

# A QUIVER OF ARROWS

ILLUSTRATIONS FOR CHRISTIAN WORKERS

## A Hundred Years Ago and Now.

Christian England laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his deathbed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing on his first arrival in Bengal; but when he died, the government dropped all its flags at half mast in honor of a man who had done more for India, than any of their generals. The universities of England, Germany, and America, paid tribute to his learning, and today Protestant Christianity honors him as one of its noblest pioneers.—Lutheran Visitor.

## A Child's Prayer Heard.

Dean Hole gives the following remarkable instance of answer to prayer:—

George Benfield, an engine driver on the Midland Railway, living at Derby, England, was standing on the footplate oiling his engine, the train being stationary, when he slipped and fell on the space between the lines. He heard the express coming on, and had only just time to lie full length on the "six-foot" when it rushed by, and he escaped unhurt.

He returned to his home in the middle of the night, and as he was going up the stairs he heard one of his children, a girl about eight years old, crying and sobbing.

"Oh, father," she said, "I thought that somebody came and told me that you were going to be killed, and I got out of bed, and prayed that God would not let you die."

Was it only a dream, a coincidence? George Benfield and some others believed that he owed his life to that prayer.—Peniel Herald.

## A Millionaire's Conversion.

Sir Titus Salt was a well known and honored Englishman, who died some few years ago. When nearly seventy years of age, after having amassed great wealth, and having also as a philanthropist attracted universal admiration and profound gratitude, he was still unsaved. His life was without prayer and without Divine guidance sought and accepted. He spent his Sunday mornings in his beautiful garden, where on one occasion he noticed a snail slowly climbing the stick which he had planted by some sweet pea seeds he had sown. The little creature slowly ascended, then at the top felt round for the expected shoot on which to feed, and slowly descended. "I am like that snail" said Sir

Titus Salt. "I am a weary, weary man." He went back to his room, fell on his knees, sought communion and peace with God, read his Bible, and became an humble and sweet-spirited Christian.—Ex.

We are living in strange times, with many counterfeit religions around us. Elijahs spring up like mushrooms, and one at least seems bent upon proclaiming himself the Christ.—Ex.

## Was John Wesley Sanctified?

Occasionally we hear some one say that Mr. Wesley did not profess the experience of perfect love which he so ardently preached for so many years. If Wesley's own words can be relied upon, he certainly enjoyed this most blessed experience. In Volume I, page 516, of his Journals, he says: "A pleasing thought passed through my mind: it was this that *I was saved from the remains of sin*. As yet, I have felt no returns thereof." Again, on page 137, Vol. 2, he says: "For months past I have felt as if in the *possession of perfect love*; not a moment's desire of anything but God." On page 152 of the same volume he breaks out in a rapture of praise: "I would not live always; hail! happy death; nothing but *holiness, perfect love*, and then glory for me!"

These quotations could be multiplied, but are certainly sufficient to prove to any unprejudiced mind that John Wesley enjoyed the experience he so faithfully advocated for more than half a century.—Soul-Winner.

## The Climax.

From time to time we have spoken of the claims of Mr. Sanford. Shortly after Mr. Dowie put forth his claim, this gentleman declared that *he was the Elijah* that was to come. He has gathered a large number of followers at Shiloh, Me. At that place some very strange things have happened. Some of these led to an indictment for manslaughter against this pretended Messiah. He was found guilty of the charge. A change of venue was granted.

The postponed trial is to come. In the meantime this autocrat has issued a command to all of his followers to sell their possessions and come to Shiloh, as the "wilderness" into which the church, symbolized by a woman, is to "flee" for safety. We learn that many of these deluded followers have obeyed. It looks as if this delusion and lie had reached its final stage. What may be the outcome of this migration no one can tell. It is plain, however, that strong delusion has been sent to some men, that they might believe a lie. Let us cling close to the light of prophecy given to guide our feet in these dark days.—Watchword and Truth.

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# FIELD NOTES

M. M. Pinson will preach at the Rocky Springs Mission, Dec. 10 and 11. Services as usual.

I begin here tonight. This is an open door, and I feel sure this is the time to push this work. I will be here (D. V.) two or three weeks. T. B. Dean. Tracy City, Tenn.

God gave us a good meeting at Wingo, Ky. I am to begin a meeting at Cumberland City, the first Sunday in December. The Lord is wonderfully blessing my soul and work these days. See Prov. 3: 6. Yours for Him. Alice Cowan. Cumberland City, Tenn.

I am here in a hard battle at Big Stone Gap, Va. Indifference is the ill here, but God's Spirit is at work. One bright conversion last night. Few, but the Christians and M. E. pastors, to aid in the work, a couple or three laymen. The Gospel Trumpet Band is here, and it has prejudiced people against holiness. God is with us. Blessed be His name. B. Helm.

Dear Bro. McClurken:—You will be pleased to know that our work among our Nevada Indians is prospering. Since we left Atlanta the dear Lord has dealt kindly with us, causing prosperity to follow in our pathway. Our hearts are stirred by the news that your dear paper brings to us of the blessed revivals in progress among you dear people. How we yearn for a good old-fashioned meeting, such as we are strangers to in this part of the country. Oh that the fire might spread and that we might catch the heavenly flame. Your earnest prayers to this end we desire. Within you will find two dollars toward my subscription for LIVING WATER. How we look for its weekly visit and our hungry souls feast on it next to the Dear Old Book—the Biographical sketches, Sister Anderson's articles, and reports from the field, etc. Carson City, Nev. Robt. G. Pike.

We are moving along slowly but surely. The cottage prayer-meetings are making their way through this little town, and God is blessing. We are preaching on the streets Saturday evening and at night. We are worshipping at the Cart House. Will continue there till we get our building up. We have the lot for our building and a deed to same, and have got the outside walls down. We need \$400 to put on this building. It shows it seems to us that there are 400 readers of the LIVING WATER that would just send us one dollar each. Biblever miss it, and this building can be built and so one man hurt. It seems to me that this is the plan for the poor of our land to build missions. Just as quick as we get this building up, then we can and will help to build somewhere else. Believing this to be God's plan, we don't hesitate to speak to those of God's children who have the money, and call on them to remember their stewardship for the Master. H. G. Rodgers. Corinth, Miss.

The meeting at Glen Karn, Ohio, was held in the Christian Church at Hollensberg. Glen Karn is the railroad station, Hollensberg is about three quarters of a mile away. We had large congregations from the first, but the writer has never been in a harder, more fiercely contested battle than this one. Our God was with us from the beginning. The people had made arrangements to see a monster with horns, and mouth wide open coming after them, and it was hard to get such prejudice torn down, but by much prayer and fasting, with thanksgiving, we preached, prayed and shouted through, and the ice began to melt. The numbers pardoned or sanctified were not great, but I never saw a better, deeper type of work. Among others was a young man, a drunkard, and a school teacher, who is called to preach. He was powerfully sanctified, and began arranging at once to attend a Holiness college. Glory to God. Brother Fisher, who led my singing, was called home to his father, who is very ill. I leave tonight (Thanksgiving) for Omaha, Nebraska. Yours under the Blood. James M. Taylor.

We closed our meeting at Manchester, O., last Monday night. Many souls were definitely saved, sanctified and reclaimed (between 40 and 50 I believe) and many others blessed. It was a victory from first to last. God-riveted conviction on hearts with such a vice like grip, that the truth followed them home, and besides the many who came through in the meeting, others found God in their homes between services. We are told that a meeting like this has not been held here in the last twenty years or better. The cardinal doctrines of God's Word—holiness and hell—were dished out in no uncertain manner with telling effect. The crowds came until the doors had to be closed nothing seemed to stop the tide, not even a church theatrical, which was held by one of the leading denominations of the town, to raise money for building purposes. After the meeting closed we spent a few days with Bro. Roebuck and a pleasant Thanksgiving with uncle Joe Perry, thence on to the battle here. At the first call here four fell at the altar for pardon and purity, two came through shouting, Hallelujah! Conviction is on the people. We look for great things. My faith takes a new grip, my cup is full and running over, and my soul delights itself in fatness. Glory to God forever, I love the rugged way. Yours for souls. Howard W. Sweeten.

Ellisville, Ky.

The meeting at Art was a great time of confirmation. We closed on Thanksgiving night. I learn that some of those good friends to Jesus, the Bible and holiness, who never showed up at a single service, said, "The meeting at Bethlehem Church was a failure; Bruner couldn't reach them." God just fanned out the chaff, those who are easily moved, ungrounded, unsettled, and unstable in all their ways, and brought together the wheat, and every service was a Pentecost. On Wednesday and Thursday (Thanksgiving) we had dinner at church, and spent the whole day, and a portion of the night, and those two days were great Pentecostal days for the Lord's true children who are searching for the hidden manna. On Saturday after, we left there and came here. Glory to God we are having large crowds, and increasing interest, and we believe much good is being done in Union Grove settlement: We will be here till Sunday night, Dec. 4th, then we go to Kinsey. If any of our many friends who have subscribed for LIVING WATER, find any mistake that myself or Bro. Benson have made, relative to their paper, you will do us a favor by apprising Bro. Benson, by card, at Nashville, Tenn., LIVING WATER office, or myself at Kinsey; and all that have not as yet handed us the money for their renewal or subscription, will please send it to me at your earliest opportunity, at Kinsey, Ala. Love to all in the Lord Jesus. C. L. Bruner.

Kinsey, Ala.

A Convention was held in connection with the Annual Council of the New Testament Church of Christ at Rising Star, Texas, Nov. 22, for the purpose of uniting the Holiness Churches of the southwest into one body. The Holiness Church which represents thirty-five churches and fifty-three ministers, licensed or ordained, was represented by the following committee of five: C. B. Jernigan, Dennis Rogers, M. J. Guthrie, Jas. B. Chapman, J. F. Roberts. The New Testament Churches of Christ in Texas, representing seventeen churches and twenty-three preachers and the same church in Arkansas, Missouri and Texas, representing about the same numerical strength, were represented by a committee of five, as follows, W. E. Fisher, B. F. Neeley, T. C. Eason, Mary Cayle, Fannie D. Hunter and the Church of God at Oak Cliff, Texas, was represented by J. T. Upchurch with R. M. Guy, of the M. P. Church. These all met in joint session and agreed to form the union. The Church to be called the Holiness Church of Christ with the broadest liberalities on water baptism and non-essentials. The form of government to be congregational with an Annual Council to each State, or if too weak to have a Council for each State, then two or more adjoining States may form a Council. Then there is to be a General Council to meet annually at some suitable place. This church prohib-

its the use and sale of tobacco, and the attending or supporting secret societies. The new manual will be out in a short time and will be mailed for postage to any applying for them.

We believe the Lord is in the lead and that soon there will be a union of all the small Holiness Churches into one church and thereby answer the Lord's prayer in John 17, where He prayed that we might "be sanctified and made one that the world might believe." This will convince the world—when we all become one. We are forming Home and Foreign Missionary Boards and already have a missionary to Mexico and India. C. B. Jernigan.

## Treasurer's Report, NOVEMBER 1904.

Collections for Missionary purposes.

Receipt No.	Am't	Receipt No.	Am't	Receipt No.	Am't
28	2 10	39	6 00	50	1 00
29	2 00	40	1 30	51	5 00
30	50 41		50	52	1 00
31	109 05	42	50	53	3 00
32	4 00	43	21 00	54	50
33	1 80	44	10 00	55	1 00
34	1 00	45	10 00	56	50
35	5 00	46	1 00	57	50
36	5 00	47	25	58	1 00
37	2 00	48	1 55	59	80 00
38	8 70	49	15	60	11 84

Total ..... \$248. 74

## Our Missionaries

- John L. Hoase, Trinidad, Cuba.
  - Mrs. Jno. L. Hoase, Trinidad, Cuba.
  - Miss Leona Gardner, Trinidad, Cuba.
  - Miss Lula B. Hutcherson, Trinidad, Cuba.
  - Frank Ferguson, Trinidad, Cuba.
  - Miss Gertrude Smith, Trinidad, Cuba.
  - Lorenzo Castellano, Trinidad, Cuba.
  - R. S. Anderson, Zacapa, Guatemala.
  - Mrs. R. S. Anderson, Zacapa, Guatemala.
  - C. G. Anderson, Zacapa, Guatemala.
  - J. T. Butler, Coban, Guatemala.
  - Mrs. J. T. Butler, Coban, Guatemala.
  - Jose Maria Samvoas and wife, native workers, Zacapa, Guatemala.
  - Roy G. Coddling, Igatpur, India.
  - Mrs. Roy G. Coddling, " " " "
  - Miss Lizzie Leonard, " " " "
  - Miss Eva Carpenter, " " " "
- All offerings for this work should be sent to the Treasurer J. T. Benson, Nashville, Tenn.

## Notice

We are gathering up books for a library for the Bible School. Those wishing to contribute books for this purpose will be doing good work.

Slate of D. F. Brooks, of Upland, Ind.

Huntington, Ind., Dec. 10 to 18.  
Peniel, Tex., Jan. 4 to Feb. 15.

Slate of Evangelist James M. Taylor, Knoxville, Tenn.

..... Neb., Dec. 14 to 25.  
Greenwood, Neb., Dec. 27 to Jan. 8.  
Peymouth, Ind., Feb. 1905.

Slate of T. M. SIMPSON.

	First Round	Second Round
Clarksville, Tenn.,	Dec. 9, 7 p.m.	Dec. 23.
Smith's Store, Tenn.,	Dec. 10, 7 p.m.	Dec. 24.
Hickory Point, Tenn.,	Dec. 11, 12 7 p.m.	Dec. 25.
Shady Grove, Tenn.,	Dec. 12 or 13 7 p.m.	Dec. 26.

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

There are sweet surprises awaiting many an humble soul fighting against great odds in the battle of a seemingly commonplace life.—Sol.

The business between God and our souls is managed more with groans than with the use of words; more by our tears than our talk.—St. Augustine.

# SUNDAY SCHOOL LESSON

T. R. Nugent, Editor Richmond, Va.

Lesson for Sunday, Dec. 18, 1904.  
Review

Golden Text:—"Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4: 8)

LESSON I. "Elisha Succeeds Elijah." 2 Ki. 2: 12-22. The main points of the lesson may be thus summed up, -1. Largeness of desire. Elisha desired the "double portion" 2, Perseverance of faith. Elisha had much to weary and discourage him but he persevered through all. 3. The success attending tenacious faith

LESSON II. "Widow's Oil Increased." 2 Ki. 4: 1-7. Elisha is an example here of a prophet of God who was rightly in touch with Him and able to pass on His word. The widow is an example of one who fully believed and obeyed God's Word by His servant and whose obedient faith reaped a full reward. Her extremity, too, was God's opportunity.

LESSON III. "Elisha and the Shunammite." 2 Ki. 4: 25-37. As this woman pressed on to the only man who could really help her, so people should act with reference to the Lord Jesus, the greatest of all prophets.

LESSON IV. "Elisha and Naaman." 2 Ki. 5: 1-14. (1.) People must be delivered from their pride and give up their self-appointed ways for God to work if they ever receive that work. (2.) God sometimes calls for an act of obedience to be repeated until the surrender is really complete. When this is the case faith is easy and results come.

LESSON V. "Elisha at Dothan." 2 Ki. 6: 8-23. The lesson is an illustration of the reality and certainty of God's protection and of the way God can work on men, making them helpless and harmless whenever He wills.

LESSON VI. "Joash, the Boy King." 2 Ki. 11: 1-6. The main points here are (1) God's care for His own word of promise given long before. (2) How near to failure God's purpose may come and yet not fail. God's cause may (to sight) hang upon a spider's web but it is perfectly secure.

LESSON VII. "Joash Repairs the Temple." 2 Ki. 12: 4-15. Zeal for, and love to, God will show forth in activity about His cause. Faith, too, is made perfect by works. (Jas. 2: 22.)

LESSON 8. "Isaiah's Message." Isa. 1: 1-9, 16-20. God's faithfulness in exhorting men to forsake sin and in warning them of the evil consequences of sin is brought out in this lesson.

LESSON IX. "Temperance." Isa. 28: 1-13. The evil consequences of intoxicants are brought out here. The safe place in regard to alcoholic drinks is to let them alone.

LESSON X. "Hezekiah Reopens the Temple." 2 Chr. 29: 18-31. An important truth here is the blessed result that comes when leader and followers are agreed in taking a Scriptural course.

LESSON XI. "Captivity of Ten Tribes." 2 Ki. 17: 6-18. (1) Long continued sin brings punishment at last for mercy gives place to judgment. (2) The greater the light and mercy given, the greater is the sin in rejecting it. (3) God deals with nations in judgment as truly as with individuals. (4) These things are a warning to all sinners.

## BIBLE QUESTION CLASS

Address all communications for this department to Rev. P. B. Nugent, 516 North 6th St., Richmond, Va.

J. T. B., Coban, Guatemala, C. A. In John 3: 5 "water" evidently refers to the Word of God. This interpretation is necessary to carry out the truth that the birth is from "above" (margin) Ordinary water is, of course earthly, not heavenly. To apply this to water baptism would be to have the birth partly of heaven and partly of earth; partly spiritual (v. 6) and partly material. In other passages water is used as a symbol of the Word. (Eph. 5: 26; Tit. 3: 5.)

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The Lord will go before you  
Bear ye one another burdens  
He that dwelleth in Love dwelleth in God*



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## The Deacon and His Daughter Nannie

"Yes," said the deacon, "there's many a man that calls himself honest that never so much as inquired what amount of debt heaven's books are going to show against him. I've learned that. There were years in my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since what I'd ever have talked about if I'd gone to heaven in those days, for I couldn't talk about anything but bargains and money getting here, and those wouldn't have been suitable subjects up yonder.

"I know I read once about one of the kings of England, Edward I, who had an officer called the Lord High Almoner, and one of the things that man had to do was to 'remind the king of the duty of almsgiving.' I've thought to myself many a time that it would be well for a good many folks nowadays if they had King Edward's almoner to stir them up to give. Not to the poor only, I mean, but to all the needs of the cause of Christ. There are lots of people besides the children of Israel that need a Moses to say to them, 'It is He that giveth thee power to get wealth.' I've allus thought that was a grand thing in David, when he'd done such a job, getting together that pile of gold and silver for the temple, and he just turned to the Lord and said, 'All these things come from Thee, and of Thine own have we given Thee.' Most men would have wanted a little credit for the pains they had taken themselves.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of His due. Once in a long time I paid a little to our church, but I didn't give a cent to anything else. Foreign Mission Sabbath was my rheumatiz day, reg'lar, and I didn't go to church. Home Mission day was headache day with me allus, and I stayed away from meetin'. Bible Society day I'd generally have a tech of neuralgy, so I didn't feel like going out and I stayed at home. Tract Society day I'd begin to be afraid I was going to be deaf, and I oughtn't to be out in the wind, so I stayed indoors; and on the Sabbath for helping the Publication Society, like as not my corns were unusual troublesome, and I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to't. Told her that was nonsense. I didn't believe any of the apostles took religious papers. The Bible was enough for them, and it ought to be for other folks. "And yet I never even thought I wasn't doin' right. I'd come into it sort of gradual, and didn't think much about giving, anyhow, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her,

One Sabbath night we were sitting by the fire, and Nannie'd been saying her catechism, and by and by she got kinder quiet and sober, and all of a sudden she turned to me, and says she, 'Pa, will we have to pay rent in heaven?'

"What?" says I looking down at her kind of astonished-like.

"Will we have to pay rent in heaven?" says she again.

"Why no," says I. "What made you think of that?'

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent, anyway, for we'd never had to pay any livin' in our own house. But at last I found out she'd heard some men talking about me, and one of them said 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven.' And as the only real poor folks that Nannie'd ever known were some folks down at the village that had been turned out doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"Well, wife went on and talked to Nannie and explained to her about the 'many mansions' in our 'Father's house,' you know, but I didn't listen much. I was mad to think Seth Brown dared to talk about me in that way—right before Nannie, too! I fixed up some bitter things to say to Seth the next time I met him, and I wasn't very sorry to see him the next day in his cart. I began at him right off. He listened to every thing I sputtered out, and he said, 'Well, Deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it; but I've never seen you making any deposits,' and he drove off.

"Well, I walked over to my blackberry patch, and sat down and thought, and the more I thought the worse I felt. I was angry at first but I got cooler and I thought of Foreign Mission Sabbath and the rheumatism, and Home Mission Sabbath and the headache and the Bible Society Day and the neuralgia and Tract Society day and the corns till it just seemed to me I couldn't stand it any longer, and I knelt down there in the blackberry patch, and said, 'O, Lord, I have been a stingy man if ever there was one, and if ever I do get to heaven, I deserve to pay rent sure enough. Help me to give myself and whatever I have got back to Thee.'

'Twas pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection plate, but I've learned better now, and I mean to keep giving 'as unto the Lord' till I go to that heaven where Nannie's been these twenty years."—Christian Worker.

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By Rev. E. I. D. Pepper, Editor Christian Standard.

Few had opportunity to study the character and life of our deceased brother, as the Editor of the Christian Standard.

Some have known him in his home; others in his ordinary intercourse, with still others as editor; yet others as publisher and man of business and man of affairs; a few as he was connected with the National Association for the Promotion of Holiness; a larger number as a loyal and liberal and loving member and minister of the church of the living God, in that to which he had devotedly allied himself; but the editor of this paper has known him intimately in all these.

We have given an account of his life in detail from the best of sources. We confess we hardly had the heart to go into these particulars. We knew him and loved him for what he was in himself. A great personal bereavement have we sustained. Silence and tears seem more befitting.

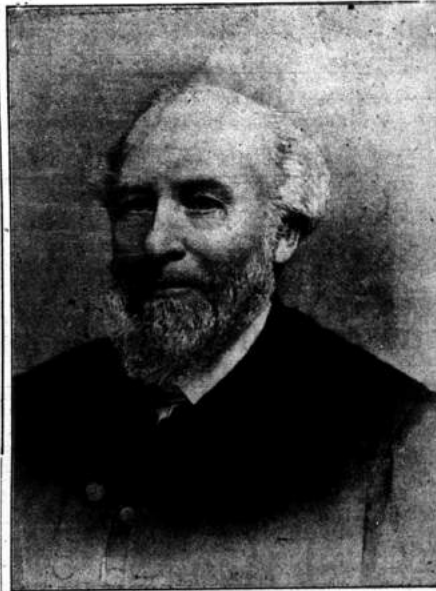
How enthusiastic was he in all the hardest work of the National Association. How meekly, and yet how proudly, he took upon himself the responsibility and honors and labors of editorship in the Guide to Holiness and in the Christian Standard. And yet some would-be reporter, in detailing his life, makes not the slightest allusion of his editorship of the Christian Standard. We are yet shocked with the surprise of that omission.

His profound spirit of personal devotion came out surprisingly in active business. Opening the business each day with prayer. Consulting God on every occasion. Implicit reliance on Divine guidance. Accepting signs manifold of the Divine favor. Believing triumphantly in God's Chariots of Fire. Never for a single moment, in the most trying moments of his life, mistrusting the guardianship of angels and other multitudinous ministering spirits. His loving friendship was affecting in the extreme. Even when God's mind and signs and leading seemed to differ strangely, unaccountably, from his own, his very failures of correct interpretation of the "mind of the Spirit," at times, only deepened the regard of those whose understanding and interests were not identical with his. True as steel and the needle to the pole, even when others were missing, he stood firm to the interests of that form of Holiness which is pre-eminently called the Baptism with the Holy Ghost and Perfect Love. Orthodox and brave, honest and honorable, stalwart and lovely his companions counted on him always and to the very last. Who ever suspected his motives? Who ever doubted his disinterestedness? Who ever mistrusted his thorough conscientiousness? Who ever feared that he and his conscience like a living, fiery zealous, jealous presence, could be at daggers point? When was he not arm in arm with the Monitor of his soul?

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Not worldly wise was he, but heavenly wise. "Wise to good, simple concerning evil." All the more God loved him, not for his childish but for his child-like Christ-likeness. Single hearted, single minded, single eyed, spiritually minded, heavenly minded. His conversation was in heaven. His citizenship is now there. It was here before it was there. No one could more easily cross the seas than he could "cross the flood" into heavenly citizenship.

He poured out his soul on the pages of the Guide to Holiness and the Christian Standard.



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He valued the influence he enjoyed as editor of his Conference paper and other publications, but this was to him preeminently a work of the heart for the whole visible and invisible church of God. "Great Heart" was his choice companion in Bunyan's Pilgrim's Progress. He was himself a "Great Heart."

But we see no end to this loving tribute. Our only conclusion is to express our sympathies for those alone who in home fellowship can most freely appreciate all we say. May the Everlasting Arms be around them.

We wanted him at Mountain Lake Park before he passed away; but our strong desire was not gratified. We wanted him and Dr. Levy to meet there; but we join heartily with St. Paul: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Consecrated Life.

## Publisher's Column. LIVING WATER

A SIXTEEN-PAGE, UNDERNOMINATIONAL PAPER, WITHOUT WORLDLY ADVERTISEMENTS.

PUBLISHED WEEKLY  
IN NASHVILLE, TENNESSEE

REV. J. O. McOLURKAN, EDITOR.  
JOHN T. BENSON, BUSINESS MANAGER.

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DEATHS

Pentecost

Sarah Jane Pentecost was born April 5, 1862, and was happily united to Mr. Charles Busch April 15, 1893, and fell asleep in the arms of Jesus, Nov. 25, 1904. She embraced religion in her early years, joined the Methodist Church and was a constant member until her death. O, it was so sad to say goodbye. We realize that our loss is her eternal gain. Only a short time before her death she sang and talked of her heavenly home. She leaves a husband, one child, a father, and two brothers to mourn their loss. Weep not, bereaved ones. She is in the beautiful mansions above, secure from all harm. Brother Holland conducted the services and we laid her away in the home graveyard, to await the return of Jesus, when He shall call us forth to part no more.

Maud.

Prince

Little Elbert Finley, son of W. T. and Dallie Prince, was born April 10, 1903, died Aug. 27, 1904, aged one year, four months, and eighteen days. Oh, the happiness that that short time embraces! He was our only darling, the very light of our hearts and home, but God saw best to take him to his heavenly home. But we know our loss is his eternal gain. His little garments will never be stained with the sins of this world. He is beyond all sin and suffering. Praise God for the blessed assurance that our baby is safe in the arms of Jesus. Jesus needed just that bright little jewel to adorn some place in heaven. Elbert is not dead, but has gone to live with the angels—is, himself, one of them. God needs us here a while longer, then we, too, will go to join our boy, where sad partings will be no more, and I believe little Elbert will be one of the first to meet me there.

Mother.

Hodge

At nine o'clock on the 10th of Nov., 1904, Mrs. S. J. Hodge passed out of this life at her home near Sawdust Valley, Tenn., with pneumonia, at the age of fifty-four years. Services were conducted by Rev. J. G. Molloy at Mt. Nebo Church. Burial at family graveyard. She professed religion and joined the church in early life, and through reading LIVING WATER, she became a believer in sanctification (the paper being sent her by a friend). She leaves two children, three grandchildren, and many relatives and friends to mourn their loss. In a prayer-meeting at home, she stated in testimony that she was ready to go when Jesus called, and He soon called, and she said, "I'm ready," and tonight I believe she is with her Lord. May God so convict her children that they will give up sin, and meet their mother who has gone on before.

Another voice is hushed,  
Another form is stilled;  
Another chair made vacant,  
That can never be refilled.

A Friend.

Sleeps death's younger brother, and so like him that I never dare trust him without my prayer.—Si Thomas Brown.

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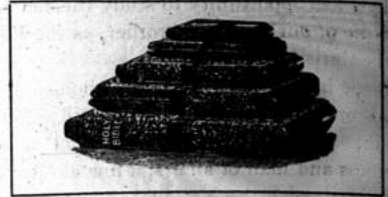
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J. S. McCLURKAN, Editor  
Vol. XIV

NASHVILLE, TENN., DECEMBER 8, 1904.

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## EVANGELIZATION OF THE WORLD

SOME ESSENTIAL POINTS IN A FOREIGN WORKER'S EQUIPMENT, By Walter H. Oldfield.  
—IN THE CHRISTIAN AND MISSIONARY ALLIANCE.—

First, the foreign worker must be, like Philip of old, thoroughly saved and filled with the Holy Ghost. We need men who have an experimental knowledge of the cleansing power of the blood of Jesus Christ and who have had their personal "Pentecost."

A young theological student, while passing down a street in one of our large cities, was attracted to an open-air service, where he heard a young girl tell the simple story of God's love and the power of Jesus Christ to save the vilest sinner.

At the close of the service our cultured friend approached the speaker and expressed his astonishment that she, an unlettered girl scarcely out of her teens, should be there upon the street, preaching.

"How much preparation have you had?" he inquired. "Oh, very little," she modestly replied; "but I am making the best use of what I have." "Why," said he, "I have been through college and am now closing my third year at the seminary. I can read the Old Testament in Hebrew, and can even repeat the Lord's Prayer out of my head in Greek." "Oh," replied our young street preacher, as she looked up to her

superior, "I can do better than that; I can say from my heart, in English, I am saved." This is the kind of workers needed today, not so much men of learning or of great intellectual ability, but men who have been born again, and can in English say with our young friend, "I am saved," or with the blind man, "One thing I know, that whereas I was blind now I see."

Again, a missionary needs deep and settled convictions regarding the fundamental truths of Scripture. He must be able to say with Paul, "I believe, and therefore have I spoken, we also believe and therefore speak."

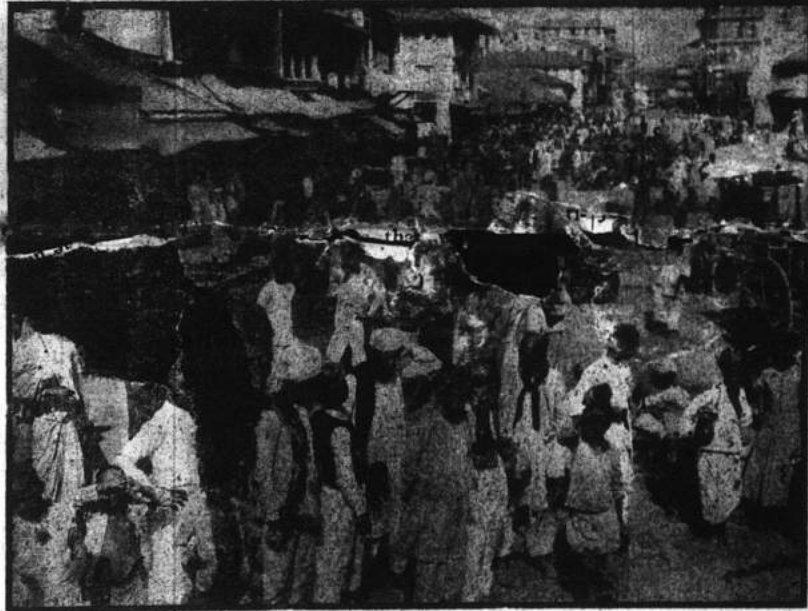
The foreign fields are crowded with multiplied religions, and the more enlightened countries are flooding them with infidel literature in order to corrupt still further the minds and hearts of the people, and thus thwart the missionaries' purpose. "New Thought," "Millennial Dawn," "Spiritualism," "Universalism," and all other "isms" are eating at the very vitals of Christianity, and are becoming a formidable barrier to the spread of the sacred Scriptures. And what we need is

of man and the final doom of the impenitent must also be proclaimed. These are the truths the higher critics would like to rob us of today, and the missionary who would do lasting work for God must be rooted and grounded in these doctrines.

Again, the foreign worker must, of all men, be a man of prayer. He must be a man whose name has been changed from Jacob to Israel—a prince with God and having power with men. Better limp like Jacob and have

power with God than walk upright and be a stranger to that power.

All the mighty men of God in the past, however much they differed in doctrine, were all agreed on this one thing—prayer. Wesley, my room, and



A STREET SCENE IN BOMBAY.

young men with settled religious views, who know what they believe and are fearless in proclaiming it.

The vital truths of salvation must be clearly apprehended and fearlessly proclaimed. Such are the inspiration and divine authority of the Scriptures; the deity of Christ, and the atonement through His blood; also the person and work of the Holy Spirit; the Holy Spirit not a mere influence, or something vague or imaginary, but a real living dynamo of divine power, who comes into our being to dwell, and to quicken and energize us to a life of purity and power. The moral responsibility

not make up for his lack in praying by excessive working. Torrey says, "If we did more pleading with God, we would need to do less pleading with men. Nights of prayer to God are followed by days of power with men, and our failure to arouse and move men more largely in our congregations is due to our failure to move God, and to prevail with Him in our closets."

Then again, leadership is a most essential qualification of a worker on the foreign field. Scores of earnest native Christians are waiting for some one to instruct and lead them forward in the campaign against sin and super-



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stitutions; and how is the worker to obtain such knowledge if not on the home field?

When we speak of leaders we do not mean men who are ever reaching after prominent positions and who will "lord it over God's heritage." Such men are a menace to the cause at home and a hindrance to the work abroad, and should never be allowed to go to the foreign field. But we do need humble God-chosen leaders, who, like Gideon, are equally willing to do menial work or lead an army on to victory. Those Christian workers make the best leaders, who are willing cheerfully to serve in the lowest place while qualified to take the highest rank.

Some characteristics are natural to a worker, while others are supernatural; not so, however, with leadership. The ability to lead is a gift, nor is it a trait that comes to us from our forefathers and developed in active life in slum, and in mission fields, raw recruits are useless in leadership in order to prove their fitness for such service abroad.

The success of the British army in all its recent campaigns is due to its gallant leaders, who, with glittering sabers, led the obedient troops onward to certain victory. These are the workers that are needed on the foreign field; men who can lead the native Christian soldier onward in the fight against sin and Satan.

The foreign worker must also be persevering, not easily discouraged. Difficulties are made to be overcome. Walls are in our way that we may leap over them. Obstacles confront us that we may push through them and make them stepping-stones to greater victories, or rungs in Jacob's ladder upon which to mount from grovelling things of earth to lofty heights of glorious achievement.

Upon the walls of a famous old castle there is engraved a battle-axe, with this inscription underneath: "I'll find a way or make it." This is the keynote of the worker's success; no such word as failure in his vocabulary.

His watchword ever must be, "I'll find a way or make it;" and, believing in the ultimate triumph of the Gospel, he must hold on though seeing little fruit. When the old Scotch minister said no one had joined his church for a long time except Bobbie Moffat, he little knew that when he added Robert Moffat to the church he practically added a whole continent to the kingdom of God.

Preaching, to be fruitful, must be done with the confident expectation of results. The unsaved people in our congregations are quick to detect any apprehension of failure on our part. They are equally responsive to our confident belief that what we say will have weight with them, and thus be used of God to save their souls. They win who believe they can, and the foreign worker will be crowned with success who determines by the grace of God to be crowned with nothing less.

Over in the midnight darkness of Central Africa toiled Robert and Mary Moffat. For ten years they labored without a single convert. They were four hundred miles beyond the pale of civilization, and had around them the most degraded savages. But they never for an instant faltered, and never for a single moment did they have any other thought than that they would be successful. A letter was received from a friend, asking if there was anything of use which could be sent to them by their minister. The significant an-

swer of Mary Moffat was: "Send us a communion service, we will need it some day." It came three years later, just the day before their first convert was baptized. Such divine confidence will always win.

When Blucher, with his gallant Prussians, whose timely arrival at Waterloo prevented Napoleon from employing his reserves against Wellington's troops, had been for hours toiling across wet and spongy valleys toward the scene of action, the patient and weary troops became nearly exhausted. "We can go no further," they frequently exclaimed. "We must," was Blucher's reply, "I have given Wellington my word, and we will go through or die in the attempt." Such a spirit should be the controlling passion of the missionary's life. This is a battle to the finish. There is no discharge in this war, for God's soldiers are never off duty. Let the record of discouragement and difficulty be what it may, we are still to face the enemy and remain at the front. Ours is to obey, and we may well leave the results with God.

And finally, the foreign worker must be a man of zeal and enthusiasm. Spurgeon says, "Give me a man not only with a great object in his soul, but thoroughly possessed by that object; all the powers of his being concentrated and himself on fire with vehement zeal for his supreme object, and you have put before me one of the greatest sources of power this world can produce."

That man lives grandly who is as earnest as if the very existence of Christianity depended upon himself, and is determined that to all men within his reach shall be made known "the unsearchable riches of Christ."

How earnest we ought to be when we remember that in our work we have to deal with souls that are immortal; with sin that is eternal in its effects; with pardon that is infinite, and with joys and terrors that last forever and ever. A man who is not in earnest when he has such a work as this—can he possess a heart at all?

The supreme thought of the ancient Greeks regarding enthusiasm must be revived. It meant to them—God in a man. It is synonymous with our thought of earnestness. It involves a thorough-going sincerity that recognizes realities and bends all the energies of



SIOUX BEAR DANCE.



the life toward realizing manhood at its best. Any so-called enthusiast is a misnomer unless his earnestness of spirit is centered upon the life in which God dwells and works. Paul was a real enthusiast. He could say, "I live, yet not I but Christ liveth in me." Paul was dead in earnest and no power on earth could prevent him from accomplishing his purpose.

The man that is tremendously in earnest is living for one thing, and is dead to everything else. This is true enthusiasm, and the foreign worker must have this spirit animating his life. He must strive to cultivate its beauty and its power. The lack of enthusiasm cuts the nerve in thousands of lives. Indifference is the deadly symptom of spiritual paralysis. The lethargy of spiritual laziness is the shame of the church today. Let God be in the life and men will soon know it and respond to the efforts of the man of true enthusiasm.

A man of ordinary capacity, impelled ever onward by a burning zeal, will perform more than he of tenfold ability who is cold and lifeless. The most sluggish are moved by the magnetic power of a master mind stirred to its depths by a mighty purpose.

"Now let me burn out for God," was the entry in Henry Martyn's diary upon his arrival in India. It was divine enthusiasm that kept Livingstone in the heart of Africa, when Stanley came to him with the message that in England they were waiting for him to come home and be knighted in Westminster Abbey. Did he go home? NO! The passion of his soul was to spend and be spent for Africa, and no honors in the homeland could tempt him from his cherished ambition. One day, years afterwards, the natives missed him, and cautiously opened the door of his tent. And there beside his cot, on bended knees, in the attitude of prayer, knelt the heroic Livingstone, dead, but still clasping Africa to his heart. Such was Livingstone's enthusiasm. And such enthusiasm should characterize every candidate for the foreign field.

Look at the sainted Brainerd, the pioneer missionary to the American Indians; living in an ill-furnished hut in the forest, barring the door oftentimes to keep out the wolves, dwelling among the savages and living on the poorest fare, and literally compressing a life's work into a few short years of service. Read the entry in his diary, "I was enabled to agonize for immortal souls. Though it was early in the morning and a cold wind was blowing, yet my body was quite wet with perspiration." Listen to him again as he says, "Oh, that I were a flame, that I might burn out for God. Oh, that I were a spirit, that I might be more active." He never regretted his devotion and self-sacrificing zeal in the work. Hear his thrilling words as he hung over eternity, "I declare, now I am dying, I would not have spent my life otherwise for the whole world."

A genuine zeal for God and His work is bound to create opposition, as it did in the life of Jesus Himself. Yet it is not when a

man has zeal but when zeal has the man, filling, thrilling and controlling him that success is sure. A. J. Gordon says, "We talk admiringly of apostolic zeal and primitive piety, but let a genuine fragment of that piety suddenly fall into our midst, and I am not so certain that it will be greeted with unqualified applause." A holy zeal will always cause a commotion. A red-hot enthusiasm for Jesus Christ, plunged suddenly into an element of luke-warmness, will inevitably produce a hissing and an ebullition.

No cause is so weak as that which lacks enthusiasm. The foreign worker needs to be set on fire from heaven. We want men that have a burning, blazing, all-consuming zeal and enthusiasm, that tramples under foot difficulties and hindrances, and makes things bend or break to come into the divine plan.

The qualifications that are needed in the foreign missionary are needed in the home worker. No man is fit to go abroad who has not the home work at heart, and no man is qualified to remain at home and preach who has not the foreign work heavily on his heart.

God's call to service is a call to thorough preparation. Each one who is a candidate for the foreign field should prove his fitness by engaging in some form of Gospel-work in the homeland. The best guarantee of success abroad is success at home. A voyage across the ocean does not make a missionary, and how can we expect one to be a flaming torch in China who is not first a flaming torch in America.

In England a few years ago, when the Ashanti expedition went to Africa, an appeal was made for volunteers. At Windsor the Grenadier Guards were called out, and the Colonel commanding made a frank statement of the character of the expedition and the privations and hardships that were involved. "You will be exposed," said he, "to the ravages of fever in that deadly climate, and your wives and your children may never see you again. Men, it is a forlorn hope, but our Queen calls for volunteers. I will turn around and count three, and the men who will volunteer will take a step forward." Then he turned and slowly counted, "One, two, three," and turned and faced an unbroken column. "What!" cried he, with deep emotion, "the Grenadier Guards and no volunteers! I thought in this company there would be at least a score of men who would be willing to die for their country." Thereupon one of the officers, saluting, said, "Colonel, the whole line stepped forward; we are all willing to die if need be to carry out the Queen's commands."

They went forth as men. They recognized in the call to hardship and danger, a glorious call, and an opportunity to show their devotion to their country. To-day the West Coast of Africa is studded with silent crosses, hastily erected upon little mounds of earth, signifying that there lies the remains of a soldier; one who fought, bled and died for his country.

This afternoon we do not hold out to you a forlorn hope, for the prospects are as bright as the promises of God. Our King is calling for volunteers to enlist in the holy war against sin and Satan. We have been preparing for the campaign, and now as students, let us respond to the call for volunteers, and let the whole line step forward.

## The Heavenly Friend.

By George Mueller.

The precious Lord Jesus Christ is our Friend. Oh, let us seek to realize this! It is not a mere religious phrase or statement, but verily He is our Friend. He is the Brother "born for adversity," the One who "sticketh closer than a brother." Who will never leave and never forsake us.

How precious even on earth to have a heavenly Friend, for this brings the joys of heaven in a little degree into our hearts now. And this is just what our heavenly Father desires regarding His children, that they might be as happy as they are capable of being while here in the body. Do we enter into it that the One who is "altogether lovely" is ready hour by hour to be our Friend, by day and by night, to prove Himself to be our Friend?

When we cannot sleep at night, say, "My precious heavenly Friend, wilt Thou give me a little sleep?" When in pain, say, "My precious heavenly Friend, if it may please Thee, wilt Thou take away this pain?—but if not, if Thou seest better that it should continue, sustain, help, and strengthen me, my precious heavenly Friend!" When we feel lonely and tired, turn to the precious Lord Jesus; He is willing to be our Friend in our loneliness. I have found it thus. For sixty-two years and five months I had a beloved wife, and now in my ninety-second year I am left alone. But I turn to my precious Lord Jesus as I walk up and down in my room, and say, "My precious Lord Jesus, I am here, and yet not alone, Thou art with me. Thou art my Friend, now Lord Jesus, strengthen me, fort me, strengthen me, give me strength, my servant everything Thou seekest."

Oh! this is a reality not a fancy. The Lord Jesus Christ is our Friend.

And we should not be satisfied till we are brought to this, that we know the Lord Jesus Christ experimentally to be our Friend, habitually, to be our Friend. Just ponder this. Habitually, never leaving, never forsaking us, at all times and under all circumstances ready to prove Himself to be our Friend.

And this He is willing not merely to grant for a few months, or a year or two, but to the very end of our earthly pilgrimage. David, in Psalm 23, says, "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Oh! how precious this!

For this "Lovely One" is coming again, and soon, soon, soon may he come again, and He will take us home, and then we shall be forever with Him. Oh how precious that bright and glorious prospect! And here again the practical point is, to appropriate this to ourselves. "He is coming to take me, poor guilty, worthless, hell-deserving me, —He is coming to take me to Himself." And in the degree in which we enter into and appropriate to ourselves these glorious things, in that degree will be the joys of heaven commenced already.—Tract.

## Five Outlets of Power

Extracts from "Quiet Talks on Prayer,"  
By S. D. GORDON.\*

A great sorrow has come into the heart of God. Let it be told only in a hushed voice—one of His worlds is a *prodigal*! Hush your voice yet more—*ours* is that prodigal world.

Let your voice soften down still more—we have *consented* to the prodigal part of the story. But, in softest tones yet, He has won some of us back with His strong tender love. And now let the voice ring out with great gladness—we won ones may be the pathway back to God for the others. That is His earnest desire. That should be our dominant ambition. For that purpose He has endowed us with peculiar power.

There is one inlet of power in the life—anybody's life—any kind of power: just one inlet—the Holy Spirit. He is power. He is in every one who opens his door to God. He eagerly enters every open door. He comes in by our invitation and consent. His presence within is the vital thing.

But with many of us while He is in, He is not in control; in as guest; not as host. That is to say He is hindered in His natural movements; tied up, so that He cannot do what He would. And so we are conscious or only partially conscious of His presence. And others are still less so. But to yield to His mastery, to cultivate His friendship, to give Him full swing—that will result in what is

the inlet of power—the Holy Spirit.

Five outlets of power: five avenues through which this One within shows Himself.

First: through the life, what we are.

Second: through the lips; what we say.

Third: through our service, what we do.

Fourth: through our money, what we do

not keep, but loosen out for God.

Fifth: through our prayer, what we claim

in Jesus' name.

And by all odds the greatest of these is the outlet through prayer. The power of the life touches just one spot, but the touch is tremendous. What is there we think to be compared with a pure, unselfish, gently strong life? Yet its power is limited to one spot where it is being lived. Power through the lips depends wholly upon the life back of the lips. Words that come brokenly are often made burning and eloquent by the life behind them. And words that are smooth and easy, often have all their meanings sapped by the life back of them. Power through service may be great, and may be touching many spots, yet it is always less than that of a life. Power through money depends wholly upon the motive back of the money. Begrudged money, stained money, soils the treasury. That which comes nearest to omnipotence

also comes nearest to impotence. But the power loosened out through prayer is as tremendous, at the least, to say no more just now, is as tremendous as the power of a true fragrant life, and mark you, and may touch not one spot but wherever in the whole round world you may choose to turn it.

### IN TOUCH WITH A PLANET.

Prayer opens the whole planet to a man's activities. I can as really be touching hearts for God in far away India or China through prayer, as though I were there. Not in as many ways as though there, but as truly.

Understand me, I think the highest possible privilege of service is in those far-off lands. There the need is greatest, the darkness densest, and the pleading call most eloquently pathetic. And if one may go there—happy man!—if one be *privileged* to go to the honored place of service he may then use all five outlets direct in the spot where he is.

Yet this is the only one spot. But his relationship is as wide as his Master's, and his sympathies should be. A man may be in Africa, but if his heart be in touch with Jesus it will be burning for a world. Prayer puts us into direct dynamite touch with a world.

A man may go aside today, and shut his door, and as really spend a half hour in India—I am thinking of my words as I say them, it seems so touch to say, and yet it is true—as really spend a half hour of his life in India for God as though he were there in person. Is that true? If it be true, surely you and I must get more than half hours for this secret service. Without any doubt he may turn his key and be for a bit of time as potentially in China by the power of prayer, as though there in actual bodily form. I say *potentially* present. Of course not consciously present. But in the *power exerted upon men* he may be truly present at the objective point of his prayer. He may give a new meaning to the printed page being read by some native down in Africa. He may give a new tongue of flame to the preacher or teacher. He may make it easier for men to accept the story of Jesus—and then to yield themselves to Jesus—yonder men swept and swayed by evil spirits, and by prejudices for generations—make it easier for them to accept the story, and, if need be, to cut with loved ones and step out and up into a new life.

Some earnest hearts enters an objection here, perhaps. You are thinking that if you were there you could influence men by your personal contact, by the living voice. So you could. And there must be the personal touch. Would there were many times more of your personality in service. You can do more than pray, *after* you have prayed. But

going for that blessed personal touch. But this is the thing to mark keenly both for those who may go, and for those who must stay: no matter where you are you do more through your praying than through your personality. If you were in India you could *add your personality to your prayer*. That would be a great thing to do. But whether there or here you must first win the victory, every step, every life, every foot of the way, in secret, in the spirit-realm, and then add the mighty touch you can *not* do more than pray *until* you have prayed. And just there we have all seemed to make a slip at times, and many of us are yet making it—a bad slip. We think we can do more where we are through our service: then prayer to give power to service. *No*—with the blackest underscoring of emphasis, let it be said—*NO*. We can do nothing of real power until we have done the prayer thing.

### A BROAD SERVICE.

There are some of our friends who think themselves of the practical sort who say, "the great thing is work: prayer is good and right, but the great need is to be doing something practical." The truth is that when one understands about prayer, and puts prayer in its right place in his life, he finds a new motive power burning in his bones to be *doing*; and further he finds that it is the doing that grows out of praying that is mightiest in touching human hearts. And he finds further yet with a great joy that he may be *doing* something for an entire world. His services become as broad as his Master's thought.

Shall we follow for a day one who has gotten the true prospective? Here is the outer side: an humble home, a narrow circle, tending the baby, patching, sewing, cooking, calling; or measuring dry goods, chopping a typewriter, checking up a ledger, feeding the swift machinery, endless stitching, gripping a locomotive lever, pushing the plough, tending the stock, doing the chores, tiresome examination papers: and all the rest of the endless, endless, doing day by day, of the commonplace treadmill things that must be done, that fill out the day of the great majority of human lives. This one whom we are following unseen is doing quietly, cheerily his daily round, with a bit of sunshine in his face, a light in his eye, and lightness in his step, and the commonplace place becomes uncommon by reason of the presence of this man with the uncommon spirit. He is working for God. No, better, he is working with God. He has an Unseen Friend at his side. That changes all. The common drudgery ceases to be common, and ceases to be drudgery because it is done for such an uncommon Master. That is the outer, the narrow side of this life: not narrow in itself but in its proportion to the whole.

Now, hold your breath, and look, for here is the inner side where the larger work of life is being done. Here is the quiet time with God, with the Book. The door is shut.

as the Master said. Now it is the morning hour with a bit of made light, for the sun is busy yet farther east. Now it is the evening hour, with the sun speeding toward western service, and the bed invitingly near. There is a looking up into God's face; then keen but reverent reading, and then a simple intelligent pleading with its many variations of this—"Thy will be done, in the Victor's name." God Himself is here, in this inner room. The angels are here. This room opens out into and is in direct touch with a spirit space as wide as the earth. The horizon of this room is as broad as the globe. God's presence with this man makes it so.

Today, a half hour is spent in China, for its missionaries, its native Christians, its millions, the printed page, the personal contact, the telling of the story, the school, the dispensary, the hospital. And in through the petitions runs this golden thread—"Victory in Jesus' Name: victory in Jesus' Name; today: Thy will be done: the other will undone: victory in Jesus' Name." Tomorrow's bit of time is largely spent in India perhaps. And so this man with the narrow outer horizon and the broad inner horizon pushes his spirit way through Japan, India, Ceylon, Persia, Arabia, Turkey, Africa, Europe's papal lands, the South American States, the home-land, its cities, frontiers, slums, the home-town, the home-church, the man across the alley; in and out; out and in; the tide of prayer sweeps quietly, resistlessly day by day. This is

#### THE TRUE CHRISTIAN LIFE.

This man is winning souls and refreshing lives in these far off lands and in near-by places as truly as though he were in each place. This is the Master's plan. The true follower of Jesus has as broad an horizon as his Master. Jesus thought in continents and seas. His follower prays in continents and seas. This man does not know what is being accomplished. Yes! he *does* know, too. He knows by the inference of faith.

This room where we are meeting and talking together might be shut up so completely that no light comes in. A single crack breaking somewhere lets in a thin line of light.

But the line of light shining in the darkness tells of a whole sun of light flooding the outer world.

There comes to this man occasional, yes, frequent evidences of changes being wrought, yet he knows that these are but the thin line, of glory-light which speaks of the fuller shining. And with a spirit touched with glad awe that he can and may help God, and a heart full alike of peace and yearning, and a life fragrant with an Unseen Presence, he goes steadily on his way towards the dawning of the day.—Regions Beyond.

## Religious Preparation

C. L. CHILTON.

There are no "accidents." There are many events which are unexpected, and for which we cannot account, but we are certain that every event of life has its cause. There is always some force, immediate or remote, which produces it. Much less are men accidentally wise or great. Scholars, poets, orators, statesmen, are all the result of "infinite pains." So of religion. Men are not religious by accident. Men are religious because they have given all diligence to make their calling and election sure.

Much of failure in every department of life is due to a want of preparation. Religion is no exception. Its results are not fortuitous, and yet, many go on in a "happy go-lucky" style, utterly neglecting every law of spiritual life—"trusting in the mercy of God" to save them, and hoping against all hope and reason and Scripture by some hook or crook to land in heaven at last. Vain hope! for "they that were ready went in to the wedding"—the rest were shut out. The Lord teach us some sense about religion! We must "prepare" if we "meet our God" in peace.

The first item in preparation for a religious life is time. It takes time to be religious. Most people have too much to do to pray or read their Bibles or attend preaching, or visit the sick or to have family prayer, or to go to prayer meeting. To fail at that point is to fail all round. We may be doing many things "here and there" while we let our religion slip away. Set it down: the devil will always give you plenty to do if you will allow him to interfere with your hours of devotion.

In the next place, it requires thought—attention. No man will succeed at anything that he does not put his mind on. He who is not intelligently religious is not much religious. How much real thinking goes into our religious lives?

Then, we must put some money in it. There is a physical basis in religion. It requires time, and "time is money" in one sense. If you have so much to do that all your time is occupied, be willing to lose something, or hire somebody else to do part of it. David would not sacrifice to the Lord that which cost him nothing. We will never do much at religion while we run it on the "Cheap John" style. We must have good tools to do the best work; and good tools cost. We must have good Bibles and good Bible-helpers, and all that costs something. Don't economize on the gospel. Don't starve your soul at the expense of your luxuries and tastes.

It costs something to be genuinely religious. It is the "pearl of great price."

Besides all this it requires our honest, earnest effort. All the time and money and appliances will not avail unless we put our hearts in the business and go at it with might and main. Most people get "tired" too quick-

ly. The least little effort breaks them down. Such "seek to enter in but shall not be able." They seek a little: but it requires striving—agonizing—to get in at the straight gate.

When the work of preparation has been wrought, how easily the rest comes! all history shows that no great achievement is the work of a moment. It may appear so, but studied more closely every triumph of genius has been the logical result of unremitting toil and years of patient labor. Solomon's temple did not take long in building, but the "goodly" cedars and the stones were all prepared before the erection began; and so when they came to build, it went up stone on stone, beam on beam, "without the sound of hammer or any tool of iron"—the wonder of the world and the glory of Israel! David and Solomon had both "prepared" Let us go and do likewise.—Plain Truth.

#### Don'ts For Preachers

The following "don'ts," given out by Dr. S. A. Northrup to the ministerial students and faculty of William Jewel College Missouri, will bear repeating. He said:

"Don't exaggerate. Don't fool with doubts. Don't let success tip you over. Don't dabble in business ventures. Don't snub anybody, not even a book-agent. Don't jolt in ruts; vary your services and methods. Don't make long pulpit prayers. Don't imitate others—better be a poor original than a fine copy. Don't preach long sermons. Don't be cold in your delivery—preach red-hot, own inventions, in a positive Gospel. Don't speak in an excellent way. Don't let your voice have as many as possible. Don't succeed from a one-string—variety is pleasing as an unwilling Word gives ample choice of the variety of his wit. Don't tire people out with long introductions. Don't spoil the appetite for dinner by too much thin soup. Don't neglect study and closet prayer—the finest human pipes give forth no music unless filled with the divine breath. Don't brawl or scream—too much water stops mill-wheels, and too much voice drowns sense. Don't scold your congregation or your burden-bearers. Don't go after you have finished, saying, 'As I said before'; if you said it before, say something else after: let the clatter of the mill cease when the corn is ground."

The Evolutionist tells us that we are descended from monkeys. Well, we do not wish to meddle with any man's family matters or quarrel with any one about his relatives. If a man prefers to look for his kindred in the Zoological Gardens it is no concern of ours; but if he tells us that our relations are there too, we tell him that we believe he is mistaken. Our ancestors lived in another garden, that of Eden, and many are now to be found in the Paradise of God.—Tongues of Fire.

## Waters From the Sanctuary

Ezek. 47: 1-10

Mrs. May Mabbette Anderson, Avondale, Ala.

### "Marching Orders"

#### PART II.

We conclude in this issue Gen. Booth's address to his Field-Officers.

#### "EVERY CREATURE"

must be your motto. Write it on your banners, on your halls, on your hearts, on the hearts of your children, and in the innermost recesses of your nature. Go to every creature, beginning at Jerusalem.\* Was there ever any Jerusalem on earth that equals this London, with its seven millions of inhabitants? But you must begin nearer home than Jerusalem—London, New York, Paris, or Berlin, or wherever you go. You must begin with your own selves! No Officer will be of any great service who does not do well for himself. The condition of victorious work is to be able to look the world in the face and say, 'What I ask from you for God I have given Him myself.'

"Preach to your own families; don't leave them out of the range of your labor. What superstructures of hope and expectation and confidence I build on your children—my grandchildren (applause). Napoleon is reported to have said that mothers were the

of France. Salvation mothers are the soldiers; tell them how the mind, and calculates on seeing mind how far they are away. I am not going to die yet; by the God I am going to live my time, and going to employ every moment of it in doing what I am exhorting you to do. (Great applause.)

"Soldiers are our great need. We have government—the world is just finding us out. We have leaders. They took us for a lot of fools, but they found out their mistake. (Much laughter.) They are finding out that we are almost as good leaders, and can hold our parties as well together, as some of the politicians! (Laughter and applause.) They are getting a wrinkle or two out of us already! If they could do a Congress equal to the one I have just been holding, that would go as deeply into the people's minds, and appeal as powerfully to their hearts, they would carry the day right off! (Applause.) Here we are, and we are only just beginning! We will go on a little further, and then we will have a Licensing Bill on our own account. (Tremendous cheering.)

#### MORE FIGHTING SOLDIERS.

"How the devil must ridicule the idea of

ers, as is the case with most of the Christian organizations round about us. We want to compel our soldiers to fight; we want more of them and better drilled, more blood and fire, more heart and soul in the business—and we shall get them! Preach this Gospel of faith and works. What God has joined together, let no man put asunder. (Volleys.)

"Go and preach it to the publicans. We are the deadliest opponents they have, and we are the only religion they believe in. (Applause.) Preach it to their customers; do it in the love of God and they will listen to you, both in front and behind the bar. The publican, his wife and children, have souls redeemed by the blood divine, and if you can make them see that you care for their souls, they will give you a welcome to their houses, although you may take a few coppers out of their pockets. Go and preach in the prisons and workhouses, in the slums, in the lunatic asylums. They used to put you down as lunatics; now you can go and preach to the lunatics! (Laughter and applause.)

#### LAST WORDS.

"Now for a last word. You are going back to your commands, and what shall I say to you? Well, here it is: Whatever you do, whatever you ought to do, whatever you can do, to meet the wants of this poor, suffering, sinning world, do it quickly! Make haste—make haste—and go and pull the poor sinners out of the fire!

"Oh, this accursed procrastination! There are people listening to me tonight who are going to be saved, but not yet! They are going to give up the world, but not yet! They are going to get ready for heaven—when they cannot stop any longer in Rotten Row! The churches have lagged behind, arguing with one another about points of no practical importance, quarrelling about opinions and ceremonies and creeds, while the people have been living in squalor, rotting at their very doors, rebelling against their Maker and going down to hell from under the shadow of their conventicles. The Salvation Army has lagged behind! It has not been half in earnest! May God forgive us. I have lagged behind. God forgive me! Let us be up in earnest; let us make haste.

"I shall meet some of you again, by the blessing of God. Some of you I shall never meet again until I meet you on high. But we are all going to meet before the Throne, and hear the Master's 'Well done!' We are going to have an eternity of satisfaction when we review the way we have spent our lives. May we meet there with the full assurance that we have done our duty by the great opportunity offered us. (Volleys.)

"I want you to remember that my last words to you in the Albert Hall are that you must make haste with the glad tidings of mercy.

"As though I stood by the cross of the dying Christ, and felt His precious blood dropping down upon my heart, I cry: 'Make haste with your message of mercy!'

"As though I lay upon my dying bed; indeed, as though I lay dying on the platform before you, in the presence of you all I would say, 'Oh, my comrades, make haste!'

"As though I had passed the River and taken part in the solemnities of the Judgment Day, and heard Christ's curse pronounced upon the wicked and His blessing on the righteous, I would say, 'make haste, make haste!'

"As though I looked through the gates of hell, at its bitter miseries, I would say, 'Make haste!' Nay, as though I had reached the Throne and was gazing on the glories of the Celestial City, I would say, 'Make haste!'

"Yours is the highest, noblest, grandest calling in God's universe; and if you are to discharge it in harmony with the wishes of your Lord, creditably to the Salvation Army, satisfactorily to your General, you must make haste with the message of mercy with which God has entrusted you for a dying world. God grant it may be so! Amen."

Kan, a Chinaman, who was an idol-maker in a large way of business, has a son who has given him a good deal of trouble, a scapegrace altogether. One day, in our preaching-hall, the father heard the preacher say that God was the Heavenly Father of men.

At once this thought flashed across his mind, "What if I am giving my Heavenly Father the same feeling of distast that my son is giving me!"

He became an inquirer, and turned out all his stock of idols. "I have lost my business," he says "but never mind, I have found a peaceful heart."—Ex.

#### Sharing His Glory.

Ian MacLaren tells in one of his simple tale of a Scotch lad from a country village that went to Edinburgh, and after four years of tremendous toil carried off all the honors of the University and reflected a glory upon his little town that never more could fade; and when the brilliant lad paid his life as the costly forfeit of that triumph, there came from all over the land the noblest families of Scotland to honor the name of the successful student and the village to which he had given the luster of his name.

So, in an infinitely higher sense, from this little obscure and fallen world of ours, One has gone to the highest place of the universe, who forevermore will shed incomparable luster upon the human race and name. Could you enter heaven to-day you would see Him there in the place of highest glory and universal sovereignty, seated by the Father's side and receiving the adoration of all the angels of heaven and all the most glorious beings in the universe of God.—Christian Missionary Alliance.

## My Experience With a Secret Order

M. L. HANEY.

In the first part of that conference year (1849) two good men came to me urging me to join a secret order to which they belonged. One of these was a local preacher much older than myself, and I had much confidence in him. The other man was an experienced class-leader, and both joined in saying they had a large number of young men in their lodge, and with my zeal for soul saving, if I would join, I would get the whole lot saved. I knew but little on the subject and the bait these good men put on that hook enchanted me. I said: "You can take my name," and in due time I was accepted and the night of my initiation came. I saw nothing bad in the initiation, and some good things were said. I had been accustomed to special prayer and getting counsel from God on every important movement; but in this I took the counsel of the brethren. The Holy Spirit gave me no rebuke, and seeing I was depending on my own head, He gave me time to learn by experience.

Next lodge night came round and I, as a new convert, was on hand. I got on my little apron and sat down to take in the excellencies of my new brotherhood. I had not been seated long when the Holy Spirit suggested that I look around and see my brethren. I slowly and thoughtfully scanned the whole circle; and to my surprise, there were the most profane men in the city—drunkards and vile characters, mixed up with a few good men. Having made the survey and considered the heart relations I was brought into with these characters, the Holy Spirit, as by a pen of fire, wrote these words on my heart: "Come out from among them, and be ye separate, saith the Lord!" I tarried not to confer with flesh and blood, but obeyed the heavenly vision, and at the earliest opening let those dear souls know that I could not stay with them and go with God; took off my little apron and have never seen it since.

That little experience has led me through all these years to a close observation as to the whole subject of secret orders, or oath-bound societies. I have known many good men who have gone with them, but not one spiritual man who has not sustained serious loss by remaining. I have known many ministers whose path was a shining light before they entered, but in no case have I failed to see that light grow dim in proportion as the interest in the lodge increased. I have known many ministers to fall disgracefully, and on inquiry, I think nineteen out of twenty were first in the lodge. I have known many of the Lord's saints who were in the lodge brought into the experience of holiness, but have not known one who retained it and remained in lodge fellowship. I have met thousands of boys and men who had a profound interest in the church, the reading of

the Scriptures, the prayer and class meeting, and all the means of grace, but have not noticed one where such interest did not wane in proportion as his heart became interwoven with the lodge. I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well nigh impossible to have a wide, deep, thorough revival of religion in any community, town or city which has been honey-combed with the influences of the lodge. In my seventy-ninth year, and before I go back to God, I have felt I must leave the above testimony. A secret assembly is not necessarily wrong, as there are cases where such are necessary. All so-called secret orders are not equally dangerous. There are a few temperance organizations which have their signs and passwords. I have been in them, but had to come out of them, and question seriously whether the cause would not be further advanced if they had not existed. There are secret societies for mutual financial benefit, which make no pretensions to heathen mysteries, which are far less dangerous than orders with such pretensions and that substitute obedience to the rule of the order for the real worship of God.

I object to the lodge: 1. Because it is a great waste of time and money. 2. It exacts a heart affiliation with wicked men, destructive of spirituality and forbidden in the Word of God. 3. It is a painful menace to the rights of men. It never has been otherwise, in either Church or State, where judge and jury are lodge men, that the lodge man and the anti-lodge man stand on equal footing. 4. It is an open door to the shielding of wrong-doers. 5. It is a painful barrier in the way of men being saved by the Gospel. (a) In a practical sense, with many ten thousands it itself becomes a Christless religion. How many say when asked to seek God: "Well, I don't know about this; I belong to a good society now, and if I live up to its rules I will get through all right!" What active worker for Christ has not met that answer right and left? (b) There is no such thing as a Christian lodge. The ruling spirit of such orders is always worldly. Its spirit is of the world. No man has to be a Christian to be a member. Its overwhelming majorities are unconverted, worldly men. This being the case, every awakened sinner in the lodge, to become a Christian, has not only to stem the downward tides of his fallen nature, but the whole world force of the lodge. Hence but few people who are thoroughly in lodge fellowship are found at the altar of prayer. In the white light of the judgment day it may be seen that no agency has hindered the salvation of so many souls as the lodge power of

America. There is a mixture of truth with all systems of error, and some good interwoven with the evil. There are splendid things in the system of religion called Unitarianism which make it the most dangerous system of infidelity. If it were not for the sweetness thus mixed with the poison it could not exist.

Error unmixed cannot long survive, hence the policy of the enemy in all ages has been to intersperse good with evil, to give the evil a place. When a Congressman attempts to force a wrong measure into National law he is sure to connect it with some other measure that is right, and if it is grossly wrong he will identify it with something that is indispensable. Strychnine can be made enchanting to a child with a thorough mixture of sugar. If no truth had been mixed with the errors of Mahomet his system of error would have died in fifty years. It is no proof whatever that any system is right because there is some good in it. If it could be proved that

My Life.

### Suggestions to Christian Workers.

Not only as a profitable business agency, but as an opportunity of Christian work, the selling of mottoes and Scripture texts can be used to great advantage. Numerous instances can be given where a little talk between the visiting colporteur and some one led to an earnest spiritual pursuit, resulting in the salvation of a soul, the lifting of a whole life, indeed. You carry your texts along in a striking and beautiful form, and no production or effort, a tactful worker will and naturally introduce the subject of salvation or other lives of deeper truth and life, so beautifully illustrated in these illuminated pictures. Take for example, "Christ is the Head of this house," or "Rules for today," and no higher or more useful ministry can be imagined than the placing of such a daily monitor over every fireside.

Many young people who desire to raise means to enable them to attend some Bible training school or for the purpose of giving for the support of a missionary, can find no easier way than this. A little tact, courage and faith will start you and you will be surprised at the doors that will open both for business and useful work.

We have decided to make the following proposition to any one who wishes to undertake this work within the next thirty days, this season of the year being the best for the

## LIVING WATER

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## EDITORIAL

with its seven millions of inhabitants you must begin nearer home than Jerusalem, London, New York, Paris, or Berlin, or wherever you go. You must begin with yourselves! No Officer will be of any great service who does not do well for himself. The condition of victorious work is to be able to look the world in the face and say, "What ask from you for God I have given Him!"

In making the gifts of the season, present something useful as well as pleasing. An annual subscription to LIVING WATER might be the very best Holiday gift you could make to your pastor, friend or kinsman. Don't you think so? Suppose you send it to them.

Arendell, who has spent several days with us last week. She has given us very helpful talks to the Literary Training School and furnished us two articles for publication in LIVING WATER. She is a faith missionary but emphasizes practical, thorough training which is too often neglected in preparing for mission work. The first of these articles will appear in next issue.

"Surely I have stilled and quieted my soul" (Ps. 131: 2).

Take some time, at least each day, to be alone with God. Make much of the "quiet hour." Bid every other voice be silent that you may commune with the divine. Life these days is too much of a mad rush. We are keyed up too high. The nervous strain is intense. Many collapses, both physical and spiritual, result therefrom.

and we are only just beginning! We will go on a little further, and then we will have Licensing Bill on our own account. (I mendous cheering.)

## MORE FIGHTING SOLDIERS.

"How the devil must ridicule the idea of an Army, whose fighting force is mainly of

Thanks to the friend who sent us those valuable old periodicals from England. We very much appreciate such matter. When you find something unusually good send it to us. Most of the poetry sent us is not suitable for our columns. We appreciate the kindly interest of those sending it but would suggest that they send their testimony instead. Make the testimony brief and confine it to religious experience. A perusal of this department will give you an idea as to the length and subject matter of these articles. As a rule from fifty to one hundred words are sufficient.

J. J. Rye, of Clarksville, Tenn., well-known to many of the readers of LIVING WATER, was appointed, at the recent Convention, Field Secretary for the Pentecostal Mission. The Convention wished him to visit the various missions wherever needed and to assist in strengthening and establishing the work. All the missions are requested to make an offering to assist in defraying his expenses, as much of the work that he does will not pay expenses. All contributions for this purpose, can be sent to John T. Benson, Treasurer, Nashville, Tenn.

## Prayer for Missions

"Let us advance on our knees" has become a familiar phrase in missionary literature. John Foster said, "It is visionary to expect unusual success in the human administration of religion unless there are unusual omens. Now an emphatic spirit of prayer would be such an omen."

The great religious awakenings have been the result of continuous, prevailing prayer. In fact the Church began its career of world wide witnessing at Pentecost, when, after ten days of prayerful waiting, they were baptized with the Holy Spirit and under the fiery touch went forth to preach Jesus. Chains fell off and the prison doors flew open for Peter in answer to prayer and from then till now mighty victories have been wrought in answer to the supplication of saints. While endeavoring to arouse the Church to a sense of its duty to the heathen. Carey said, "One of the first and most important of those duties which are incumbent upon us is fervent and united prayer."

Pierson says, "The story of missions is the story of answered prayer." A church mighty in prayer will be pentecostal and missionary in spirit. Richard Baxter, who lived before the modern missionary revival, said, "My soul is much more afflicted with the thoughts of the miserable world and more drawn out in desire of their conversion than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the world, or if I prayed for the conversion of the Jews that was almost all; but now, as I better understand the case of the world and the method of the Lord's prayer, there is nothing in the world that lieth so heavily upon my heart as

the thoughts of the miserable nations of the earth. . . . No part of my prayers is so deeply serious as for the conversion of the infidel and ungodly world." Whenever Christians generally get to praying as did this old saint, there will be a marvelous increase in missionary interest, labor and result.

The world is our field; Christ died for it and we should pray for all for whom He died. There is no latitude nor longitude, political, ecclesiastical or color lines here; our duty is plain. There can be no mistaking the commission "Go ye into all the world, and preach the gospel to every creature." Like the great apostle, we should feel ourselves debtors to the heathen as well as to the Christian.

There is a dearth in prayer for missions. The work has not the place in our hearts that it should have. Narrow views, selfish interests and a worldly spirit leave but little space in our hearts for the heathen. Missions has never been, primarily, a question of money; it is a question rather of loyalty and devotion to Christ. When we yield ourselves wholly to God to spend and be spent for the good of others the world is laid upon our hearts and it becomes a delight to toil for its evangelization.

Increased interest in missions means an increase in prayer for the same. The more we pray, the more we will give. A church really agonizing for the salvation of the heathen could not content itself with the miserable pittance that is now contributed for this cause. There is dire need for a revival of prayer. The ten thousand doors that are now flying open to us can only be entered by a praying people. Certainly the need is great enough to call for the most intense, prayerful effort on the part of the church. We should so acquaint ourselves with the condition of heathen lands as to pray most intelligently for the progress of the gospel.

It is said that A. J. Gordon "without ever having personally visited heathen lands, thoroughly informed himself as to the progress of missions. His best prayer-book on missions was the map of the world which he kept constantly before him, and with the command of Christ as continually in mind, and the spirit of missions in his heart, he could not live without obedience to the Lord's last words. . . . He could no more limit his Christian activities to Boston, or to the United States, than the sun could forbid his rays to go to Mercury or to Mars. Any less field than the world was too small for such a man. Dr. Gordon's heart refused to be satisfied with any travail for souls that would not satisfy his royal Master and Lord."

Prayer can touch the most distant nation quicker than the electric flash. It is a solemn thought that the destinies of individuals and nations may hang upon our prayers. Have we been faithful in this blessed ministry? Many of us have not. The cry of the heathen world, the wail of the lost, has never really entered our ears and penetrated our hearts. Let us awake—too much time has been lost already. "The night cometh when no man can work." Add to your praying both intensity and territory. Our time of praying for the lost will soon be past. Let us use the golden opportunities as they are gliding by. "The effectual fervent prayer of a righteous man availeth much."