

Living Water

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

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Preparation for Service

BY A. C. DIXON.

"I saw the seven angels which stood before God; and to them were given seven trumpets." Rev. 8:2.

THESE seven angels received the trumpet from the messenger that was sent from God. It was given after the Book was opened, after the seals had been broken, and after the contents of revelation had been revealed. Their mission was to blow the trumpet that they received, to sound out the truth, to make known to the people the will of God, which had been sealed with seven seals.

We want to consider the preparation for the use of the trumpet. These seven angels were preparing themselves to sound. There is in that word "prepare" something deeper than simply lifting the trumpet, and putting it to their lips. In verses 2-6, we find that preparation. It is the preparation of the Christian worker for delivering the message, whether from the pulpit, or from the street-corner, or in the Sunday-school class. There is a certain preparation which we need for imparting God's message unto others. The one purpose of the Christian messenger ought to be, not to express himself, but to express the revelation of God in such a way that all people shall see it, realize it, feel it, incarnate it, make it a very part of their lives. We find in this preparation four important things:—

I. *Right Attitude Toward God.*—"I saw the seven angels which stood before God." They were in an attitude of readiness. They recognize themselves as messengers of God. They were to sound the trumpet as God commanded, when He commanded, and where He commanded. They were standing before God,

READY FOR ACTION,

in an attitude to do God's bidding, and do it at once.

Is that your attitude this morning? Are you ready to sound the trumpet as He may wish? Are you standing ready for the open-air campaign, ready to go to China, ready for the burden, for the criticism, for the pain that may come through your loyalty to Jesus Christ? Are you waiting for orders, or have you forgotten you are a messenger? Are you willing to go and do as the angels of heaven? If so, you are prepared to sound the trumpet.

II. *Worship.*—The angel took the censer, and with much incense he swung it before God's throne. The incense ascended before God. And wherever you find the censer in the Old Testament Scriptures you find the reference to worship.

But remember there is no worship in swinging the censer. Being pleased with beautiful architecture is not worship. Having response in your heart to beautiful music that stirs your soul may not be real worship; an elaborate ritual which expresses itself in gorgeous ways may not be worship. The fact is, when real worship declines, the ritual becomes more elaborate. When real worship is dead the ritual grows gorgeous; there is an attempt to make up in the external for the lack of inward reality. God judges not as man judges; God judges the heart.

Do you know what it is to worship? Worship is found in the soul looking into God's face, the soul absorbed in God, pleased with God, taken up only with God. There is no need to speak, little need of music. There is no need of ritual, of stained-glass windows. When the soul is dealing with God, there is no thought of picture, no thought of recitation, no thought of architecture. There may be a dealing with God somewhat through these things, but it is a channel, it is not the face-to-face gaze of

ADORATION, REVERENCE, AND PRAISE,

as you look heart to heart and face to face with God. Worship is the preparation for sounding the trumpet.

We that have not ritual are in danger of falling into the ritualism of *rut*, making a ritual of conventional custom, not letting our hearts be free, nor allowing the Holy Spirit to give us liberty of worship in the presence of God. As we come out to worship, we should come dealing with God as a preparation for the preaching and for the listening.

III. *Prayer.*—With this worship went up prayers, the prayers of all the saints, ascending before the throne. The worship is giving, the praying is asking that we may receive. The worship is dealing with God, the praying is asking God to deal with us—worship is the upward look, bestowing what it can; prayer is the upward need, receiving from God. The incense of worship, and the attitude of the soul in petition, should never be divorced.

I stood this past week on a very sacred spot, in the city of Leyden, in Holland. There, in the center of that city, I saw in my imagination what took place on October 3, 1574. The Dutch people were besieged within its walls by the Spaniards, who were there for the destruction of Protestants. The edict had gone forth that all Protestants in Holland should be destroyed unless they recanted. The people were starving; seven or eight thousand of them died during the siege. They had not strength even to bury the dead; and some of the mothers and the weakest ones came to the burgomaster, Van de Wert, and said: "Deliver us to the Spaniards; we would rather be killed than starve to death." The burgomaster took out his sword, and extended it towards the soldiers and said: "Here is my sword. You can kill me and eat my body, but I shall be true to my oath. I shall not surrender to the Spaniards." Days passed; the dead were multiplying; the city was full of mourning. But the Christians met and prayed.

THEY LOOKED TO GOD FOR HELP;

and they would climb to the top of the church-tower and look over the sea, watching for the relief of King William the Silent which he had promised. No help came. William the Silent, on his bed of sickness and fever, decided to cut the dykes and let the water in. The dykes were cut, and the water surrounded the city of Leyden. But not deep enough. It would take three feet more to bring in the vessels that were laden with supplies, waiting outside the dykes. Still the people prayed, and, on October 8, God sent a storm.

The God of the winds, who sent a storm against the Spanish Armada, sent a storm on the ocean that drove up the high waves into the fields. The Spaniards fled before the waves, and the ships of William the Silent, bearing the food, came through the fields right up to the walls of the city. The people were supported, and the city was saved. The next day they met in the church that still stands there, and tried to pray. But they could not sing or pray; they just sat there and wept out their hearts in gratitude to God. On October 3 of each year, the inhabitants gather about the statue of the burgomaster and gave praise to God. That is the great day in Leyden, the day of relief. One of the greatest relics we found in the city was a broken piece of one of the vessels that brought in the food across the flooded fields, in answer to prayer.

When we learn the secret of prayer—that God Himself is equal to any emergency and can control the storms in history as well as the storms in atmosphere—and are ready to do his will, asking Him to work in his own mighty way, then we are ready for the sounding of the trumpet.

IV. *Fire*.—After the seven trumpets were given to the seven messengers, and the prayers of the saints ascended with the incense, the angel went to the golden altar before the throne, took the fire from it, and cast the fire into the earth. Then were heard voices, thunderings, lightnings, and earthquakes.

Something like that happened on the day of Pentecost. While the people were worshipping, while the people prayed, there came a fire from the altar before God's throne, and sat upon each of them. That is what brings the fire from God's altar—it is the attitude of readiness; it is the worshipful spirit; it is the prayerful spirit. When the Church of Jesus Christ gets into that attitude, and is filled with worship, and prays as she should, the fire will be there, fresh from his altar. For the sounding of the trumpet in the proclamation of God's message, we must be filled with his fire.

We have not time to go through these trumpet-soundings. If we had, we should hear the clash of battle, we should find forces of life in conflict with forces of death, mountains thrown into the sea, pagan cities thrown out of existence. That comes by worship, by prayer, by the power of God.

But through all these rings the note of victory. After all this conflict, after the bottomless pit had been opened and the monsters let loose in the world, the seventh angel sounded and there were great voices saying: "The kingdoms of this earth are become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever." That is the keynote of it all; that is to be the end of the trumpet-sounding.

THE KING IS TO COME.

The throne will be put up, and all the powers that make against Him will be subdued. I saw a picture which I could not quite understand—the entry of Alexander the Great into the City of Babylon. I could understand the soldiers following their victorious general. I could understand all upon his side. But on the side of Babylon there was no distress, not a trace of sorrow upon the faces of the people. They were coming out of the city with their garlands, their sheep, and their bullocks to sacrifice. It seemed like a festival occasion. As the world's conqueror marched in, they marched out to meet him as if with songs of triumph. I had the impression he had conquered by sheer force; but that artist doubtless meant to convey the idea that he conquered purely by moral force, the force of his former victories, and of his reputation. When he came to the walls of Babylon, they opened the gates, and poured out to meet him with their treasures and their joys. I say I could not understand that.

But I can understand a scene like it when Jesus Christ becomes conqueror. When He encamps before the town of Mansoul, and captures our affection and our faith, we bring out our garlands, we bring out our treasures, and we welcome the Conqueror. We want Him to come in and occupy to assume the throne, and crown, and sceptre. And if I speak to one who has not yet surrendered, I wish you might feel the power of his blood. He does not conquer as Alexander did, by physical force or marshaled armies, reddening the ground with human blood. He conquers by his own blood, by the sacrifice of Himself. And if you will let your heart feel the touch of that blood, and respond to the touch of it, you will want to serve Him with all the powers that you have, you will desire to love Him, and you will make Him King.—*The Christian*.

Conflict and Victory

BY JAMES H. M'CONKEY.

Gen. 32:24-32.

THERE are four or five great truths that stand out in this story of Jacob, as the lofty peaks of a mountain chain rise above the range of which they form a part.

(1) *There was great selfishness*.—We have no evidence that Jacob's life during the years just prior to this was one marred by any heinous sin. We do not know that it had broken out into gross forms of self-indulgence which brought any special judgment of God upon him. But it seems to have been like the lives of many other children of God, a life which was simply lived for Self; a life such as the world about us lives, and from which world we do not seem to be very different as we ourselves live it. When you recall what this name, Jacob, means, you will realize what selfishness means in the life of a child of God. He was called "Supplanter." And the Holy Spirit could scarcely have chosen a word that would more clearly express what selfishness does than this—that the self-life is the *supplanter* of the Christ-life.

God has set his stamp upon selfishness as the supreme foe of Himself. There are three deadly enemies of God: the

world, the flesh, and the devil. We are in the world, but God tells us not to be of it. We may resist the devil, and he will flee from us. But we must renounce the Self within, if God is to have the complete victory in our lives. Over the portal of Christian discipleship is written: "All ye who enter here, abandon Self." Someone has well said: "There is a cross and a throne in every heart. We may put Christ on the throne and Self on the cross. Or we may put Self on the throne, and Christ on the cross." Selfishness is indeed the supplanter of God in the soul.

(2) *There was a great struggle*.—As we read on in the narrative, we find that God was striving with Jacob. "God striveth," the margin of the Revision puts it. We do not read it so. But God does. Listen: "And Jacob was left alone, and there wrestled a man (the God-man) with him (Jacob) until the breaking of the day. And when he (the God-man) saw that He prevailed not against him (Jacob) He touched the hollow of his (Jacob's) thigh; and the hollow of Jacob's thigh was out of joint." This is God's story. How clear it is! There was a man wrestling

against Jacob all the long night. And Jacob's wrestling was a resistive wrestling. It was not Jacob wrestling with God for a blessing. It was God wrestling with Jacob, to break down and put away from his life the things that were hindering the ever-present and ever-gracious purpose of God to bless his child with the greatest possible measure of blessing.

Let it be noted that in this instance God was striving, not for a soul, but for a life. For a man may be a child of God, yet not a dedicated one. He may give up his sins, yet not himself. His soul may be saved, but his life unyielding to God. Jacob was such a child of God. He had been saved long ere this. God was not striving for his soul; He was striving for his life. He was striving to win him away from a past which had been lived for Self, to a future which should be lived for God and his glory.

With every atom of power and persistence within him, Jacob was resisting God—the God who wanted to bless him! And so do we. God strives to wrest from our hands the poison-draught of pleasure which the world puts to our lips, and we resist him. God tries to overthrow some secret idol that we are worshipping, and we resist Him. God would take from our grasp some edged tool of Satan behind whose glitter death lurks for us, and we resist Him. God takes us by the hand to lead us away, in love, from the snares and pitfalls which the lusts of the flesh spread for our unwary feet, and we resist Him. Then, as we battle against the Spirit of God, there comes into our lives the crisis, as it came into Jacob's.

THE ENTRENCHED SELF-LIFE.

(3) *There was a great breakdown.*—"He touched the hollow of Jacob's thigh; and the hollow of Jacob's thigh was out of joint." Jacob broke down under the hand of the Mighty Wrestler. We said to a physician friend one day, as we were chatting about this: "Doctor, what is the exact significance of God's touching Jacob upon the sinew of his thigh?" He replied: "The sinew of the thigh is the strongest in the human body. A horse could scarcely tear away the limb, pulling it straight. Only as he twisted it, could he tear it apart." Ah, I see, God has to break us down at the strongest part of our Self-life before He can have his own way of blessing with us.

We talk about surrender. We talk about surrendering ALL. But when it comes to the core of the matter, "all" usually means some one supreme point of issue between us and God; some one strong citadel in which the Self-life is entrenched; some one key-point which God must carry by assault before He can have his way with us. That great thigh sinew—like the trunk on which a tree stands as the storms assail it—like the column on which a great house stays its massiveness; that great sinew straining all night against God—bringing to bear all the resistive power of the wrestler—God touched that, and broke him down.

Just so does God deal with us. That pride—God touches and breaks it down, until the Self-life is humbled in the dust. That money the Christian business man is piling up until covetousness is eating into his heart like a canker—God touches it, and it takes wings and flies away. That idol which Self is worshipping—God touches it, and hurls it like Dagon to the ground, maimed and mutilated. That strength in which Self revels—God lays his finger upon it and withers it, and Self is brought to helplessness. Ah, we do not know how to deal with the Self-life. But God does. And He takes away the thing upon which it feeds, and robs it of the power upon which it depends, and cuts away the props upon which it stands, until it lies in helplessness at his feet.

There are other lives which God has to deal with as He dealt with Jacob. Often what we will not yield, God has to take; what we will not give up, God has to break up. A godly woman used to say: "God has not only pulled me up by the roots, but He seems to be shaking the dirt off the roots." "Take me, break me, make me," seems to be the prayer some of us have to pray, before God can have his perfect way.

THE VICTORY OF LOVE.

(4) *There was a great victory.*—It was the victory of love—the love that will not let us go. How gladly would Jacob have broken away from that mighty grasp! How quickly would he have fled away into the darkness and the night, if he could? But the unseen Wrestler would not let him go until He had conquered him—because He loved him. A kind-hearted surgeon is pressing the keen knife into the cancer, which is eating out the life. He holds the struggling hand with steady grasp. He will not let us go, however much we are suffering. We look up into God's face and cry out: "I suffer; let me go!" But He says: "I will not let you go until I have My way of blessing with you. I will not let you go—because I love you."

Another loving hand is pressing a bitter potion to our lips. We cry again: "I do not like it; let me go!" A loving voice answers: "A deadly poison is burning in your veins. This is the antidote for it. I will not let you go—because I love you." Even so do we look up to God and cry: "Why do you keep me in this fiery furnace! Why do you let these heavy burdens oppress me? Why do you suffer me to be so sorely and constantly tested and tried? Why do you not relieve me? Why do you not let me go?" And the Voice comes to us: "I will not let you go until I have won you for Myself. I will not let you go until I have purged you of your dross. I will not let you go until I have humbled and crushed to the earth the Self-life, which is the deadliest foe to My life and power within you. I will not let you go because I love you; and because I am seeking to win you from that which is empty, hollow, and unsatisfying, to that which is full, and rich, and blessed in Christ Jesus."

(5) *There was great power in prayer.*—But had not Jacob prayed all night. Not he! He had striven all night; and that, against God. But it was only when the thigh-collapsing touch of God came, that Jacob clung and prayed, and was victorious. For the birth-place of prayer is helplessness. Prayer comes to its own, enters into its lawful heritage of mighty power, only with men who have reached the end of themselves and are clinging to God. Power in prayer did not come to Jacob while he strove in his own strength, but when he CLUNG in his own helplessness. What poor humans are we, that God must needs let us be driven into the stress of necessity and helplessness because in no other way can He constrain us to betake ourselves to prayer to Him!

Strength is self-reliant, and thinks it needs no God. But weakness is driven to God-reliance, and there learns the secrets of the prayer-life. Helplessness begets dependence; dependence leads to prayer; and prayer brings power. Out of our own insufficiency into God's sufficiency, by the pathway of prayer, is the secret of power.—*The Christian.*

You are called unto holiness, and the end, eternal life. Make that calling, and election sure.

"The crime which bankrupts men and state," said Emerson, "is job work, declining from your main design to serve a turn here and there."

Faith and Assurance in the Bible

BY THOMAS WHITELAW.

I John 5:8-13.

A RIGHT understanding of the respective natures of these two spiritual graces, and of the relations subsisting between them, can hardly fail to be serviceable to three classes of persons—to anxious inquirers, to doubting believers, and to Christian workers. To the first it will point the way of Salvation; the second it will (or should) conduct to a settled peace; the third it will instruct how to deal with both anxious enquirers and doubting believers.

THE IMPORTANCE OF FAITH.

It is impossible with any degree of attention to peruse the Bible, and in particular the New Testament, without observing the high place assigned to Faith in the plan of Salvation. Not only is it declared to be the absolutely indispensable preliminary to Heaven's favor—"Without Faith it is impossible to please God," and the necessary condition of acceptable worship—"He that cometh to God must believe that He is, and is a rewarder of them that diligently seek Him;" but it is the soul's personal act without which forgiveness is impossible—"Through his name whosoever believeth in Him shall receive remission of sins," and the medium or channel through which alone Spiritual life flows into the heart—it is "By faith that Christ dwells in us, and we in Him." Faith is the root and spring of "Every virtue we possess"—"We are sanctified by Faith that is in Christ." It is the instrument of our adoption into God's family—"We are all the children of God by Faith in Jesus Christ." Without Faith prayer can never be successful—"What things soever ye desire in prayer, believe that ye receive them, and ye shall have them." Of him whose Faith wavereth it is said—"Let not that man think he shall receive anything of the Lord." It is the underlying principle of the Christian's life, inner—"I live by the Faith of the Son of God," and outer—"We walk by faith and not by sight!" "It is the one thing after which Christ will inquire when He returns to earth—"When the Son of Man cometh will He find Faith on the earth?" and the key that will open heaven's gate at last—"He that believeth will never come into condemnation, but is passed from death unto life." Statements such as these render it impossible to underestimate the importance of Faith.

THE NATURE OF FAITH.

Scripture takes for granted that Faith is so simple as to require neither formal definition nor extended explanation, and every person knows that this is so in ordinary life. Whether Faith be defined as Belief or Trust, the meaning lies within the comprehension of the least educated. No one asks what is signified by believing any report, testimony, or witness that is offered for acceptance—say the report of a traveler about some distant country he has visited, the testimony of a scientist about some important secret of nature he has discovered, or the witness of a spectator about some event he has observed. Similarly no child ever requires to be told how to trust its mother, or merchant how to credit his customer, or patient how to confide in his doctor. In all these instances both mind and heart perform acts of Faith, and in religion Faith does the same. It embraces both an act of Belief and an act of Trust—Belief in a Testimony and Trust in a Person.

The old theologians were accustomed to distinguish three kinds of Faith—Historical, by which the mind credits the facts reported, and the doctrines embodied in the Gospels and Epistles concerning Christ; Miraculous, or the faith by which the Apostles performed their supernatural deeds, and

individuals received bodily healings, and spiritual blessings from Christ; and Justifying or Saving, by which the soul receives and rests upon Christ alone for salvation. This third kind of Faith, it is obvious, includes the other two, since no soul will receive and rest on Christ who has not first credited the Testimony or Witness of God concerning Christ, and become convinced that Christ can do for him all the Testimony has said He could do. So that Saving Faith practically implies the two acts above mentioned, viz., *Belief* and *Trust*—Belief in God's Testimony concerning Christ and Trust in the Person of Christ of whom the Testimony speaks.

WHAT SAVING FAITH MEANS.

This was manifestly John's conception of Saving Faith. According to him, it is—

(1) Receiving the witness of God concerning his Son, which witness consists of three statements—(a) that Jesus Christ was God's Son, not in the sense of Liberal Christianity which is popular in some quarters to-day, that Jesus was God's Son only in the sense in which all are God's sons, though a better son than all others, but in the sense John intended when he wrote, "We saw his glory (to be) the glory as of an only begotten of a Father full of grace and truth;" (b) that God offers to mankind sinners eternal life in and through his Son, who (as is implied though not expressly stated) has procured it for man by the shedding of his blood; and (c) that this life can only be enjoyed in his Son—i.e., by being united to Him through a personal act of faith and the indwelling of the Spirit in the heart of the believer. Faith, says John, signifies the soul's setting its seal to this testimony as true, as Unbelief does the opposite, declines to accept that testimony as true, and so (in John's vehement language) practically makes God a liar.

This, however, is not all that is needful to constitute saving faith. James tells us that the devils "believe (all this) and tremble," because of their belief, but are not justified or saved thereby. To secure salvation there must be added—

(2) Trust in the Person of Christ. No more than a sick man can be cured by simply believing in the ability of a physician can a soul be saved by merely crediting the testimony of God concerning his Son. As the sick man must by a voluntary act place himself under the care of the physician and follow his prescriptions, so must the individual soul make personal application to Christ, and by what theologians call a threefold act of self-renunciation, recumbency, and appropriation, lay hold of and commit himself to Christ for all that is needful for salvation. "Faith," says Thomas Watson, "is a going out of one's self, a casting one's self upon Jesus Christ, and an applying of Christ to one's self."

THE OBLIGATION OF FAITH.

Why a person should believe on Jesus Christ John would explain by saying that if that person dealt with God's testimony concerning Christ as he usually deals with men's testimonies concerning common things he would find himself shut up to faith.

"We receive the witness of men," says John, stating a fact which none can deny. We accept all sorts of testimonies from our fellows—from the traveler about lands he has visited, from the astronomer about the stars his telescope has discovered in the depths of space, from the scientist about wonders in nature he has searched out, from the Press about speeches made in Parliament, and the events of everyday life—and we credit them without demur, scarcely ever stopping

to inquire whether the things reported are of moment or whether they are true. Indeed, there is not an item of news in the daily papers too silly or too baseless for some to believe.

Very well, is the drift of John's argument, assuming that man's witness always concerns matters of high import and is always true, what is it at the best in comparison with God's in respect of either importance or truth?

EVIDENCE THAT IS ACCEPTED.

1. *In respect of importance* there is no need to disparage or depreciate the testimonies received from travelers, astronomers, historians, scientists, journalists, or others; but no one will seriously contend that these are of as vital moment to man as the stupendous announcement that God has given to mankind eternal life, and this life is in his Son. On the contrary, every intelligent person who hears that announcement knows in his inmost heart that it is the most momentous communication that ever fell on mortal ears, and in comparison with itself reduces all other communications, testimonies, witnesses, reports, however valuable these may be, to insignificance and vanity.

2. *In respect of truth* nothing can surpass or even rival it, backed as it is by an authority which no human testimony, even at its best, ever had, that of God of whom it is written, "It is impossible for God to lie." Nor does God ask men to receive his testimony without evidence of its truth being adduced. He points through John to three witnesses—the Spirit, the Water, and the Blood—by which any serious enquirer, and much more any earnest believer, may satisfy himself that God's testimony concerning Christ as his Son and the Giver of Life is true. Reading the witnesses backwards, the Blood has sometimes been supposed to contain an allusion to the Eucharist or the Lord's Supper, but is better understood as pointing to Christ's death, which was attested by his resurrection to be of a sacrificial character. The Water has been viewed as looking either to the seal set on Christ's Sonship and Messiahship by John's baptism, or to the Christian ordinance of baptism, but again is more satisfactorily explained as referring to the purifying and regenerating influence of that life which Christ imparts to the believer. The Spirit can be no other than the Holy

Ghost, who, taking up his abode in the heart, witnesses to the reality of that life. On the ground then of these three things, the sacrificial death, the regenerating word, and the indwelling Spirit of Christ, whose significance the believer can appreciate, God claims that his testimony shall be accepted as true.

THE EFFECT OF FAITH.

What it leads to John answers by saying, "He that believeth on the Son of God hath the witness in himself," and again, "He that hath the Son hath the life." By this he appears to mean that when the soul by a solemn and deliberate act of faith believes God's testimony concerning Christ, and trusts Christ Himself, i.e., receives and rests upon Him for Salvation, Christ enters into that soul with the Eternal Life which is his, makes of that soul his dwelling-place, and implants in that soul the life which He has purchased for men by his blood, and has power to bestow. And this life beginning to operate within the soul becomes its own witness to the truth of God's record, just as the life in a hidden root reveals itself by sending up shoots and putting on leaves, and bringing forth flowers and fruits. The believing soul knows by personal experience that what God has testified concerning Jesus Christ is true, because He is conscious of the life which has been imparted to Him by Christ. As John expressed it, believing he has the Son, and so has the life.

What this life signifies for the believer is hinted at, if not definitely expressed, by the three words of witness—Blood, Water, and the Spirit. The blood points to the redemption which is through Christ's blood, even the forgiveness of sins according to the riches of his grace; the water to the washing or regeneration and sanctification of heart and life that comes by faith that is in Him; and the Spirit to that Divine influence through which the sense of pardon is attested, and the new life is imparted to the believing soul. By the blood the soul is lifted out of its old state of condemnation, and freely justified from all its sin; by the water the soul is transformed into a new creature; by the Spirit it receives the power of a new life, and the Seal of Sonship—"as many as are led by the Spirit of God, they are the Sons of God."—*The Life of Faith.*

Battle Songs

BY MISS APHRA WHITE.

"These are the singers, chief of the fathers of the Levites, who remaining in the chambers were free; for they were employed in that work day and night." I Chron. 9:33.

FREE from the duties which devolved on the other Levites—from the oversight of the gates of the house of the Lord, from the charge of the ministering vessels, from making ointment of spices, and things that were made in pans—these were the singers. Those who were obliged to be free from their brethren's service, for they were needed in the service of song, they were employed in that work day and night.

And just as these singers were necessary for the work of the Tabernacle and Temple in olden days, so to-day God has need of singers, those who are set free for that service day and night. Not mere lip service, the baritone or tenor, bass or soprano that delights human ears, but the melody of the heart, the song of God's own making, set up by Him in our hearts, and continued independent of all outward circumstances, these are the singers God is needing to-day.

THESE ARE THE SINGERS.

Only two qualifications were necessary then to minister with singing. They must be Levites, and they must be free.

In a previous chapter (6:31-47) their pedigree is traced right back to Israel; they were sure of their genealogy themselves, and they could show it to others. And we must do the same—not prove that we are the descendants of Abraham, but that we are the children of God, born of his Holy Spirit. The witness God will give us from his Word, if we receive his Spirit into our hearts, will prove this to ourselves; and the same Spirit relied upon to live in us, in the ordinary circumstances of our every day lives, will also surely prove it to other people.

SET FREE TO SING.

"If the Son . . . shall make you free, ye shall be free indeed." John 8:36.

We must be free, freed by his Presence in our hearts from that which hinders song—indwelling sin, the something that crippled and hampered us and hindered our always obeying and pleasing God. He will make us free indeed by coming into our hearts as the consuming fire, and destroying sin, the work of the devil there. He was manifested on earth for that purpose. He laid down his life that we might be free. Are we willing to give our lives, our wills, our ALL

to Him, that He may manifest Himself in our hearts as fire, and fulfil the purpose for which He was crucified?

There is something else that hinders song also, from which we must be set free—our own works. How we mourn our failure, that we have come short, that we have left undone those things that we ought to have done.

But when Christ is manifested in our hearts, He comes in to be the Doer of everything through us—no matter how trivial—just as the Jew might not even gather up sticks on the Sabbath, so for us there is the experience of ceasing from all our own works, and of absolute reliance on Christ in us to obey and to please the Father through us, and daily to finish the work that He wants done.

And then freedom from burden, from responsibility, none was to be borne on the Sabbath day.

"Take heed for your life's sake, and bear no burden on the Sabbath day." Jer. 17:21, R.V. mg.

The first burdens drop as we realize God has given Christ in us to be the true witness through us, to be our life, to walk in the way for us. And then we come suddenly face to face with another cause for mourning. A rift has come in the lute, and we cannot sing the Lord's song, for we are in a strange land. Someway or other quite unconsciously we have got out of touch with Him, his power no longer flows through us, and the heart melody is interrupted.

How was it? What caused the song to cease? It was because Christ was *not* the doer of everything just then, *we had forgotten to rely on Him*. The continuous song that God's ear is waiting to hear, only arises from a heart set free from the burden of keeping itself relying. For our life's sake then, let us commit to Him the responsibility of keeping us always relying upon Him, so that we may indeed be free, set free to sing.

BATTLE SONGS.

Employed in that work day and night. Asaph's and Heman's and Jeduthun's voices arose by night also.

It is not always spiritually day-time with us, we often have to walk by faith not by sight. It is when the Son has set us free—when like Job of old we have the witness of God to our hearts that we are pleasing unto Him—it is then we learn to know what night-time means; then that we hear the echo of the accuser's voice in our hearts, and hear what he is saying of us before our God day and night.

Do we sing then? Have we learned if Christ is living in us that on Satan's part He is evil spoken of? *He, not us.* "If ye be reproached for the name of Christ, happy are ye; . . . on their part he is evil spoken of." I Pet. 4:14.

If so we can sing, for He has not changed. He who always did the things that pleased God is the same in us to-day. It was when they began to sing and praise, the enemy of old was smitten, and as we praise God in the midst of the battle—thank Him in the din of the devil's accusing voice that as He kept us relying it was not we who lived but Christ who lived in us, and that He pleased God through us—then we find the battle is indeed won, and the accuser flees. He has been overcome by the blood of the Lamb, that is by his life in us, and by the word of our testimony in song to God.

And when the Shepherd leads us into deep waters, when trial comes, when the roaring lion is permitted to attack, and the promise so clearly given of deliverance finds no fulfilment, but all is dark and hopeless, does the song continue then?

It is continuing up yonder, for we read the Lord shall laugh at him, for He seeth that his day is coming, his day of glorious fulfilment. Shall we not so rely on Him to prolong his days in us, that the song shall continue on earth too? The song of confidence that—no matter how the devil

is raging, no matter how long the warfare is—God that cannot lie promised, and that He will yet perform with his hand all that He has spoken to us with his mouth.

Employed in that work day and night, under all circumstances. Not only on the sunny days, when all is just what we should choose, but when the way is dark and adverse, when others' hands seem to map out our lives and the lives of those that are dear to us, when the happenings are all apparently to our detriment, must we sing then? Sing, when we would naturally murmur? Yes, this is the very moment God expects to hear a song.

"When the burnt offering began, the song of the Lord began also . . . and the singers sang . . . and all this continued until the burnt offering was finished." II Chron. 29:27, 28.

Behind the circumstances, behind the hands—perhaps wicked hands—that mould our lives, is God. There is no power but of Him, no right to command or act that is not permitted by Him. Wicked hands, any hands, only carry out his plans for us. They could have no power against us unless it were given them from above. Then if our Father has given us the cup, shall we not drink it? Drink it, not mumuringly, or with a sad face. Christ drank it joyfully. He delighted, He chose to do the Father's will. He was indeed the continual burnt offering, and He seeks to prolong his days in us, to be the Burnt offering in us to-day, by again choosing the Father's will through us.

As we recognize we cannot delight in that which crosses our own desires, cannot choose things that cost us much to comply with, the sorrow that touches our lives, how gladly we see that we have been crucified with Christ, that we have no business, no need to choose God's will, that Christ will choose it through us. And as we rely on Him to do so, we become conscious the song of the Lord has begun also. A song we marvel at for there is nothing outside to produce it.

Truly to-day men's hearts are failing them for fear, sorrow and perplexity are abroad. But God is looking to us for the battle songs, heart melody that reaches his ear, music that satisfies his heart.

These are the singers. Can God say that of us? Or instead must He sometimes say, as He did of his children of old, "I have heard their murmurings." Whether song or murmur, his ear always catches it. How much there will be to provoke a murmur in the coming days—days that speak of battle and bloodshed, of sorrow and increasing distress! But shall we not ask Him that in these very days his ears shall always catch the song, that we shall be employed in that work day and night? That the din of battle, and all that follows in its train, shall never hinder it—but rather produce it, for his presence in our hearts choosing God's permissions will begin it, and his presence relied upon will surely continue it.—*Selected.*

John MacNeil tells how a pretty little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain.

They were talking of breaking the vase, when the father said: "Now, my son, make one more effort; open your hand hold your fingers out straight, as you see me doing, and then pull." To their astonishment the little fellow said: "Oh, no, pa, I couldn't put out my fingers like that, for if I did, I would drop my penny."

He had been holding on to a penny all the time! No wonder he could not withdraw his hand. How many of us are like him!

CONSECRATION COVENANT.

REV. M. L. HANEY.

THOU Searcher of all hearts, I herewith solemnly appeal to Thee in attestation of the truth that I do surrender myself and my little all to Thee—my past, my present, my future—all I am, or have been, or hope to be—all I have, or hope to have, and all I control and shall ever possess or control—my time, my whole time, by night or by day—all my enjoyments, of whatever character—all my sufferings, however severe, or from whatever source—and all my affectional nature, with the objects to which it clings, or shall cling. Having thus, without reserve, surrendered my being to Thee for all time and eternity, I am simply at Thy disposal. Having surrendered my will to the guidance of Thine on every subject, I declare myself ready to accept whatever Thou shalt choose or appoint.

This body, being Thine, is now to be used for Thy glory. Its appetites are to be indulged only as pleaseth Thee. I therefore agree to take only that variety and quantity of food, as far as Thou givest me light, which may best qualify me to glorify Thee. Help me when, by carelessness, or to gratify bodily appetites, I have injured this temple of Thine, to feel the need of atoning blood.

Thou hast provided that my body shall be suitably attired. I have voluntarily chosen the Lord Jesus Christ as my wisdom, my All in All. Having yielded my deathless powers to Him, I recognize Him as the Sovereign whose will, in all respects, is to be the guide of my life. I am, therefore, solemnly covenanted to attire this body to please Him. I will therefore aim, with all the wisdom He gives, to avoid that which is gaudy and foolish, and will be contented with plain, neat dress, suited to the avocation to which He has called me; I will now and hereafter seek my "adorning" not in my apparel as the putting on "of gold, or pearls, or costly array," but in "a meek and quiet spirit, which is, in the sight of God, of great price."

The substance of which Thou hast made me the steward I will now and forever dispose of as Thou shalt direct. I will carefully inquire of Thee as to the outlay of Thy money, and use all now in my care, or that shall hereafter be entrusted to me, in view of Thy glory and the spread of Thy kingdom. If called to business life, I shall be diligent and frugal, so as to make all the money I can, to be used as Thou shalt designate for the spread of the Gospel. If I find my heart hesitates to give any part of this substance to advance Thy kingdom, help the poor, or in any other way which Thou shalt choose for Thy glory, I will make it surrender to Thy will.

Having made a complete consecration of my whole spiritual nature for Thy blessed purposes, including all my organs of sense, I am covenanted to use these in accordance with Thy pleasure. I therefore engage to use my eyes to please Thee, and to carefully avoid looking at any forbidden object; to so guard my ears that my soul shall not be defiled by my listening to depraved or foolish and idle conversation. Do Thou inspire my heart with wisdom, and give to me such determination of will that Thy holy habitation within may never be defiled through any indulgence or sense, or my spirit or body ever be tainted by impure impressions made through either of the five senses which I have solemnly consecrated to Thee. I do, therefore, beseech Thee for grace to so guard all my innocent appetites, and to so use all the functions of my body, that in these Thou mayest be glorified. I have consecrated to Thee my tongue, that henceforth I may honor Thee by my words. In this I am covenanted to avoid vain, loose, idle conversation, and to put such restraint on witty and jocular utterances as I may find displeaseth

Thee; and also to avoid too lengthened conversations on solid and religious subjects, as Thy Word declares: "In the multitude of words there wanteth not sin." I have devoted to Thee my social hours, and therefore acknowledge my obligation to use my social nature only as Thou shalt choose. Help Thou me, in this most difficult task, so to avoid the frivolities of social life as never to grieve Thee by any indulgence in that which is merely worldly; and yet to maintain such cheerful demeanor as may ever make apparent the attractions and glory of the Cross. In all my social intercourse I am pledged only to be pleased as I am pleasing Thee. This covenant to be wholly Thine involves complete separation from everything which displeaseth Thee. I herewith, therefore, solemnly agree to separate myself from all fellowships and fraternities which require a heart-union with ungodly men or influences.

Having separated myself from all that is evil, I solemnly set myself apart to seek that which is good, to promote Thy glory in the highest good of the human race. I am, therefore, covenanted to employ the time, and power, and money given me, as far as I have wisdom, not to please and benefit myself or my friends, but to please and glorify Thee, and to be a blessing to souls as Thou dost help me. To this end help Thou me to avoid vain and trivial pursuits, all light and foolish literature and conversation, with all sluggishness and idle habits, that my whole time not needed for rest may be given to holy activities in solid reading, reflection, study of the Scriptures, active business life, and in all such ways as Thou shalt choose, so that I may not live to myself, nor for my own happiness, but to Him and for Him who died for me. —*Lamp of Life.*

GONE!

"As they servant was busy here and there, . . . he was gone!" (1 Kings 20:40.)

Gone? Where?

Don't ask the awful question. It is agony to me to think about it!

The Spirit said, "Speak to him! Tell him of a Saviour's love. Tell him his danger." But I was "busy here and there;" I neglected it; and by and by he was gone.

I knew I ought to talk to him. I felt that I was the one God meant to put the Gospel before him and somehow I felt I ought to do it quickly—now, now!

But I was "busy here and there."

Now it is too late! He is gone!

I shall not see Him until I meet Him at the judgment bar, in that awful day! I know I shall see Him then!

I do not fear that Day of Judgment for myself, for I heard and believed God's good news, that Jesus of Nazareth died for me; that He took my place, on the cross, where He bore sin for the whole world. I heard that all who believed He bore their sin, and trusted Him (for He rose from the dead, and is alive now), should be saved, and should not even be judged (John 5:24); for Jesus was judged in their place! I believed this, and I know I am saved. But he—he is gone!

Maybe if I had told him, he, too, would have believed; and with what joy we should have met in glory!

But he is gone! Gone without Christ, without God, without hope!

"It has pleased God through the foolishness of preaching, to save them that believe." Oh, if I had only told the Gospel to him! If I had only said, "Jesus Christ died for your sin. Will you trust Him?"

But I was "busy here and there," and I put off speaking to him; and now he is gone—gone!—*Selected.*

LIVING WATER

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ONE DOLLAR AND FIFTY CENTS A YEAR IN ADVANCE

EDITORIAL

WEEKLY TEXT.

"They that were ready went in with Him to the marriage." "The marriage of the Lamb is come and his wife hath made herself ready."—Mat. 25:10; Rev. 19:7.

DISCIPLESHIP

"These are they which follow the Lamb whithersoever He goeth."

I thought it hard that Christ should ask of me
To walk through life along a blood-marked way,
And thus it was, I shrank back, tremblingly,
Then paused, and bowed my head, and said Him, Nay!
But looking down I saw, with tear-dimmed eyes,
That all the blood-marks came from pierced feet,
At which I learned, with sad yet glad surprise,
That they were proofs of love, enduring, sweet;
'Twas thus again, I looked on Christ's dear face
And once again, began to follow on;—
Since then, I've only thought of his great grace,
And fear of blood-marked ways is wholly gone.

—H. W. Frost.

WOMEN AND THE GOSPEL.

The elevation socially of the women of Korea is a very striking illustration of the power of the gospel of Jesus Christ to uplift womanhood. Formerly she had none of the rights that belong to her as the companion of her husband. But since the true light of life is so permeating Korea, social life is taking on a Christian aspect. Women no longer need to hide away in the women's quarters in seclusion, nor to cover their faces as they walk on the streets. As the result of the Gospel protection has come to childhood and home life is receiving its proper recognition. There is the education of the individual, and this gives to society a new impetus. The Bible has given a new touch to social life, and its influence is permeating every phase of the life of the people. Then pre-eminently it is giving to the individual the personal knowledge of Jesus Christ and the joys of his salvation. All who have helped in person, in purse, or prayer have a right to rejoice in these things and to praise God for a privilege of having a part in such a ministry. Pray on and faint not, neither grow weary, but redouble every energy for the sake of the Gospel.

DR. GROSS ALEXANDER ASLEEP IN JESUS.

We were greatly grieved to hear of the sudden death of Dr. Gross Alexander, which occurred at Long Beach, California, September 6, and was the result of a stroke of apoplexy. Dr. Alexander was editor of the *Methodist Quarterly Review* of the M. E. Church, South; and was also Book Editor of the same church. He has been a resident of Nashville for a number of years and was one of the leading men in his denomination, having occupied some of her highest official positions. He was also an instructor in Vanderbilt University for several years. Not only his own denomination, but other churches have sustained a loss, as he was often found in the pulpits of other denominations; also on the platforms of great religious gatherings. He was a scholarly, broad-minded, cultured, whole-souled, devout man, and will be sorely missed from religious circles.

In his home-going Trevecca College has lost one of her true and loyal friends, and an able and helpful Bible instructor. Her students have been greatly benefitted and inspired by his practical lectures on the Word. Truly, he will live on in the lives of these and many other young people.

His was a life yielded to God, hence it has been a life of blessing and helpfulness to humanity. The poor, the outcast, the struggling, the prisoner, the harlot—the unfortunate of all classes have lost a friend and a helper. His ministry along this line was one of peculiar beauty due to the tenderness and kind consideration shown to the unfortunate ones. Delicious fruits and beautiful flowers were not considered too good for the most degraded, thus would be opened an avenue whereby the soul could be touched and won to God. Nashville is poorer since he has gone, hence heaven must be richer.

How rapidly the good men—those who have wrought nobly for God—are passing on to join the Blood-washed throng who compose the church triumphant. Do we wonder why they are crossing over so rapidly? Dare we question why? So many of them are just in the prime of a useful career, but since they have ministered so faithfully may it not be true that they have lived longer than many others who are much older? Can it be that they must be taken to thrust upon us who remain the recognition of our responsibility, and of our privileges in service?

THE TENNESSEE DISTRICT ASSEMBLY.

The fourth annual session of the Tennessee district Assembly, Pentecostal Church of the Nazarene, met at Paris, Tennessee, September 1-5. This district embraces the State of Tennessee, and there were delegations from the various sections of the State. There are congregations of this church in most of the large towns, also in many of the smaller ones, and in many country places. There were more than one hundred ministers and delegates in attendance, besides many visitors. Rev. H. F. Reynolds, of Kansas City, one of the General Superintendents, presided over the Assembly. He is a man of wisdom and discretion, and showed a most brotherly spirit in all of the deliberations. This body is composed of all preachers, Sunday-school superintendents, and deaconesses in the district; also of a lay delegation from each church. Rev. J. A. Chenault is District Superintendent and visits the different preaching places, looking after the various interests of the work.

All the business of the Assembly was transacted in a charitable, Christ-like manner. The presence of the Lord was indeed manifest, even in the business session. The devotional services were unctious and inspiring. The evenings were given to evangelistic meetings. Revs. H. F. Reynolds, C. E. Hardy, W. M. Tidwell, E. T. Cox, and J. M. Hutcheson

preached in these services; the Lord greatly honored their ministry, and souls were saved, reclaimed, and sanctified.

The reports of District Superintendent, Treasurer and pastors showed the work throughout the State to be in a progressive condition. The increase in membership the past year was seventy-five per cent, while the value of church property showed an increase of one hundred and fifty per cent over the past Assembly year. The pastors and evangelists made most encouraging reports as to revival work. All reported a goodly number of conversions, reclamations and sanctification; two showing more than four hundred.

The different interests of the church were discussed, such as Educational, Missionary, Publishing House, Deaconess' Work, Young People's Societies, Rescue Work, Girl's Training Home, and other matters.

The Church has a number of missionaries on the foreign field. The money raised by the Tennessee District for foreign missions was about four times as large as last year.

Delegates to the General Assembly, which meets in Kansas City, September 30, were elected as follows: Ministerial Delegates—J. A. Chenault, C. E. Hardy, J. L. Roby, C. R. Pollard, F. W. Johnson, E. T. Cox, Mrs. Olive Rife, A. P. Welch. Lay Delegates—Jno. T. Benson, Mrs. Jno. T. Benson, E. W. Sloan, Mrs. E. W. Sloan, R. B. Mitchum, Emma Turbeville, Fannie Claypool, Miss Laura Turbeville.

HINDRANCE TO USEFULNESS IN CHRISTIAN WORK.

SECTION IV.

P. R. NUGENT.

16. *Instability.* This exists in a two-fold way. People are unstable in their personal experience and faith, and also in the matter of service for God. Those who are unstable in both respects are hindered in testimony, life and service because they are unsteady and variable in all three respects.

The remedy for this, as regards one's personal experience, is found in a whole-hearted seeking of God's will (Jno. 7:17) and obedience to it; a clearing away of doubt and consequent establishing in, and by, faith (Isa. 7:9); receiving the Holy Spirit (Ac. 1:8); finding out what God wants done and then persevering at it. Those who honestly decide to both obey and believe God and stand true to that decision will surely find that God will deliver them from instability and variableness.

And in the line of love and service there is need to recognize that each one is part of a whole, because the true church is not only called out, but is called out *assembly*—called out from the world, but also commanded to not forsake the assembling together (Heb. 10:25). Carnal, self-willed independence and individualism are entirely contradictory to the welfare of God's cause.

It is said of butterflies that though they are sometimes found together, "they never form societies." They seem to recognize no bond of union. And some people are on the butterfly order in their religious life and work. They flit from one meeting place to another in their community and are settled nowhere—religious gadabouts who cannot be depended on in any part of God's service for faithful regularity and stability of interest and activity. Some of them are ruled by self-willed independence and imagine it is the liberty of the Spirit.

17. *Lack of unity.* There are different forms of unity—unity in Christ (Gal. 3:28), unity in His body, the church (I Cor. 12:27), unity in faith and in the knowledge of Christ (Eph. 4:13), unity of mind (Phil. 4:2), and unity in service (Phil. 4:3). The first three are established facts about all true Christians whether they recognize

them or not. The last two do not always exist among God's people, but are necessary where there is to be association in work. "Can two walk together except they be agreed?" (Amos. 3:3). There is such a thing as being unequally yoked together as regards Christian work and it is such a hindrance that often the only course left is for such people to separate in love and each go at what God wants him to do. And though there comes this separation in service there need be no separation, and should be none, in heart.

18. *Lack of grace.* He who does not love God and love man will not be of much use to God for the welfare of man. Love leads to interest in, and effort for, the salvation and help of souls; and leads to self-denial for others' welfare and perseverance in prayer and work for them. So, if there was more of God's own love prevailing among His people they would be much more useful to Him.

The same is true of faith. Lack of faith in God as regards what He can and will do for men hinders people's usefulness because it causes them to regard some things as impossible when, with God, they are possible and would take place if the worker would only have faith in God for Him to do it. How many more hard cases would be won to Christ by some people if they had more love and faith!

There is failure, too, through lack of courtesy, consideration, gentleness and sympathy. When there is in a Christian discourtesy, or roughness, or hardness, or oppressiveness, or lack of consideration and sympathy for people, there is always a hindrance to his usefulness. Any of these things is a drawback for they drive people away from both the worker and His Lord, or discourage them even to the point of giving up what they wished to obtain. "Be courteous" (I Pet. 3:8), discourtesy is not grace, but the want of it. "The servant of the Lord must be gentle" (2 Tim. 2:24), not rough. He is to instruct opponents "in meekness" (v. 25), not in pride and self-exaltation, and "Be patient toward all men" (I Th. 5:14). It is sometimes true that a worker's attitude and disposition are so wrong towards the one he is trying to help that he injures instead of helping.

19. *Exactions.* A hard, exacting spirit in Christians causes them to deal in a wrong way with others. It leads them to put on people a yoke that God does not put on them (Isa. 58:6; Ac. 15:10). In dealing with others we should recollect how long it was before God brought us up to, and into, the knowledge, acceptance and practice of what He required of us, and be careful not to go ahead of God in setting before others, in a mandatory way, what He requires of them.

It may be right to tell people in love of some of God's requirements that are still beyond their abilities to meet. This gives them truth for future use and also tends to convict them of their need and stimulate their purpose to measure up to all that God desires and requires. But this is quite different from that unwise, unloving, hard disposition which exacts an immediate conformity to what the worker sees, whether a person is able to reach it or not. In fact, a hard, exacting disposition shows either that that person needs a thoroughly sanctified spirit, or that an evil spirit is putting that hardness on him.

20. *Hobbies.* A hobbyist may have a truth for his hobby, but he presses it unduly and so is apt to weary, or disgust, people whom he seeks to help. He does some good, because he spreads the truth, but would do more if he had more wisdom about it and would get things in their right proportion. It is possible to press a truth out of its relation to other truth and even make it result in false conclusions.



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

Dear Cousins:

We are so glad to be able to give you this week some interesting things from Brother Frank Ferguson and Mrs. Ferguson. They are rejoicing in the privilege of working for Jesus down in the Argentina Republic, on the east coast of South America. You will see from what follows in their letter that they are not there on an excursion of adventure to gratify the desire for travel, neither are they there to live in a delightful climate and enjoy a lucrative salary, but they are there to sacrifice and, if need be, to suffer for the cause of Christ; and after all, dear young people, that is the place of greatest victory and of sweetest joy. It is when we are really throwing our lives in the breach for God and going beyond the ordinary, ease-loving pace that we are investing in a manner that will bring a sure reward.

South America is truly a great country, and has long lain neglected in every way that relates to progress. Argentina, where our friends are laboring, is a great Republic of marvelous natural resources. It is the most progressive of South America Republics. Religiously it is under the ban of Catholicism, and an awful bondage of ignorance and cruel superstition. What a privilege to have a part in giving a people thus enslaved the glorious gospel that sets men free. A country so destitute of the light of soul-saving, comforting religion surely should have an opportunity to know of the Christ who gave his life for its redemption. Their letter follows:

Beloved in Christ Jesus: "Brought safe by his hand thus far . . . thou shalt overcome at last." With the Lord there is overcoming grace in this age. Our hearts are thankful to-day for the opportunity we have of being witnesses to Christ's redeeming power in this corner of the vineyard.

Not but about one thousand miles north of Buenos Aires, on the Central Northern R. R., about 4,000 feet above sea level, on the eastern slope of the Andes Mountains, lies Jujuy, the capitol of the province of the same name. It is a town of about 10,000 inhabitants. Some gospel work has been done here in other days by the Plymouth brethren. There are at present a few believers who attend a private service held in the rented room of an American lady and her daughter, who have been witnessing for Christ here for several months. Since coming here, less than a month now, we have had the privilege of giving out the Word in these meetings, as well as laboring to place the written Word into the hands of many to whom it has not yet gone.

This is the northernmost province of the Republic. La Quiaca, the present terminus of this branch of the Northern Central R. R., lies on the Bolivian border, and the railroad is being extended to connect with the Bolivian Railroad system. Here we come in contact with some who come down from Bolivia with caravans of donkeys bringing salt, dried sheep and hides, and returning with corn. In other parts of the province, where sugar cane is raised, the Indians of the semi-civilized tribes, Chriguanos, Tobos, and Matacos come down to work in the cane fields. Some have obtained permission from the plantation owners and have some work started among these tribes. There is a need of laborers among these neglected ones, as well as among the neglected population scattered through the province.

Some of the Indians who have thus heard the Gospel, after

returning to their native homes in the wilds of Bolivia, returned with request from their people for teachers. It is reported that some of these Indians, indignant at the abuse committed by some priest, had asked the Bolivian government to remove the priest.

To be sure there are difficulties, but the God of all grace is abundantly able. II Cor. 9:8. Neither European wars, selfishness of the age, nor hard times effect the capital stock of heaven's bank. "His riches in glory by Christ Jesus." Phil. 4:19. We have been on the field this time about fourteen months and less than \$50.00 gold has been sent to us from the homeland. I speak not by way of complaint, but to show God's variety of ways in working. I have been free to give my whole time to the gospel work and for the past four months both of us have been able to be out in the work. The Lord has given physical strength and has healed in time of sickness.

"If God be for us, who can be against us." If you could have been with us and seen the light come into sad, darkened faces as we told them the sweet old story, you would have rejoiced too. One old woman was greatly afflicted with goitre. I read to her the 11th chapter of John and such joy as came into her face as I told her we too would be raised as was Lazarus if we believed Jesus. Oh, how blessed to be permitted to give the Gospel to these neglected ones.

The need here is so great, the field is wide open. Will you not remember us in prayer?

There is so much need of Holiness literature. We have now about ready from the press 5,000 of Brother Nugent's "Questions and Answers About Sanctification" translated into Spanish. Will you request the prayers of the praying people for this tract as it goes into the Spanish evangelical world? It so presses on our hearts to give these people the deeper truths.

We serve the Living One. Some have turned to the Lord among whom we have labored and wherever we find believers there are hearts hungry for the deeper things of God. I believe that some have been fed and helped on these lines. Pray that our ministry in the future may be more abundant in fruit for the Master than in the past and that Jesus be glorified at all times.

Our permanent address is Lavalle, 1467, Buenos Aires, Argentina, S. A. Yours for the fullness of the Gospel,
FRANK AND LULA FERGUSON.

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OPPORTUNITY.

In one of the old Greek cities there stood long ago a statue. Every trace of it has vanished now. But there is still in existence an epigram which gives us an excellent description of it, and as we read the words we can surely discover the lesson which those wise old Greeks meant that the statue should teach to every passerby. The epigram is in the form of a conversation between a traveler and the statue:

"What is thy name, O statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou on thy toes?"

"To show that I stay but a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why, then, is thy head so bald behind?"

"To show that when I have once passed I cannot be caught."—*Christian Press.*

MY FATHER KNOWS THE WAY.

The following instance shows the importance of speaking a word in season for Christ. "A word fitly spoken, how good it is!" How it fastens itself upon the conscience and heart, and brings forth fruit in due season!

More than fifteen years ago, when called to watch with an old gentleman, eighty-two years of age, who had been a devoted Christian more than fifty years, who was totally blind, and suffered constantly with intense pain, I found him patiently bearing all, leaning on Christ. I was about sixteen years old; and as I entered the room, the lady introducing me, he said: "I want to take your hand in mine. And so you have come to sit up with me. I should think by your hand that you must be a young man. I want to talk with you by and by."

When the family had retired, he asked me to place my hand again in his, and said: "I want to ask you a few questions. Are you a Christian?" I thought I must answer honestly, and said: "No." "Do you mean to be some time?" "Yes." "Well, then, what are you waiting for?" I was speechless; but the questions were daily in my mind until I gave my heart to Christ.—*Selected.*

THE PRINT OF THE NAILS.

There is a strange legend of old St. Martin. He sat one day in his sacred studies, when there came a knock at the door. "Enter," said the monk.

The door opened and there appeared a stranger of lordly look, in princely attire. "Who art thou?" asked St. Martin.

"I am Christ," was the answer.

The confident bearing and the commanding tone of the visitor would have overawed a less wise man. But the monk simply gave his visitor one deep, searching glance and then quietly asked: "Where is the print of the nails?" He had noticed that this one indubitable mark of Christ's person was wanting. There were no nail-scars upon those jeweled hands. And the kingly mien and the brilliant dress of the pretender were not enough to prove his claim while the print of the nails was wanting.

Confused by the searching test-question and the base deception exposed, the prince of evil—for he it was—quickly fled from the sacred cell.

This is only a legend, but it suggests the one infallible test that should be applied to all truth and to all life. There is much in these days that claims to be Christ's. There are those who would have us lay aside the old faiths, and accept new beliefs and new interpretations. How shall we know whether or not to receive them? The only true test is that with which St. Martin exposed the false pretensions of his visitor: "Where is the print of the nails?" Nothing is truly Christ's which does not bear this mark upon it. A gospel without a wounded, dying Christ is not a gospel. The atonement lies at the heart of Christianity. The cross is the luminous center, from which streams all the light and joy, peace and hope. That which does not bear the marks of the Lord Jesus cannot be His.—*Selected.*

YEARS OF SERVICE LOST.

On one of the Clyde river steamers a Christian man on his holidays was giving away tracts. Among others who received one was a gentleman belonging to Glasgow, who remarked as he received it that he feared such efforts did little permanent good. "I am not opposed to such work," he said. "In my younger days I did a good deal of it myself, but I cannot say that I ever saw any fruit from it."

The tract distributor was somewhat "damped" by that remark, coming from one who evidently was a Christian of many years' standing. But he instantly remembered that his own conversion was brought about by means of a tract which he received when a lad of twelve, as he walked along the street one wintry night.

As he passed the door of a Mission Hall a young man, standing evidently for the purpose of getting passersby to go in, handed him a tract and asked him to go inside and hear the Gospel. He did go in, and heard words there that awakened him to think of eternity and his state before God, and he went home in deep soul trouble. In his anxiety he turned to the tract he had received, read it, and was saved. The tract distributor told this story to the gentleman, who listened with evident interest, and when it was finished he said, "May I ask where this most interesting event took place?"

The man named the street, the hall, and the very night on which he got the tract and was invited inside.

The gentleman's eyes filled with tears; he grasped the distributor's hand, and said with great emotion: "It was my work for many a night, when a young man newly converted, to stand at that door giving tracts and inviting passersby, and I well remember inviting in the bright-eyed lad that wintry night. But I lost heart soon after that, and gave it up, thinking such work was almost useless. Now after twenty years God has let me know it was not in vain, and if He spares me to return to the city I shall by His grace return to the service He gave me long ago confessing my faithlessness in leaving it." But the twenty intervening years were lost. How many more golden sheaves might have appeared to that Christian worker's account in the day of Christ had he continued in the service that the Lord gave him to do!

"Let us not be weary in well doing, for in due season we shall reap if we faint not."—Gal. 6:9.

TRUST.

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Rev. C. W. Ruth is holding the camp-meeting at Clear-water, Kansas.

Miss Emily Gustafson has been holding services at Lebanon, Tennessee.

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Rev. John F. Roberts and Mrs. Roberts are holding the camp at Goss, Mo.

Rev. S. M. Stafford is holding revival services at Donaldsonville, Georgia.

Rev. Andrew Johnson of Wilmore, Kentucky, has two open dates for October.

Rev. S. W. McGowan is holding revival services with Rev. G. W. Pirtle near Sparta, Tenn.

Rev. Claud Myers has just closed a meeting at Kimberly, Alabama. He reports great victory.

The Marthaville, Louisiana, camp will be held September 21-31. Rev. W. W. McCord will be in charge.

Revs. J. L. Brasher and W. B. Yates are holding the East Tennessee Holiness camp at Greenville, Tenn.

Subscribe for LIVING WATER till January for your friends. It will cost you only 25 cents for each subscription.

Rev. C. M. Dunaway will hold the Bloomington camp-meeting, near Durant, Florida, beginning October 14.

The Louisville, Tennessee, Holiness Association is now holding its annual camp with C. C. Cluck as evangelist.

Rev. C. B. Kolb recently held a most gracious meeting at Jerusalem, Ohio. There was a large number of conversions.

The annual camp-meeting at Springerton, Illinois, begins to-day and continues till the 26th. Rev. Bud Robinson and Mrs. Mattie Wines are in charge.

Rev. G. C. Kinney is now in a revival meeting at Cardwell, Missouri. His last meeting was at Hornersville, where about one hundred professed salvation.

Trevecca College, Nashville, Tenn., held its opening exercises Wednesday, September 15. This college has a corps of efficient teachers, and the prospects for the coming year are most encouraging.

Revs. J. J. Rye and C. E. Hardy have been holding revival services at Dale's Tabernacle, near Nashville. The Lord greatly blessed in this meeting and souls were saved, reclaimed and sanctified.

I shall be in the following tent meetings at the appointed time if the Lord wills: Sheffield, Alabama, September 8-15; Decatur, Alabama, September 17-23; Pulaski, Tennessee, September 26 to October 5. GEO. W. SUGGS.

I have just closed my four weeks meeting at Cassandra, Georgia, where God gave us a wonderful victory in the salvation and sanctification of precious souls. I go to Rising Fain, Georgia, for my next meeting. Pray for me and the meeting. Your brother, H. G. MOSER.

My meeting at Cassandra, Georgia, will close Sunday night. I have had a blessed meeting. Four were converted, nine were reclaimed and eleven sanctified, and numbers convinced that the doctrine of Holiness is true. To God be all the glory. We will organize a Nazarene Church here. Pray for us. Yours for the spread of Scriptural Holiness, G. L. IRWIN.

I am sending a request for prayer for a series of meetings which are expected to begin at Sunrise, Wyoming, Tuesday evening, September 21st. The meetings have been announced for four nights. If interest is aroused they may continue longer. I hope that they will not close before the evening of the first Sabbath in October, and that much good will be done. I am pressed for time to prepare for these meetings. Sincerely, C. H. WITTEMAN.
Torrington, Wyoming.

Praise God for another great victory at Coffees Creek, in the Methodist Church, near Lois, Tennessee. My meeting started the 14th and closed the 26th of August. During this time fifteen or sixteen precious souls were saved and the Christians greatly helped. I was also pleased to find many who were at one time hostile to me falling in line for the purpose of helping to pray the fire down. The pastor of the church is a man with whom I used to work. He is a man who hates sin, loves humanity, and fears God. May the Lord ever keep and preserve him is the prayer of my heart. I am now in my last meeting for the summer. At the close of this meeting I am going to Rock Island, Tennessee, to spend a few days with some of my old friends. I will give them a few services while there. I will go from there home, and from there return to Trevecca College. I am bringing three other students with me, all of whom are anxious to enter school. I desire the prayers of all the household of God. Yours for Christ, H. A. HAMBY.

ON TO COLORADO SPRINGS.

From many parts of the United States and Canada people are turning their faces toward Colorado Springs, Colorado, where the International Rescue Workers' Convention meets September 23-27. Important subjects, bearing on rescue work for girls, will be discussed by prominent workers and speakers. Not reformation but regeneration and full salvation through faith in Christ, will be the slogan of this convention. A splendid program will be rendered and full salvation services conducted by spirit-filled men and women.

Special Rates. The railroads of the country have on a special low summer excursion rate to the Springs which will cover this occasion.

Free entertainment will be furnished those attending this convention, providing the name and address of each person reaches Rev. Wm. H. Lee, 539 W. Dale St., Colorado Springs, Colorado, not later than September 15th. Please

write your name plainly and state whether you are married or unmarried. Do not fail to make this clear.

Special Prayer. This convention means so much to the respectable homes of the country, and is of untold interest to the erring ones; therefore, we must urgently request all Christians to please pray earnestly for the power of God to be manifest on each service.

All persons interested in rescue work for girls are invited to attend.

When you reach Colorado Springs go directly to the People's Mission and register. Come and come praying.

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The Stolen Bible

THREE years have now passed since, while traveling, I fell in with a French professor who had some employment in Spain. After having insulted me before our traveling companions by telling them that I was connected with a secret society which, under cover of the mantle of Christian philanthropy, was engaged in smuggling into Spain what its agents designated the Word of God, but which he, as a man of learning, had detected to be simply a parody of the true Bible, he advised them, one and all, to turn a deaf ear to the offers of the seller of such a bad book. The discussion was continued during the whole journey, and judge my surprise when, on getting out of the omnibus, the professor said to me: "Though we may entertain different views, I must ask you to sell me one of your little Bibles, for our conversation has made me desirous to read it." But the most interesting part of my story has still to be told.

Some few days back I proceeded to an inn in a small town where I intended to sell Bibles. I had already been seated some time in the room where I was taking my meal when a gentleman, who had been intently watching me, and in such a manner as somewhat to annoy me, rose from his seat and came to the table where I was sitting, and without any preface exclaimed: "Were you not in such a year at Barcelona, and were you not then occupied in selling the Bible?" "Yes," was my reply, and on examining his face narrowly I recognized the professor, who, at that time, was living in Spain. "Come into my room," he said, "for I have something astonishing to tell you about the Bible which you sold me on getting out of the omnibus." I did not need to be asked a second time, and I eagerly followed him. On being seated in his room he related to me the following:

"Some time after our meeting in the omnibus I went back to Spain to resume my duties as professor of the French language, and likewise to resume my life of dissipation in company with one whom I called my friend, though he was really one of the worst characters that the world ever saw; but he had more money than I, and he bore the brunt of our orgies. Very soon, owing to my bad conduct, I lost all my pupils, and whilst waiting for their return I set to smoking from morning to night, and in

order to show my contempt for the Bible which you had sold me, and which I had taken good care not to open, I began tearing out leaf after leaf for no other purpose than to light my pipe or my cigars. One day, when I was wanting one of these leaves, I looked in vain for the remnant of the book, of which perhaps one-third was still left, but not finding it I thought no more about it. By little and little I marked with surprise that my boon companion was becoming cool towards me. I no longer found him in the places of pleasure and amusement where we had been in the habit of spending a considerable portion of our time, and I became the more sensible of his absence from his being no longer at hand to pay what I had expended. Very soon my position became intolerable. Over head and ears in debt, and no longer able to obtain credit anywhere, I became aware of the dire fact that the moment was approaching when, if I wanted to live, I must beg in the streets. Before, however, getting to this point, I determined to apply for assistance to my old companion. I went and knocked at his door, which was opened to my intense delight as well as to my eternal welfare, as you will presently learn: As I saw that my former friend was not frowning at me I took courage, and after having explained to him my said position, I exclaimed: 'Help me, or else I shall die of hunger, for I know no one else in Madrid, and though it is but too true that I am a very sorry character, and as bad as you or any one else can think me, I cannot turn thief.'

"On this my companion interrupted me, and smilingly said: 'I am the more bound to help you because it was I who robbed you.'

"'Robbed, robbed!' I exclaimed. 'What could you possibly have taken from a fellow who had not a farthing to help himself with?' 'Ah! you had a treasure, and the treasure of all treasures, and here it is.' Saying which he took out from a drawer a book, which, from its binding, I at once recognized as the Bible which I bought from you. 'Ah! for such a theft,' said I, laughing, 'you will never be sent to the galleys, and, moreover, the Book was well-nigh torn in pieces.' 'That is true enough, but the portion which escaped destruction has been sufficient to lead me to that repentance which is not repented of; it has sufficed to change my heart.' 'Indeed, indeed. But are you really speaking

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seriously? Most seriously, and never more so, and it is quite manifest to me that God in his love has worked a real miracle on my behalf. One day, on entering your room and not finding you there, I was looking about when my eyes fell on your book, which was lying on the table. I opened it, intending to read it whilst awaiting your return, but seeing that it was so very much torn, I concluded that it must be a book of very little value. I, however, began to look into it, and my eyes fell upon this passage: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28). Without troubling myself very much as to what might be the meaning of this verse, it made a deep impression on me. It is quite true that for some time previously I had become dissatisfied with myself and every one else, and this dissatisfaction haunted me wherever I was or whatever I was doing. I felt, in spite of myself, that the life I was leading could not make me happy, and that, cost what it might, I must make some change. However, my bad habits again got the upper-hand of me; but in the end I could not but feel that the passage had struck home. I wished to know more about the Book, and fearing lest you should refuse to lend it to me, I took possession of it. On my return home I devoured—yes, that is the right word—all the pages which had been left untorn, and the more I read the more was I led to acknowledge Jesus Christ as the Savior of my soul.

"Strange enough, what my friend thus told me suddenly brought into my mind all the particulars of our conversation on the journey to Barcelona, and what you told me about the change which was sure to be produced in the mind and in the heart of every one who diligently read the Bible, with prayer to God, in the Name of Jesus Christ, that by its means he might become enlightened, convinced, and changed. With this impression I listened with all the more attention and seriousness to my old companion, and before long the

Lord granted to us the favor of being able to regard each other as companions, alike saved by sovereign grace and marching onward in his ways towards a blissful eternity."

Reader, have you yet obtained this parson and peace? If not, come at once to Jesus, "who his ownself bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." (1 Pet. 2:24).—Scattered Seed.

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C. E. HARDY, President Trevecca College, Nashville, Tenn.



SUNDAY SCHOOL

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OBEDIENCE AND KINGSHIP—REVIEW.

SEPTEMBER 26.

Golden Text: "The King shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice." Ps. 21:1.

The review can be conducted with reference to what the lessons teach about God and about man in the person of the different people mentioned.

1. *Absalom's Failure.* II S. 18:1-15. God's justice is seen here in allowing Absalom to afflict David for his sin and then allowing Absalom to suffer for his own sin. David's case shows the lasting consequences of sin, and Absalom's the results of a marked failure to honor his father.

2. *Solomon Anointed King.* I Ki. 1:18-20. The lesson shows God's faithfulness to his word. He had promised that Solomon should succeed David. What He promised He did. Man is seen in a twofold way. Adonijah, Joab and Abiathar planned against God; Nathan, Bathsheba, Benaiah and David united to carry out God's plan.

3. *Solomon Chooses Wisdom.* I Ki. 3:4-15. God's disposition and willingness to give in large measure are seen here. His offer was large and He gave more than He was asked for. Solomon is an example of man choosing a good (though not the best) thing. And his choice was unselfish as well as wise. He asked for fitness to help his people.

4. *Solomon Dedicates the Temple.* I Ki. 8:22-30. God's faithfulness is again seen. He had said that David's son should build the temple. God's oversight also is seen by his having planned the building. In man we see loyal, generous giving, and obedience to God's plan.

5. *The Queen of Sheba's Visit.* I Ki. 10:1-10, 13. God had provided for the queen's needs and then led her to where they could be met. In Solomon we see that when a man receives a gift from God he can, and should, be of service to his fellow beings by reason of that gift.

6. *The Kingdom Torn Asunder.* I Ki. 12:6-16. God's judgment on sin is here, yet also his love, by giving an opportunity to see the bad results of sin and thus be warned to avoid it. In man is seen the bad results of pride, folly and oppressiveness.

7. *Jeroboam Leads Israel Into Sin.* I Ki. 12:25-33. God gave a great opportunity and man made a failure in it.

8. *Asa's Good Reign.* II Chron. 15:1-15. God is seen here upholding, encouraging and helping his true servant and the servant shows the result of God's help.

9. *God's Care of Elijah.* I Ki. 17:1-16. The title gives the lesson about God, namely, his care. Elijah was both practicing and learning faith and obedience.

10. *Elijah and the Prophets of Baal.* I Ki. 18:30-39. The lesson about God here is his purpose and method of bringing Israel to repentance by showing who was God. Elijah shows how useful a man can be to God, for man, when obedient and believing.

11. *Elijah's Flight and Return.* I Ki. 19:8-18. God's patient, tender care and consideration are seen here. And a man's—a strong man's—failure through disappointment and discouragement is also clear.

Defeat Through Drunkenness. I Ki. 20:10-21. The shows God's mercy and longsuffering to a wicked man, his use of humble men, and his rule in the affairs of men. As regards man—Ahab and his princes were of little use, Ben-hadad and his princes were of no use, but a harm, to his cause, and a small bad of princes' servants were fully useful.

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