

LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT.—Jer." 33:3

J. O. McCLURKAN, EDITOR
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Talkativeness

"Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of Divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind and rest in God.

"Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

"See the evil effects of so much talk:

"First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that, if properly compressed, would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

"Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and Divine peace beyond our present dreams.

"Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation, we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream rises again. The Holy Spirit warns us that 'in the multitude of words there lacketh not sin.' It is impossible for even the best of saints to talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering, that burns out the excessive effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit, we must avoid talking for talk's sake, or merely to entertain. To speak effectively, we must speak in God's appointed time and in harmony with the indwelling Holy Spirit."—Selected.

Objections to the Modern Evangelist

BY LINCOLN MCCONNELL, IN THE WORLD WIDE REVIVAL

EVANGELISTIC PREACHING

ONE OF THE MOST COMMON objections heard against evangelists from some sources is to "their style."

While men differ among evangelists, as among other men, it is true that there is a difference in the manner of speech of evangelists and other preachers. Oft-times the difference is as much in the matter as the manner. There is no question but that a new "style," if it might be so dignified, has been given a place in the land by "the evangelist."

While there are perhaps grounds for objection to much that is embraced in the aforesaid "style," it is also true that many who reject the whole of it would be greatly profited in their ministry if they would quit reading some sorts of "books of sermons to improve the style" (a style attractive enough in England 100 years ago) long enough to see that there was some possible good in a thing they had not tried.

Evangelists are not great preachers. There is not an exception to this rule so far as I know. True, some are great when it comes to moving men, and that ought to be the rule of judgment, but as the term "great preacher" is generally used, they are not in that class. Many of the "great preachers" of the church rarely, if ever, see a soul converted. They are not that sort of preachers. We admit readily that we are not great preachers and do not pose as such. There are several sorts of objections to "evangelistic preaching," some sane, some insane. To begin with, I have heard of the vulgarity of evangelists. There is absolutely no defense, nor disposition to defend such a thing anywhere and a vulgar man has no business in the ministry in any capacity. I never heard a man using the language I have "heard of" his using, but the cases are so rare they need not be considered here.

An objection with a much better reason is that "evangelists attack the church, the ministry, etc., and tend to cause a contempt in the minds of people for the regular ministry, church, etc." There is ground for this objection in many cases and there is no excuse for such conduct on the part of the evangelist at all, in my opinion. The sole business of the evangelist is to win men to Christ. How he can do this by an attack on the church I cannot see. An evangelist said at a camp-meeting: "I used to think the Lord and the Bishop made the appointments, but I have found out that the devil and the Presiding Elders have more to do with it." Who could have been helped by such stuff? That man could not have known that he was speaking the truth and the only effect was to cause some fools to think less of the church and sane people to think less of him.

Any one can throw mud or make charges

against people who are not present to call them down and many a man has been deceived by the grins and nods of some empty heads, when making such talk, into thinking that he was really "showing up" rottenness in high places and was brave.

Along with this line is that of charging all the preachers with being "dead" "place hunters," etc., etc. I think we evangelists sometimes forget that we have all the advantage of the regular pastor when it comes to "seeing results." We go to a place with a whirl and a whoop, "pitch into 'em" and wake 'em up and pretty soon see the house full. Say what we please, without fear of the results, as we know and they know, that we are there for only a short time, and then we don't know the family history of the people and, therefore, "just happen to strike it, etc." The people tired out, the meetings close and we leave the preacher with the bag to hold! And oft-times it is a bag too! I have been a pastor and I know somewhat of that "bag." I beg to be excused from holding any more. I haven't religion enough to be a pastor. That's my sober conviction and I will wait awhile before I charge all the meanness in the town up to the faithful men who hold on through thick and thin, mostly thin, year in and year out. My honest opinion is that there is quite as much genuine religion among the pastors as among "we all!"

Another objection is that "evangelists use so much slang and are generally so illiterate." There is no doubt about the first part of this objection. Most of us do use slang entirely too much and I believe we would gain much if we would study to free ourselves from all objectionable forms of expression. But as to the "objection" on the score of illiteracy, I must remark, I do not doubt the truth of the opinion, generally speaking. I think most men in evangelistic work are men of comparatively meager attainments, but is this a good ground for objection? I would make no plea for illiteracy, but if you mean that men ought not engage in evangelistic work without a college education, you are strangely blind to the work of the Lord in years past. Many of the greatest soul winners the church has known, from Moody down to Tom Sexton, the Blacksmith Evangelist of Tennessee, have been men of small educational advantages when they began their work. The work of the evangelist is simple. He must arouse the indifferent and lead the awakened to Christ. He don't need to know Greek to do this. Many are doing it who do not even know English, as it is written, but they talk the language of the people, and are understood by them, which after all is all that's required. This does not put a premium on ignorance either and I am of the opinion that there are too many men who run on the idea of "open your mouth, the Lord will fill it." One such

was making an assault with intent to preach and about every half-minute he would yell out, "Lord, give me power!" An old brother listened to this for a half-hour and then broke in with, "brother, ax Him fur some ideas!"

There is little excuse for continual ignorance in this day and the man who has had few advantages in early life can do much to make up, if he only will. I have an acquaintance who would not read Commentaries and the like, because they were "man-made," as he said. This is equivalent to saying that he is the only man the Lord can lead to the understanding of the Word, as he insisted on doing his own reading, and then teaching what he thought to be the truth. Willing to teach, but not be taught.

Evangelists are often accused of exaggerations and giving themselves credit for great things. I think this is a well-founded objection and most of us are guilty, I expect. It is easy for a man to drift into a habit of magnifying his part of events and oft-times before one is aware, he is making statements that are wide of the real truth. If we were the only ones along this line I would pass it over, but did you ever attend any sort of a gathering where the brethren were reporting? Well, I guess you have and that is enough said. It is wonderful how crowds jam into houses, when we are there, that would not begin to hold two-thirds of that number for anybody else! I have heard of a young man claiming great Railroad excursions on purpose to hear him preach and as many as 14,000 people hanging on his words on a hot day. It would be cruel to tell the plain truth about it now, I guess.

Another charge that we had as well plead guilty to, and try to quit, is that of preaching ourselves and works so much. We have so many experiences and so many things happen that make illustrations that we should use, that we get used to the personal pronoun, maybe till we don't know how often we use it.

Two evangelist friends of mine, a singer and a preacher, were waiting for a train and hearing that there was a revival in town they went to it. On the way up the preacher said to the singer, "What shall I give 'em if they ask me to preach tonight?" His friend replied, well, it don't matter what text you take, you will put in the time telling them what you did and said the last place you worked." Which he proceeded straightway to do.

One of the most serious charges I have heard men making against evangelists is that we do a superficial work. The charge is not made by weak men either, but I have heard it from Bishops, as well as other objectors. Just the same I have my doubts as to its accuracy. They say "evangelists must have success real apparent, if they are well paid, and the temptation is too strong to do a shoddy work." It has been my observation, and I have taken pains to investigate, that evangelists generally hold up higher standards of living than the pastors do. It is well nigh the universal experience of men in this work, that scores every year in the churches, are awakened to the truth that

the very basis of our faith. Not only that the Lord Jesus was our Substitute and died for us, but that He carried us with Him to the tree, that henceforth we might not live unto ourselves but unto Him. Now we need to have very clear light as to how the life is practically manifested through earthen vessels.

The whole purpose of Christ's dwelling in us is not to make us wonderful or great, not even to make us happy, but that the heart of Jesus shall be satisfied; that He may have us as empty vessels through which He can pour out His life to others. Perhaps unconsciously to ourselves we may have been looking for an experience, and seeking comfort and peace for our own enjoyment.

"He died for all, that they which live should no longer live unto themselves, but unto Him . . ."

Immediately in the next verse we are shown the separation which the oneness with the Risen Lord brings us into, "Wherefore we henceforth know no man after the flesh." When we are brought to the resurrection side of the Cross, where Christ becomes to us a living Person; as we live "henceforth unto Him;" it follows that we see others from His standpoint. We see everyone then as a soul whom Jesus loves and died for. We do not look at them with the old human vision, but, so to speak, with the eyes of the Lord.

The sad divisions in the Church of Christ must end, for on the heavenward side of the Cross we are one with Him, and thus we should be one with all others who are in Him.

This verse is not meant to make you hard, or to cause you to shrink back yourself, but to separate you from your *hard* self so that the love of Christ might break out through you to the souls for whom Christ died.

"Even though we have known Christ after the flesh yet now we know Him so no more." There is no human knowledge of Christ. A knowing Christ, so to speak, from the outside. Many talk of having views of Christ, but if you are vitally *in* Him, you are not so occupied with views about Him.

The Apostles knew Jesus before Calvary. They walked with Him, they saw His miracles; they heard His gracious words, but they did not understand them or Him. They could give Him no fellowship. Everything He said they more or less misunderstood. When He spoke of spiritual things they thought He meant earthly things. They loved Him with all their hearts, but they knew Him "after the flesh." Then came the Ascension, and the Christ they had known passed from their outward gaze. He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." Even now they did not understand, nor did they understand, until the Day of Pentecost.

At Pentecost the blessed Holy Spirit came and revealed to them the glorified Christ dwelling in their hearts. Now they knew Him "after the Spirit." Instead of being

an outside Christ, He became an inward living reality. Then they counted it joy to suffer with Him; then they went forth to sacrifice everything for Him.

So it is still with many of us. We know Christ "after the flesh"—from the human standpoint. We have an intellectual knowledge of Christ. We even form mental conceptions and pictures of Christ. Have you ever knelt down and said to yourself, "Now the Lord is standing here by me," and then tried to imagine Him there? This is not Christ "after the Spirit," but a knowing Christ "after the flesh."

But as we realize that on the Cross He died for us, and we died with Him, He becomes a living reality to us, and we are joined to Him. In union with Him we go back to ordinary life in the world, and in the light of the Cross we meet all the souls for whom He died. We may have called God hard; thought Him sometimes very cruel; we may have been afraid of Him and shrunk from the Cross, from the gateway into Life, but now we see that the Cross He was bringing to us was the *very way out into the life we wanted*. Now we know Him "in the Spirit," yea, as one with our spirits, for it is written, "He that is joined unto the Lord is one spirit."

What does this "separation" mean? Not a putting of yourself on a pedestal as better than anyone else, but being possessed by Christ so that He separates you *unto* Himself for His will alone. Separation is not standing afar off from others, and saying, "I am holier than thou," but having the Presence of the Lord so manifestly with you that others shall feel His Presence, and be drawn to Him.

Next we read, "Wherefore if any man is in Christ, he is a new creature." The "wherefore" and "therefore" point back to the basis which has been laid in verse 14. "Therefore" if any man has been planted into His death (for "all died" with Him), he is "a new creature." He has the new life from God; he enters a new sphere; he leaves the old sphere of "myself," and now lives in the new sphere of Christ.

What does being "*in Christ*" mean? How many times Paul talked about being "*in Christ*." Take the little word "*in*," and see in the Epistles how every thing is given to us as we live *within the sphere of Christ*, for all things are ours in Him.

I once heard of such a good illustration of this. There was a magic lantern being used, and the lecturer was showing sea-pictures. At the end he flashed upon the screen the picture of a stormy sea with many drowning figures in the water. Suddenly there arose out of the waters a rock, and on the rock a Cross, and on the Cross the Christ. One of the drowning figures was swept to the rock, and she clung to the foot of the Cross, safe! All she could do was to cling, until it seemed as if the Christ on the Cross stooped, and lifted her out of the tossing sea, on to His bosom. Then another little spring was touched, and she disappeared—out of sight *into Him*.

This is a wonderful picture lesson. Instead of being occupied with yourselves always, think of yourself as being safely hidden *in Christ*, and you will be lifted out of yourself in His power, and live in Him.

Again, supposing we think of the Cross as a central line. On one side is the earthly sphere, and on the other the heavenly sphere. At first we are on the earthward side under the burden of sin, then the Spirit of God shows us our sins borne by our Substitute upon the Cross. We say, "He bore my sins in His own body on the tree," and find peace; then, alas, we go back into the old sphere, walk in it, live in it, expecting somehow that the Lord will send supplies of the heavenly life down to us. We take the forgiveness of sins, and then say, "Now, I am going back to the earthly sphere to work for the Lord," and we act as if He had left the world in our charge! We go on until we are worn out. We pray, and work hard, until at last we get tired and say, "There must be something else." The Lord has been waiting for us to come to the end of our own efforts. He sends the call, "Come back to the Cross." At last we can see we have been standing and working on the wrong ground, and we hear the Master say, "It is you who are in My way. I can do My work Myself. I simply need empty vessels. You parted with your sins, but you kept *yourself*. Come now, part with yourself, take your place where I put you. When I died you were in Me upon that Cross." "Oh, what a relief! Is that true? What next, Lord?" "Now, child, you pass to another sphere where you are joined to Me as the Living One; now I send you forth into the world as My instrument, and I will work through you!"

In the sphere of life we can truly say, "*I have been crucified with Christ*." The Cross now stands as the dividing power between us and the old earth life.

All blessings of the Spirit are given us in the heavenly places of Christ—on the heavenward side of the Cross. He "hath raised us up together, and made us sit together in Christ." Because you were planted into His death, you are now joined to Him in His life. So it is not only "*Christ in you*" as your *inner life* but you "*in Christ*" as your circumference; your environment; your sphere. If you are living in the sphere of Christ, others when they meet you, meet Him, for He is surrounding you. We use the expression often "*in the Lord*," but do we really know what it means?

In Christ we become new creatures, old things pass away, all things become new, all things are of God.

We shall never *struggle* into this blessed life, nor learn to know it by our own efforts.

It is already true that *Christ has finished the work*. It is we who need to cease from self-effort, and hide in Him by faith, "From this time forth I am in Christ. He is my hiding place. I am willing to let the old things pass away, and I trust Him day by day to make all things new."

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EDITORIAL

WHAT WE TEACH AS TO SANCTIFICATION.

1. It is the privilege and duty of all Christians to consecrate themselves wholly unto the Lord, trusting in the atoning merit of Jesus, and believe that the altar (Christ) on which they lay the gift (themselves) sanctifieth the gift. (Ex. 29:37; Matt. 23:19).

In doing this we become vessels sanctified and meet for the Master's use, and by faith live in the daily experience of a cleansed, pure, or perfect heart.

Th term sanctification, strictly speaking, includes the entire process of cleansing in a believer's life, but as commonly used nowadays, it designates that deeper cleansing wrought in the heart of those who set themselves apart fully unto the Lord: and as thus defined, it operates in the sphere of, and deals with inherited evil.

4. The entrance into this life and experience is an act, and therefore instantaneous, as illustrated by the children of Israel crossing the Jordan out of the Wilderness into Canaan.

5. This attitude and state of heart is spoken of in the Scriptures as a pure or perfect heart, one in which there is nothing that opposes God, but is fully set to do His will.

6. There is a marked distinction between a perfect heart and a perfect character. The former is acquired in a moment but the latter is a process. Many confound the act of sanctification with the process of character-building, and great confusion has resulted therefrom. It is one thing to have the heart all yielded to God and occupied by Him; it is another thing to have the entire character, in every detail, harmonize with His Spirit and the life become conformable to His image.

The importance of Phil. 3:10 and 2 Cor. 3:18 can not be over-estimated. Many holy people fail to recognize that this being conformed is a process, rather than an act,

and become discouraged because they are not more Christlike.

Numerous have been the disappointments of earnest and devout souls in expecting to obtain, in the act of sanctification, things that belong to the developing and maturing of character. The failure to properly guard this point has been a weakness in much of the teachings of the Holiness movement.

Persons under extreme and radical teaching are often led into erroneous views as to their perfection of character. Sinners should repent and be born again. These regenerated believers should consecrate themselves wholly to the Lord, and walk before Him daily in the fulness of the Spirit with a sanctified and cleansed heart, and as they continue obedient to the tutorage of the blessed Spirit who reigns within, He will more and more enthrone Christ in every part of the character, even to the minutest details of life, perfecting our holiness or wholeness.

7. Sanctification properly includes the setting apart (consecration) and the cleansing of what is thus set apart. The blood is the means and the Holy Spirit the agent through which this cleansing is wrought. He is the Sanctifier and His blessed baptism and continued refreshings or fillings must be emphasized in our teaching and experience if we "walk in the Spirit" and enjoy His fulness. He must be real to us as our indwelling Comforter. Hence the cleansing is the negative and the filling the positive side of a sanctified and Spirit-filled life. The best results are obtained by emphasizing both these phases of the glorious truth.

THE RELATION OF THE WILL TO CHEERFULNESS

"Company does me more good than medicine" said an aged invalid parishoner to us as we were bidding him adieu after a cheerful call. The habit of cheerfulness should be studiously cultivated. "A merry heart maketh a cheerful countenance." In running over the manuscript of King Edward II the historian Hume found among the items of expense—a crown for making the King laugh. Carlyle said that "Laughter was the cipher key wherewith we decipher the whole man." "Away with those fellows who go howling through life, and all the while pass for birds of Paradise," said Beecher. The relation that the will sustains to a cheerful spirit has been largely overlooked. People *could be cheerful if they would*. If a few who were not Christians have maintained a contrite spirit through a philosophical and highly disciplined will, what ought those who know the grace of God to do? There is surely no reason why they should not excel in this virtue. The former could only utilize the power of his own will while the Christian has all this human resource plus the marvelous fulness of Divine grace from which to draw. There is certainly no excuse for him being unhappy. It is much easier for some people to be joyous than others. In some temperaments the owlsh and gloomy predominates, but this natural bias can be overcome by a

persistent practice of cheerfulness. As a great preacher said, "Sorrow is Divine but joy was Divine first, and will be after weeping and sorrow are swept out of the universe." A fixed purpose to be cheerful in spite of adverse influences is half the battle.

"Why do you look so pleasant, Grandma?" said the little child as she peered into the wrinkled but sunny face of the happy old woman. "Because I keep a pleasure book," was the genial reply; and she went on to explain to the little one that she made a daily practice of recording and meditating thereon the many bright, glad things that crossed her pathway. A celebrated author fighting a battle for life against the insidious attacks of a dread disease, which soon laid him in the grave, prayed thus in his morning prayer: "Give us to awake with smiles; give us to labor smiling; As the sun lightens the world, so let our loving kindness make bright this house of our habitation." A growling, sour spirit is largely a matter of habit begun, doubtless, by fretting over trifles; and persevered in until the whole nature has become pickled.

Acting on a sudden impulse, an elderly woman, the widow of a soldier who had been killed in the Civil War, went into a photographer's to have her picture taken. She was seated before the camera wearing the same stern, hard, forbidding look that had made her an object of fear to the children living in the neighborhood, when the photographer, thrusting his head out from the black cloth, said suddenly, "Brighten the eyes a little."

She tried, but the dull and heavy look lingered.

"Look a little pleasanter," said the photographer, in an unimpassioned but confident and commanding voice.

"See here," the woman retorted sharply, "if you think that an old woman who is dull can look bright, that one who feels cross can become pleasant every time she is told to, you don't know anything about human nature. It takes something from the outside to brighten the eye and illuminate the face."

"Oh, no, it doesn't! It's something to be worked from the inside. Try it again," said the photographer good-naturedly.

Something in his manner inspired faith, and she tried again, this time with better success.

"That's good! That's fine! You look twenty years younger," exclaimed the artist, as he caught the transient glow that illuminated that faded face.

She went home with a queer feeling in her heart. It was the first compliment she had received since her husband had passed away, and it left a pleasant memory behind. When she reached her little cottage, she looked long in the glass and said, "There may be something in it. But I'll wait and see the picture."

When the picture came, it was like a resurrection. The face seemed alive with the lost fires of youth. She gazed long and earnestly, then said in a clear, firm voice, "If I could do it once, I can do it again."

Approaching the little mirror above her

bureau, she said, "Brighten up, Catherine," and the old light flashed up once more.

"Look a little peasanter!" she commanded; and a calm and radiant smile diffused itself over the face.

Her neighbors, as the writer of this story has said, soon remarked the change that had come over her face: "Why, Mrs. A., you are getting young. How do you manage it?"

"It is almost all done from the inside. You just brighten up inside and feel pleasant." The way to be beautiful without is to be beautiful within.

Someone has well said: "A laugh's meaning is simply the sign on the face of a good spirit. It is the heart's spontaneous witness, to 'How beautiful it is to be alive.'" It is wicked to go through the world with a scowl on our faces making everyone miserable with whom we come in contact. "Every man should be provided with his own smoke consumer." As Mrs. Wiggs of "Cabbage Patch" fame well says:

"If you want to be cheerful, jes set yer mind on it and do it. Can't none of us help what traits we start out in life with, but we can help what we end up with. When things first got to goin' wrong with me, I says: 'O Lord, whatever comes, keep me from getting sour.' It wasn't fer my own sake I ast it—some people 'pears to enjoy bein' low sperrited—it was fer the children and Mr. Wiggs."

The maintenance of a cheerful spirit through all the vicissitudes of life is a rare attainment. To "find a joy in sorrow, and a secret balm for pain" is the secret of perennial gladness.

of quiet, gentle petitions, then an unutterable calm as the spirit exults in the ineffable glory of the King. As F. B. Meyer says, in the London Christian, commenting on Zeph. 1:7:

"Hold thy peace at the presence of the Lord God."

The highest form of fellowship with God is reached, not when the soul is in full pursuit of some request, but when it is still. God is not in holy places made with hands, but within. The Angel of His Presence is in the sanctuary of the heart. Turn your thoughts from outward things, even from the externals of worship, and fall down before the High and Holy One who inhabits the Holy of Holies of your soul.

When once this is recognized, it is the height of wisdom to be still. When God is in his holy Temple, all the earth must keep silence before Him. Outward silence is very necessary for the cultivation of the inward silence of the soul. It is almost impossible for the soul to be internally occupied and engaged with God, as long as, Martha-like, it is busied and engaged by the trifles that surround us. But the outward silence, which is so needful, must have its counterpart in the inward silence of the heart, listening for what the Great Teacher may have to say, and allowing His Spirit to mould us. Rest in the Lord, says the Psalmist, which might be rendered, Be silent to the Lord, and He shall mould thee.

All our care should be given to the quieting ourselves as weaned babes, to wait peacefully in the inward Temple, with a great desire toward God, whose going-forth is prepared as the dawn. Then God will communicate His love. The sense of His presence will possess the soul. His impulses will presently break on it and force it to intense activity, which will be the expression of His will, not ours."

J. H. Jowett, in a recent week night talk, states the same truth in a little different way. He was commenting on these words taken from the sixty-fifth Psalm, "There shall be silence before thee." He said:

"We have come to assume that the great things only happen in great tumults, and we have got to learn that the greatest doings may be happening when we are quite silent. . . . 'There shall be silence before Thee, and praise.' After the season of quiet contemplation and listening, the heart breaks instinctively into praise. . . . There is nothing forced about it. Thanksgiving is often artificial because there has been no contemplation. It becomes perfectly spontaneous when we have been silent unto the Lord."

Editorial Comment

A PRAYER FOR THE CHURCH

Theodore Cuyler says that when he and Newman Hall took tea with Spurgeon and heard him pray such a marvelous prayer in the family worship following, that they discovered the secret of his power. Doubtless the prayer life of the great preacher had much to do with the phenomenal success which the Lord was pleased to grant unto him. The following extract from one of his prayers is a sample of their intensity, scope and fulness:

"Once more we pray Thee bless Thy Church. Lord, quicken the spiritual life of believers. Thou hast given to Thy Church great activity, for which we thank Thee. May that activity be supported by a corresponding inner life. Let us not get to be busy here and there with Martha, and forget to sit at Thy feet with Mary. May Thy truth yet prevail. Purge out from among Thy Church, those who would lead others away from the truth as it is in Jesus, and give back the old power and something more. Give us Pentecost; yea, many Pentecosts in one, and may we live to see Thy Church shine forth clear as the sun and fair as the moon, and terrible as an army with banners.

God grant that we may live to see better

days. But if perilous times should come in these last days, make us faithful. Raise up in every country where there has been a faithful church men that will not let the vessel drift upon the rocks. O God of the Judges, Thou who didst raise up first one and then another when the people went astray from God; raise up for us still [our Joshuas are dead] our Deborahs, our Baraks, our Gideon's and Jephthahs, and Samuels, that shall maintain for God His truth, and worst the enemies of Israel. Lord look upon Thy Church in these days. Lord revive us. Lord restore us. Lord give power to Thy Word again that Thy name may be glorified.

Remember the Church of God in this land in all its various phases and portions, and pour out Thy Spirit upon it. And wherever thou hast a people may Jesus dwell with them and reveal Himself to His own, for Christ's sake, to whom be glory with the Father and with the Holy Ghost, forever and forever. Amen."

THE DEEPEST COMMUNION

"In quietness and confidence shall be thy strength." Happy the soul that has learned to recognize the Divine presence within. There are many phases of prayer; sometimes it is a mighty travail of spirit bursting out in passionate entreaties, or it may be a stream



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NAILING IT FAST

Once when I was a little school-girl, a visitor said something in a speech he made to us which I shall never forget. "Suppose," said he, "you were building a house, and instead of putting the shingles and weather-boards on with nails, you fastened them in place with tacks. It would be a foolish way to work, would it not? For the first high wind would send them flying off in all directions. None of you would do so silly a thing as that, I am sure. But how are you doing your school work day by day? Are you just tacking the lessons on so they will stay long enough for the recitation or examination and then drop off your memory, or are you nailing them fast, so that they will stay on for life and become a good, sound part of your education?"—King's Own.

A friend was speaking to me of her nephew who was doing his first year's work in college. "He is so ambitious," she said, "and is determined to make the highest mark in his class on examination." Another student was in the room, one who had been in college two years. "I know F——," he said, "and he is a fine fellow. But I think he is making a mistake about his work. A boy should never study for his teachers, or with the view of brilliant marks on examination. He should study for himself. I have made this my rule in student life, and believe it a good one. The boy who studies for examination marks is always on the lookout for little foot notes, or some small thing which may be used to trap him at that time. In this way he often neglects some important point. In a few years I will be out and gone—teachers and examination papers behind me forever. What I have in my own head is what will count then, and not what I left on my papers at college. Therefore I study for myself first of all. I work until I understand and get the subject well into my mind. Some times I do not get as high marks as boys who are aiming at brilliant records, but I believe I am going to take every subject I have really mastered with me as I go out into life, and assuredly this is where I will most need it."

had the first. But thorough work, not place, was his first aim. What is yours?

SATAN'S WANT AD



every day. As fast as murderers, gamblers, drunkards and thieves are taken out of the way by law, or death, their places are filled. By whom? By boys from the farm, fireside, home and school. In the city, where work is hard to get, a merchant puts this advertisement in the paper, "Wanted, A Boy." Often he finds a crowd of fifty boys waiting to see him the next morning. And when Satan hangs out his advertisement over the saloon, and gambling hall, "Wanted, a Boy," he has no lack of applications for the place. Dear boys, are you going to fill the shoes of the man who died from alcoholism last week? That forger's cell in the jail is empty. Would you like to take it? The man who was serving a life sentence, died out at the penitentiary yesterday. He had been there for forty years. Would you like to take up his work? Hundreds of men have been killed in drunken brawls this month. Will you furnish material for the future? Hundreds are being tried for murder. Will you fill their places when they have been sentenced? Think about this boys. *Somebody* is going to.

THE BOY WHO MADE THINGS INTERESTING

A boy of the Tenth Legion in St. Louis demonstrated how a temperance lesson may be made interesting. In the yearly review, he was assigned the temperance lesson. When he arose no one expected anything interesting.

But before our boy had been sixty seconds on his feet, sleepiness, indifference, giggling and scrimmaging had disappeared. Eyes, ears, attention, were all for the little fellow in knee pants. He began:

"Ladies and Gentlemen: I have been assigned the great International Temperance Lesson, whose title is 'Overcome with Wine,' and which tells of the drunkards of Ephraim. But in place of reciting

about the drunkards of Ephraim, it is more appropriate, I think, to tell you about the drunkards of St. Louis."

A newspaper, one of the great city dailies, was in the boy's hand, and, with a vividness that made things real, he read an article which related how nineteen men had been shot in the open Sunday saloons of St. Louis during the past year—nine of them killed. Then the boy talked ten minutes.

Interesting? You should have seen those people. They applauded the brave, sensible lad.

It is worth while to understand clearly the interesting-compelling method employed by that boy. What did he do? Simply this: he searched for, he selected, the main practical truth from that lesson. "Woe to the drunkards." This main truth he moved forward from 725 B. C. He transferred it to A. D. 1904, and laid it alongside present-day facts and present-day conditions. And in doing this he taught his audience that Isaiah's warning, spoken twenty-six centuries ago in the streets of Jerusalem, was no old story, out-of-date; it was fresh, up-to-date, and as actually interesting as if spoken by our own preachers in the streets of New York, or Chicago, or St. Louis.—Sunday School Times.

Did you ever hear a better temperance speech? For months past a great wave of temperance work has swept over our country and the saloon man has been kept moving. Law after law has been passed against this wicked business. Town after town has gone dry. County after county has voted these makers of drunkards, murderers and thieves out of their limits. In our own city the saloons are confined to one section. This law is called the "Segregation Law." By it, those parts of the town used mostly for homes have been cleared of every saloon and a man must go to the central portion to get a drink. Thus temptation is removed from thousands of workmen who do not pass the saloons. Grocers and butchers in the residence sections report a fine increase in business. They say that a number of working-men spend a larger part of their wages for beef, vegetables and groceries, for their families. This money was formerly divided between the grocer and the corner saloon. The whisky men fought this law and tried to defeat it but it passed some months ago. As the day approached for it to go into effect you could see furniture wagons from North, East, South and West Nashville loaded with mirrors, counters, tables, barrels, casks and bottles. "Mr. saloon-man is on the jump," as one boy said. They are getting scared. It begins to look as if the next jump will put them out of business. God grant it. I praise Him for every worker against this traffic in souls, for every prayer, for each vote. I hope you are all temperance boys and girls. I trust that every one of my boy cousins will work and vote against it and every girl will do her part to help drive it from the land.

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