

# 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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## FRANCIS ASBURY

There he goes—an embodied itinerancy, a bishop whose episcopal throne is in the saddle, whose diocese is a continent.

There he goes—a bishop on horseback, climbing the hills, swimming the creeks and rivers, threading the forest trails, plashing through the prairie mud, drenched by the rains, buffeted by the winds; riding on, winter, spring, summer and autumn—riding on for forty-five years, preaching sixteen thousand five hundred sermons, traveling two hundred and seventy thousand miles, presiding in two hundred and twenty-four Annual Conferences, and ordaining four thousand preachers.

There he goes—going was his passion. Natural bent in his case was sanctified to the attainment of the gracious purpose of God. The genius that would have made a world-traveled adventurer by divine grace made a world-traveled revered apostle. The search for souls was the spring of an insenser activity than the search for new scenes and undiscovered lands.

There he goes—thus the Church will always look at him. His name can scarcely be associated specially with any particular spot of earth, for his tireless feet tarried not at any one place longer than was necessary to speak his message. The regions beyond had a charm for him that lured him on. The sinner that nobody else had found was the one to whom he felt called to go to, and whom he tracked with unflagging steps until he overtook him and told him that Christ Jesus came into the world to save sinners.

There he goes—and there he will be going as long as the Alleghanies stand on their rocky foundations and the Gulf breezes stir the magnolia blooms in the South. Invisible to the bodily eye, yet present in the inspiration of his grand and heroic life, he will ride by the side of the men of God who carry the gospel into the wilderness-places; and he will be thus riding with them until the last round is made on the last circuit, and the angel-reapers shall come to gather in the final harvest.

He was born August 20, 1745, in Staffordshire, England, "of amiable and respectable

parents. He was converted at an early age, his godly mother being the chief human agent in the gracious work. At seventeen he was a class-leader and local preacher. "My mother," he says, "used to take me with her to a female meeting which she conducted once a fortnight for the purpose of reading the Scriptures and giving out hymns." Soon he was exhorting, and then it was but a short time before he began to preach. At twenty-one he entered the regular work as a travel-



FRANCIS ASBURY.

ing preacher. This was a quick movement, but the guiding and helping hand of God is visible in it. He was called to a great work, and he ripened for it rapidly. The harvest was white for his coming across the sea.

He felt inwardly moved to go to America, but hesitated, "being unwilling," he said, "to do my own will, or to run before I was sent." We waited for the word.

When a call was made at the Conference held at Bristol, in 1771, for preachers for America, he offered himself. Mr. Wesley,

reading rightly the quiet young preacher, accepted him. He arrived in America October 7, 1771, and was heartily welcomed by the little handful of Methodists. His ruling passion exhibited itself at the start. "My brethren," he says, "seem unwilling to leave the cities, but I think I shall show them the way." He organized a new circuit, "embracing a large region of country around New York, and kept the gospel sounding through it all winter; preaching in log cabins, in court houses, in prisons, and even at public executions, though but rarely in churches; for, including Strawbride's log hut, there were as yet only three Methodist preaching houses in all North America."

Verily he showed them the way. The next year, despite his youth, he was placed by Mr. Wesley at the head of his preachers in America.

He was ordained bishop when he was thirty-nine years old, when there were less than fifteen thousand members and but eighty preachers in the Methodist Church. He organized the entire work into one episcopal circuit, over which he traveled once or oftener every year. This circuit grew, and he grew with it. His plans were constantly enlarged, and his executive ability developed to meet every emergency.

The growth of a great man and the growth of a great movement present a study of peculiar interest. This man and the movement he led expanded together until he became the grandest figure, and that movement the grandest, in the religious history of the New World.

In him were combined the qualities that fitted him for the leadership to which he was called. He was an unepauleted general of the army of the Lord. Self-poised, calm, indomitable, planning and executing quickly, with keen insight into character, he had in him the elements that make great captains. His words were few, and went direct to the mark. He took the straightest line, both in speech and action. A rigid disciplinarian, he had a method in doing everything. There was a touch of sternness in his temper that might have been repellent but for his unaffected humility. His presence was most im-

pressive and inspiring. "Who of us," said one of his co-laborers, "could be in his company without feeling impressed with a reverential awe and profound respect? It was almost impossible to approach him without feeling the strong influence of his spirit and presence. There was something in this remarkable fact almost inexplicable and indescribable. Was it owing to the strength and elevation of his spirit, his dignity and majesty of his soul, or the sacred profession with which he was clothed, as an ambassador of God, invested with divine authority? But so it was; it appeared as though the very atmosphere in which he moved gave unusual sensations of diffidence and humble restraint to the boldest confidence of man."

He led the hosts he commanded. No man was required by him to do or dare anything from which he himself would have shrunk. If he appointed his fellow-itinerants to hard circuits, his own was the largest and hardest of all. If he condemned all softness and ease-seeking in others, his own example was in keeping with his words. When his appointments of the preachers were "read out" at an Annual Conference, he started at once on his rounds. The dissatisfied preacher went to the place assigned him—there was no alternative or appeal. It was easier to go to the hardest place than it was to overtake the flying bishop! Such a leader will be obeyed in the exercise of legitimate authority. A mere bureau bishop in his place at that day would have been as useless as a wooden image of a man. He was absolutely fearless. Though at times a little tinged with melancholy, and given to introspective broodings, he was almost incapable of discouragement. If he had seasons when burdened with the care of all the churches he felt lonely and depressed, he gave no sign of it to the others; he carried his griefs and anxieties to God, and bravely faced the world. Once, toward the end of his life, he spoke of his trials in these pathetic words: "Ah! often has my heart been overwhelmed during my forty years' pilgrimage in America. And if I had been a man of tears I might have wept my life away; but Christ has been a hiding-place, a covert from the stormy blast; yea, He has been the shadow of a great rock in a weary land." "Here," says the narrator, "his voice trembled a little, his lips quivered, and the tears started from his half-closed, clear blue eye." Solemn and dignified in his manner, with a sonorous and commanding voice, and possessing that unction from the Holy One which is more to the pulpit than anything else, he was a preacher of great power, his discourses at times being attended with an eloquence "which spoke a soul full of God, and, like a mountain torrent, swept all before it."

He was mighty in the Scriptures. He learned Greek and Hebrew on horseback. A professor in a modern Biblical school might have given him some points in scholarship, but he dug deep into this mine of heavenly riches, and became a masterly expounder of the Bible.

He was specially endowed with the praying gift, if it may be so called. Prayerfulness was his most characteristic quality. He

prayed so much in secret that his soul was always tuned for leading public devotions. In prayer he received divine illumination in the study of the sacred oracles; on his knees he sought and found strength to bear the heavy burdens, guidance amid the perplexities and comfort under the sorrows of life. Prayer was his recreation. From the place of secret prayer he went into the pulpit with his face shining like that of Moses when he came down from the mount where he had talked with God, and the awe-struck multitude felt strangely moved while he spoke to them the word of life. On his journeys he would pray in a humble cabin with such sweetness, tenderness, and power that his visit was remembered as a benediction, and the tradition is handed down to children's children. By the way-side, yielding to a sudden impulse, he kneeled down and prayed for a negro ferryman, and twenty years afterward, meeting him again, found that his impromptu prayer was blessed to the saving of a soul. This is the key to his wonderful career; through the channel of prayer the supernatural element flowed into the life of this man of God, and flowed out again in blessing to the world. God was with him, and wrought mightily by his hand because he waited daily at His feet in prayer for power from on high. Maintaining this expectant, receptive attitude toward the Pentecostal promise, his soul enjoyed its perpetual fulfillment. As long as his successors shall follow his example in this regard, the hosts of our Israel will not halt in their triumphant march, and the pillar of cloud shall lead them by day and the pillar of fire by night.

He never married. He chose a single life as best suited to his peculiar work as a pioneer bishop; and if there was any memory

of an early dream of love it was a secret locked in his own breast. This playful entry in his journal indicates his view of matrimony as it applied to his own case: "I have read Adam-Clarke, and am amused as well as instructed. He indirectly unchristianizes old bachelors. Woe is me!" The Church was his bride. He had no fixed home on earth, and no woman, however devoted or heroic, could have kept up with him in his journeys on horseback over the continent. His successors, with the exception of McKendree, have not followed his example in this matter. His course was best for him. But a study of the lives of the bishops who have come after him will make it plain that much of this personal religious growth and power was owing to the influence of their faithful, patient, self-denying wives.

He preached his last sermon in Richmond, Va., March 24, 1816; on March 31 he died in Spotsylvania County, in the same State, and the journey of the matchless itinerant ended.

A medium sized man, erect, compact, and sinewy, with a ruddy complexion, lips full and firm; a massive under jaw and square, military chin; a nose short and flattish, with the swelling nostril that indicates spirit and power; deep blue eyes that now flashed keen, quick glances, and anon seemed to be fixed in high abstraction; a forehead broad but not high, the silver hair falling negligently about the kindly yet rugged face—that is Francis Asbury, the typical itinerant, the bishop on horseback, who will ride at the head of the advancing columns of American Methodists until they shall be disbanded, when the final victory of the militant Church shall bring the kingdoms of this world under the dominion of the risen, reigning Son of God.—*Century Cameos.*

## "BE YE ALSO ENLARGED"

2 Cor. 6:13.

T. R. GRAY.

### THE MEASURE OF PAUL.

How would you measure St. Paul? By his intellect? If so, he was a giant. If by his oratory, he was only a "tinkling cymbal." Measured by his administrative or executive ability, he was probably unsurpassed. How much was he worth? Not much if measured by money or possessions. No, you would measure him by his affections. "Our heart is enlarged; ye are not straitened in us; there's plenty of room in our hearts for you." Thus would we measure his life and labors. He tells of his sufferings, "watchings, fastings, imprisonments," etc. And as if divining their question, "Paul, how much do you get for this?" he said: "Now for a recompense (pay), be ye also enlarged, love me as I love you; I want not yours, but you." 'Twas with Paul like the workman who returns home tired, his child climbs upon his knee and gives him a kiss of love; he feels repaid for his toil, for he asks nothing of his child but love. So Paul, "I speak as unto my children, 'Be ye also enlarged; love me as I love you, and I'm repaid for all my sufferings.'"

### GOD'S MEASUREMENT OF THE CHURCH.

Men count heads. When God takes inventory He counts heart increase. A church's labors are only as large as her heart. As Paul "became a man," the Church was to project her life through time to eternity. Thousands of church members' lives are not felt beyond their homes. One truly sanctified life is felt and known far and wide. The Church's prevailing disease is heart disease, not "enlargement" but shrinkage. Last week a Kansas City church announced that by giving a regular Wednesday evening supper they had increased the prayer-meeting attendance to fifty. Christ came to bring only one thing, "life abundant," but the Church is substituting many inducements. This is what we may expect as long as the Church doesn't enjoy full salvation.

What a change in and how enlarged becomes a preacher's life when Spirit-filled. The fishermen of Galilee and the tent-maker of Tarsus were translated into men-gatchers; the transition was hardly greater than that of a preacher's entrance into the larger life

of the fire-baptized. A minister acquaintance, after serving his charge four years, was to leave. Before that time arrived, however, he secured a "second blessing" evangelist to hold a meeting, and the pastor was one of the first to enter into the experience of the enlarged life—that of holiness. I visited his town, and the members told me they had changed their mind about wanting a new preacher, as their pastor was now the same as a new one. With what zeal, earnestness and wideness he labors; with what anointing and unction he preaches.

An Illinois presiding elder, who fought Holiness many years, finally himself entered this experience, and later said: "I've lived and accomplished more in these three years of Spirit-filled experience than in all the forty years previous."

Dr. Daniel Steele bewails his "twenty years' barren ministry prior to his enlargement." And what discoveries a pastor makes from this new and enlarged standpoint. For the first time he is worried because his church is not living according to the New Testament. He knew this before, but heretofore viewed the New Testament as a pastor did sanctification recently, "as a standard to go by, but never to be reached." With what illumination he now reads the New Testament Scriptures, discovers a ring of victory in every page, takes advantage of a thousand opportunities to preach and exhort and do good where before, if he saw them, he hadn't the spirit or will to avail himself of these open doors.

Jesus lived the "enlarged" life. "Adam was made a living soul, but Christ was made a quickening Spirit." It is a great thing to live on earth, but greater to live in heaven. The plants live, but the smallest insect lives more than all the plants together. And a human lives more in one day than all the animals have lived in all time. To live a larger life the plant would have to get into the animal kingdom, the animal into the human kingdom, the human into the "kingdom (next) above," or spiritual. And yet the only way an animal can ever get into the human kingdom is to be created in it. So Jesus says that the only door into the spiritual is to be "born" into it. Jesus gets bigger the further away you get from Him. We have seen children at fifty. A policeman said to a little darky, "How old are you?" He answered, "If you goes by what mudder says, I's six; but if you goes by what fun I's had, I's mos' a hundred." Jesus measured by years had not a large life. "His sun went down while it was yet day." Nor is He measured by the dollar-mark, nor by the yard-stick, but He lived *much* while He lived. He gave much because He was much Himself." No man does much for others who is not much himself, for he cannot build into others what is not in himself. Christ was more than six feet; nor was He limited to three score and ten years. His sphere of influence was not greater than Himself. He thought in continents, and planted a tree for the healing of nations. The "philosopher gives to the world a cup which the world drinks at a draught"; but Christ is a spring bubbling over faster than the

whole world can drink. Where the than the whole world can drink. Where the philosopher's thought falls exhausted on the mental horizon there Christ sets forth freshly upon His intellectual journey. The moralist stretches himself to his fullest height, but Christ leaves all six-foot measurements behind and adds cubits to His stature till He touches foreheads with God." "Be ye also enlarged."

#### MANTLE OF PAUL—DOES IT FIT US?

But Paul was a giant to succeed or follow. Angels were the first gospel preachers, bringing "glad tidings." Are we great enough to follow them? John the Baptist was a "para-

nymph" (reconciler) between Christ and the people. Are we large enough to take his place? But Paul says, "I beseech you in Christ's stead, be reconciled to God." But to live the enlarged life means to have the enlarged experience, without which no one can measure to Paul's "Be ye also enlarged." Only "perfect love" is large enough for all that's human and can say "our hearts are enlarged, ye are not straitened in us." God used a star to pilot the first men to Christ. Today there is many a church in a starless night. To be "enlarged" is to "be a star in some one's sky."

## Preacher and Prayer

R. M. BOUNDS

*If some Christians that have been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers—had, as it were, risen and stormed heaven with their humble, fervent, and incessant prayers for them—they would have been much more in the way of success.*—JONATHAN EDWARDS.

Somehow the practice of praying in particular for the preacher has fallen into disuse or become discounted. Occasionally have we heard the practice arraigned as a disparagement of the ministry, being a public declaration by those who do it of the inefficiency of the ministry. It offends the pride of learning and self-sufficiency, perhaps, and these ought to be offended and rebuked in a ministry that is so derelict as to allow them to exist.

Prayer, to the preacher, is not simply the duty of his profession, a privilege, but it is a necessity. Air is not more necessary to the lungs than prayer is to the preacher. It is absolutely necessary for the preacher to pray. It is an absolute necessity that the preacher be prayed for. These two propositions are wedded into a union which ought never to know any divorce: *the preacher must pray; the preacher must be prayed for.* It will take all the praying he can do, and all the praying he can get done, to meet the fearful responsibilities and gain the largest, truest success in his great work. The true preacher, next to the cultivation of the spirit and fact of prayer in himself, in their intensest form, covets with a great covetousness the prayers of God's people.

The holier a man is, the more does he estimate prayer; the clearer does he see that God gives Himself to the praying ones, and that the measure of God's revelation to the soul is the measure of the soul's longing, importunate prayer for God. Salvation never finds its way to a prayerless heart. The Holy Spirit never abides in a prayerless spirit. Preaching never edifies a prayerless soul. Christ knows nothing of prayerless Christians. The gospel cannot be projected by a prayerless preacher. Gifts, talents, educa-

\*From "Preacher and Prayer," by E. M. Bounds. Order of this office.

tion, eloquence, God's call, cannot abate the demand of prayer, but only intensify the necessity for the preacher to pray and to be prayed for. The more the preacher's eyes are opened to the nature, responsibility and difficulties in his work, the more will he see and if he be a true preacher, the more will he feel the necessity of prayer; not only the increasing demand to pray himself, but to call on others to help him by their prayers.

Paul is an illustration of this. If any man could project the gospel by dint of personal force, by brain power, by culture, by personal grace, by God's apostolic commission, God's extraordinary call, that man was Paul. That the preacher must be a man given to prayer, Paul is an eminent example. That the true apostolic preacher must have the prayers of other good people to give to his ministry its full quota of success, Paul is a pre-eminent example. He asks, he covets, he pleads in an impassioned way, for the help of all God's saints. He knew that in the spiritual realm, as elsewhere, in union there is strength; that the concentration and aggregation of faith, desire and prayer increased the volume of spiritual force until it became overwhelming and irresistible in its power. Units of prayer combined, like drops of water, make an ocean which defies resistance. So Paul, with his clear and full apprehension of spiritual dynamics, determined to make his ministry as impressive, as eternal, as irresistible as the ocean, by gathering all the scattered units of prayer and precipitating them on his ministry. May not the solution of Paul's pre-eminence in labors and results, and impress on the Church and the world, be found in this fact that he was able to center on himself and his ministry more of prayer than others? To his brethren at Rome he wrote; "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me." To the Ephesians he says: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the

gospel." To the Colossians he emphasizes: "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest as I ought to speak." To the Thessalonians he says, sharply, strongly: "Brethren, pray for us." Paul calls on the Corinthian Church to help him: "Ye also helping together by prayer for us." This was to be part of their work. They were to lay to the helping hand of prayer. He in an additional and closing charge to the Thessalonian Church about the importance and necessity of their prayers says: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men." He impresses the Philippians that all his trials and opposition can be made subservient to the spread of the gospel by the efficiency of their prayers for him. Philemon was to prepare a lodging for him, for through Philemon's prayer Paul was to be his guest.

Paul's attitude on this question illustrates his humility and his deep insight into the spiritual forces which project the gospel. More than this, it teaches a lesson for all times, that if Paul was so dependent on the prayers of God's saints to give his ministry success, how much greater the necessity that the prayers of God's saints be centered on the ministry of today!

Paul did not feel that this urgent plea for prayer was to lower his dignity, lessen his influence, or depreciate his piety. What if it did? Let dignity go, let influence be destroyed, let his reputation be marred—he must have their prayers. Called, commissioned, chief of the Apostles as he was, all his equipment was imperfect without the prayers of his people. He wrote letters everywhere, urging them to pray for him. Do you pray for your preacher? Do you pray for him in secret? Public prayers are of little worth unless they are founded on or followed up by private praying. The praying ones are to the preacher as Aaron and Hur were to Moses. They hold up his hands and decide the issue that is so fiercely raging around them.

The plea and purpose of the apostles were to put the Church to praying. They did not ignore the grace of cheerful giving. They were not ignorant of the place which religious activity and work occupied in the spiritual life; but not one nor all of these, in apostolic estimate or urgency, could at all compare in necessity and importance with prayer. The most sacred and urgent pleas were used, the most fervid exhortations, the most comprehensive and arousing words were uttered to enforce the all-important obligation and necessity of prayer.

"Put the saints everywhere to praying" is the burden of the apostolic effort and the keynote of apostolic success. Jesus Christ had striven to do this in the days of His personal ministry. As He was moved by infinite compassion at the ripened fields of earth perishing for lack of laborers—and pausing in His own praying—He tries to awaken the stupid sensibilities of His disciples to the duty of

prayer as He charges them, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." "And he spake a parable unto them to this end, that men ought always to pray and not to faint."

## God's Tenth

BY A. J. GORDON.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this we speak from experience, as we certainly speak according to the Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now here-with, saith the Lord of host, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Here plainly the giving of tithes is made the condition of an abundant outpouring of the Spirit. The spiritualizing method of interpreting Scripture, which robs us of so much vital truth by frittering away its meaning in metaphor and simile, has often robbed us of the real significance of this text. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirements of tithes!

But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes and paying up these dues to God. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits and not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over; "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. 16:2). Here is consecrated giving—laying by in store—a certain sum set apart and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him."

Ought the proportion to be any less under the gospel than under the law? Surely not, when we remember that we have as our exemplar One who "though he was rich, yet for our sakes became poor, that we through his poverty might be rich"; and that we have the precept of this exemplar, which no ingenuity can explain away: "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple." In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord? If any Christian who has never tried it will make the experiment, conscientiously following it through to the end, in prosperity and adversity, we predict for him two surprises: first, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and secondly, he will be astonished at the increased spiritual and tem-

poral prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove me now." Taking this Scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leaved over with his wealth that the pores of his sympathy are shut, and the outgoings of his charity are restrained! He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10). This is but one specimen of many from the Old Testament, "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom" (Luke 6:38). Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?

There is a Christian league in this country banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render Him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising, even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of, either in our philosophy or our mathematics?—Selected.

### INDELIBLE.

"I have no child, I have written no book," once said a cynical friend to a preacher. "There is not even a portrait of me extant. When I die, I shall perish utterly out of the world."

"You have painted your own portrait," said the preacher, "in every word and act of your life. It is unsigned and nameless. But it is here."—Ex.

# A QUIVER OF ARROWS

Illustrations for Christian Workers

## DIAMOND-TIPPED PURPOSE.

Phil. 3:13.

You will never grow like Christ unless you are in earnest about it, any more than you could pierce a tunnel through the Alps with a straw. It needs an iron bar tipped with diamond to do it. Unless your whole being is engaged in the task and you gather your whole self together into a point, and drive the point with all your force, you will never get through the rock barrier that rises between you and the fair lands beyond. Be in earnest, or give it up altogether.—*Alexander Maclaren*,

## WOMAN.

Dr. R. A. Young, who had made several trips around the world, said in my presence in Nashville once: "I cannot see how any woman can read history and see what Christianity has done for woman and not be a devout worshiper of Jesus Christ. I defy any one to find ten square miles on the globe where Christ has not been preached and woman is honored and respected. Wherever Christ has been preached and Christianity established, woman is honored and respected." And yet some of our American women, for whom Christ has done most, throw open the doors of their beautiful homes, made beautiful by Christianity, and welcome worldliness and sin, and drive out Him who is the Author of all their blessings.—*Ex.*

## THE UNPARDONABLE SIN.

I found a man in a splendid forest with a sharp ax, cutting a little notch about four inches wide through the bark of the trees, completely belting each tree. I asked: "What are you doing?" He answered: "I am belting the trees." I replied: "For what purpose?" He replied: "To kill them." The life of the tree circulates from the roots to the topmost branch through the bark of the tree. One notch will not interfere with this circulation. If you notch a third around the tree, the sap will circulate through the other two-thirds. If you notch half around the tree, the sap will still circulate. But when the last stroke of the ax makes the circle around the tree, completing the doom of the tree, the death is settled. Is not this a picture of the Unpardonable Sin? Every sin of a man's life is like a stroke of a sharp ax in belting a tree. A man may sin and sin against the Holy Spirit, until some fatal day, at some fatal moment, he will strike the last lick, commit the last sin, that will completely drive the Holy Spirit from him and shut out light forever. Remember, brother, every sin of your life is one stroke of the ax in belting the tree. Some day, when you think not, you may make the last stroke, completing the belt, and destroy life forever.—*Stories and Parables.*

## SAVED BY A CALL TO SERVICE.

"We will do thee good . . . Thou shall be to us instead of eyes." These two appeals are not of the same order. An element of selfish-

ness in man's nature may lead him to respond to the first, and he is of the nobler type who gives heed to the second call. In one of Ralph Connor's stories there is an account of a man in whom this truth is illustrated. He did not want the good the church could do him. He was intemperate in his habits. The day of the races is come, and the minister fears for Sandy. A temperance lecture would do no good. An appeal to self-interest would fall on deaf ears. But a happy thought came to the minister. "Sandy," he said, "I am afraid about Donald today. If he gets in with that company again they will strip him of all he has, and what about his home and family? We must save him from the saloon today; can't you keep an eye on him, and see that he keeps sober?" Sandy straightened himself. He was no mere sinner to be "gathered in," but a man to help others. "I will be doing my best, sir." And he did. He forgot all about himself that day in his eagerness to protect Donald; he was to the minister instead of eyes, and in saving others he saved himself. The call to render service will often win men for Christ and His Church when the assurance of spiritual benefit finds no response.—*S. S. Times.*

## HE INSULTED THE GOVERNOR.

A young man was lying in prison, sentenced to be hung. Friends importuned the

Governor for mercy, and he was finally prevailed upon to visit the condemned man. As he entered the prison he told the young man he had something of importance to say to him. The young man, mistaking him for a preacher, insulted the Governor and would not hear. Three times the Governor tried to have an interview with him, on what he termed a matter of importance, but to no avail, and at last he left the prison. After the Governor's departure the jailer came in and asked the young man what he made out of the Governor. "The Governor?" inquired the young man. "Yes," said the jailer; "that was the Governor of the State who visited you." "My God," exclaimed the horror-stricken man, "I have insulted the only man who could help me, the man who holds my life in his hands; I thought he was a preacher." He walked the floor and acted like a mad man, but it was too late.

My friend, the sins of a life-time are recorded against you. Though small at first, they have become like massive iron chains. Friends have interceded, and the Governor of the universe has visited you many times—yea, He has pleaded with you. He says, "Behold, I stand at the door and knock"; "Come now, let us REASON together." You thought you were rejecting some preacher, but when it is too late you will find you have insulted the Governor of the universe, the only One who can help you; He who holds your life in His hand. Oh, how you will reproach yourself and "weep and wail" to all eternity, as you hear the words from your insulted Christ, "Ye would not come to me that ye might have life."—*Tract.*

## LIFE OUT OF DEATH

A brief summary of Madame Guyon's "Spiritual Torrents."

MRS. PENN-LEWIS.

*The new life in God. Its characteristics. Its conditions. What abandonment really means.*

### THE FOURTH DEGREE.

This is the Divine and truly interior life, which contains degrees without number, and in which the soul can make limitless advances.

The torrent reaches the sea, and can evermore plunge deeper into the fathomless ocean.

All that has taken place hitherto has been within itself; now it is lifted out of itself, to find a boundless capacity in God.

*Life abundant.*

Ceasing from itself, the soul becomes conscious of a new force taking possession of it. (It appears to the soul as if a "new force" and "new life" were taking possession, but in reality it is only the new consciousness of a life that has been deepening day by day, as the faithful heart pressed on to know the Lord). A silent power taking control and pervading its whole being. It is entering into life that springs out of death, a life with Christ in God.

Those who think themselves in this degree, and yet are straitened and powerless,

are not in true resurrection life, which means that the soul is restored to life and the actions of life. In the spiritual resurrection everything is restored a hundredfold (Mark 10:29, 30), together with increasing facility in the use, without appropriating to oneself as before.

*The Characteristics of the Life of Union.*

*The soul is possessed by God.*

It possesses no longer; it is possessed. God being the principle of life it cannot want for anything. It has lost the created for the Creator; nothingness for all things (Col. 2:9, 10).

*The soul has all things in God.*

It lives no longer, works no longer, of itself. It is God Himself (by the Holy Spirit) who lives, works, operates within it. This goes on increasingly, so that it becomes rich with His riches, loving with His love. This is so by degrees as it was stripped by degrees (2 Cor. 3:18). All is given back to it in God, not to be owned by itself, but in Him (1 Cor. 3:21, 22, 23).

*The soul lives without effort.*

The Divine life possessing, and working in it, works with the same unconscious ease as the natural life. Note the effortless growth

of the lilies; as the picture of this (Matt. 6: 28). It no longer thinks about itself, and how it acts. It gives itself freely to the duty of the moment, leaving to its Possessor the care of working in it, to will and to do of His good pleasure (Phil. 2:13; Heb. 13:21).

*The soul is in perfect rest.*

It is wholly satisfied in God. It is possessed by the peace of God, therefore its peace is unchangeable (Phil. 4:7). It abides in Him restfully, without troubling about itself. It does not question within itself whether it is recollected or wandering, whether it is this or that; for it does not think about itself.

It is not necessary to retire within to find God, for it does not seek Him there any more. He is there; but the soul does not seek Him there, because He is everywhere. He is within and without; above and around (Acts 17:28). If one were surrounded by the sea there could be no choice of one part more than another; the only need would be to abide in the environment.

*The soul has a boundless joy.*

Nothing can disturb the peace or lessen the joy, though the latter is not sensibly perceived. It is a joy unspeakable (1 Pet. 1:8), God having strengthened the soul to bear it. *The soul is in harmony with the Divine will.*

It has now no separate will (this does not mean an extinct will, but a will that is brought into harmony with the Divine will, so as to freely, gladly, and spontaneously will the will of God above all things), for its will is the will of God: it has no desire but to fulfil His desires; for it has lost all repugnance and contrariety towards the will of God.

*The soul is brought into simplicity.*

Its condition of life has become so simple that it has nothing to say about itself. (See Matt. 10:16, m.; 2 Cor. 11:3.) It is silent, not because of reserve, but because its experience passes all expression by its extreme simplicity. There are no visions, revelations, ecstasies, changes in this degree of Divine life. It is above all these, for this way is simple, seeing nothing except as in God, the ONE center and principle of all things, and envired by Him.

All distinction in service is taken away. The meanest service and the (so-called) highest, are alike beautiful to it if but in the Divine will; \* therefore souls of this degree do not covet great things for themselves, being content to be in the will of God each moment.

*The soul is one with Christ in God.*

God is no longer distinct from the soul; it is in God as in the atmosphere natural to it. It is no longer conscious of love, light, or knowledge. It only knows that God is, and that it no longer lives but in Him. It no more "feels" Him than we feel the air we breathe. The soul finds itself clothed with the inclina-

\*There is no shrinking from duty for prayer, nor from prayer for active service. God meets the soul in all things that come in His will. Circumstances and the duties of life are in His providential will; souls in God, find God in all. "The highest love to God does not require us to violate our duty to our neighbor, or even to our enemy. When our religious experience stops in 'emotionality' it is apt to do this."  
—Upham's Life of Madame Guyon.

tions of Christ, not knowing how; not by distinct views of Him, or seeking to copy Him, but by finding these dispositions—the outcome of His life—manifested in humility, submission, etc., just as, and when, circumstances require.

Its treasure is now God alone, from whom it draws continually all its needs (Col. 1:19; 2 Cor. 9:8).

#### THE APOSTOLIC LIFE.

In this degree the Apostolic life begins (its characteristics can easily be traced in the Apostles after Pentecost, and, more in detail, in the life of the Apostle Paul), the life of abundant fruitfulness. Many are directed to these souls, to whom they communicate life (2 Cor. 2:16), thereby winning many to Christ. This life-power flows spontaneously, and without thought or "carefulness" on the part of the vessel (John 7:38).

*Liberty.*

This is the degree in which true liberty is given, and great facility and power for doing all things in the order of God. "Whatever is in the order and will of God, expands it; everything else contracts it; and this contraction" restrains it from passing out" (Madame Guyon).

Nothing that God desires the soul to do is now difficult. If He calls to preach, or teach, there is marvelous facility, for He is the source of it all (1 Cor. 2:13).

It may be noted that this wonderful facility is not always given at first, and often not until after an experience of powerlessness. It is important not to force oneself in these matters, and to be careful not to go beyond (the measure of) God (Eph. 4:7; 2 Cor. 10:13). *Power.*

The soul in God has great power over others, with whose interests it is charged by God—but all outside of itself. Souls are no longer a "trial" to it, because its heart enlarges every day to contain them. (See 2

Cor. 6:11, 12.)

*Illumination.*

In these souls the secrets of God are revealed, not by word, sight, or light, but by an inward science, the science of knowing God. (See 1 Cor. 2:9-13, m.) When the soul writes, or speaks, it is itself astonished to find that all flows from a Divine center. In the manifestation to others; it sees the revelation to itself. It is surprised to find itself writing of things it knew not before. It was not so in other degrees; there the light preceded experience; here experience precedes light.

*Capacity.*

All in this degree have God possessing them, according to their capacity. All are full, but not all have an equal amount of fullness. It seems contradiction to say the soul must pass into God and yet to speak of a capacity that remains.

There are two kinds of capacity, one belonging to the creature, small and limited; the other a capacity in God, a capacity of being lost more and more in Him.

The stripping and melting process through which the soul has passed has taken from it all form (which compressed it within the rigid limit of its own capacity), and disposes it to flow into God, as water joined to its source blends with it ever deeper and deeper. (This does not mean that it loses its nature as a creature, and that God could not cast it forth again; although this is what He will not do.)

*Adaptability.*

The soul is so free, and so large, that the whole earth appears but a point to it. It is free to do all things and to do nothing. It can adapt itself to any condition and circumstance. It is no longer narrowed, limited, or confined as regards anything. (Compare Phil. 4:12, 13.)

(TO BE CONTINUED.)

## MISSIONS AND STUDENTS

By R. E. SMITH

Before the Missionary Conference at Pentecostal Tabernacle, Nashville, May 2, 1908

When Jesus said that His kingdom was like a wedding supper or royal marriage, His splendid vision must have swept down the centuries to the union of education and missions. For ages the Master-spirit of missions had stood on the doorsteps of our colleges with locks wet with the night-dew and crying, "Open unto me my Beloved!" and when Samuel J. Mills heard the call and threw wide the doors of Andover, the student world joined hands with the invincible spirit of missions to be one, forever one, till the day breaks in glory and the shadows flee away.

The children of this happy union have been worthy of their parentage, enlisting in a mighty crusade and catching up the war cry of "the evangelization of the world in this generation," they are thundering at the gates of the heathen nations. The "203 Meter hills" have been taken and the Port Arthurs of darkness must fall, because the enthusiasm, vigor, the consecration, and inspiration of youth are in the movement.

And is not youth the dominant note in our civilization? It was Beaconsfield who said "It is a holy thing to see a nation saved by its youth, but how else could it be saved?" For nothing flourishes in these days without our young people—except the pension business. Take the young men from our army and navy and you have left but a military skeleton; take them from the business world and the canals of commerce and arteries of trade would become choked and glutted, while nations would perish from starvation; take them from the polls and neither the princely Carmack nor the ambitious Patterson would have a constituency; take them from the colleges and the halls of learning would be desolate, while ignorance and superstition would hold high carnival over an inglorious and decadent civilization; take them out of mission stations, and the fiendish shouts of heathenism would throw the world into moral convulsions.

But if youth alone hold the balance of

power, what shall we say of that youth educated and consecrated? If youth slays its thousands, educated youth slays its tens of thousands. What a magnificent work it is to change a youth's center of gravity from his stomach or pocketbook to his head and heart! A new creation that—but exactly that is the work of Christian education.

Scotland is a very small, rugged country, hanging to the top of England like a bump on a giant's head, and yet Scotland has electrified the world—for from the nearest hilltop every boy may see the spires of an university—and from every cottage door there is a well-beaten path to the college. What wonder that she has produced such men as Knox and Rutherford, and Chalmers and McLaren and Leighton and Livingston and John G. Paton?

But in our own land student life has its story. We had only a few college men in the early colonial days, but they were all pressed into service. For of the fifty-six signers of the Declaration of Independence, twenty-five were college men, thirteen lived to be governors of States, and of these thirteen, ten were college men. More than two-thirds of the men in highest rank at home and on the mission fields are college men. While the college population is only 72,000 as against the remaining 84,000,000, yet these 72,000 furnish three times as many leaders as the remaining 84,000,000. Are these men doing anything for missions? Here I submit my first proposition:

I. The student world is not only doing more than any other class, but it is inspiring the others to do what they are doing. The first missionaries to sail from the United States to a heathen land were college students. The last ship that left San Francisco carried college men to the nations that sit in darkness. Indeed, students go more than others.

(1) It is only twenty-two years since the Volunteer Movement was organized to commemorate the centennial of the famous Haystack prayer-meeting at Williams College. The story of these twenty-two years reads like another chapter in the book of Acts; for never since Pentecost has the Church witnessed such marvelous victories and brilliant achievements. Thousands of the brightest and best young men and women of America have offered themselves as volunteers to the uttermost parts of the earth, and today more than 3,000 of them are actually in foreign lands pouring out their lives for our Christ and the gospel. More than 1,000 colleges have been fired with the missionary impulse and students by the hundreds are challenging the churches to send them.

(2) Not only do they go, but the students who stay here give of their means. Before the Student Volunteer Movement was organized, all the students of the United States and Canada gave less than \$10,000 per year to missions; now in America alone they give \$100,000 per year. If the churches would do as well, we would raise annually for missions \$60,000,000—nearly twelve times as much as we are doing. That is to say, students away from home and on expenses are giving twelve times as much as those who are at home with their own incomes and making money daily.

(3) But the work does not stop here. Their educational propaganda has revolutionized missionary study. This study department is only about ten years old. Before that time there were not twenty missionary study classes in all the United States. Now there are three thousand. There were no text-books, now there are nearly forty different courses and entire missionary libraries. By means of these study circles more volunteers, more money, more prayers and general interest are secured. Time fails me to tell of the effect on the ministerial and pastoral supply: Home missions and the Church at large. These are all powerfully stimulated by the student movement, and every department of Church activity at home has felt the thrill of new life.

(4) Again, they have changed the missionary ideal. Formerly missionaries would go into the foreign land and tramp from village to village proclaiming the glad tidings and hurrying on to other regions, baptizing as they went, leaving a blazing tract behind them. But the work did not abide, as the missionary could not remain to foster and teach. Now the missionary plants himself with Christian schools, hospitals, Bibles, and other civilizing influences, and stays by the stuff, thus forming a nucleus of light in the darkened lands. It is a happy mingling of evangelization and civilization.

II. What the students get from missions. While students are doing so much for missions, let it be remembered that the missionary spirit in return is doing great things for student life. The process of education is not all gilt-edged; school life has its dangers and destructive tendencies, and it is as a corrective and an antidote to these poisonous tendencies that we wish to consider missions now. Among the dangers of student life are:

(1) Selfishness. Relieved of labor, pursuing studies in college where everything is provided for him, he soon falls in with a life of ease and might desire it forever, but the call of missions and study of the needs and deeds of foreign lands breaks in upon his conscience.

(2) Pride. As the student acquires information and power above his fellows, there is a tendency toward independence and superiority. Pride is anti-social—the study of missions reveals it as such, and as the students observing the morning watch with open heart on the bended knee hear the call and cry of missions, the spirit of pride is pierced to the quick and dies.

(3) The inertia that comes from handling books and dry subjects, instead of living, vital problems. Students pore over their books until there is danger of isolating them completely from the throbbing, pulsating world. The spirit of missions corrects this, for as the student is about to settle down into self-centered, proud, indifferent life, he hears a voice saying:

I know of a land that is sunk in shame,  
I know hearts that faint and tire,  
And I know of a name, a name, a name  
That will set that land on fire.

III. Finally let us consider the effect of missions upon the message, the gospel itself. Truth is not fixed and stationary. It is ever moving and broadening, and our grasp of it

depends upon our investment of it. The gospel is to be invested as so much capital, and it not only yields large returns, but is itself augmented in the transaction. That is the lesson of the parable of the pounds and talents. Jesus wants us not only to get the exercise in trading, but He wants His own capital—the gospel—increased.

You remember the New Testament Church was composed of two branches—the Jewish and the Gentile—which, like the twins, Esau and Jacob, struggled together to the birth. The Jewish element presented first but quickly withdrew because of the lack of vital force while the Gentile element emerged strong and vigorous. These two influences in the early Church are well represented by Peter and Paul. When Paul saw the vision and heard the Macedonian cry and went on his first missionary tour, it revolutionized not only the countries visited, but the message which he carried. After one hundred years, compare the message of Peter with that of Paul and you will see something of the effect of missions upon the gospel.

I am trying to say that there are truths in the Bible and stretches of glory in the plan of redemption and infinite sweep of power which we shall never comprehend until we have invested the truth which we have and receive in return the enlarging influence of the converted heathen nation.

In the fifth century, when the Roman Empire was dying, civilization was defunct, the Church was also about to perish. It lacked new life, new blood, new spirit. About the same time, in the northern forests of Europe, the Teutonic races of wild, barbaric men were seized with a blind impulse to migrate; and by providential leadings they swarmed over Europe, across the Alps and swept the plains of Italy. Everything crumbled before them, and soon they had battered down the gates of Rome and the eternal city fell and everything in it perished except the Church. The wild forest children stood awe-stricken before the altar and the priests of Rome, then embraced Christianity and by so doing gave to the Church just the new blood, the fresh, vitalizing spirit which was needed to save it from decay.

From every quarter now we hear the cry of commercialism and the worldly influences creeping into our churches. Who knows but that missions will impart the new life and stay this awful tide which threatens to engulf us? Besides, the Oriental mind is peculiarly adapted to religion. China, Japan, Korea, are more religious by nature than we are, and if we will but give them the alphabet of the gospel they will spell out a literature in spirituality which will astound us. The purest form of Christianity is already seen in Korea rather than America. What if the Eastern nations were saturated with the Christ spirit, what lessons they will teach us? What an enlarged gospel will come back to touch our shores. By every token, then, let the missionary work roll on. Let the Church at large catch the spirit of the students, and the students catch the spirit of the Master, and let us all together push the battle until we shall usher in the brotherhood of man.

Rpskin, Tenn.

## LIVING WATER

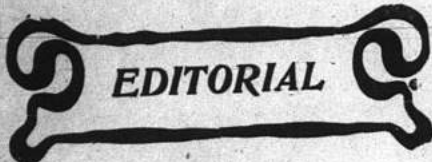
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## A CALLED MEETING.

In compliance with the instructions given us at our last Convention, we hereby call an extra session to meet in Nashville, Tenn., Wednesday, November 25, for the purpose of transacting whatever business may be necessary.

J. O. McCLURKAN, *Chairman.*

## HOLIDAY GIFTS.

As the season approaches for Christmas offerings, it would be well for us to consider the nature of the anniversary we are to celebrate and let our gifts be in harmony with the occasion.

We have no criticism on the custom of making presents; in fact, we heartily endorse it. It ought to be a time of general good will as sung by the angelic choir, and it is well for family life to be brightened by an exchange of gifts among the members thereof, and we would not write one word against anything of this kind.

But there is a needed caution lest our giving be purely selfish and we pamper some to the neglect of others; and, furthermore, lest we be guided chiefly by selfish motives and forget some of the important interests which need to be remembered. The world at a time like this spends itself chiefly in taking care of its own. Having no spiritual discernment, we should not expect anything else. Hence it is often with them an occasion of physical and sensual indulgence, but those who know the Lord have no occasion for such dissipation in celebrating the birth of the Lord Jesus. Those dependent upon us should have kindly remembrance and those who have no immediate family or friends to remember them should not be forgotten at a time like this.

In fact, one of the best ways to commemorate this glorious event is giving to the poor.

But we write especially to suggest that it would be well to consider the great work of missions and, as far as practicable, to make an offering for this purpose. Some one might be able to take the support of a missionary. What a magnificent Christmas gift this would be! Others might not be able to do so much, but make a liberal contribution for that purpose. It certainly would not be out of the

way, in celebrating the birth of Jesus, to make a special offering for the proclamation of the news, as sung by the angelic choir, to the uttermost parts of the earth. Who will help do it?

## HE DIED CLIMBING.

The United Presbyterian says that at a certain place in the Alps there is a monument to a guide who had perished in trying to make the ascent of the mountains, and the simple inscription on the stone is, "He died climbing." This was a befitting monument for such a heroic soul, and really each one of us ought to so live that such an epitaph would be appropriate. Why shouldn't life be a continual ascent to the house of the Lord? Each day should bring larger light, and hence greater responsibility, and this involves an additional advance along the celestial road.

It matters not whether it be in the intellectual or spiritual realm, there should be continuous climbing. Stop thinking and the mind begins to rust out; cease pressing on to a clearer and fuller realization of God and the soul begins to canker with the dry rot of negligence. We should strike our tent every morning for the highlands and never be content to pitch it at night on the same plane where the morning march began.

Preachers who keep their counters supplied with an abundance of vigorous and prayerful thinking will find the people ever ready to appreciate these fresh stores of thought. They do not grow stale. There is a perennial freshness and virility in their utterances. They stir to action and bring things to pass and will always be in demand. This is true in every walk of life. There is always a place for those who keep climbing.

"The heights by great men gained and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night."

The aged apostle, the hero of many a battlefield, whose life was rich in glorious achievements, and who had a knowledge of God surpassing that of most of his fellows, yet cries out, "Forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus." Though privileged as few mortals have ever been, yet his soul was on a stretch for higher heights. Keep climbing.

## LAWLESSNESS.

Lawlessness is one of the many indications that we may be reaching the end of the present age. We hope this is true, for when He comes whose right it is to reign, then will all that hurts or destroys be put down. But until Jesus shall stand again upon the Mount of Olives we are going to have unrest and strife. Capital and labor are arrayed against each other, and the present reign of terror in some portions of our fair land is a result. When a child, reading tales of Indian wars, we were horrified at the atrocious deeds committed by these children of the forest, but nowadays we

are becoming accustomed to acts just as cruel and revolting. To think that in a civilized country, in a time of peace, there could be men found who, under cover of a mask and in the darkness of the night, would surround the homes of defenseless people, do their murderous work, with torch and rifle, in some instances not even regarding the lives of women and children, is passing strange, and can only be accounted for by men selling themselves to the devil.

No doubt there are sore grievances to be righted, but the mob spirit so widely prevalent is sired in hell, and should not be tolerated for one moment. If it is let alone, no one's life or property will be safe, and every whim or prejudice will become the occasion for the wreaking of vengeance.

We believe that a time-serving Church is much to blame for this state of things. Ministers should cry aloud and spare not. Even though they are driven from their pulpits, they will be in the royal succession, for the most eminent characters of the Bible had a similar experience. The public conscience must be educated and the pulpit is the chief factor in doing this. If the Church is silent at a time like this, she simply plays the coward. She must not only speak in the hour of peril, but she must be true to her mission in times of peace, so educating the public mind and purifying the public conscience that such outbursts of frenzied diabolism will be impossible. The people need to be warned that there is an hour of retributive justice, that the sword which they so recklessly turn through others will some day pierce their own hearts and that there is a God in heaven who will bring them into judgment for this murderous spirit. As long as the Church is muzzled, officials will manifest either a selfish or cowardly indifference, juries will be intimidated and lawlessness will reign. It is high time for those who stand on the watch-towers to give no uncertain sound and a faithful declaration of the judgments of high heaven against the doers of iniquity must be proclaimed, for in this way only will the root of the trouble be reached. The present state of things is an outgrowth of depravity turned loose. Men have given wild reign to their own wicked imaginings. Get the heart right and it will all cease. The hour is at hand when those who stand in the front as the exponents of truth must do their duty, even in the face of death. To the front, ye soldiers of the cross! Speak out, let us not be silent at a time like this. The enemy abroad in the land. The devil has come like a flood, but our God is able to raise up a standard against him. Declare the solemn warnings of the Scriptures. Lay upon the public conscience the heinousness of murder, the baseness, cowardice and treachery of the night-riding business. We are in hearty sympathy with every proper effort to protect labor and destroy conscienceless trusts which are feeding upon the vitals of the people, but we must cry out against the mob spirit and the reign of lawlessness which is now sweeping over our country. It should be suppressed even if it is necessary to put the whole country under martial law in order to do so.



# Editorial Comment

## PRAYING FOR EACH OTHER.

"Helping together by prayer." Who can measure this? 2 Cor. 1:11: "Ye also helping together by prayer for us."

Rom. 15:30: "That ye strive together with me in your prayers to God for me."

Phil. 1:19: "I know this shall turn to my salvation through your prayers."

Philemon 22: "I trust that through your prayers I shall be given unto you."

1 Sam. 12:23: "God forbid that I should sin against the Lord in ceasing to pray for you."

Few sufficiently realize the obligation that is resting upon us to pray one for another. The aged Samuel, in talking to the people after they had grievously sinned against God, said: "God forbid that I should sin against the Lord in ceasing to pray for you." It is easier to criticise than to pray. Folks are prone to put the emphasis on faults rather than virtues. Praying for one another brings us closer together. We never pray earnestly for anybody that our hearts are not drawn closer to that one. Serious hurt has come to the body of Christ by not heeding the Scriptures at the head of this paragraph. Obey these injunctions and the Church will be indissolubly bound together.

## TRUST.

Years ago we heard one of God's messengers say, after stepping out on the promises with no feeling other than that they were true, that while she stood thus by faith for twenty-four hours, the Spirit kept whispering, "Blessed are they who have not seen and yet have believed." At the close of the day, when she dropped upon her knees by her bedside to pray, then came an incoming and on-coming of the Holy Spirit, enabling her to know what she had been believing all through the day. Some phases of this life of trust are beautifully portrayed in the following poem:

"Child of mine, I love thee, listen now to me,  
And make answer truly while I question thee.  
For I see that shadows do thy soul oppress,  
And thy faith so weakens that I cannot bless.  
Thou hast craved my power and presence in thy soul,  
Wilt thou yield thee truly unto my control?  
Wilt thou let me ever with thee have my way,  
Yield thyself in all things, simply to obey?  
Though my presence oft times seems to be withdrawn,  
Of my inward working not a trace be shown,  
Wilt thou count me present notwithstanding all,  
Still believe I'm working even in thy soul?  
When I give to others what I thee deny,  
Flood them with my sunshine, wholly pass thee by,  
Wilt thou still believe in my strong love for thee,  
Yield thee to my purpose whatsoever it be?  
When I to thy pleadings seem no heed to pay,  
And thy foes grow bolder, claim thee as their prey,  
Though toward thee I'm silent, wilt thou stand the test,  
On my word of promise lay thee down to rest?  
If to these questions thou canst answer "Yes,"  
Thou shalt be forever one I love the best;  
To the inner circle of my favored few,  
Thou shalt be admitted, and my glory view."

## A COMMENDABLE DIVISIVENESS.

We deplore all schisms in the body of Christ. We regret to see the splits and divisions that occur unnecessarily among good people. They are marks of weakness and are due to our limitations, but there is a certain kind of "division" which is Scriptural. "Come ye out from among them and be ye separate." The Lord Jesus said, "I come not to bring peace but a sword." There is an irreconcilable antagonism existing between sin and holiness, and the sword ministry must continue as long as sin lasts.

Holiness people have not always been wise. They have come in for their share of mistakes and doubtless are responsible for at least a degree of needless strife, but after admitting all this, the central fact remains that there can be no real holiness movement without divisions following through carnal opposition, "for what fellowship hath light with darkness?" The Christian Witness, in writing on this subject, says:

We are tired of hearing apologies for holiness because it makes division. Holiness does not divide, but it furnishes the occasion of division. But it is the people who do not propose to accept it who really make the division.

It is to the credit of holiness that it is the occasion of division. It would not be holiness if it made no distinction between the precious and the vile. It would not be holiness if it was not eternally and uncompromisingly and aggressively against sin. Holiness is no more a dividing power than was Jesus Himself, who said that He "came not to send peace but a sword." Holiness is light; and light always opposes darkness. Holiness is salt, and salt always attacks impurity. Sin hates holiness, but holiness hates sin just as much. There is no neutral ground; either sin must surrender and cease to be sin, or holiness must give up and cease to be holiness, or there is war on hand wherever the two come in contact.

Jesus Christ never compromised. He is called the gentle Jesus, and so He was; it was the gentleness of spirit not in compromise with sin but in sympathy for those who proposed to quit it.

It is the glory of holiness that it attacks sin wherever it finds it, and those who fear the issue show that they do not want to give up sin, or are afraid to stand up and meet the issue. When a man says he believes in holiness but does not press it because it makes division, he is really crying baby, because he is afraid to enter the holy war against sin. He wants a false peace. But "The wisdom that is from above is first pure and then peaceable." Purity comes first even if it has to pay the price of war. Then comes true peace when the enemy has been exterminated. We say, O glorious holiness! like thy Master thou hast come to this world, not to set up a false peace but to make peace by first exterminating sin! Let the glorious war go on until we have concord and peace, not like that of a cemetery, but the peace that comes from the extermination of all that is contrary to holiness. Thank God that holiness makes

trouble until men are ready to get right. Thank God it made trouble for us until we got right with God!

## COMFORT FOR THE SHUT-INS.

When Noah and his family entered the ark the Lord shut the door, and His people are always safe behind every door that He closes. The forty years spent by Moses in the wilderness was, comparatively speaking, a shut-in period. These restless, impetuous, fiery natures of ours often chafe under such limitations. It is easier in such instances to do rather than suffer the will of God. George Matheson, in writing on this subject, said:

Our moments of "lying down" are not generally deemed Divine moments. We can understand the previous words, "Thou compassed my path"—my walk of life. That is a sphere of action—where it is possible for us to do great things. But that our times of quiescence should be times of Divine interest, that our seasons of inaction should be seasons of the presence of God—this is strange indeed! Yes, and it is as comforting as it is strange. You and I are often called to experience these moments of "lying down." There are times when, in the language of another psalm, our strength is "weakened in the way." There are seasons when we have to leave the path and go home—go into retirement, into solitude, into seeming uselessness. And the hardest part of these moments is just the sense of having missed our destiny. We have been shunted from the path, we have been made to lie down; and it seems to us as if God had no further place for us beneath the circle of the sun. What a comfort at such moments are these words of the ancient psalmist, "Thou compassed my lying down!" They tell us that the quiescent hour may be a Divine hour, that the seemingly useless moment may be full of God. They tell us that the greatest day of our life may be the day after we have *quitted* the path—the day of our prostration, our pain, our weariness. They tell us that the places where we are forced to lie down may be God's green pastures, that the coming to the quiet water may be God's own leading. The hour which our soul is rejecting may be the hour when the kingdom has come.

O Christ of Calvary, in my days of valley and shadow, help me to feel that "Thou art with me!" It is not enough for me to feel that, one day, there will be mountain and sunshine. No; that is only to say Thou wilt be with me in the future. I want Thee now. What I need is not help to leave the valley nor help to clear the shadow. I want to feel that Thou art in the valley, that Thou art in the shadow. I want my "lying down" itself to be glorified. It is *something* to know that Thou wilt raise me up at the last day—on the day when my discipline is completed; but it is not enough for me. Is the time of my rest to be Godless—without Thy presence! Is my valley to be a waste place, a useless place, a place where Thou art not! Is my shadow to be an eclipse of Thee, a blotting out of Thee! It is not enough to know that tomorrow the cup will pass; I must be able to feel, with Thee, that *today* it is "the cup my Father has given me." Reveal to me the glory of Gethsemane! Reveal to me the majesty of thy desert hour! Reveal to me the ladder of angels that rose from my couch of clay! Reveal to me the Bethlehem songs that came from my midnight silence! Reveal to me the multitudes in my wilderness—the crowds that waited on me when I thought myself alone! My life will be robbed of half its weariness when I see Thee compassing my "lying down."



LETTERS WILL NOT BE PUBLISHED UNLESS WRITERS ON ONE SIDE OF THE SHEET ONLY

time playing dolls and helping mother. Father gets LIVING WATER and I enjoy the children's letters so much. Good-bye.

MABEL MURPHEY.

I am glad you are not in school, Mabel. We put our little folks in school too quickly these days, and I do not think we gain much by it. A child who starts to school at eight gets through about as quickly as the one who begins at six. Have a good time with your dolls, then, and ask mama for some regular jobs of work which a little girl can do each day.

Gingo P. O. Tenn., Oct. 27, 1908.

Dear Cousin Eva: Here are two dollars for the helpless orphan children. We are orphans, too—not children, but old and afflicted, and asking the prayers of the LIVING WATER family. God bless all its readers.

M. E. OSTEEN.

This letter made me think of Christ's beautiful words the last night He spent with His disciples. "I will not leave you *comfortless*," He said. Another way to read this verse is, "I will not leave you *orphans*." He was going away, and sorrow filled their hearts at the thought of the parting. But He promised, I will not leave you by yourselves—not orphans—for I will send the Holy Spirit to abide with you forever. He will stay and comfort, guide, teach you. How many of you have the joy of the Comforter abiding in your hearts?

### THIRD BIRTHDAYS.

Hartford, Ala., Oct. 12, 1908.

Dear Cousin Eva: Inclosed find my third birthday dues 27 cents.

J. C. WOODHAM.

Ft. Spring, W. Va., Oct. 26, 1908.

Dear Cousin Eva: Inclosed find \$1.00—seventy-three cents for our birthday dues and the rest we throw in for good measure. This is the third time our dues have come around. We may be a little late this time. Pray for us that we may ever be found about our Master's business.

MR. AND MRS. R. T. McMANN.

We have the pleasure of celebrating the third anniversary with these cousins. The Lord bless them and make them a blessing. I have often wondered if this cousin, J. C. Woodham, is related to our other cousin, Theophilis Woodham.

Dear Sister Benson: Inclosed you will find four dollars missionary money, to be sent where most needed. I praise God for so many blessings which He bestows. But most of all, for the great plan of salvation! I am asking God to keep me ever in His will. We take LIVING WATER, and truly it is food for our souls. Many times, when we are kept away from church on account of sickness or bad weather, we get great blessings from reading this good paper. I am fifty-six years old. My husband has been dead six years. I have five boys living and two dead; two girls living and one dead. Four of my boys and one of my girls I have with me. The others are married. We are all striving to live just like God would have us to live. And while we feel sad when we think of our friends being taken from us, but oh! what a joy it is to know that we, by God's help, shall meet them again and live forever an unbroken family. Oh! pray for us, Cousin Eva, that we may stand complete in all the will of God. My daughter sent a part of this money, but wanted it all to go in my name. You have our prayers. Yours in His name, Tennessee.

MRS. N. O. TOLAR.

As I read of this family of sons and daughters, all Christians, my heart praised God for

the blessings this mother enjoys in them. I do not think earth affords a greater blessing to a parent's heart than a Christian son or daughter. And yet how often parents, because of over-indulgence, lack of discipline, and foolish and mistaken affection, sow seeds which bring a harvest of sorrow by and by. O, that we would look more to the Lord for wisdom in training our children.

Adairville, Ky., Oct. 26, 1908.

Dear Cousin Eva: When I read Miss Mattie Long's letter in LIVING WATER, not long since, telling of perilous times in India, and the great danger that was threatening the dear missionaries there, I began at once to pray, especially for Miss Mattie, also for Brother Gregory and wife. And the answer came to my own heart, praise the Lord, before I read Miss Mattie's last letter. The Holiness work lies near my heart. The Lord bless you; go on. I am hoping to send you a contribution soon for the work in India. Brother J. P. Penn came out and preached for us at Oakland school house last Saturday evening, Sunday morning, and again on Sunday evening. Sunday afternoon he preached at the home of my widowed sister, Mrs. Carrie Linton, she not being able to go out to hear him at his appointment. It was a blessed service, and I think every one present was surely benefited. Brother Penn's text was, "And God shut him in." May the God of hosts bless these young Holiness preachers and add many stars to their crown.

Your sister,

MISS ALICE CAMPBELL.

Our missionaries are always encouraged when they know some one is holding them up in prayer. We should pray more for those who are out in the hardest parts of the vineyard at work.

Ordway, Colo., October, 1908.

Dear Cousin Eva: I am a little boy, seven years old. I want to join the band. I send seven cents for my birthday dues and one cent for Sister Hazel. I am trying to be a good little boy, but I am not always good. Pray for me, that I may grow up to be a good and useful man. My mama wrote this for me.

MYRON LOVETT.

Myron, there is no way to be good but through Jesus. Sometimes I feel that I am such a failure, and my heart grows sick and discouraged. It was so this morning as I was praying. But there came over me such a feeling of gladness, when I remembered that He has started out to make all of His own saved ones *just like Himself*. O, I feel I can never be satisfied short of being like Jesus. This is what He has promised me, praise His name! Are you His?

### CONTRIBUTIONS.

October 19, 1908.

Mrs. Benson.

Dear Sister in Christ: "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). I cannot help but think God's Spirit has led me to think of you this evening, and the great work you, by His grace, are doing. I'm so glad to send you my little offering \$(2.00), to be used for the mission cause. May God bless the offering and cause it to bring joy to at least one poor, lost soul. I'm so thankful He touches so many people's hearts and by His loving kindness they are prompted to send offerings for His cause, May He richly bless and strengthen you, dear sister, in my prayer.

Yours in His name,

YOUR PENNSYLVANIA COUSIN.

Somerville, Mass., Oct. 26, 1908.

Dear Sister Benson: Inclosed find one dollar for the ponies. Please accept as from the Lord.

Your sister in Him,

A. STOUT.

Tracy City, Tenn.

Dear Cousin Eva: As Sister Elsie is writing to you, I will write a little letter, too. I am five years old. My papa has been to the Holiness Council at Pilot Point, Tenn. Pray for me that I may be a good little girl. I will send five cents for my birthday dues.

Your little cousin,

GLADYS TATE.

Tracy City, Tenn.

Dear Cousin Eva: I want to join your birthday band. Inclosed you will find six cents for my birthday dues. My papa and mama are sanctified. Papa takes LIVING WATER paper. I like to hear mama read the little letters from the cousins. Pray for me that I may be a good little girl, and that I may be a Christian.

Your new cousin,

ELSIE TATE.

It looks as if little girls would not have a hard time being good, doesn't it? But little girls have an enemy who watches them closely, and tempts them to do wrong every time he can. Satan is this wicked enemy. Sad to say, there is something wrong in our hearts, and here it is that he finds the way easy. We need to get Jesus to save us, to take the want to out, and make our hearts like Himself. He will do this for you, Gladys and Elsie, if you will trust Him.

616 E. Tenth St., Chattanooga, Tenn., Nov. 1, 1908.

Dear Cousin Eva: I have intended to write to you before and have not had time. Mother takes the LIVING WATER and I (we) always want to read it as soon as it comes to the home. I am a young girl, nineteen years old, and without God. I ask your cousins to pray for me that God will save me before it is too late. Cousin Eva, I will be glad of any help you can give me. Pray for me. Your friend,

MISS KATIE WHAYMAN.

Dear cousin, it was never intended that you should live without God. He made you, and made you for Himself. I believe that Jesus really craves our love, our companionship. He wants to save us, and fit us for that fellowship with Himself which is so blessed now, and will be complete hereafter. So eager is He to save us that He turns no one away, not even the greatest sinner. Go to Jesus in the full assurance that He will not cast you out, but that He wants you. What a precious thought this is to me, that Jesus wants me. He loved me while I was yet a sinner, and gave Himself for me. He did this for you. Will you believe it, and trust Christ now?

Springfield, Tenn., Oct. 21, 1908.

Dear Cousin Eva: I am a little girl—will be six years old next Sunday—and will send my birthday dues. I do not go to school, but love to have a good

Athens, Ala., Oct. 29, 1908.

Dear Sister: Inclosed find money order for \$10.00 to be used as the Lord may direct. I would prefer it to go to the foreign field if He so directs.

Yours in His service,  
MRS. MORELY HULL.

Lawrenceburg, Tenn., Oct. 22, 1908.

Dear Mrs. Benson: I send one dollar to you for the heathen, to be used where it will do the most good, with a prayer that our Father will bless it to His glory. I pray that He may awaken His people fully to the responsibility that is resting upon us, that we may give more freely, and pray more earnestly, for those who sit in darkness. May God bless you in your good work. Your page is very helpful to me, and all the paper is food for my hungry soul. I have the blessed experience of sanctification, but I have not heard a sermon on the doctrine in over a year. You can imagine how I am starving for the full gospel. I am praying that a Spirit-filled messenger will come to Lawrenceburg to preach the unsearchable riches of Christ, that the people may find the blessed highway of holiness that sends us out to work for Him in earnest.

Your sister under the blood,  
MRS. J. C. SPRINGER.

Springfield, Tenn., Oct. 21.

Dear Cousin Eva: Find inclosed \$1.00 for the cart and ponies. I only wish it was five times as much. If it is too late for that contribution, just put it where it is most useful.

Yours, saved and sanctified,  
EUNICE R. DRAPER.

Eunice, La., Oct. 16, 1908.

Dear Cousin Eva: Now, according to promise, I am going to send you the two dollars, one for my paper and one for Miss Long. Hope the Lord will bless this little mite to some good. Hoping to hear soon if it ever gets there. I am very sick now. Hope all LIVING WATER readers will remember me in prayer to the Lord.

SARAH LAUGHLIN.

R. F. D. No. 11, Lebanon, Tenn., Aug. 28, 1908.

Dear Cousin Eva: Inclosed you will find \$1.40, our birthday dues, and \$2.00, the Lord's money. Use it where you think it is most needed. May the Lord's blessing go with this little mite and rest upon you and yours. Pray that I may always walk in close touch with Him.

Your sister in Him,  
MRS. M. L. STONE.

Bedford City, Va., Oct. 30, 1908.

Dear Cousin Eva: Inclosed find twenty-one cents for my birthday dues. Praise the dear Lord for His many blessings He is bestowing upon us. We are having a good meeting in this old town. The preachers have gone but the meetings continue. Glory to God. I request all the cousins to pray for me that I may do my Master's will. With much love, I will close for this time.

(MISS) LENA G. PARKER.

You see what our people are doing in the way of giving. I think they are learning to be cheerful givers, and God loves us to give cheerfully—not grudgingly or of necessity.

COUSIN EVA.

Take advantage of our premium offer to secure some beautiful Art Calendars for Christmas gifts.

## HAVE YOU SEEN IT?

Bread of Life Songs meets the demand for new songs, as it contains a number by the most popular authors which have never been published before.

## PROMPT ATTENTION

should always be given all postal cards received from us. They are often of more importance than you may think.

## Religious Notes

There are 250,000 places where liquor is sold in this country.

The Salvation Army has a factory in Europe where musical instruments are made for its members.

The Third Interdenominational World Mission Conference will be held in Edinburgh, Scotland, next June.

Dr. Daniel Steele has recently passed his eighty-fourth milestone. What a tower of strength his name is for the holiness cause.

The men of the Methodist Episcopal Church are to meet in St. Louis, November 10-11, for the organization of the Laymen's Missionary Movement in the Methodist Episcopal Church.

The various American missionary societies are said to have over \$500,000 invested in the Philippines. More than 30,000 Filipinos have professed conversion under the labors of evangelical missionaries.

Canadian Presbyterians have established a theological college at Vancouver which will hold its sessions during the summer. The winter vacations will be spent by the students on the mission fields of British Columbia.

Robert Hunter makes the statement that no other city in the world has so many windowless rooms, so many persons crowded on the acre, or so many families deprived of light and air, as New York. He says there are 360,000 dark rooms in Greater New York.

The imposing new Institute for Seamen, in New York, built by the American Seamen Friend's Society, has been the scene of an important gathering of workers for the welfare of sailors, who have come from all parts of the world. The new building in New York, which cost \$325,000, will afford hotel accommodations for two hundred men.

The Cherokees are the most advanced Indians in civilization and the most eager for education, spending \$200,000 a year on their schools and colleges. The Chickasaws have five colleges, with 400 students, maintained at a yearly cost of \$47,000. They also have thirteen district schools, costing \$16,000. The Choctaws have 150 schools, in some of which the higher branches are taught. The Seminoles, one of the smaller tribes, have ten colleges and sixty-five common schools, with a total attendance of 2,500.

In a statement made to the police, following his arrest in the tenderloin district of Philadelphia, Edward Lee, fifteen years old, declared that pupils of the Daniel Webster public school, whose ages range from six to twelve years, had become addicted to the cocaine habit, and that "dope" was sold openly to them at the school house during recess

hours. This same condition, it was said, prevails in other schools. After hearing the boy's story, which created a sensation at the school, the police ordered the commitment of Richola Larkin to the house of correction pending an investigation. Larkin, according to Lee, is the man who handled the "dope" which reached the youngsters in school. The drug was handed to the pupils in powder, which they used while in the school yard at recess.

## Publisher's Column

### LIVING WATER

A Sixteen-Page Udenominational Paper Without Worldly Advertisements

PUBLISHED WEEKLY  
IN NASHVILLE, TENN.

REV. J. O. McCLURKAN, EDITOR  
JOHN T. BENSON, BUSINESS MGR.

## ITS THEMES

Salvation, Sanctification, Divine Healing, The Second coming of the Lord, and Missions will all be duly stressed in its columns. "Deper Yet," is its Motto for God's consecrated people.

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3. Trial Subscribers. For 25 cents, we will send the paper four months; or for 10 cents, we will send it six weeks, to any one on trial. This does not allow any renewals at these prices.

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5. Remittances. Should be made to Living Water, by Post-office or Express Money Order or Registered Letter. Small amounts, under 50 cents, may be sent in stamps. Do not send silver. Always say whether it is an old or new subscriber.

6. Change of Address. Always give both your old and new address when you ask to change. Write your address very plainly.

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## FIELD NOTES

We have received many inquiries about "The Bridal Procession." This song is in our new book, Bread of Life Songs.

J. E. Brasher, of Dozier, Ala., reports, during the month of October, gracious meetings, and that he is answering calls. Any one needing any help to fight the devil and sin and to preach holiness, without which no one shall see the Lord, write him at once.

## LEBANON CONVENTION.

A Convention is being planned for Lebanon, Tenn., beginning Friday, November 20, and continuing over Sunday. Brother McClurkan and others are expected to be present and assist. Let as many as can arrange to attend.

We rejoice in announcing to the LIVING WATER readers the arrival into our home, this 27th of September, of a baby girl. Mother and child are both doing splendidly. We desire the co-operation in prayer of all that this life may count for God who gave it, in this land of spiritual darkness.

MR. AND MRS. JNO. BURMAN.

Castilla 402, La Paz, Bolivia, S. A.

We closed the meeting at Barrett's Chapel Thursday night and began at Haynes' Chapel last night (Friday). In the last meeting the Lord gave us an "old-fashioned revival." We are looking for victory at Haynes'. Pray for us.

P. E. BAILY AND WIFE.  
J. C. MARTIN.

Bristol, Tenn.

I am now singing for Rev. B. L. Yates. We have just closed a glorious revival at Decatur, with twenty-seven conversions and twenty-three additions to the church. Rev. Jones, of Linton, helped do the preaching. We will begin at Dyer's Chapel Sunday night. Pray for us that the Lord will give victory at that place.

W. H. MCCHESENEY.

Cadiz, Ky.

Have just closed one of the greatest revivals at Boldens Branch I have held this year. The people were struck down with the power of God. Ten were sanctified and four saved, and I closed the meeting amid great interest. I am sure others will get saved and sanctified. My next meeting is at Cedar Point. Pray for it.

Yours in Him,

J. F. HOPPER.

Ganesboro, Tenn.

Our meeting at Jason's Chapel, Dickson County, with Brother E. T. Moore, was a hard pull, but resulted in a real, blessed victory, praise God. A few were saved and many were edified. Our services on "The Snares of the Devil" and "Present Truth" were times of shouting. Four children were given to God in baptism. We may be with these dear brethren regularly this winter, as we are thinking of moving to Dickson County as soon as we can get ready. We feel especially thankful for our blessed service in the M. E. Church, South, at Tennessee City, Sunday night, November 1. The Lord melted hearts and several expressed an earnest desire to be saved. May hold a meeting there ere long (D. V.). I preach at Reuben Ross November 14 and 15; Oak Grove, south of Dickson, Tenn., November 28 and 29, and at Friendship November 29, at night. Beloved, pray for me. Satan is pressing hard here. May the Lord help us live in Eph. 4:1-6.

Yours in Jesus' love,

E. C. SANDERS.

Palmyra, Tenn.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

Sunday, January 3, 1909—Sermons: The Law of the Harvest. Be not deceived; God is not mocked:

for whatsoever a man soweth that shall he also reap (Gal. 6:7). Ye ask and receive not, because ye ask amiss (James 4:3).

Monday, January 4—The Bible—The Word of God.

Tuesday, January 5—God's Faithfulness, Man's Responsibility.

Wednesday, January 6—Missions, Home and Foreign.

Thursday, January 7—Intemperance and Gambling.

Friday, January 8—The Family and the School.

Saturday, January 9—The Signs of the Times.

Sunday, January 10—Sermons: Christ, the Giver of Life. I am the Way, the Truth, and the Life. No one cometh unto the Father but by me (John 14:6). With best wishes, yours sincerely,

LEANDER T. CHAMBERLAIN, Pres.

"The Chelsea," West 23d Street, New York, November 2, 1908.

## THE MEETING AT WALNUT GROVE.

Miss Alice Cowen, a woman Holiness preacher, has just closed one of the most instructive meetings that ever was held in this neighborhood, beginning October 25. When she came of course, she didn't receive a royal welcome, as could be seen on the face of all her hearers, for Holiness in this part of the vineyard was at a low ebb; so they jeered and laughed about the "sanctified preacher" and about the Bible, saying a "woman ought to keep silent in the church." But she just kept right "on the rock," and it wasn't long before there was an awful stillness swept over that audience, and people could be seen in groups on the highway talking and felling one another "there was something in this new doctrine," and it wasn't long till several confessed sanctification was just the thing it took to stem the flood. So the last night she preached from Matthew 11:28. I thought I had gotten real good out of that Scripture before, but I had never even tasted the good things contained in it. She just by the grace of God divided the Word until each got his "portion in due season." May the Lord wonderfully use her in other places as He has here.

Her loyal friend,

K. B. NEAL.

Goldsboro, N. C.

WM. R. PAUL HAM.

The Lord gave us a good meeting near Kingston Springs. There were a number of seekers. Some seemed to pray through. Tobacco was thrown away, family altars were built up. From Kingston we went to Hollow Springs, in Cannon County, losing only one night in the change. There the Lord gave us victory. Souls were reclaimed, sinners converted, believers entered the experience of perfect love. Snuff and tobacco forsaken, family altars were built up. Brother G. W. Espy, the sanctified merchant, invited us to hold the meeting. He runs a grocery store for the glory of the Lord. About four years ago he was a slave to tobacco. The Lord saved him, he quit the use of tobacco, and came to the conclusion he could not sell what was an injury to himself. His profit on the sale of tobacco was about two hundred dollars annually. The devil tried to bluff him out, and make him think he could not run a country store without the sale of tobacco. For a number of years he has sold neither tobacco nor pistol cartridges. During the whole meeting his store was closed at both daily services. The Lord's blessings are upon him and he is prospering in business. Merchants, go and do thou likewise. I am in the evangelistic field for the winter. Those desiring a meeting, write me.

Yours truly,

HARRY MOORE.

910 South Market St., Nashville, Tenn.

## UNITY FOR THE CHURCH.

"The Church" (ecclesia, or assembly) is the Bible name. A few references: Acts 15:22-41; 13:1; Eph. 5:25, 29, 32; Rev. 1:4, 20; 2:1, 8, 12, 18; Matt. 18:17; Rev. 3:1; 7:14. I think these are enough to show

clearly what God wanted His people called when joined in a body, assembly, or collectively, "the church." Most assuredly, since, about all who worship God in these days have a given or understood name, the church, with such prefix or annexed name as the founder of such organization pleased to name. So no one need lose all their name to unite in one body; neither would they keep all. Really, the Bible name is the only one I think of to suit the unity we so much need.

While this would, if attained, add so much to love and harmony of all Christians, it would at the same time greatly lessen the burden and expense of supporting so many churches and denominations, as in all places all would be unified, and the church would be the same. Hence they would be known as, for instance, "The Church at Spokane, Wash., Philadelphia, Pa., Goldsboro, N. C.," etc. Where the city is too large for one building, they could be known as the Church at so and so, No. 1, 2, etc., as the case might require.

With such agreement in faith, both church and Sunday-school literature could be furnished at small cost, since a few large printing houses could print for the world. In such a great body of saints, Christ being the Head, the strong churches could help the weak ones, all being sweetly knit together in love for the great work of the salvation of the world. The blessed gospel could be quickly carried to the heathen and the financial support met. Thus the heathen could receive the gospel free until the love of Christ constrained the mission to be self-supporting, later remunerative, while Christian love and fellowship could abound without any sectarian restraint. All the ordinances in the Bible, now enforced, could be sweetly observed without offense to any, with the rich fruit of grace to all. I believe this is what Jesus meant, "that they may be one."

May God use this article to help bring this matter about, and to inspire some greater hearts and minds to write on this so much neglected subject, which would touch the hearts of the people, and incline them to thus write, in my humble prayer, as a humble minister and worker in His vineyard.

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# DEATHS

We find that too much space is being taken by obituary notices, which are usually of local interest only. Often they are sent in a half column in length, which requires considerable labor and expense on our part and will be read by only a small number of our readers. The local press is, as a rule, the best medium for these lengthy articles. A few brief lines announcing the facts may be interesting to a larger circle of friends. Unless there should be some unusual reason why it should not be so, we have concluded to limit these items to ten lines, as they are local rather than general in interest, as above stated.—Ed.

### KYLES.

R. A. Kyles died May 28, 1908, at his home in Nash, Texas, aged sixty-five years. His parting message was, "I am going to heaven and want all my loved ones to meet me there."

### GRAHAM.

On October 22, as the sun was sinking behind the western hills, death came into the home of John and Lucy Ann Bain and claimed for its victim their beloved daughter, Mrs. Beckie Graham, aged eighteen years. She was a bright, happy girl, but fell a victim to that dread disease, consumption, from which she suffered several months. She professed faith in Christ a few days before she died, and often spoke of her new love for the Savior. On the 25th we met at the family cemetery a host of weeping friends to pay our last respects to Sister Graham. Loving relatives and kind friends did all that could be done for her, but God called her home. Her last words seemed to be, "Good-bye, mother." But we rejoice in the fact that her mother and daughter will strike hands over on the other shore, and that we will shout a glad Good morning that will never end. "The Lord giveth and the Lord taketh away." Praise His holy name forever. Sister Graham leaves father, mother, brothers and sisters, husband and a darling little babe to mourn their loss; but we sorrow not as those who have no hope.

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A voice we loved is stilled,  
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AN UNWELCOME GUEST

The following incident, which transpired during the early days of Mr. Hatfield's work, is very characteristic of the man, and displays the bold, fearless nature he possesses, which has successfully carried him through many a daring exploit where a thousand others would come to grief and embarrassing defeat.

He was invited to assist his pastor in a revival meeting on his work. They arrived at the church and were greeted with approving nods and smiles of about fifty members of the church. The service was opened with prayer, after which Mr. Hatfield read his text and began his sermon. As he was making a few introductory remarks, the people nodded their approval, but by and by, as he advanced with the sermon, a few heads began to go sideways in evident disapproval, and ere he had reached the conclusion many had hid their faces from view. At the close of the service an aged brother and sister, greatly enraged, rushed to him and the woman sharply said:

"We want you to understand that we are not half as bad as you think we are. We want you to know that we've been in the way for forty years."

"Do you mean to say that you have been in the way for forty years?" asked Mr. Hatfield.

"Yes, sir, we have," replied the woman. "Well," said Mr. Hatfield, "for Jesus' sake, get out of the way and give these poor sinners a chance."

As Mr. Hatfield passed down the aisle another aged sister said: "You talk as if we had no religion up here, but I want to tell you that we are not so backslidden as you think we are. We've been standing at our post these many years."

"So you've been standing at your post these many years, have you?" replied Mr. Hatfield.

"Yes, we have," was the answer.

"Well, then, sister," said Mr. Hatfield, "don't you think it time to unhitch and get a move on you and bring something to pass?"

After the crowd had dispersed the pastor approached Mr. Hatfield with a cemetery expression on his face, and said: "Brother Hatfield, I don't know what to do."

"Why don't you know what to do?" asked Mr. Hatfield.

"Well, you have preached so straight here this morning that the people are all mad at you and have told me not to bring you to their homes."

"Well, bless the Lord," replied Mr. Hatfield, "you understand we can't carry on a meeting without something to eat, and if we stay here these people must feed us. Now, brother, this is a test of our faith; the Lord has promised to supply all of our needs, and I need something to eat. Who's the maddest family in the church?"

"Well, Brother and Sister A— are furious," said the pastor.

"Now," said Mr. Hatfield, "come get into

the carriage. We'll take dinner with Brother and Sister A—."

Away they drove down the country road, every step against the protest of the pastor. Finally they reached a fine home. Mr. A— was out in the barnyard putting away his horse. The pastor at sight of him became very nervous, and begged Mr. Hatfield to drive on without stopping.

"No," said Mr. Hatfield, "I need something to eat, and the Lord has promised to supply my needs, and I verily believe this is the place He calculates to do it."

"Well," said the pastor, "you let me put away the horse. I want to speak to the old gentleman."

Mr. Hatfield knew the pastor wanted to make apologies and lay all the blame on him, so, praising the Lord, he alighted and marched up to the house. Finding the front door unlocked, he walked into the house, looked around, discovered the location of the parlor, found an easy chair heavily cushioned, sat down and made himself perfectly comfortable. As he sat there he could see the pastor and old Brother A— in the barnyard engaged in earnest conversation, and by the way the old gentleman was gesticulating it was evident that he was very angry. At last the pastor entered the room looking very pale and frightened, and said:

"Brother Hatfield, you have made the greatest blunder of your life. I wouldn't be surprised if Brother A— would come in here and kick you out for your impudence. He is the maddest man I ever saw."

"Well, my brother," replied Mr. Hatfield, "you have invited me to help you in this meeting, and you certainly understand that we cannot carry on this revival without something to eat. Now we have done our best and we will trust the Lord to see us safely through. The Lord has said He would set a table before us in the presence of our enemies, and if He ever had a chance to do so it surely is now."

Ere long Mrs. A— stepped to the door and invited the pastor out to dinner. At once Mr. Hatfield arose, as though he were the one invited, and as innocently as though not a thing had gone amiss, led the way to the dining room. There were three chairs at the table, no provision having been made for the unwelcome guest; but nothing daunted Mr. Hatfield, all smiles, sat down in one of them and began to help himself to the bounties set before him. Ever and anon he praised the Lord and complimented the cook. After eating most heartily, in spite of the ominous storm that threatened to precipitate itself upon him, Mr. Hatfield again retired to the parlor. After an interval of nearly an hour, Mr. and Mrs. A—, all loaded up and ready to fire without further provocation, entered the room. Immediately upon their entrance Mr. Hatfield called them to prayer. He fell upon his knees and began to storm the throne of grace for Heaven's blessing upon the people. He prayed with all his heart for the old brother and sister who had "so kindly entertained God's unworthy servants," and the fire began to fall. The pastor got to shouting and soon the old couple began to pray and confess and cry for mercy, and

ere long they joined in the rejoicing. Presently they rushed over to Mr. Hatfield with extended hands, saying: "Brother Hatfield, we were mad enough to kill you, but now we love you. God has shown us we were wrong. We declared we would not allow such a crank as you to come into our home, but now we offer you the best room in the house and request the privilege of entertaining you during the entire meeting."

That night Brother and Sister A— were so filled with the Spirit that they took the meeting into their own hands. They told the congregation all about the experiences of the day, including the great blessing they had received at home and they urged the people to seek the Lord as Mr. Hatfield had advised; they said that he had preached the truth and the people had better confess their sins and seek the Lord. When the altar was opened, many responded, were brightly saved and proved the first fruits of a great revival.

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Lesson for Nov. 22, 1908

**SOLOMON ANOINTED KING.**

1 Ki. 1:1 to 2:12.

Golden Text: "Know thou the God of thy father, and serve him with a perfect heart, and with a willing mind" (1 Chron. 28:9).

**I. CONSPIRACY.**

While David was in Hebron he had six sons born. Adonijah was the fourth in order, and consequently older than Solomon, who was born at Jerusalem after David was crowned king of all Israel. Possibly the fact that he was one of David's oldest living sons gave his ambitious purpose somewhat of an excuse to act upon. Doubtless the best way to regard the whole matter is to see Satan in it, moving upon the carnal ambition of Adonijah and inciting him to rebel against a declared purpose of God, a purpose that Adonijah himself acknowledged (ch. 3:15). This latter fact shows that he had little or no regard for God's will, but was ready to set it aside for his own benefit. In this he showed rebellion against God and ignorance of His power. When God has settled it that a certain thing shall take place, man may resist but he can't stop it. He who thus withstands God acts as a mouse would in trying to stop an engine and train of cars. He has a hopeless task on hand. Adonijah apparently did not learn his lesson at his first failure, but started another scheme later on which brought the punishment it deserved (ch. 2:23-25). There is a suggestion here of what is to take place in the future. Just as Adonijah resisted God's king, Solomon, so the anti-Christ is going to resist Him who is "greater than Solomon" (Rev. 17:12-14; 19:11-21), but do so to his own ruin. And as Adonijah found ready helpers against God, so will it be in the case of the personal anti-Christ; in fact, the same is true now, and will be till the time comes when Satan and sin will be

finally overthrown and cast out of the earth. When Satan has a purpose now he easily finds some one to take part with him against the Lord and His people.

**II. SOLOMON CROWNED.**

Adonijah's course made it necessary for immediate action of some sort. David, on account of the feebleness of age, was apparently not in very active touch with the affairs of the kingdom, but he had trustworthy friends who were. These promptly, and with evident wisdom in method, informed him of what was going on not far away. One messenger coming immediately after the other impressed and thoroughly aroused David. Possibly he had been letting the matter of his successor wait to be actually attended to after his death, as it was doubtless known generally that he regarded Solomon as the one whom God had chosen. But when he heard of Adonijah's course, he at once proceeds to settle the matter by having the right man anointed king in regular order. David's action was not the result of a mere parental fondness, nor even the conviction that Solomon was better suited for rule than his other sons. It was the result of God's past dealings with him, in which he learned that Solomon was God's choice (1 Chron. 22:9; 28:5). Hence "his faith in God would not let him settle down and let things take their course." While there are times when true faith must be still and wait, it is also true that there are times when faith calls for firm, decided actions. David believed that Solomon was to succeed him, so, when a rival claimant for the throne appeared, David stood true to his conviction and had Solomon proclaimed king. He was not only attending to a successor, but was also attending to God's will. He was also intelligently carrying out a divine purpose concerning the temple that was to be built. Solomon's name (which means peaceable) was indicative of the character of his reign as fitting him to be the builder of the temple. God had a special reason for placing Solomon on the throne, for He had prepared him to carry on a special purpose. Solomon and the temple he built were a type of the millennial reign of the Lord Jesus.

The news of Solomon's being anointed king had a disastrous effect upon Adonijah's courtiers and upon himself. They all seemed to realize speedily that their little affair was over and that the best thing for all of them to do would be to scatter and attend to their personal safety. Solomon's dealing with Adonijah shows that he took hold of the affairs of his office with firmness and justice (v. 52). Adonijah had

been guilty of rebellion but Solomon was willing to give him a chance to show himself worthy of life. So he forgave him and sent him home.

An important fact to note here and learn a lesson from is this: God said that Solomon should be king and he became king. When God says a thing shall be, it is as good as done. Both Absalom and Adonijah had to go down because they were arrayed against what God had settled.

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TESTIMONY

Praise the Lord for His saving and sanctifying power. He has saved and sanctified me, praise His holy name. I can't praise Him enough. I want to do great works for the Lord. I am praising Him day by day. Praise the Lord for sending Brother Weaver and Brother Pitman here to this place to preach the true gospel. It has done great good in our little town. I ask *Living Water* family to pray for my unsaved brothers, that they may be saved. Your sister in Christ,

MISS HETTIE PRINCE.

Tennessee.

I am so thankful for free salvation for every one. I am praising God for what He has done for me and my family. I know that He is able to keep us from all sin if we will only put our whole trust in Him and have faith. I am living daily in His care and keeping. I am walking day by day by His holy guidance. He is my personal Savior. I am willing to be led by Him whither He wants me to go. I have a Christian husband and our daughter, nine years of age, is a Christian also. She enjoys reading the testimonies and wants to send her birthday dues next birthday, which is March 18, 1909. We have a living minister at our Methodist Church, Brother M. L. Browning. May God sanctify and keep me from all sin. I want you, readers of *Living Water*, to pray for me and my family that we may ever live as God wants us to. I know that we will meet in a better world when we leave this one.

Your sister in Christ,

Illinois. MRS. JAS. O. ATTEBERRY.

I am so glad I can say, deep down in my heart, that I know I am one of God's children, for He has saved and sanctified me, glory to His name. He is so good to us. Praise Him forever. He is working mightily in our cottage prayer-meetings. He has saved four souls in the poor, humble homes where the people were not able to dress their children to go to church. I feel like God would have us to go among those people and tell them about our Christ and what He has done for us. He has saved and sanctified and healed me. I was afflicted a year with my side, and one day I was reading in my Bible where Christ healed the people, when He was on earth; then I thought of myself. I knew He was the same God and could heal me, so I poured out my heart to God, believing, and He wonderfully healed me, praise His name forever. I just love to tell what He has done for me. I want the *Living Water* people to pray much for our cottage prayer-meetings; also for the prayer-meeting at the church, that God may wake the people up to a sense of their duty. There are but few of us who will go to church and try to serve God. I am so glad God put it in my heart to work for lost souls. Glory to His name! I tell you, my friends, it means something to live for Jesus. Pray for my

companion, that he may consecrate his all to God and be filled with all the fulness of God. Pray for me that I may be used in winning souls to God. Yours, till Jesus comes, still on the way, fighting the battle against sin and Satan, but steadfast for Christ, Tennessee. DRUSILLA CHURCH.

"Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven" (Matt. 5:10). Dear friends, we know that when we live for God we are persecuted, but bless God, if we live true we can stand to be persecuted. And we know when we are living for God that temptations are all around us, but we must put them all down and stand firm on the solid Rock, Christ Jesus. Then we must build on that hope spoken of in 1 John 3:3: "And every man that hath this hope in him purifieth himself even as he is pure." And let your light so shine that others may see that you are living for God and not ashamed to confess Him before all men. Brothers and sisters, we must push forward in the battle for Christ harder than ever before, for this old world is going on in sin farther and farther every day. We will all have to pull together in this great battle against sin and the devil, to bring lost souls to this Christ who died on the cruel cross that we all might be saved. Now if we believe that Christ rose from the grave and went up to heaven, we know that He will come again in like manner and receive us to Himself, that where He is there may we be also. Brothers and sisters, I have this hope in me, that when my work on earth is ended He will take me home to glory, to be with Him where I can praise Him for ever and ever. Your brother in Christ, saved and sanctified, I. W. GROSS.

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