his brethren what they should do they would do it. But had Moses ever stopped to ask whether he knew what ought to be done? Had he ever considered whether he knew what was meant by right? Did he know the temper and problems of his time? Did he understand human nature as it is? What real equipment had he? A profound discontent with an aimless life, and a rather vague feeling of responsibility for others—this and nothing more. He was less fitted to help those Jews than the humblest slave among them. Yet in this restless democracy of ours, where every man is striving for personal significance, the idea seems to prevail that, in a multitude of meetings and campaigns for publicity upon all sorts of subjects, the good things needed to be done will be done. Year by year, hosts of beardless boys are pouring out of Pharaoh's court, with the perfume of the paddock life still upon their garments, who are telling the big world what it ought to do to be saved, with never a suspicion of their unfitness and incompetence. Need they then be surprised that the world turns upon them and asks: "Who made you a judge over us?"

Nothing more painfully illustrates the evil of this misconception than the amazing publicity now given to sex matters, the exploitation of the social evil, the discussion of such subjects in mixed assemblies, and the even more questionable practice of moving picture delineations and dramatic performances, the idea being that to expose the evil is to destroy it, that people need only to be told what is right in order to get them to do right. How little such people know of human nature, how poorly acquainted they are with the human problem. No one will deny that a wise treatment of such subjects in the light of real knowledge will do good; but the haste and utter incompetence of this propa-

ganda, as it is usually carried on, are fruitful of a vast corruption of society. The very worst attempt to suppress vice is to turn it over to undisciplined minds.

2. A misconception of legislation. The stubborn refusal of human nature to do right, when it knows what right is, leads to the idea that it must be helped to right ways by the aid of legislation. The favorite theme of our democracy is freedom. Freedom is what all men wish for, some attain, and few deserve. Freedom is not the gift of democracy, but the goal and possible achievement of democracy; and yet how can freedom better show itself, men think, than in the making of laws; and when the law is supposed to be an expression of the sovereign will of the people will it not correct all evils and encourage all good things? At any rate we seem to think so.

That law is a power in itself, is a favorite delusion of democracy, and this delusion has never had more influence than here in America. We act upon the assumption that to get a law on the statute books is the same thing as to get it enforced. And what is our favorite method of procedure? First we get the law passed, then we elect a man to enforce the law, then we organize voluntary associations—civic leagues, reform associations, and the like—to force the man we have elected to enforce the law. Then when we are convinced that even this is going to fail, we get together in the exercise of our freedom and protest. Then we embody our protest in another law. And so the amusing process begins where it started. This is movement without progress, the merry-go-round of American legislation.

3. A misconception of the church. Many are beginning to question the efficacy of the legislative program. They are beginning to suspect that, after all, public sentiment is the power behind the law, and that it will require something more potent than education to develop sentiment in favor of righteousness, and so now society is turning more than in former times to the church and demanding what it is going to do about the matter. If it be the custodian of the Divine law and the keeper of the conscience why does it not get about the business of setting the world right? Why does it not get down into the ruck of things and kill that brutal Egyptian?

This demand is usually made from the wrong point of view. The adventurer is too much in a hurry to ask what the church is doing and has done about the matter. He is so poorly informed on the real trouble that he can learn little from the fundamental testimony of the church. He does not know that where there is no vision the people perish; where there is no abiding faith in authority, man lacks power to arrest the downward tendency of the race. Instead of setting himself to understand that by the Gospel the church is putting into human nature a new power, he insists that the church in its membership and influence align itself with his favorite party, organization, or movement; it may be some socialistic program, it may be some reform organization, it may be some wild scheme for bringing to pass an immediate Utopia. And if the church will not do this, then the church must go.

The question of questions among such poorly informed people is an economic rather than a spiritual question. They seek to change environment rather than regenerate human nature. The demand is usually limited to a division of the inheritance. Again we hear the words: "Speak to my brother that he divide the inheritance with me." They forget perchance that covetousness in that he may explain the economic situation far better than this superficial diagnosis.

People who fall under the evil influence of these misconceptions are not confined to outsiders, but such misappre-

hensions are very common among people within the church. While the Gospel is working with causes such enthusiasts expend their energies on effects and the study of symptoms. Moses did not realize the religious aspect of the question he was dealing with. He thought only of a social revolution—kill the Egyptian and the thing is done—forgetting that the real bondage of these people was the bondage of sin, the bondage of ignorance of God. The fatal lack of our time is ignorance of God.

Strip off the veneer of social and religious talk and you will find underneath that the ruling principle of the age is largely one of material values, of disputes about the division of the inheritance. The young adventurer does not know that he is facing a deep and organic spiritual disease and that he is more in need of a sound theology than of a perfect social theory.

But Moses' mistake was not fatal. When he slew the Egyptian he was on the way to the burning bush; but between those two events lay the long years of desert discipline, and that is the outstanding value of the story for our time. We, too, may be on the way to the burning bush, but we shall never understand the vision, nor solve the problem of human betterment until we, like Moses, have experienced the discipline of the desert.

George Gissing says: "More than half a century of existence has taught me that most of the wrong and folly which darken earth is due to those who cannot possess their souls

in patience, that most of the good which saves mankind from destruction comes of life that is led in thoughtful stillness."

Ah, yes, and how little do we know how to appreciate the life that is led in "thoughtful stillness." To us who live most in the moving mass such a life is one of stagnation, of seeming idleness; and yet until we can appreciate such a life as this, a life of prayer and faith and quiet confidence in God how shall we understand Him who "shall not strive nor cry, and whose voice is not heard in the streets." Jesus never liked noise. He did His best work in stillness, in quiet. And He can never work a change in us while our hearts are like a noisy street, full of haste, selfishness, and earthly discontent.

Perhaps no man ever seeks the desert. He is usually driven into it; and if our humiliating failures, our painful reactions, our bitter disappointments do nothing else for us, they may become fruitful of great good if they drive us from the glare and glitter and noise of the modern world into the quiet and stillness of the desert. There at any rate we may go apart from the crowd and take a just prospect of things; and perhaps we, too, may light upon a bush that is not consumed, and renew our hope and revive our faith and come back to the haunts of men with a Gospel powerful enough to compel the big world to stop—and listen to God.—*The Bible Magazine.*

Soul Nourishment First

BY GEORGE MULLER.

IT has pleased the Lord to teach me a truth, the benefit of which I have not lost, for more than fourteen years. The point is this: I saw more clearly than ever that *the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord.* The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, re-proved, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon his precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get blessing out of it; *not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul.* The result I have found to be almost invariably this, that after a few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so

that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

With this mode I have likewise combined the being out in the open air for an hour, an hour and a half, or two hours, before breakfast, walking about in the fields, and in the summer sitting for a little on the stiles, if I find it too much to walk all the time. I find it very beneficial to my health to walk thus for meditation before breakfast, and am now so in the habit of using the time for that purpose, that when I get into the open air I generally take out a New Testament of good-sized type, which I carry with me for that purpose, besides my Bible; and I find that I can profitably spend my time in the open air, which formerly was not the case for want of habit. I used to consider the time spent in walking a loss, but now I find it very profitable, not only to my body, but also to my soul. The walking out before breakfast is of course not necessarily connected with this mat-

ter, and every one has to judge according to his strength and other circumstances.

The difference, then, between my former practice and my present one is this: Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began *really to pray*. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into *experimental* fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is, to *obtain food for his inner man*. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as every one must allow. *Now, what is the food for the inner man?* Not prayer, but *the Word of God*; and here again, not the simple reading of the Word of God, so that it only passes through our minds, just as water

runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed is after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We may therefore profitably meditate, with God's blessing, though we are ever so weak spiritually; and the weaker we are, the more we need meditation for the strengthening of our inner man. Thus there is far less to be feared from wandering of mind than if we give ourselves to prayer without having had time previously for meditation. I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow believers to ponder this matter. By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass peace through deeper trials, in various ways, than I have ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. In addition to this I generally read, after family prayer, larger portions of the Word of God, when I still pursue my practice of reading regularly onward in the Holy Scriptures, sometimes in the New Testament and sometimes in the Old, and for more than twenty-six years I have proved the blessedness of it. I take, also, either then or at other parts of the day, time more especially for prayer.

How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one.—Sel.

Sorrow Accompanying Joy

A SERMON BY A. C. DIXON.

I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.—Rom. 9:2-3.

THESE words are unique in the New Testament—most difficult for some people to understand, not because of the intricacy of language or obscurity of expression (for we can see what Paul meant), but because of the intensity of his language and the depth of his feeling.

The last verses of Romans 8 are a triumphal shout, the shout of one who knows that God will come out the victor at last, however severe the conflict may be. Paul is on the mountaintop; there is nothing but glory around him, the glory of assurance of heaven through Christ. Yet now, while he stands on the mountain, obtaining a glimpse of heaven, he has to say: "I have great heaviness and continual sorrow in my heart." The mountaintop has become a gorge of darkness. It has not ceased to be the mountaintop; he is still there, but there is darkness in the midst of the glory. These verses divide themselves into three parts:

I. AN ALMOST INCREDIBLE EXPERIENCE.—Pain and anguish in the midst of joy! "I have great heaviness and continual sorrow in my heart," while I am full of the joy of victory. While there is not a cloud between me and the sky, yet, in my heart, there is a great pain and continual anguish. Even as I stand on the height, I am in the depth. There is

EXALTATION AND DEPRESSION:

there is sunshine and shadow; there is mid-day without a cloud and midnight without a star, at the same time.

Some of you have heard how Dr. Parker, one Sunday morning, after he had made his way through a black London fog, said: "I have 'been to Switzerland' this morning. I have been standing on the Matterhorn and looking at the glory of the Swiss scenery," describing, at the same time, the beautiful views and the clear crisp air. Then he said: "Why should a man stay in a London fog, when he can live in Switzerland? I have been walking through the fog, but I have been living in Switzerland; the fog has been about me, yet I have been above it."

Paul had an experience somewhat like that. He was in a heaven of assurance and faith, and a hell of anguish and pain, at the very same time. He could hardly credit the people with believing it, so he says: "I say the truth in Christ, I lie not." When a man begins to talk like that, we sometimes imagine he may be telling a lie, but we never think of accusing Paul of that.

He says: "Though I have this faith in Christ, perfect assurance in Him, I tell you the truth in Him and I lie not, my conscience also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart. You cannot quite understand how I could have taken you

UP TO THE MOUNTAIN-TOP

Wd give you this view of heaven, and then flung you down
 e precipice into the dark. I am telling you the truth; I
 ex ve the witness in my conscience, enlightened by the Holy
 M ririt." That is the only kind of conscience you can trust.
 w man's conscience can be led by almost anything; it can
 ki led by his imagination, by his sin, or selfishness. Conscience,
 in itself, is not always the voice of God, but conscience
 enlightened by the Holy Spirit is really the voice of God.

Paul says: "I am telling you the truth with an enlight-
 ed conscience. The Holy Spirit is bearing testimony that
 w at only am I telling the truth, but that I ought to have
 io, guish in the midst of this joyful experience."

ki Have you tasted that experience? A woman said to a
 friend: "My daughter is an infidel, she blasphemes the
 Lord; but I am not unhappy over it, for I have committed
 the whole thing over to God." She ought to have been
 unhappy over it. Paul was. With all the joy of heaven in
 him and before him, there was pain in his heart, that the
 people around him were lost.

There is need that the Church of Christ should travail in
 in, in order that salvation may come to those whom she
 ves. Yes, be happy in the Lord, and have Romans 8 for
 en our meat and drink every day, but when there comes the
 heart-ache and anguish, as you pray for the salvation of
 the loved one in the family that is unsaved, or the people
 that are without Christ, thank God for the

PAIN AND ANGUISH AMID JOY.

It is not an unhealthy state of mind; it is what most of us
 need to feel more forcibly.

II. AN ALMOST INCREDIBLE WISH.—This wish explains
 the experience. "For I could wish that myself were ac-
 cursed from Christ for my brethren, my kinsmen according
 to the flesh." This pain in his heart was caused by the
 thought that, while he had the assurance of heaven, his
 kinspeople were lost; and he says he could wish himself lost,
 if, by being lost, it were possible he could save Israel, his
 kinsmen in the flesh.

No wonder he had to say, "I tell you the truth in Christ;
 I lie not," for it is almost beyond credence that a man could
 get into that frame of mind. How can we explain it?
 There is only one way. Paul had become a partaker of the
 spirit of the One who had tasted death for every man, and
 who knew what the pangs for the lost meant.

Paul knew how to be acquainted with Him, in the fellow-
 ship of Calvary, in the fellowship of separation from God.
 When Christ was dying for others, He said: "My God, why
 hast Thou forsaken me?" Yet He was willing to be sepa-
 rated from His Father, in order that others might live.

Paul had caught His spirit, and he says: "If I could save
 my people by being accursed from Christ, I could wish it.
 God has rejected them, and I have told them so; but I want
 them to understand that my love is at least akin to the love
 of Christ." It was Jesus Christ in Paul, ready for another
 Calvary, ready for the suffering that we cannot understand
 and cannot explain.

You remember that Moses said: "Forgive their sin; and
 if not, blot me out of Thy book which Thou hast written."
 Moses had caught something of the spirit of the suffering
 of Christ. The spirit which

WOULD DIE FOR OTHERS,

because the love was so deep, is not to be understood by
 shallow minds.

But suppose the impossible thing had happened, and God
 had allowed Paul to make the sacrifice in order to save
 Israel, I tell you, Paul would have been happy still. I

believe Paul would have carried heaven into hell. I believe
 that the spirit which is willing to die for the salvation of
 others cannot have a hell.

You cannot put Paul into hell; he would carry all heaven's
 music with him and change the atmosphere of the place.
 You may put him into jail, but he will sing at midnight.
 You may build fires around him, but he will sing amid the
 crackling flames. There is no fire that can reach a spirit
 like his. If you have that kind of spirit, you have an experi-
 ence of heaven.

Will you understand me if I say that for the joy that was
 set before me, he endured the cross? I believe that, while
 the Lord Jesus was suffering the pangs of perdition for us,
 there was joy in His soul, even with His heart broken, and
 although the Father was separated from Him on account
 of the sins of others. There was the joy that His own
 righteousness, holiness, and perfection could not possibly
 be affected.

III. AN ALMOST INCREDIBLE FACT.—That the Jews should
 reject Christ, their Messiah, and thus be cast off! Now
 Paul sets out to justify God in doing it; the next three
 chapters are a justification of God in casting off the Jews
 who rejected Christ; and in them you will find the justi-
 fication of God in casting off every sinner on earth that
 rejects Christ.

What makes this pain the more painful and this anguish
 the harder to bear? These Jews are Israelites; they are

THE DESCENDANTS OF THE "PRINCE"

that prevailed. They are called by the name of their spir-
 itual father, and yet they have rejected the Messiah, they
 have rejected their Savior.

We go on to count the things that add to the terror of
 their condition. "To whom pertaineth the adoption." God
 has adopted Israel as a nation to be His son, as peculiarly
 the first-born among the nations of the earth; yet, although
 He has adopted them thus, they have rejected His son from
 heaven.

"To whom pertaineth . . . the glory." These people
 have seen the glory of God in the Shekinah, and the pillar
 of fire by night, and the pillar of cloud by day. God's Pres-
 ence has been with them all the time, now and then flashing
 out with His glory. They have seen God in His glory, and
 yet they have rejected the glorious God in Jesus Christ.

The Jews are heirs of the covenant with Israel and the
 prophets, and yet they have rejected the covenant of grace
 in Christ.

They have the giving of the law; not only the law as it
 was given, but "to them pertaineth the giving of the law,"
 when God came down on the mountain-top in thunder and
 cloud, and spoke to them in a way they could not misunder-
 stand; and yet

THEY HAVE REJECTED HIM,

who is the end of the law to everyone that believeth.

They had the service of the sanctuary, in which almost
 everything symbolized the coming Messiah, and yet they
 rejected Him when He came.

They had "the promises"—the promises given by Moses
 and the prophets—yet they rejected Him who fulfilled the
 promises.

They have rejected the testimony of the fathers, "of
 whom, as concerning the flesh Christ came, who is over all,
 God blessed for ever." They have rejected God incarnate,
 the blessed Jehovah, who went with them and before them
 through the wilderness.

Now, Paul seems to say, are you surprised that, while I
 am on the mountain-top, looking into the glory, I have got

heart-pangs? Are you surprised that, while I rejoice in assurance of salvation, I have heaviness of spirit, as I think of the fact that my people, who have had all these blessings, have turned away from Him?

Glancing back into Chapter I, you will find Paul's heart-ache about the heathen, as he describes what the heathen are in their corruption and depravity.

How They Entered Canaan

REV. BEVERLY CARRADINE: "The Savior, then, is the Christian's altar. Upon Him I lay myself. The altar sanctifies the gift. The blood cleanses from all sin, personal and inbred. Can I believe that? My unbelief is certain to shut me out of the blessing; my belief as certainly shuts me in. The instant we add a perfect faith to a perfect consecration the work is done and the blessing descends. As Paul says: 'We which have believed do enter into rest.'"

All this happened to the writer. For nearly three days he lived in a constant state of faith and prayer. He believed God; he believed the work was done before the witness was given.

"On the morning of the third day—may God help me to tell it as it occurred—the witness was given. It was about 9 o'clock in the morning. That morning had been spent from daylight in meditation and prayer. I was alone in my room in the spirit of prayer, in profound peace and love, and in the full expectancy of faith, when suddenly I felt that the blessing was coming. By some delicate instinct, or intuition of soul, I recognized the approach and descent of the Holy Ghost. My faith arose to meet the blessing. In another minute I was literally prostrated by the power of God. I called out again and again: 'O, my God! my God! and glory to God!' while billows of fire and glory rolled in upon my soul with steady, increasing force. The experience was one of fire. I recognized it all the while as the baptism of fire. I felt that I was being consumed. For several minutes I thought I would certainly die. I knew it was sanctification. I knew it as though the name was written across the face of blessing, and upon every wave of glory that rolled upon my soul—*Sanctification.*"

Dr. Carradine is a chosen vessel. The Lord is mightily using him to restore this doctrine which has been nearly obsolete for so many years, to his beloved church—Southern Methodism.

Rev. T. H. B. Anderson, D.D.: "I was known to be bitterly opposed to the 'second blessing theory' of sanctification. I prejudiced many minds against it, and now find it hard to believe that the 'second blessing theory' is the correct one. I think it destroys the continuity of Christian experience; that the unities are, in a measure, eliminated by it. I am not disposed, however, to argue the matter here. I am only concerned about the fact—the experience. At some future time I shall discuss the place sanctification holds in Christian experience—holds not as a "SECOND blessing," but as a WORK wrought in us by the Holy Ghost. I think it can be shown that both justification and regeneration are prophetic of this work—point to it as the crowning glory of Christian experience on earth. I was opposed to it all; and more, I fought it publicly and privately. God forgave me, and now I rejoice that I stand where, for the first time, I can understand Christian experience. Its golden chain composed of many links—the last being glorification (Vide Rom. vi. 22).

"2. Many people—of the justified school—doubted seri-

If Paul had a heart-ache and a heavy soul as he thought about his people, the Jews, how ought you and I to feel about the people who have the open Bible, the testimony of God's Spirit, and all the other blessings they enjoy, and yet have not accepted Christ? May God give us, amid the glimpse of glory, the heart-pangs, as we pray that they may accept Christ as their Savior!—*The Christian.*

ously my having any great amount of religion. I never had a long face, was always cheerful, and generally hopeful. It always gave me pain when such judgments were passed upon me. That I had been converted there was no doubt in my mind; that I feared God, I knew; that I was doing all I could, my almost day and night work was proof. What more did I need? There was unrest—a lack of continuous peace—of uninterrupted joy. My friends, I loved passionately; my enemies, not any too well. Plainly, my feet were weary; my heart ached, and my present experience was not satisfactory. *I had not lost ground*, this had been my experience for more than thirty years.

"But the story must be told how Briggs and myself came into the experience:

"1. We covenanted with each other that, let others profess it, we would not; that we would hear Dr. Carradine, but nothing more. On this we shook hands and parted; feeling that if Atkinson, Wood, Smith, and Andrews were weak enough to surrender, we were strong enough to weather the gale.

"2. The meeting was held in Centenary Church, San Francisco, eight miles from Asbury Church, Oakland. It was forty minutes from my place to where Dr. Carradine held his meeting; it ran one week before I attended. On Friday Dr. Carradine prayed for the pastor of Centenary Church, Dr. Briggs. At the conclusion of the prayer Dr. Briggs asked the privilege of praying, which was, of course, granted. The prayer is said to have been remarkable for its fervor, eloquence, spirit. As he prayed he descended into the depths; the surrender became absolute; the fire came down and he was 'filled.' Hallelujahs came leaping out of his soul, and for hours he was tossed by tempests of peace and joy. Briggs had fallen!

"3. About 5 o'clock word came to me that he had professed sanctification. 'The unexpected always happens,' said I. 'Who would have thought it?' I confess that it gave me pain, but I braced up and said, 'Briggs always did need religion. He is a good fellow, eloquent as Demosthenes, but lacked spirituality.' Do you see the point? I made myself as comfortable as possible that night—think I turned over one hundred times. 'Briggs professed sanctification! Well, well, well! He must be crazy; anyhow he is a good fellow, and always was. Tow Atkinson is impulsive, but Briggs—well! Don't it beat everything?' Thus I reasoned.

"Saturday word came to me from Briggs that he would preach for me Sunday night; that I must go to Centenary and hear Dr. Carradine. I gladly accepted Dr. Briggs' kind offer, and went over on Sabbath evening. The sermon by Dr. Carradine, songs and prayers, all made a good impression, but far from what they seemed to make on others. Indeed there was intense feeling in the house. Tears, shouts, amens were everywhere, but I was not equal to the occasion. It was above me; I could not reach it. I went away, sad and thoughtful; went away introspecting my life. What I found I have already told. I returned Monday

morning, and was present at the 10 o'clock service. It was one of remarkable power—the Lord was there. At the close of the service Dr. Carradine called for seekers of sanctification. I neither went forward nor stood up, but concluded that I would go away. To me it was a mystery; it was not such a meeting as I had often attended. There was lightning in it; the strokes were coming thick and fast. My soul was gradually becoming a storm center. I was being slowly, but surely, drawn into it by the power of divine grace.

"I took my hat, cane and overcoat, and started out of the church, but found Briggs at the door, who urged me to remain. He was weeping. I was neither cold nor indifferent to his plea, but treated it with respect. I knew he was in earnest, and earnestness always commands attention. Looking around, I found Mrs. Gilde, a lady whom I had known for many years, on the same mission, who, after speaking a few words on another subject, said quietly: "Are you going away?" I had an engagement in Oakland, but concluded to let it go and attend it later. I went back into the church and took my seat. My thoughts for a few moments ran thus: 'Lord, what blessings I have received from thee have been good, and I know all about them, but if there are others that would be of service to me, or to my ministry, I want them. I now take the place of the ox on the Greek coin—stand between the altar and the plow—ready for service or for sacrifice. I am ready for poverty or riches, friends or foes, but give me what I need.' This is as near the train of thought as I can give. Suddenly I found myself falling—falling away from everything—the church and preachers, my family and friends. I went down into loneliness and desolation. I became unconscious of what was about me. I could not see. A horror of darkness was around me. I went down, down, and for the first time I felt *alone*. Oh, the sense of loneliness was awful; never to my dying day can I forget it. As I continued to descend the fire went crashing down through my body; a sense of burning as distinct in my flesh as though coals of fire were laid on it; yet there was no charring nor pain. By this time I believed I was dying, and although I could not see, my mind was active; I felt my pulse and found my heart was beating regularly. Just at the end of the 'Wonderful Man.' He was the whitest man I ever saw; his face was like the sun. For a moment he held me, and such a bracing, buttressing and girding of life I never had before. I was, blessed be God, in the arms of the Omnipotent. Then the vision ceased to be objective; slowly, as I sat there, I saw the Christ pass into my own life, and with the last glimpse of him came bliss unutterable. For hours and hours wave after wave of glory rolled into my soul. At times it seemed to me that I would die; it was more than I could hold. There would be a cessation, but as soon as I could get my breath another great wave would come and quite overwhelm me. For forty-eight hours I was tossed by these heavenly gales.

"I have said enough; the half I have not nor could I tell. The effect on my life has been peace, quietness, assurance. I found the work wrought in me to be purgative, illuminative, unitive. I love my church, my family, the whole world, better than I did before. Her doctrines—justification, regeneration, sanctification, and redemption—stand out in my experience as great lights.

"Everything drops to its place, and my experience is delightful. I have no quarrels about terms; no fault to find with other people's experiences; only want the privilege of 'growing in grace and in the knowledge of our Lord and Savior.' How did I get it? Have told you all that I know,

but looking backward see that my surrender was complete, my consecration perfect. The Lord Jesus came and accepted the sacrifice, and every moment since I have been happy. More: A large number of devout men and women were praying for me—praying that I might be conquered, as I had been an open enemy to the experience. No doubt the great Head of the church heard their prayers, and, for his own sake, theirs and mine gave me this joy.

"What effect has it had on my life? It has tranquilized it. The fret, worry, anxiety all gone; my heart aches no more; my feet, so tired, are resting; indeed they feel as if they were in the burning path of the cherubim. Hallelujah!

"I must add; That I do not call it 'second blessing,' but sanctification; that is its name, and shall be, so long as the New Testament is read."—*Southern Christian Advocate*.

Dr. Anderson is one of the best-known Methodist preachers on the Pacific Coast. His entire experience is published in tract form. The reader will find it very helpful.

Dr. Sheridan Baker: "Now the way of faith opened to my spiritual vision with such clearness that I definitely made the reckoning and unequivocally declared the fact. This was followed immediately by a flooding of love and heavenly sweetness, which I have no language to describe. I was now fully persuaded of my entire sanctification. The attitude of my soul is now that of complete, unreserved, and eternal surrender to God. Self, poverty, and everything pertaining to me, have gone out of my heart into my hands, and are held in trust and used for the glory of God. I find my highest delight in talking, preaching, writing, and contributing of the means in my hands, to spread this wonderful doctrine and experience. Just now I feel, with almost unendurable sweetness, the bliss of the purified. Hallelujah!"—*Divine Life*, March, 1879.

Dr. Baker was a Methodist preacher. After receiving this wonderful blessing he devoted most, if not all, his fortune to the cause of Christ. The holiness movement has been much strengthened by his writings.

Dr. Adam Clark: "I regarded nothing, not even life itself, in comparison of having my heart *cleansed from all sin*; and began to seek it with full purpose of heart. . . . Soon after this, while earnestly wrestling with the Lord in prayer, and endeavoring self-desperately to believe, *I found a change wrought in my soul*, which I endeavored through grace to maintain amid the grievous temptations and accusations of the subtle foe."—*Perfect Love*.

It is needless to say that Dr. Clark was one of the most learned men of his day. He was the great commentator of Methodism. He professed this experience at the age of twenty-two.

Bishop Hamline: "All at once, I felt as though a hand not feeble, but omnipotent, not of wrath, but of love, were laid on my brow. I felt it not only outwardly, but inwardly. It seemed to press upon my whole body, and to *diffuse all through and through it a holy, sin-consuming energy*. As it passed downward, my heart as well as my head was conscious of the presence of this soul-cleansing energy, under the influences of which I fell to the floor, and, in the joyful surprise of the moment, cried out in a loud voice. . . . For a few minutes the deep of God's love swallowed me up; all its waves and billows rolled over me."—*Guide to Holiness*, 1855.

Bishop Hamline was a bishop in the Methodist Church, and as such gave great prominence to this doctrine.

Like John Wesley, he gave prominence to this doctrine. In his Journal he reported both the number that were justified and that were sanctified.

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EDITORIAL

WEEKLY VERSE

"Submit yourselves therefore to God. Resist
the devil, and he will flee from you."—Jas. 4:7.

PATIENT IN ALL THINGS.

THE old heathen philosopher Pittacus had invited his friends to dine with him. His wife was a terror. After the guests were comfortably seated around the festal board she put her hands deliberately under the table and dashed the contents over into the laps of the guests. Gravies, meats, vegetables, deserts, etc. Pittacus leaned back quietly in his chair and said, "Gentlemen, every man has his trials. I am profoundly grateful that mine are no worse than they are." Though a heathen, what a model of patience. We are not as severe on ourselves as we ought to be for our impatience. We are too ready to excuse or justify peevishness and irritability. Sudden outbursts of temper are condoned under the plea of bad or poor health, excessive nervousness, peculiar trials, myriad temptations, etc. It does take a great deal more grace to be patient when sick than when life is coursing in full vigor through the veins, but a large per cent of our crossness and disagreeableness generally has grown as a habit and should be dealt with heroically. We have no right to be going through the world with torpedo explosions of temper. A bad temper is a dangerous thing and should be gotten rid of the same as rattle snakes, tigers, lions and such like. It is not safe to have such animals around, and if there lurks in the bosom an evil temper it should be at once eliminated and never allowed to return. Soundness of patience should be demanded as well as honesty, chastity and veracity. There is no excuse for us to keep our feelings sticking out like porcupine quills ready for war at the least provocation.

It is much easier for some to be patient than others. Heredity has much to do with it, but there is grace sufficient to enable each of us to behave right all the time. If we have a fiery gun-powdery temper we should go to the Lord for deliverance and then by walking in the Spirit maintain a vigilant watchfulness lest it spring upon us again. Our old sins often have a peculiar affinity for us and even after they have been expelled they may lurk around seeking to re-enter. Then there are temperaments that are peculiarly susceptible to irritability, and there must be prayerful watching lest we become prey to this kind of iniquity. Children of this sort are often spoiled rather than helped. They are allowed to have their own way and they

grow up with such a perverse temper that it is a problem how they are going to get through the world. It is very wrong to be so criminally negligent of duty as to turn an offspring like this loose upon an inoffending public. Yonder they go down the road snapping, snarling, complaining and growing continually. Persons from early childhood should be given to understand that an ugly temper is a thing that must be gotten rid of. It is not a viper to nurse in the bosom, not a pet to be dealt with softly, but it is a thing that must be cut off. If there is gangrene on a limb we do not hesitate to amputate it in order to save the body, and these gangrenous spots of temper should likewise be cut off. It will require heroic purpose on our part, plus the surgery of the skies to do it, but God is able. We ought to be content with nothing less than soundness in every part and that includes patience. How many otherwise lovely characters have been crippled all their lives just on account of morbid conceptions of temper. They have been trained from childhood to look upon themselves as harboring an awful temper. They have petted and humored it. In revival meetings they have confessed it possibly with somewhat of pride, but they have never really gone down into the depths and died to it.

There is great need of common sense preaching with regard to this matter of impatience. We should be as sound here as in any other point in our character. There is no excuse for a man going to pieces under a slight provocation or any other kind as far as that is concerned. We are in a world where there are a great many things not going our way. There are 1,500,000,000 other folks living besides ourselves and nearly all them want to have their way, and we want to have ours and they don't always agree, so in order to live together there must be more or less concession made. If we insist on having everything as we want it all the time, we will be continually out with somebody else. Time about is fair play. We cannot expect everybody else to humor our whims all the time. We must give and take.

We must recognize the fact that it does not matter what happens, we have no right to be impatient. Patience is a thing that should never be lost. It does not matter whether we have our way or not, we must still be sound in patience. The English preacher, Jowett, relates the following incident in the life of Principal Rainy, one of the greatest men of his day: "I suppose that one of the greatest crises in Rainy's life was when the House of Lords delivered judgment in the appeal case between the Free Church and the United Free Church of Scotland. Rainy had given the strength of his life to the Free Church, and his natural powers had been consecrated in promoting vital and corporate union between his own church and the United Presbyterian Church of Scotland. A disaffected minority disagreed, and claimed the entire material heritage of the Free Church—its churches, its manse, its colleges, its funds. The case was taken to the Lords, and the Lords gave judgment against the United Free Church, and therefore against Dr. Rainy. It seemed as though his majestic vision were to be only a temple built in dreams. He was in the Lords when judgment was given. He was standing by Mr. Haldane, whose guest he was in London. Mr. Haldane says that on the way home Rainy never spoke a word. When they reached home he sat down, then quietly said: 'I wish I were ten years younger!' No anger, no harsh resentment, no bitterness, no unholy fire! 'I wish I were ten years younger!' There was no need that he were younger. He quietly and strongly set to work again to bring order out of confusion, and a nobler union out of the very discord and disruption. Surely Robert Rainy was sound in patience."

This reminds us of the remarkable composure of General

Lee at the battle of Gettysburg, when the failure of one of his officials to obey instructions turned the tide of battle, the chieftain saw what it meant and yet in the midst of such overwhelming disappointment there was not the least manifestation of impatience. What a rebuke to us who are continually effervescing like a soda pop at every trivial disappointment. There are a great many people who will keep in a fairly good humor as long as they can have their own way, but just let someone cross them and then there is an explosion.

Sound in patience. Patience with ourselves, patience with our friends, patience with our enemies, patience with the dull pupil, the peculiarly trying child, the disagreeable neighbor and the thousand and one disappointments that are incident to life. Righteous indignation is Scriptural. Right is always right and wrong is always wrong. We must make a difference between the vile and the good and the healthy soul will always rise in protest against sin of every kind, but it is one thing to do this in the Spirit of God and another in the spirit of the flesh. Righteous indignation neither hurts ourselves nor wrongs anyone else. We need to watch lest in the habitual condemnation of the wrong we develop a fault-finding spirit and become petulant and censorious. There is a protest against iniquity which may be as pure and sweet and strong as heaven, and then there is a growling, whining, whimpering, snarling spirit that inbitters both its possessor and blights those whom it touches. There are two ways of looking at evil, one is to rave and rant and fume against it in a spirit that is all mixed with envy, hatred and pride. The other is to rise up in an eternal protest with the pure lofty Spirit of the great God who is kind to both the just and the unjust. An old superannuated minister was sent by his wife down to the grocery for some provisions. The old saint had perfect love in his heart but his hearing was bad. He got the order tangled and brought home things that were not wanted, whereupon his wife sent him back to exchange them. The grocer lost his temper and cursed the old minister. When he had ended his tirade of abuse the preacher slowly lifted his hat and pronounced the apostolic benediction. "What do you mean, you old fool," exclaimed the angry groceryman. The preacher answered, "The Scriptures command us to bless them who curse and despitefully use us, and this is first opportunity that I have had of obeying this command. The man was dumbfounded. It was a case of 'a soft answer turneth away wrath.'

Sound in patience. The lesson should be learned in childhood. The apostle said, "Fathers provoke not your children to wrath." The habit of taunting little ones should never be allowed. There should be no spoiling of temper in childhood. Then when one is old enough to deal with the question for himself he should lay all upon the altar of God and trust for deliverance from this enemy within, and then go forth to walk in the light of God ever keeping in mind the fact that he is to bear and forbear. "How do you and your wife get along so agreeably," was the question put to a certain happy married couple. "Oh," replied the wife, "we keep two bears in our house." "Two bears," exclaimed the interrogator. "Yes, two bears. Bear and Forbear." It is well for us all to keep these two bears around. We have no right to ask people to put up with more in us than we will endure in them, and if we only go this far we do not touch the second mile that our Savior enjoins us to travel. We ought to not only bear with other folks as they bear with us, but for good measure go that extra mile as a kind of a love gift. Pitying ourselves is one of the fruitful sources of disagreeableness. We sit down and brood over

how we have been wronged and neglected and there is always hatched out from a nest like this a very damaging brood. There are preachers, singularly gifted brethren, who sweep everything before them in the pulpit, but you feel that it is a pity that they could not stay there all the time, for when they get out they kick it all over and spoil the whole thing by having a spell of impatience. We had an aged minister, a talented man, preach for us in our boyhood days. There was an eccentric fellow in the audience whose rule was not to listen to any preacher longer than forty-five minutes. When the time was up he deliberately took up his hat and marched out of the church. When the old preacher reached the parsonage and learned the cause of this friend's sudden departure there was an abullition of a wrong spirit. Business men have failed and gone into bankruptcy not for want of ability, for they were singularly gifted, with the exception of bad temper. They would have spells of blazing up and exploding occasionally like a volcano, and their customers were driven away, for the long-suffering public did not know what day they might find these men with a bad spell on. There are wives who have driven their husbands away from home to the club room and saloon and houses of shame, simply because they had spasms of impatience. They went to pieces, stamped their feet, pulled their hair, raved, went into hysterics and said many foolish and hurtful things. The man first went to another room, and then to the barn, afterwards he dropped down to the club house and soon further and further away until he struck the bottom. There are young people who have ruined their prospects for life by becoming chronic growlers, complaining about this, fretting over that, until no one delights to be in their company.

If we are not sound in patience let us take up the matter at once and see where the trouble is and through the grace of God correct it. Life is too important, there is too much involved in the brief journey that we are making here, to blight either ourselves or others with an impatient spirit. We cannot afford to excuse it much less tolerate it. There are a whole lot of folks who have dealt with themselves so softly, fondling these spells and foolishly imagining that they are slight infirmities that must be endured by people in general instead of looking them squarely in the face weighing their deadly effects and putting their feet upon them in the name of the Lord and triumphing over them. A phrenologist examined the head of Socrates and made him out a very disagreeable fellow judging from his natural make up. The disciples of the old Athenian philosopher were very indignant that such a reflection should be made on their master, but he quieting them said, "The man has told the truth. He has described me as I was naturally, but through much discipline I am what you see me to be." If a heathen philosopher could by persistent training reach a poise of temper and equanimity of spirit, how much more can we who know the rich grace of God have deliverance from all enemies within and without and be able at all times to be more than conquerors through Him who loved us and gave Himself for us.

Christ was always searching men. He longs to see in us some element of faith through which He can work out His purposes of love and power. He was disappointed when He found Philip's faith so small. He is still proving us. Trying places are but a challenge to faith, and God is watching to see whether we will trust Him or retreat in ignominious failure and defeat. He is always prepared for the emergency, but He needs our co-operation.



EDITORIAL COMMENT

WALKING WITH GOD.

Arthur T. Pierson says:

When believers leave themselves free to be controlled by the Holy Ghost, there comes about such a divine economy in life that in going about our daily work we meet just those people and speak those words, and do those works which God has before prepared that we should walk in them. And for the most part all this will happen without any strange revelations of being "led" here or there, but in the simplicity of our obedience like that of Abraham, who went out "not knowing whither he went," yet going right on with God.

This is well put. Those who work in the Spirit are busy in the things of God as a matter of course. The Hurrah of the flesh and the noise of the world cuts but little figure with them. "Dwelling with the King" they are continually naturally going about doing good.

BACK TO OUR KNEES.

An English clergyman, commenting on "the cold waves now passing over the churches," suggests as a remedy the following:

Back to our knees, our Bibles; to the sinner we must go, and at all costs!

... We shall never succeed by "the will of the flesh." At best our arrangements are but the preparation of channels and instrumentalities: the power is of God. If He be pleased to use us as He did our fathers, then we shall succeed; but if our sins—our worldliness, our contempt and neglect of His Word and prayer, our luxury, our indifference to the bleat of the lost sheep, our love of wealth and ease—if these things offend the Spirit of the Crucified, then we shall still be left, like a standard on a hill, the sign of a once active and living host.

The London Christian aptly remarks that this message is for all the churches alike. The only safeguard against worldliness is holy living. The church that ceases to live thus, like Samson of old, is shorn of its powers. Much fleshly ado may attract the superficial and deceive the unwary, but it will never bring men to Christ. "Not by might nor by power, but my Spirit, said the Lord," and "He giveth the Holy Spirit to them who obey him."

THE FRUIT OF HOLINESS.

It is quite vain for us as Alliance workers to teach the doctrine of sanctification, and talk about a deeper Christian life if we ourselves fail in the tests of life, allow ourselves to exhibit irritation, jealousy, strife, and bitterness and fail to get on with our fellow workers in sweetness and harmony. We had better go back to business or go down to a lower plane of religious profession and teaching if we do not ourselves stand up to our colors. If the principles we profess cannot carry us triumphantly through all our mutual trials and misunderstanding something is the matter either with our theology or with our experience. "You must either change your name or change your manners," was the stern command of Alexander to an unworthy namesake, and so the Lord more tenderly, but not less inexorably, is saying to those who claim to represent the holy name of Jesus.—A. B. Simpson.

These are sensible words. The life and profession should go hand in hand. If we are indulging in ill tempers there is grace sufficient for deliverance and it is our fault if we do not avail ourselves of it, but we should not profess to

be delivered from it if we are not. Let none excuse themselves for sin of any kind, for there is grace sufficient for every need and those who have not found the secret of victory should continue to seek until they do find. Keeping all yielded to God, trusting fully in the cleansing blood, reckoning our old man as having been crucified with Christ and that we are now, through the Spirit, raised with Him in the newness of life, and then walking daily in the Spirit, is the recipe for not fulfilling the lusts of the flesh.

HE IS COMING.

The Scriptures state positively that the Lord Jesus is going to return to the earth to set up a kingdom and that His coming will be at a time when most people least expect Him. It is popular nowadays to spiritualize all these Scriptural statements with regard to the Lord's coming, finding their fulfillment in the humanitarian and religious movements of the day, but such cannot be done without violence to the Word. Angel messengers said to the astonished disciples, "This same Jesus shall come in like manner as ye have seen Him go into heaven."

He is coming. A few faithful watchers are expecting Him. May more of us be awakened to the importance of this "Blessed Hope," and brought to "Love His appearing." A London daily, commenting on this subject, says:

"Prophecy is not merely an intelligent reading of the Book of Daniel. It is an intelligent reading of the daily newspaper. According to the Apostles' Creed, Jesus Christ may be expected to return a second time and dwell among men. In the past He came to suffer and to redeem. In the future He would come to command and to judge. His coming would be just when men least expect it, and when long delay had led them to forget all about His destiny. That is the doctrine, and to some people it has seemed so absurd as to be outside the range of sane discussion.

"We cannot read foreign telegrams in the public press without discovering that an unprecedented revolution is rapidly preparing the way for some unknown consummation. . . . Some people prophesy Armageddon, which means confusion. Others prophesy a millennium, which means system. The Christian hope stands out still majestic and still, as I think, unchallengeable. Plato dreamt of a Republic. Sir Thomas More dreamt of Utopia. Others again work for a complete system of socialism. In all these cases we have, as it were, men arising by laborious effort a tower that shall reach unto heaven—which was the error of Babel. The system, which is supposed to unite humanity really sunders humanity into fragments. What we need is not a system, but a MAN. . . . As the manner of the first Messiah was greatly mistaken by the multitude, so we need not be surprised if the manner of His reappearance be contrary to our per judgment. The mystery of the past is deep and unfathomable. Deeper still is the mystery of the future. Yet we seem to see ahead of us a Figure, not unknown, not unloved, the Figure of Man triumphant over Man's contradiction."

THE JOYS OF SALVATION RESTORED.

Ps. 51:12, 13.

It has recently been discovered that the perfume of flowers disappears when the starch in their petals is exhausted, and that it can be restored by putting the flowers in a solution of sugar, when the starch and fragrance will again appear. So the flowers of active service too often lose their fragrance and beauty, and, becoming impoverished, wither and die. But there is also the possibility of their renewal, though it is not to be found in greater self-effort, but rather by coming into sweet communion with Jesus and His suffering love. He is the solution from which the Christian may draw perpetual life and strength, fragrance and beauty.—Junior.



P. R. NUGENT, Richmond, Va.

THE WEDDING FEAST.

Mat. 22:1-14.

AUGUST 23.

Golden Text: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."—Lk. 13:34.

The parable of Lk. 14 and that of this lesson, though similar, are enough unlike to show that they are not the same. The parable in Luke shows mainly, (1) the way people disregarded the feast by refusing the invitation to it; (2) their rejection from the feast on that account; (3) the acceptance of others in their place. In addition to these points (which it has) this parable has also, (1) the feast is that of a king for his son; (2) the servants are mistreated; (3) the evil doers are punished; (4) the different kind of disregard for the host and his feast is also shown, namely, appearing at the feast without a wedding garment; (5) the casting out of this guest, (on account of unfitness) after he had accepted the invitation. This parable, therefore, contains more truth than the other. It deals with the important matter of personal fitness—not to hear and accept the Lord's invitation given as of free grace, for that finds us without fitness, but—for full participation in what God provides for those who do accept His invitation.

In the parable the king is God; the son is Christ; the marriage feast is doubtless the one mentioned in Rev. 19:9; the "bidden" ones were the religious Jewish people; the servants represent God's messengers and preachers of both the Old and New Testaments; people in the highways seem to include the irreligious people ("publicans and harlots" ch. 21:32) of our Lord's time, and later on the Gentile world, and in our own time the "neglected masses," "bums," etc., and the heathen world.

The judgment mentioned in v. 7 may have a two-fold application: first, the destruction of Jerusalem about A. D. 70; second, the judgment on the "beast" and his armies (Rev. 19:19, 20) at the end of the great tribulation. Notice—

THE FEAST.

1. *It was ready.* The king attended to the preparation of everything. On this line the guests had nothing to do because it was all done by someone else. It is thus, too, in God's spiritual feast. He has done all that can be done to provide spiritual food for people, consequently there is no more that can be done. "All things are ready."

2. *It was free.* No mention of price here. It is "without money, and without price" in the way of good works.

3. *Bountiful.* "Oxen and fatlings" indicate plenty. No lack of God's table—no lack in invitation—"as many as ye shall find" (9).

4. *Gracious.* The guests had no claim on which to make a demand upon the king. They were neither his kinsfolk nor his friends. So God's invitation and feast are the result of His condescending grace to those who could make no demands upon His kingly hospitality.

5. *Honorable.* It was not only a king's feast but the wed-

ding feast of his son—the kind of a feast to which, ordinarily, only nearest friends are invited. These guests, then, are highly honored. Do we realize this? Do we see God's wonderful grace in inviting us to such great honor?

6. *Had conditions.* (1) The invitation to it had to meet with enough appreciation to be accepted. (2) Those who sat down to partake had to be rightly clothed, and clothing being as freely provided by the king as the feast was. Hence the man who went in without a garment had no excuse nor reason. So we have to think enough of God's feast to accept His invitation to it, and think enough of His feast to wear the garment He provides. Spiritually considered, garments are righteousness, salvation (Isa. 61:10); meekness and quietness (I Pet. 3:4); shamefacedness (or modesty, or reverence), sobriety and good works (I Tim. 2:9); praise (Isa. 61:3); mercies, kindness, humility, meekness, long-suffering, forbearance, forgiveness, love (Col. 3:12-14); holiness, the "new man" in all things (Eph. 4:24); Christ (Rom. 13:14), that is, His disposition, grace, actions. The clothing that makes a soul fit for the marriage feast (in some degree now and fully hereafter) consists of that inward grace and outward practice that are the result of the imparted life of Christ and, therefore, in harmony with Him.

The scripture use of clothing as indicating dispositions and practice is seen in Isa. 59:17—"Garments of vengeance," zeal for a cloak." Ps. 93:1—"The Lord . . . clothed with majesty." 104:1—"Clothed with honor and majesty." 109:18—"Clothed himself with cursing." 73:6—"Violence covereth them as a garment." I Pet. 5:5—"Be clothed with humility." Job 8:22—"Clothed with shame."

7. *Not in vain.* The refusal of those first invited did not make the feast a useless provision. The host persevered till guests were obtained. So, when some reject God's good things, He passes on to others until He has enough to fill His table, so to speak.

II. THE PEOPLE INVITED.

1. *Those who refused.* This was their own choice: "They would not come" (v. 3). Man's responsible part in His attitude and relation to God is in the matter of choice. By this he settles the matter for himself. He who refuses can blame only himself for what he loses.

A repetition of the invitation—the result of patience and earnest desire—brought more than a mere refusal. They made light of it. (5) Some people are so far from appreciating God's goodness that they finally make light of His offers and go carelessly on. Notice that when this is the case the inviting ceases.

In addition to the careless rejectors there were the wilful, violent ones who ill treated those who brought the king's message. A strange thing to kill a person for! But it shows what fallen man is capable of. Sinners persecute and sometimes kill those who invite them to Jesus.

2. *Those who accepted.* Among these, also, there was a difference. Some fully entered into the host's ways by making use of the garments he provided as a fit raiment for the feast. One did not. The reason for this is not given. There is room here for self-will, or pride, or carelessness, or delay, or indifference, or unbelief, for all these work to make people disregard God's saving grace even where they profess to want it. For such there is only outer darkness.

V. 14. To be chosen one simply has to conform to God's conditions. God's choice is connected with man's choice and his obedient faith.



Prayer is still requested for the editor of this paper who continues ill.

The Faith Camp-meeting near Kingston Springs, Tenn., will begin to-morrow. S. W. Strickland will preach.

The date of the Camp-meeting to be held on the campus of Trevecca College, Nashville, is September 24 to October 4.

WANTED.

A sanctified young woman wants a position as governess for small children in a private family. Can teach the usual English branches. Address, Miss Mamie Tribble, Miller's Tavern, Va.

NOTICE.

Any one desiring to have a rescue worker or an evangelistic singer for the fall and winter, write me. Best of references given. W. O. Hardy, 823 Vine St., Philadelphia, Pa.

In our last meeting, which was in Caruthersville, Mo., there were 141 professions, for which we praise the Lord. We are now in Cooter, Mo., and the prospects for a revival are good. We earnestly solicit the prayers of our fellow students of Trevecca and all readers of *Living Water*.

Yours in the vineyard,
G. C. KINNEY and C. B. BRANN.

WANTED.

A young man, thoroughly competent, to take charge of and instruct the college band, and thereby pay part of his expenses in Trevecca College. Send application, with references, to E. L. McClurkan, 125 Fourth Avenue, N., Nashville, Tenn.

We have just closed a meeting ten miles from Big Sandy, Tennessee. It is a needy field. The Lord was there in power. He gave forty-four professions. To Him be all the glory. Truly the harvest is ripe and the laborers are few. Several nights we had twenty-five or thirty seekers, but owing to the limited number of workers we were unable to pray them through. We were assisting Brother Collier, a blessed man of God. Our next meeting begins August 1 in Erin, Tennessee. Pray for us that the Lord may use us for His glory. We are yours for the lost.

MR. AND MRS. J. B. MILLER.

The Lord has greatly blessed my labor, and since my illness in the early summer has enabled me to hold three meetings. The first was at Waynesboro, Tenn., where I was with Mrs. M. C. Taylor and Mrs. Grace Edwards. The Lord blessed and we sowed the seed. From there we went to Florence, Ala., where we assisted Sister Hall, the pastor of the Pentecostal Mission, in a very successful meeting. Many were saved or sanctified for which we praise God. Next I assisted Rev. W. W. Bruner, of Wall Hill, Miss., in a meeting. The Lord blessed and a number of souls prayer through to victory. The church was greatly revived and we are expecting great things of Wall Hill.

We are now at Pine Valley, Miss., and covet an interest in your prayers. Prospects are good for a revival.

Yours in Him,
SAM E. GALLOWAY.

I am beginning the twelfth week of service in this great State of Arkansas. Blessed full weeks they have been. Have been granted strength continually, and joy and power in His service. I live in quietness before Him in this boundless life of entire sanctification. Truly its limits, its boundaries are in God. Have spoken four and five times each Sunday, averaging twice a day during the week. "His rest is glorious." His imparted life a complete supply for "spirit and body." I find it so. The Lord willing, I shall spend several days at Indian Springs Camp-meeting, a week in Birmingham, then on to Chicago for a month of Bible study, rest and work, before beginning the fall campaign. One is often lonely out in the field all the time, but the least cry for home is soon to be answered in the Coming of our King. God bless you, my co-workers, abundantly bless you.

LEILA OWEN STRATTON.

TAKING STEPS FOR GOD.

This is undoubtedly the ambition of every true child of God. Love delights to serve and when the love of God is shed abroad in our hearts by the Holy Ghost, our service to God is a delight.

The revelation of Jesus Christ and that of lost souls will arouse mighty activity in us or if disregarded, will sink us in the densest darkness. One of the strongest appeals that comes to me is to see struggling humanity in youth, trying to break away from the unrelenting grip of ignorance and illiteracy. This struggling is not so often seen among the wealthy, where they have everything that human desires may call for, but that boy or girl, whose parents are poor, or who has been left alone in the world to make their own way.

If it only meant to educate the head to make a society woman or a politician, it would be another thing; but to note the motive and see that they are striving to obtain ability that they may bless the world and leave it better than they found it; such spirits is worthy of all the assistance and encouragement that can come to them.

That such ones may have a chance to shed off the curse of ignorance, the Apostolic Holiness University is taking steps for God in their behalf and which is being blessed almost beyond expectation.

The present capacity has been overfilled. We have been putting four students in one room and with the prospects of next year before, we are compelled to have more room, and to provide it, we have stepped out by faith of a new Girl's Dormitory which will accommodate about twenty-five more students. This will mean a step of about \$3,500, and we are trusting the Lord to enable us to have this Dormitory ready for the opening of the Fall term.

With the many indications of the soon coming of the Lord and the great need of prepared workers to take their place in the vineyard of the Lord, we are pushing the battle with the expectations of sending reinforcements to the front of the battle.

With our strong faculty and the small expense that this university has in favor of the student, we are in position to do the work that the student needs and equip him for the work in life that he should do.

Hoping that we may have your prayers and patronage.
I am yours in His service,
Greensboro, N. C. W. R. Cox.

I came to the city of Brotherly Love the last of May, after spending some time in Washington, D. C., visiting the different Rescue Missions there. I have been in the Galilee Rescue Mission since I came here. It is a lighthouse for stranded souls, where the old-time gospel is held up as the only means of salvation. Calvary cure, not Keeley cure, is offered to those who need the Great Physician. Severity and love are happily blended like the thunders of Sinai with the tender pleadings of Calvary.

The Mission is under the auspices of the Episcopal Church, with J. J. D. Hall as superintendent, a man after God's own heart.

We do not close down during the "dull" months of July as some of the churches do, but continue to press the battle. During this month there have been 110 brought into the fold. We have services every night, beginning at 8 o'clock and continuing until after midnight. Nothing is free in Galilee except salvation. The men work for their lodging or pay for it. We never turn any one away because he has no money. Meals can be had for five and ten cents; also a bed and bath for ten cents. We can accommodate 150 men every night, giving each one a single bed. There are two dormitories, still we are crowded for room and need a new building where the workers can stay. The Mission is not limited to workers of one denomination but all come and find fellowship in the Lord. Mr. Hall is doing a great work among the pastors in getting them awakened to a sense of responsibility and duty. I can not urge too strongly the necessity of theological students spending some time in this kind of work. Here we are brought face to face, night after night, with the terrible effect of sin and see the transforming power of the gospel. We have a cosmopolitan congregation every night, "men of every nation" who are seeking to find God. We deal with men from every station in life,—preachers, doctors, lawyers, teachers, musicians, poets and painters. We deal with all alike and if the preachers would do the same thing we would have less of the "church going up and out" to deal with. Men come in here ready to commit suicide and find peace with God and go out with new hope in life, to be a blessing to the world. I frequently ask myself the question, Can anything be done for that poor fellow? and the answer comes back, "God is able. Yesterday a man came staggering in and wanted to see the superintendent. He was busy, so sent me down to see what could be done. After battling with him for some time we prayed and he found Christ precious to his soul. This is an every day occurrence.

Pray that God will continue to use us in His service. May God bless each one of you.

Your brother in Christ,

OSCAR HARDY.

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Missionary Edition for August 1914

WORKING IN THE CANAL ZONE.

BY J. A. DUNKUM.

For the past year and a half J. A. Dunkum has been working in the Canal Zone for the American Bible Society. He gives the following account of his work (*Ed.*).

THE American Bible Society is ninety-six years old. The general annual average of circulation has been one million copies of the Bible in one hundred languages. The endowment of the Society is about \$200,000,000. It cannot use the principal of this money, only the interest, and it gets the deficit from collections from different churches. The Society is on the list with home and foreign missions. It keeps on hand one million volumes of Scripture.

I am sub-agent of the American Bible Society for the Isthmus of Panama and the Canal Zone. There are about 500,000 people under my care. I have had as many as fifteen men working for me within one month. Of course some months I did not have more than three. By the aid of these men I have circulated about 13,000 copies of the Bible in ten different languages in about seventeen months time. The last fiscal year of the Central American agency, which includes Panama, Canal Zone and Columbia, circulated 40,500 copies of Scripture. My men and myself circulated about 10,000 copies of these in ten different languages in the Canal Zone, which is a strip of land 10 miles wide and about 50 miles long and through which runs the Panama Canal. Of course this takes in the cities of Panama and Colon.

Some people do not think the work of the Bible Society is real missionary work, but when you find out the facts about colporteur work no one can doubt but that it is real and genuine missionary work. The colporteur, going ahead of the missionary, blazes the way for the missionary. Dr. Wood, who has been a missionary in South America for forty-three years, when passing through Panama and learning of the numbers of copies of the Scripture that had been circulated in the Canal Zone, said to me, "You don't know how to appreciate what you have done, and you will not know until you have spent as much time on the field as I have. You have prepared the way for a great revival."

When I went to Panama my first work was among the Chinese. The Chinese have a shop on every street corner and some laundries between. I canvassed every one of these places personally in the city of Colon and some in Panama, and circulated about 100 copies of the Scriptures in the Chinese language. Upon entering some of these shops I was met with curses and oaths of all kinds and told to get out in a hurry that that Book had caused all the trouble in China, while others bought it gladly and began reading.

The government has more Jamaican negroes employed than any other nationality as they are the laboring class. The Jamaican is a very peculiar and unstable person. He has a very strange religious instinct. He takes his Bible and starts to the church, but goes by the saloon and lays his Bible down on the counter and drinks whiskey, spills it on his Bible, then goes to church and testifies, and if the preacher gives him permission he will get up and preach. He has a certain kind of knowledge of the Bible. He can quote a number of chapters by memory, but he fails to live the life that he knows the Bible teaches. The Jamaican is a British subject and speaks at English, but an American can hardly understand him at first. For instance he would

say "What o'clock is it?" and similar expressions. You do not have to go to India and China to do missionary work among people of these classes, but you have them right here in Panama, as well as most every other nationality. The East Indian is a very stable character. I have circulated some Scriptures among them, but on account of not being able to get a medium language we haven't been able to do as much as we expect to do in the future among them.

There are 20,000 Indians in the Republic of Panama that don't have a written language. Some of them read English and Spanish and we have been able to do some work among them. There is a missionary there now studying these people, trying to decide on a language that will cover the scope so that the gospel can be gotten to them. They are a very fine class of people. Among them are the San Blas Indians, who are distinct from the others. These people have not until recently allowed a white person to stay on the island over night, because they are afraid of the Americans. This is partially caused by Roosevelt taking Panama from Columbia. About three years ago Miss Annie Coope of the Christian Mission, tried to enter this savage tribe and a number of times came near getting killed. At that time there was a Catholic priest on the island, but now Miss Coope is on the island and the Catholic priest is gone. She is fast winning the hearts of these people. She has taught them English and Spanish until we have been able to circulate some Scriptures among them. Now when the sailors go there trading with them they make remarks about the great change that has come in the lives of the people. They saw, when they formerly visited the island, the people drinking and cursing, but now they find them sober and reading. A white man is not yet allowed to stay all night on the island. He can go there and trade with them during the day but he has to get off by night. Recently another lady missionary went to help Miss Coope, but before she went they held several mass meetings to decide whether they should allow her to enter.

The Spaniard is a wonderful character, to me the most interesting and stable of all other nationalities. When I first went to Panama I went at break-neck speed, and the people told me that I would not last very long at that rate, as the tropical sun would soon get it out of me. I soon found out that they were telling the truth about it as my energy, to a certain extent, had subsided. Now, that these people have lived there all their lives there is not much energy and perseverance about them, but a more stable people to my mind cannot be found. My best results have been among these people. When you reach one of them with the gospel you have some one who will stand. A young lady sent to me through the mail thirty-five cents, just the price of a Spanish Bible. I put this thirty-five cents into a Bible and gave it to a Spanish family, turning down leaves, marking certain chapters for them to read. I visited this family a number of times since then and they are perfectly delighted with their book, and say they read it continually. No one knows the good that will come from this one book that this young lady has been instrumental in putting into the hands of this family.

During my work among them I have had some very interesting experiences such as the following: At a little town named Montelirio one day I called together a group of Spaniards and had them to sit down near me and read the Scriptures to them in their own language, then explained to them, telling them what great things would happen in their

lives if they would accept the teachings of that book. They at once became interested in the book and one lady called her boy and sent him to a neighbor's house to borrow enough money to buy one of the Bibles. After telling the value of the Book and marking certain chapters for them to read I left her sitting in the middle of this crowd reading the Bible to them and they were all listening at the wonderful words of life for the first time. I looked back as I went from house to house canvassing and the last time I saw this group they were still sitting there intensely interested in the Scriptures.

In this same town I entered the home of an aged husband and wife. I began reading the Bible to them and telling of its merits, and telling them that they did not have long to live here and that if they wanted to be ready to go into a blessed eternity they could not get ready without the aid of this Book, but if they would read this Book and do as it said there would be such a change in their lives that they would be ready to go. They became very intensely interested in the book and she said, "I would give most anything if I had the money, but I haven't a media, which is $\frac{1}{2}$ c U. S. Currency, to buy a copy of it. I then handed a copy to the woman and she bowed, thanking me and patted my hand and began pulling my hand up to kiss it. I pulled my hand away and then she told me to wait. She crept into another apartment of the little hut and came back with a hen egg and dropped it into my pocket. I took this as the widow's mite. There are numbers of experiences like these that I could relate in connection with my work.

A blind man, a political exile, from Ecuador, S. A., has done colportage work for me by getting a little boy to lead him around. He is a very intelligent man and works among the high class Spaniards. He has canvassed the president of Panama.

A converted Catholic priest did colportage work for me for eight months. He averaged something over 100 copies every month and took in something like \$20.00 per month, our money. He has done very effective work. He suffered a great many persecutions at the hands of his once brother priests. A converted Costarican has done some effective work for me also.

The American Bible Society sent two cases of Bibles into Honduras. For some reason there was no one at this place to circulate these Scriptures and they laid for sometime in the cases. One of the missionaries learned that these Scriptures had not been circulated and left his work and went there and circulated them, and then went back to his own work. A copy of these Scriptures got into the hands of a blind man who was making shoe strings for a living at two cents a day. Out of this he lived and had enough to employ a boy to come and read to him out of this book. He saw the greatness of the book, accepted its teachings and became genuinely converted. He got so happy that he went out telling the other people of the power the book had upon him, and they began pulling out their books they had laid aside and began reading them. About four months ago a Quaker missionary went to this place and found a congregation of twenty genuine converts. They never had heard the gospel preached. They did what the Bible said, and without the aid of a missionary the joy came into their lives. A little beyond Panama a soldier boy passed by where a missionary was holding services in a building, and after the services he told the missionary that he was a Christian and so was his family and he invited the missionary to visit his home. It was a long distance to walk but he went. When he entered the home he found it as this boy had stated, and that the family of fourteen had accepted

Christ by doing what the Bible said, and the joy had come into their lives. They had not so much as seen a missionary. This is a verification that "My word shall not return unto me void," and it is accomplishing great things on the mission field. The greatest inspiration that a colporteur has is that the cargo that weights him down is the book that brings about this great transformation.

A LETTER FROM MISS LEONARD.

Dear Readers: I have some good news to tell you. God is really working in India. In the last five years there has come such a change you feel as if you are in another country. Have people torn down their idols? No, there are millions of them yet and people are still bowing down to them, and will continue to do so until we, like the men who took the paralytic to Jesus, believe for their release. People have prayed for a hearing and conviction on the people.

The good news I have to tell you is that God has heard and answered prayer up to the highest notch of our faith. I have never had such attention as I have had this last year, and many, many have confessed that they were convinced. Several times I have seen large crowds swayed under the power of the Gospel of our Christ. It is a greater luxury to preach than food is to starving man. I have heard others speak of like experiences. I don't mean to tell you this that you may sleep awhile or quit praying. The hardest part of the battle is just ahead when souls begin to try to break loose from the enemy of souls. They have been held in his awful grip for generations and generations. Those of us who haven't a heathen parentage behind us can never know the struggles of these souls. But praise God we can take them by faith to Him Who does know every struggle. I have just read my Bible recently where it says "We have access to the Father"; and "Come boldly to the throne." When I think of the provision for us to work and the implements with which to work that our Father has at such a cost provided for us, I feel like if there is such a thing as a drone getting into heaven there should be a poor-house in heaven for such. (Not that we are saved by works but if the Spirit that brought Jesus forth from the dead be in us, it is as impossible for us to be a drone as it is for water to run up hill). Souls are at stake, so if we haven't this spirit we are commanded to tarry until we get it, and as long as we are not interested in souls we can know we have not yet received Him. May God help us to get dead in earnest. The enemy was never so alive. The Seventh Day Adventists are doing a thriving work on one side of us and another mission that don't believe in conversion is trying to break in on the other side of us. Pray that God may give us workers and means for the work that we may hold this district for Him who has purchased it. As we will be shut in for four months now on account of heavy rains, pray that the work among the children in the day and Sunday-school may be a work that will continue throughout eternity. These children are convinced that Jesus is the Savior and they know many verses and Bible stories. But I want to see them saved. Pray for their parents also. They are also convinced. Money continues to come in slowly in small amounts for the hospital. Do pray that the desired amount may come in soon. At least two thousand dollars are needed yet. And pray that I may be true to the end.

Yours in Him,

LIZZIE LEONARD.

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REQUESTS FOR PRAYER.

This is a trying time of year for our missionaries and they need especial prayer.

Misses Long and Williams need financial aid in their orphanage work. Pray that God may touch the hearts of their-friends to respond to this need.

There is a shortage in the missionary treasury. Please pray that God may put it into the hearts of His stewards to send in money for this shortage.

TREASURER'S REPORT FOR JULY.

Our friends will see that we still have a shortage in our treasurer's report. We trust you will pray the Lord to put this on the hearts of the people that this shortage may be met. We are thanking God for what He has done—and trusting Him to bless in the future. The report follows.

Contributed by Pentecostal Tabernacle previously	\$1,884 59	
Contributed by Pentecostal Tabernacle this month	182 11	
Total		\$2,066 70
Contributed by Pentecostal Tabernacle Sunday School previously	\$ 536 87	
Contributed by Pentecostal Tabernacle Sunday School this month	6 50	
Total		\$ 543 37
Contributed by friends previously	\$3,373 34	
Contributed by friends this month	358 58	
Total		\$3,731 92
Previous disbursements	\$6,526 39	
Disbursements this month	617 05	
Total		\$7,143 44
Shortage to date		\$ 801 45

Missionary Directory

INDIA.

Roy G. Codding, Supt., Khardi, District Thana, India.
KHARDI STATION—Address, Khardi, District Thana, India.
 Roy G. Codding.
 Mrs. Roy G. Codding.
 Mrs. Bertha Davis.
 Miss Olive Graham.
DHULIA STATION—Address, Dhulia, West Khandesh, India.
 Miss Mattie Long.
 Miss Florence Williams.
 Miss Jessie Basford.
VASIND STATION—Address, Vasind, District Thana, India.
 Miss Eva Carpenter.
PARLI STATION—Address, Khardi, District Thana, India.
 Miss Lizzie Leonard.
AT HOME—Hopkinsville, Ky.
 A. Hugh Gregory.
 Mrs. A. Hugh Gregory.
 Miss Bessie Seay, Nashville, Tenn.

CHINA.

Mrs. Alice, Galloway, Chik Hom, Hoi Ping, Kwang Tung, China.

CUBA.

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TRINIDAD STATION.
 J. L. Boaz.
 Mrs. J. L. Boaz.
 Miss Leona Gardner.
CONDADO STATION.
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COBAN STATION.
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