

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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"Staggering With the Presence of God"

By Rev. J. H. JOWETT

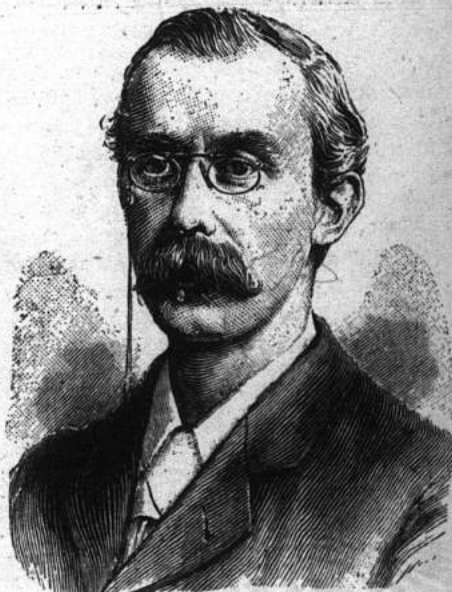
"No address that I have made in this country have I approached with so much hesitation as this. For what am I, my brethren, that I should speak to you? Most of my remarks to-day will take their color from this statement. We don't live near enough to God, and therefore we don't get close enough to men. Emerson says, 'It is sometimes a good thing to nerve ourselves with an affirmative.' My brethren, let me say that it is our privilege, as ministers of the gospel, to live near to God. Then why don't we live near to God?

"There are three things that draw us from God. First, the gravity of the world; we are drawn away to the world's manner and thought and feeling and to the world's purposes and ends. We ministers are prone to be drawn by the fascination of the glittering. In the temptation of Christ the devil said, 'All these things will I give you if you will belittle yourself.' The fascination of the glittering. I have succumbed to that temptation, my brethren. For instance, I have been tempted by the praise of men to forget the honor of God. I have been tempted to think more of full pews than of redeemed souls. I have been again and again tempted to prefer eloquence to real power. Third, we are drawn away from God by what I will call the stupefactions of the priestly office. Truth itself can be so dealt with as to become a drug. We can so busy ourselves with truths as that they will become opiates. At the perfume distilleries in France, where vast quantities of rose leaves are accumulated, the mass of rose leaves causes a certain stupefying disease. No people see less of the Alps than those who live among them. I could wish that my memory might be erased till I might come to the Word seeking truths instead of texts.

"When we are drawn away from God and communion with God, certain things take place. First, our characters lack spirituality. We cannot define spirituality. I have been trying for days and have failed. It resists definition. When we live away from God, we lack the fragrance which lets peo-

ple know that we have been much in the King's garden. We don't carry about with us what I call the heavenly air. We lack the power to change atmospheres by our very presence. A Christian minister should be a maker and a changer of atmospheres. Jesus breathed upon His disciples. That was making an atmosphere. Just as sure as the Lord Jesus did this for those who represented Him, we may come into the presence of our fellow-worshippers to breathe upon them the Holy Ghost.

"One of the things we have got to do is to



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bring mountain air into the valleys, into the churches, into our pulpits, into our homes. I am perfectly sure that when we go into our pulpits, before we have opened our lips, our people will know that we have been with God. Second, when we are drawn away from God we lack the luminousness of the pure heart. 'Ye were once darkness,' as black as the carbon coil before the electric energy goes through it. 'But now are ye

light in the Lord.' We have become the diamond—the luminousness of the cleansed spirit. Here we shall have the transfigured life. But others see it while we do not. 'Moses wist not that his face shone.' We are made incandescent by the energy of the Holy Ghost. 'Among whom ye shine as luminaries in the world, holding forth the word of life.' First the shining, then the speaking. We don't possess the luminousness of the cleansed spirit. We are just as dull as men of the world.

"Then, third, when we are away from God our speech lacks the mysterious impressiveness. We cannot define it. It is quite independent of academic learning. We say much, but we accomplish little. We make a great show of power, but men do not move. The force of water is determined by the height from which it flows, and the force of our message is determined by the height at which we live. If we live with Paul 'in the heavenly places,' we will speak with the power of the Holy Ghost. But if we live just an inch above the world our words will have little power.

"Fourth, when we live away from God our very enterprise becomes a pastime instead of a crusade. We were never so busy in England as we are to-day, but I sometimes think we were never so futile. If anyone would start a Christian Rest Meeting I would be the first member.

"We don't count, and therefore the people don't count us, and therefore we are not counted. Lastly, when we are drawn away from God, our leadings in worship are stumblings upon an unfamiliar road. In England we call them 'the preliminaries.' Anybody can take the preliminaries. The people are irritable until the sermon begins. We are trying to lead people near to God who are nearer to God than those who lead them. Every day I feel that I need spirituality and the passion of devotion. If we have lost our close relationship with God the problem is, how can we recover it, recover our intimacy with God? The first thing we have to do is this—I have got to hold fast

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firmly and steadily to the principle that all things that need doing by me this thing is supreme, to keep near God.

"We cannot allow ourselves to drift. We cannot leave the matter to chance or accident. I have got to affirm to my soul. 'Now, my soul thou hast this, that and the other to do to-day. Thou hast that work to do. But, my soul, thy supreme work is to live near to God.'

"In the presence of the details of work you lose the sense of the value of things. Use ten minutes every morning to write down the program of the day. Then take the size of those things. Use the quiet moments to take an estimate. Set everything in its place and hold God supreme.

"I say, 'My soul, everything on that program will be futile and ineffective unless

thou shalt live near God.' Second, when you have nerved yourself by that resolution and that affirmative, then seriously discipline your soul. Of all people whose soul-culture becomes a matter of chance ours has the greatest peril. Have a fixed season of communion with God. The early morning is the time for me: 'My voice shalt thou hear in the morning.' Alexander Whyte says he has to wait until everybody has gone to bed. Have a time and stick to it. Put the newspaper aside, and go into thy closet and pray. Use every help to make your devotion real. Dr. Horton says that in his private devotions he never uses a book, not even a Bible, that smells of the workshop. Since Dr. Horton gave me the suggestion I have found it very useful.

"Practice the tremendous art of praying

without ceasing. My organist one day played a very beautiful air which remained with me as a permanent background for days afterward. I wonder if we could have God like that? I wonder if we could have God interpenetrating our lives? If we had that sense of God the world would call in vain, the bubbles and haubles would lure us in vain, and the stupefactions of the priestly office would not affect us. Our lives would be fragrant with God. We would be luminous with power and cleansing. Our speech would be impressive, and our prayers would be laden with grace.

"Let us stagger our people. The Lord help me that when my people see me in the pulpit again they may be staggered with the presence of God."—*New York Christian Advocate*.

The Vocality of a Defective Consecration

By Rev. HARRINGTON C. LEES

The 15th chapter of the first Book of Samuel, part of the 14th verse: "What meaneth then, this bleating of the sheep which I hear?" Is it not natural, then, for a sheep to bleat? Yes, but not for a dead sheep. And the voice of Saul has just asserted that they are all dead, when the voice of the living creature, just beyond, is lifted up to give the lie to his assertion. My brethren, a moment or two ago, the many in this tent sung lustily,

Christ is all the world to me,
And all my heart is love.

Is there any voice from heaven to-night of One who looks down upon this gathering, and says; "What meaneth, then, this bleating of the sheep which I hear?" My subject to-night is the vocality of a defective consecration.

A few weeks ago I stood in a Nursing Home, in London, beside the sick-bed of one of our C. M. S. Medical missionaries. He had come home, outwardly at any rate, in perfect health, medically; but he himself knew of several surgical defects. So, without any consultation with his brethren, he sentenced himself to go to the hospital. And there another friend of mine performed on him four different operations, varying in seriousness and quality. He who had deliberately yielded himself to repair for restoration, is now, I trust, whole and able, and ready to go back to his work.

Now, friends, that is very much what you and I are here for. It may be that the outside world, as it looks upon us, sees nothing to criticise very much in our outward life. It may be that the work which we have been doing has been successful beyond what is usual. And yet, we are here before God for this—that we may know if He has anything to command, that we may yield ourselves to Him as Physician or Surgeon, that all may be put right before we go back from this place.

Now, there are

THREE PRIME NECESSITIES,

It seems to me, for our hearts to face. First

of all, there is a *right attitude*; secondly, there is a *right atmosphere*; and thirdly, there is a *right adjustment*.

First of all, there is a *right attitude*. We may learn from our story here, by contrast. "Blessed be thou of the Lord," says King Saul; "I have performed the commandment of the Lord." One of the voices by which you may detect an imperfect consecration is the voice of self complacency. "I have performed the commandment of the Lord"—are we here saying that to-night? We have heard it, have we not? "Oh, I am all right—I do not need any blessing; I have just come to have a good time. I have been here before. I know all that the men have to say. It is so pleasant to come and see friends, and have Christian fellowship." "I have performed the commandment of the Lord." I beseech you, will you not suspect yourself when you begin to detect any symptom of assertiveness of that kind? "I have performed!" I suppose that Saul, possibly did believe that. I suppose, also, he was, as we say, whistling to keep his courage up, and trying to cover the cowardice of a self-convicted heart by a bold assertion. In one case, he was deceived; in the other case, he was attempting to deceive. But, in any case, the attitude was all wrong. It is the attitude of the Pharisee who says: "I am not as other men are," the attitude of the elder brother, who says: "Neither transgressed I thy commandment at any time;" the attitude of the Laodicean, who says: "I have need of nothing;" yes, and, I think, the attitude of Paul before his conversion. There are passages—Philippians iii. and 2 Corinthians xi.—where, as it seems to me, Paul lifts the curtain of the old life, and let us see that well-thumbed and yellow list of the old qualifications that used so to delight his soul—Hebrew of the Hebrews, Pharisee of the Pharisees, tribe of Benjamin—he goes through them all. While he does it, he says: "I speak as a fool." Oh, friends, have we been saying, even during the solemn address to which

we have been listening, "I have performed the commandment of the Lord?"

But there is a second great necessity that we should face. A right attitude—yes; but something further,

A RIGHT ATMOSPHERE

Samuel's words are striking in that sixteenth verse; "Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on." That word "stay" there may be translated, "be still." Our chairman quoted at the beginning of the meeting to-night, "Be still, and know that I am God." Samuel's word "stay" is precisely the same as in the 46th Psalm and the 10th verse: "Be still, and I will say to thee that which the Lord hath said to me this night." You sing it sometimes—

"Speak, Lord, in the stillness."

But there is not always stillness for Him to speak in. One of the great points of the story, as I have already reminded you, is that there are so many voices that the Lord cannot always speak. When the physician puts his stethoscope against the chest, to listen to the heart that is not right, he can often detect what he calls a murmur. When the heart is not just right with God, what does He hear? A sound that ought not to be there, a murmur. "Be still, and I will speak that which the Lord hath said to me this night." "What meaneth, then, this bleating of the sheep which I keep hearing?" How the pointedness of a straight question does prick the bubble of our self-complacency! "What doest thou here, Elijah?" The prophet, making his excuses, stands there a runaway from plain duty. Is God saying, "What doest thou here?" to any soul? Is it because a friend has offered you a bed, and you thought Keswick a pleasant place to spend a week in? Is it because there are several men here you thought you would like to hear? "What have they seen in thy house?" King Hezekiah, who had been showing his friends a well-filled treasury, is

abashed at the question, for he had never shown them at all the best treasure he had. The fear of the Lord was his best treasure, and we do not read that Hezekiah bore any testimony to the Lord who had given him great deliverance. "What meaneth, then, this bleating of the sheep which I hear?" May be within the heart of every one of us to-night, as we stay to listen, is a voice that makes the silence vocal—the voice of an imperfect consecration, because God's commands have been so definite, and our ways of obtaining them have often been so indefinite.

"I have performed the commandment of the Lord." What commandment? "Go, work to-day in My vineyard?" Then what mean these idle Sunday afternoons? "Go, be reconciled to thy brother?" Then what mean these sullen and silent past months, these estrangements, these bitter letters, these misunderstandings? "Go ye into all the world, and preach the gospel to every creature?" Then why this delaying and excuse making and postponing? How vocal the silence can be when God Himself opens our ears to hear it.

There is the voice of complacency, but there is also the voice which speaks of compromise. There are

THINGS THAT OUGHT TO HAVE BEEN DEAD

and put away, and they are alive at the outskirts of the camp. We were thinking, some of us, in one of the Bible readings this morning, of the eye of the Lord when He comes back again to greet His Church, and of the folk whose lives ought to be adjusted in view of His advent. Think of it here, as we have it in the story. The man who had received a commandment had made an ill performance of that order, and he is now under the searching eye of God's own representative, come to see whether the work has been done. Ready or abashed, in the day of His coming—which shall it be? "Thy brother's blood crieth unto Me from the ground." Is there any voice going into God's ear to-night of someone you have wronged, my brother, or my sister? You, fellow pastor in the ministry of Christ, is it a Gospel not proclaimed, souls not saved, a congregation not aroused; a people not yet brought to know Jesus Christ because you have been preaching fireworks instead of the Gospel? "Thy brother's blood crieth unto Me from the ground"—Is the Lord saying that to any one of us to-night? "The hire of the laborers that has been kept back crieth in Mine ears, saith the Lord of Hosts." Are there unpaid bills in your desk—unpaid bills that are giving the lie to your declaration of a full consecration to-night? Your tradesmen ought to know what a full consecration means in your honest and prompt obedience to the command to owe no man anything. I beseech you, listen to Him. We are so apt, when the voice becomes a little unpleasant, and the edge of the knife begins to press home, to try and forget, or turn away, or slip out of the tent, or do something of that kind. It is just what the ladies of society are doing now, when, on going to the Continent, they take little pet dogs with them under the cape, and chloroform them, that the voice

may not be heard while passing the Customs. Many a man has tried to chloroform the "still, small voice." If the atmosphere within your soul is all vocal with a defective consecration, listen, that it may be settled, as God deals with you.

I have often been reminded how, at Passover time, the pious Jew will go around the house with candles, and search every corner, lest leaven should have escaped detection. He will search and bring it out into the open. Then, when he has done, he will stand before God, and will say: "All the leaven which I possess, whether that which I have seen, or that which I have not seen, be it done away!" Friend, it may be that in one of these tents last night the Lord was searching your heart with His candle for the leaven. It may be that you would not permit Him to come quite into all the corners of your heart, and discover something there that you have been hugging. Here is the second night for the putting away of leaven. Not only that, but will you ask Him to discover to you that which you have not seen, that He may put it away this night?

Then there is a third thing. A right attitude, a right atmosphere, yes; but something further—a *right adjustment!* "To obey," says the prophet, "is better than sacrifice." The word "obey" is one of the three great pivots of the story. You remember what the derivation of "obey" is. It comes from a Latin compound, and it means that which you do in consequence of that which you hear. I am startled sometimes when I think of how much listening and speaking there has been during the Keswick week. It is an appalling thing if all these addresses simply result in listening and not doing! To obey—that is God's great commandment. Here is a King who ought to be enjoying his kingdom. Instead of that, he is in the shadow, and is being rejected of God. Why? God has, so far as I can see, no fault to find with his ruling. It was not his incapacity for rule, it was

HIS INCAPACITY FOR OBEYING

that made Saul a bad king. And you and I, here to-night, it may be are really capable in the sight of God, and in the sight of the world, and in the sight of the Church, for rule, for administration, for work, for service; but God's great complaint against us is not that we cannot rule, but that we will not obey.

There are three great chapters here, and this is one of them, in which we are shown three inclined planes down which Saul slid in his path of disobedience. You have, in chapter xiii, the great excuse when he said that obedience was too risky for really exact following. Samuel said "If you go to meet the foe, wait for me to come, and offer sacrifice." But there was the foe, and the men were beginning to scatter. Saul says: "It is far too risky. I will force myself and offer the sacrifice. It is not exactly what I was told, but doubtless, it will do as well." But Samuel says: "Thou hast done foolishly." Have we done foolishly also? Has the Lord said this and that to you, and do you say: "It is far too risky; it will alienate my congregation, it will displease my own people, it will

lose me my situation, it will probably bring this and that into my life. It is too risky to obey exactly, but I will try to get as near as I can, and perhaps that will do as well." It will not.

Take chapter xiv.; there is another test. Saul is in perplexity; there is a disturbance going on in the camp of the enemy. Men are missing from the camp. The right thing was to draw near and enquire of the Lord what he should do. There was the priest all ready with the ephod, ready to enquire of the Lord. But Saul is far too busy, and the men cannot wait. The first thing was, "It is too risky;" the second is, "I am too busy to listen quite as long to the voice of the Lord as I used to do." You have to go to business by the early train now and you say, "I don't read my Bible in the morning, I don't pray very much to the Lord, then." Perhaps you don't even have family prayer before you go. You are so busy that you cannot think of the mind of the Lord. Your parish occupies your time in busy organization; it is really work for the Lord; but you have not time to get into devotional study with the Master. How many a brother in the ministry has said that—"I am too busy to listen to the Lord." You do not put it in that way, but that is what it really amounts to.

Then we come to the third slide in Saul's descent. The Lord had said: "Go, and make a clean sweep of the Amalekites." And Saul says: "Of course, I will do it; but there are certain things—I believe they are our own things—which are precious and pleasant. I have spared of the best things, and I am going to give them to the Lord."

HALF OBEDIENCE IS DISOBEDIENCE

It is not merely wilful defiance that makes God reject us from kingship in spiritual things; it is weak acquiescence in that which is not according to His will. It only aggravates matters when you say: "I have done all for the best," and you have tried to turn the unsavory thing into a means of serving God.

A right adjustment—Where do we need it this night? How shall we find the remedy for this vice which, it may be, has been clamoring in our souls? I think we may find it in two places in this chapter. We find it, first of all—a promise of hope—in the name that is given us for God. "The Stronghold of Israel," He is called. But the word "Stronghold," may well be rendered "Victory." It is rendered "Victory" in the 25th of Isaiah: "He will swallow up death in victory." He is called then, "the Victory of Israel." What a wonderful Name, for souls that have been defeated! The same thought comes out in the New Testament quotation of that 25th of Isaiah: "Victory through our Lord Jesus Christ." It is all in Him, the Victory of Israel.

But there is another step. I think it is hinted at here. Samuel says: "The Lord is not a man, that He should repent." Then inversely, if you be a man, you should repent, and hear God's promise to those who will. He will be the Victory to you who will take the right attitude before Him to-night. Not, "I have

performed the commandment," but "I have not performed the commandment," but by the grace of God, I will." Oh, that there may be a longing after this obedience! It may be, perhaps you are not conscious of any very great need. Yesterday, a friend of mine who has had several threatenings during past months, underwent an operation for appendicitis. I had a letter from his father at mid-day to-day, in which he says: "Thank God, all went well; but it was far more serious than the doctors thought." That is it, friends. The doctors performed the operation because they thought it as well to be on the safe side; but

all the time the case was far more serious than they thought, and it was only just in time. It may be that there are lives here, conscious of slight uneasiness; yet they do not think that there is anything serious the matter. It may be far more serious than you have any conception of. It may be the beginning of a paralysis of your work, it may be the beginning of the shadowing of your life. Will you let Him who is the tender-hearted Physician deal with you this night, that the knife may cut away, to all mercy, anything that is not according to His mind?—*The Life of Faith.*

of images in the church became general. People began to prostrate themselves before them, and many of the more ignorant to worship them on account of the miraculous powers and marvelous cures ascribed to them. As the heroic age of the church passed away, the veneration for departed saints and martyrs became more extravagant. Churches were dedicated to their memories, their intercessions were invoked, especially for the cure of diseases, and if help seemed to come to any one, he hung up in the church a gold or silver image of the part which had been healed. Saints were chosen guardians of churches, societies, cities and districts, and miracles were ascribed to their relics. The ruder Christians began to worship, instead of reverence, their memories.

How Corruptions Came About in the Primitive Christian Church

BY MRS. BERTHA DAVIS.

The worship of the early Church, during the period of the apostles, was marked by extreme simplicity. Believers had no set order of service, but met together at their homes and other convenient places for prayer, praise, singing of Psalms and reading the Scriptures. While the gifts of the Spirit, such as prophecy, speaking with tongues, etc., varied with different persons, the basis of organization was brotherly equality, each individual exercising the right of direct approach, through Christ, to the mercy seat, without the intervention of an earthly priest. The only two ceremonies observed by them were the Lord's Supper and Baptism.

During the next six centuries decided changes developed along the lines of church government, finances ceremonies, and doctrine. None of these innovations were sudden or radical, but the seeds of all of them seem to have been sown in the first three centuries, reaching their full development by the sixth or seventh century.

CHURCH GOVERNMENT

As the Church increased in numbers, certain offices were created as its special needs seemed to demand, the first being deacons, followed by elders and bishops. These were provided for in the inspired writings, but by the year 300, there were sub-deacons, lecturers or readers, singers, a company of door-keepers, a body of acolytes, who were attendants of the bishop, and a class of exorcists, whose function it was to repeat formulas of adjuration for the expulsion of evil spirits.

As the importance of the clergy was emphasized, the idea of a universal priesthood lost ground, the gulf widened between the clergy and laity, and the belief grew that much more in the way of sanctity was expected of the former than of ordinary Christians. The bishops of the important cities were soon called metropolitans, then archbishops, greater authority being exercised with each advance in title, until the system of government of the Catholic church was developed, with the Pope, supposed to be infallible, at its head, with all power in the hands of the priests, thus crowding out the laymen. The leaders taught that there was salvation outside the pale of the church,

and discouraged the promiscuous reading of the Bible.

FINANCES.

In the early church Christians gave liberally for the relief of their brethren in times of need, the care of the poor and the advancement of the kingdom, but with no thought of enriching the church or the clergy.

Between the third and sixth centuries the emperors gave to the church new legal rights, similar to those previously enjoyed by the heathen priesthood. Some of them received revenues from the public funds, while to others were given the treasures of confiscated temples. The church was made the heir of all clergymen who died without leaving wills. The right to receive legacies became a fruitful source of income. This right, however, was so abused that about 357 it was found necessary to make a law protecting women and minors from the avarice of the monks and clergy. The great revenue that poured into the church from different sources was used to build and handsomely furnish magnificent houses of worship, and to decorate the images of the virgin and saints with fine apparel and jewels. The clergy resorted to all manner of intrigue to add to their personal wealth.

CEREMONIES AND DOCTRINES.

Infant baptism was practiced as early as 151, but it is impossible to determine whether it extended back to the apostles or not.

The observance of the Love Feast and Lord's Supper were separated in the first century.

For a long time pictures and images were discarded. About 300 A. D., however, the pagan custom of decorative painting came into use in families. They painted a shepherd with a lamb on his shoulders to represent Christ. Symbols in common use were the dove, significant of the Holy Spirit; a fish, the Greek word for which furnished the initial letters of the Savior's name and office; a ship, typical of the voyage of the soul and of the Church heavenward; a lyre, to denote the believer's joy; an anchor, a token of his hope. The cross was a common token among Christians, the sign of which was made on many occasions, a kind of magical efficacy being attached to it.

By the end of the fourth century the use

The adoration of Mary became prevalent, and she received the name of "Mother of God." The monks were especially zealous in promoting this worship of the Madonna, to her, and in a less degree to the saints, the common Christians looked for that mediatorial sympathy which they dared not seek from Christ, whose humanity seemed lost in His exaltation.

This state of affairs was mostly due to the unconverted mass of heathen brought into the church when the emperor, embracing Christianity, offered to them Mary and the saints as a substitute for their numerous pagan gods.

During the third century, fasts, at first voluntary, came to be ordained by church law. The following festivals were observed:

Easter, in the place of the ancient Passover, and so commemorate the resurrection.

Pentecost, lasting for fifty days and commemorating the glorification of Jesus. Later the fortieth day was kept as a memorial of His ascension.

Epiphany, commemorating the baptism of Christ.

Christmas, celebrating the birth of Christ, which took the place of the heathen festival in honor of the sun, on the 25th of December.

The day when a martyr died was kept as his birthday, or the day of his entrance into a higher life. On these days the Christians gathered about their burial places, called to mind their good deeds and sufferings, and the sacrament was received. Prayers for the dead, who, though believers, were conceived of as being still imperfect, were offered up on these and some other occasions, and by the next century a very high value began to be attached to intercessions of martyrs.

The peculiar idea of sacredness gathered more and more about the Eucharist, so called because of the clergyman's prayer of thanks, until by the beginning of the third century there was an increasing conviction that the rite was clothed with a mystical virtue.

By the end of the sixth century the prevailing belief respecting the Lord's Supper was that the glorified Christ unites Himself with the bread and wine, as the word once entered into humanity, and that they become in us the seed of a glorified body, the source of immortal life.

In 1215, Pope Innocent III. first gave to the doctrine of transubstantiation (or the literal changing of the bread and wine into the body and blood of Jesus) a general ecclesiastical sanction. In the celebration of the mass, the tinkling of the bell was the signal informing the congregation of the occurrence of the miracle. It was held that the mass was a real offering, a repetition of the sacrifice on the cross.

During the third century, devout individuals, finding the worldliness in the church distasteful to them, withdrew to the woods or the desert in order to worship God according to the dictates of their own consciences. In the fourth century these individuals were formed into societies, and founded monasteries. They engaged in certain kinds of work, the proceeds from which were given to the poor. Soon similar establishments were founded for women.

Up to the close of the sixth century there is no record of any peculiar robes being worn in public by the clergy. The apparel of the Romans in the early centuries was kept by the clergy after the garments had ceased to be the fashion among the people. From two

pieces of the ancient Roman dress, the tunic and the toga, the costume of the churches, East and West was developed.

The introduction of the doctrine of purgatory was due to the influence of Augustine, who suggested that imperfect Christians might be purified in the intermediate state by purgatorial fire from their remaining sin. This belief afforded a new motive for offering prayers for the dead.

Penance is mentioned in the third century, and was systematically arranged for all sins in 411; and about 750, in certain cases, the prescribed penance could be commuted to a money fine, and from this the system of indulgences was developed.

About the twelfth century, instead of offering prayers for contrite offenders, the priest performed the judicial function of declaring him absolved.

Some time during the period from 300 A. D., Palestine and the churches became the objects of pious pilgrimages, which increased in number as the worship of saints added to the number of shrines, and the belief in their miraculous powers grew.

ISRAEL'S PLACE IN HISTORY

Now the Lord had said unto Abraham, get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them, that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. (Genesis 12:1-3.)

THE CALL.

For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. (Deut. 7:6-8.)

PURPOSE.

Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. (Gen. 18:18.)

Ye shall be unto me a kingdom of priests, and an holy nation. (Exodus 19:6.)

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I commanded thee this day; that all these curses shall come upon thee, and overtake thee. (Deut. 28:15.)

THE CURSE AND WHY.

The Lord shall send upon thee cursing, vexation and rebuke, in all that thou settest thine hand for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. (Deut. 28:37.)

And thou shalt become an astonishment, a proverb and a byword among all of the nations whither the Lord shall lead thee. (Deut. 28:37.)

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. (Isaiah 53:2; 3.)

TRUTH REJECTED.

Stay yourselves and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all has become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (Isa. 29:9-12.)

The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the

kingdoms of the earth. (Deut. 28:25.)

The Lord shall bring a nation against thee from afar from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young. (Deut. 28:49-50.)

SCATTERED.

And the Lord shall scatter thee among all people, from the one end of the earth, even to the other; and there thou shalt serve other Gods, which neither thou nor thy fathers have known, even wood and stone. (Deut. 28:64.)

And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you. (Deut. 28:68.)

And I will scatter you among the heathen and will draw out a sword after you: and your land shall be desolate and your cities waste. (Leviticus 26:33.)

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image and without an ephod, and without teraphim. (Hosea 3:4.)

THEIR SUFFERINGS.

And I will bring a sword unto you. . . . I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. (Leviticus 26:25, 29.)

And thy carcass shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The Lord will smite thee with madness and blindness, and astonishment of heart. (Deut. 28:26, 28.)

DURATION.

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. (Isa. 6:11-12.)

For the children of Israel will abide many days without a king, and without a prince and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king: and shall fear the Lord and his goodness in the latter days. (Hosea 3:4-5.)

Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. (Romans 11:25.)

PRESERVED.

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. (Lev. 26:44.)

Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O

(Continued on page 11)

LIVING WATER

THE OLD-TIME CAMP-MEETING

There are many who say that the camp-meeting has had its day, that it has outlived its usefulness, that in our modern life there is no longer any place for it, that like the log cabin and the prairie schooner it must give place to something more permanent and up-to-date. But there are many, on the other hand, however, who would contend just as emphatically that the camp-meeting has still a place and sphere, and may continue to be a power and blessing in the salvation of souls and the spread of scriptural holiness throughout our land.

In our study of the camp-meeting we may note that it is the absence of those things which made the old-time camp-meetings such a power that makes the present-day camp-meeting such a failure. We cannot fail to see that a camp-meeting to be such cannot be run without good old-fashioned religion any more than a college can be conducted without learning. When a camp-meeting loses the power of the Spirit, it becomes a dead affair and finally decomposes into a summer school, which can be run on intellectualism with a mere minimum of religion thrown in for good looks.

Among the distinguishing features of the old-time camp-meeting we note:

1. That it was conducted entirely and essentially as a religious enterprise, having only spiritual ends in view, and looked for its successes in the salvation of souls, the sanctification of believers and the glory of God. The present-day assembly idea did not enter into it, nor the Chautauqua. It did not presume to be a summer school, as its function was regarded to be more inspirational than educational. Nor was it looked upon as a gathering of great lights, whose brilliancy might amaze but not convert.

The old-time camp-meeting was purely a spiritual undertaking. The people were invited to come together into the tented grove to worship God. As one puts it: "From the four winds they have gathered to enjoy the Feast of Tabernacles; men and women of faith and power are about you. Ministers moved by a consuming zeal to preach Jesus and save souls are here wrestling even now Jacob-like with God for the unction that will enable them to preach and to prevail with men. And men and women, too, who have never yet been recognized by the church as preachers, nevertheless here come to preach—to preach by look, tear, tone and word—for Jesus. Above all, Jesus is here—the Holy Ghost is here." In one of the great Methodist camps of the seventies the pure spiritual note to permeate the camp and its object as a purely spiritual enterprise may be judged by the "bugle note" that sounded thus in its

call to the people: "Come to this Feast of Tabernacles. Come from the North, come from the South, come from the East, come fully marshaled for the conflict, with banners flying, having inscribed upon them 'Holiness to the Lord.' Come expecting the baptism of power. Come praying that God may send an influence out from the meetings that will cause the powers of hell to retreat and righteousness to prevail!"

2. The old-time camp-meeting was characterized by unction and powerful preaching of the gospel that brought on a crisis and an issue among all that heard it.

Preaching was not thought of as intellectual feasts nor was it pyrotechnic. No race was run between pulpit orators, nor did the people wait on the preacher to tickle their fancy or entertain their whims, feed the intellectual and æsthetic or minister only to the literary. We have to confess to a great deal of preaching on the modern camp-ground which can hardly be termed apostolic; indeed, we have a great deal that is devoid of conviction, destitute of doctrine, and dry as touching unction and power. In the old-time camp men preached as they were moved by the Holy Ghost. They preached Bible doctrine, preached on sin, hell, judgment, on the

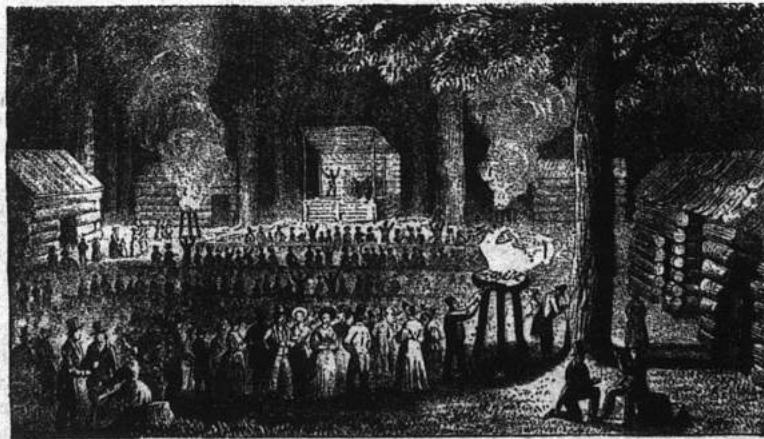
countenance and gave glory to God in such strains as made the hearts of stubborn sinners to tremble."

In a Maryland camp the scene is depicted thus: "Many fell slain with the sword of the Spirit and groaned like men dying on the field of battle." Snethen tells us that when preaching in a Maryland camp after preaching forty minutes he was prostrated by the surging waves of his own emotion. Rising to his knees, he redoubled his entreaties and then fell shouting. One preacher after another tried to follow, but they fell to the floor while the thronged assembly was tossed by tumultuous emotion. A tall preacher leaped to the ground and holding himself upright by grasping a sapling invited penitents to come forward. There was a rush to the "mourners' bench." Five hundred converts were added to the church through that meeting.

3. The old-time camp-meeting was a place of mighty prayer and of singular devoutness in tone and spirit.

Nothing frivolous there. The world was built out—a high fence was erected against worldliness and the bars were always kept up. No compromise with the devil or his works. The business was too serious to allow time to be frittered away by any worldly-wise expedients. No place here for mere entertainment or social enjoyments as such. The atmosphere was heavy with prayer and spiritual power. Every day was a Sabbath—its passing hours holy. Every other interest of concern was absorbed in the all-important one of worship. The morning breaks with the sound of prayer and praise. The preaching and other services are the subject of prayer before they begin and the occasions of praise as they close in victory and salvation. The mercy-seat is besieged with the mighty eloquence of importunate prayer. Between the services circles of praying people gather in some central tent and supplicate the throne on behalf of some stricken soul or one groping after light. The days are thus occupied. The very air seems laden with the devotion of prayer and the fragrance of praise.

Wonderful praying was that of Pitman's at a Delaware camp, where he cried mightily to God to hold back the impending storm for an hour while he preached; the prayer was answered—the storm-king was held in check for an hour. Pitman preached clothed with the power of the Spirit, and five hundred souls, they say, were converted. Wonderful praying was that of Father Coleman in a California camp-meeting, when he wrestled all night in prayer as he was to preach next day. Darkness seemed to overwhelm him as he stood up to preach. His thoughts forsook him, and then the Savior appeared. He



AN OLD-TIME CAMP-MEETING IN KENTUCKY.

blessedness of pardon, assurance and holiness. Their preaching was quick and powerful—it gripped. Men and women trembled, they cried out in soul anguish. They shook, they wrestled, they agonized and prayed, and they prayed through. Sometimes it was overwhelming, as for instance in the old Kentucky camps.

A Methodist preacher in a camp there in the long ago described it thus: "I know not that God ever favored me with more light and liberty than He did each day while I endeavored to convince the people that they were sinners and urged the necessity of repentance and of a change from nature to grace, and held up to their view the greatness, freeness and fullness of salvation which was in Christ Jesus for lost, condemned sinners. . . . The people fell before the Word like corn before a storm of wind, and many rose from the dust with divine glory shining in their

A QUIVER OF ARROWS

Illustrations for Christian Workers

seemed to see Him standing first in the door of the tabernacle, then He advanced a few steps forward and sat down, and Coleman preached as in the very presence of Jesus. He preached in such power that at length he was overwhelmed with the glory and presence of Christ. His physical strength gave way and he was unable longer to stand. The hour of victory had struck in that camp. Christ had come!

The old-time camp-meeting witnessed some remarkable manifestations of divine power, resulting in some wonderful cases of salvation.

The emphasis was always placed on the supernatural, not on method or management or program. No need there of introducing anything novel to draw the people or kindle an interest. They had no days for "Grand Army of the Republic," or "young people," or "veterans." Every day was a special day and every interest was absorbed in the all-important one of salvation. Marvelous manifestations were not uncommon.

It was the strange preternatural power of Coal Ridge, Kentucky, camp that gave James B. Finley to Methodism. That was a notable occasion at Landisville when the power of the Spirit fell so on the meeting that Dr. F. Hodgson was so carried away with the tide of holy emotion that he leaped to the stand shouting at the top of his voice, "Shout, shout! This is the time to hallelujah! What are hallelujahs for if not for an occasion like this?" It was at Round Lake that Dr. J. O. Peck received that notable "victory of faith" he wrote about. At a Texas camp-meeting, some twenty years ago, a raw, illiterate young fellow was converted to God. He afterward became a circuit rider and came up to conference, reporting for his year's work that he had seen 1,272 souls seeking God in his meetings. Bishop Goodsell, who was presiding, arose and said: "Why, that is more than a whole conference that I recently held could report for a year."

May we not have the old-time camp-meeting power back again? "Is not God's grace as mighty now as when Elijah felt its power?" The God that answered by fire in the tented groves of long ago, shall He not send the fire again? Let us return to the "old paths" and we shall see!

Remember, Lord, the ancient days;
Renew Thy work; Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour."

There is power in the gospel of Jesus Christ to-day. The old-time methods will again bring the old-time life, fire, power, glory and victory.—Selected.

ONE SIN.

Never trifle with one sin. It is like a little cloud, which as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain—not a mere act, but a fountain of evil.—Andrew A. Bonar.

NO DIFFERENCE.

One who had gone up in a balloon said that as he arose the fences that divided the country into farms and fields faded out, until soon he saw only one beautiful landscape of meadow, field, and forest, with winding stream and river, shining in rich loveliness, beneath the pure sky. So it is as we rise higher to God in Love and faith, the fences that divide His church grow smaller and smaller, till they vanish altogether. We are all one,

Each giving to the other's need,
Each helping on the other's best.

—Selected.

GOD'S WARNINGS.

A pilot guiding a steamer down the Cumberland saw a light; apparently from a small craft, in the middle of a narrow channel. His impulse was to disregard the signal and run down the boat. As he came near a voice shouted: "Keek off! keep off!" In great anger he cursed what he supposed to be a boatman in his way. On arriving at his next landing he learned that a huge rock had fallen from the mountain into the bed of the stream, and that a signal was placed there to warn the coming boats of the unknown danger. Alas! many regard God's warnings in the same way, and are angry with any who tell them of the rocks in their course. They will understand better at the end.—Foster's Cyclopaedia.

PRAISING GOD.

A farmer whose fields lay on the undulating hills of the Cheviots—a man careless, earthbound, sordid—was out early one spring morning, when the plows were in the furrow. In the hollow of the hills he found himself alone. All the hedge rows were thick and green. All the birds were singing. Soft white clouds moved across the sky like a procession of children. Suddenly a thought smote him. "Everything I see and hear is praising God—everything except me—I am not, I know not how." It was the seed of the kingdom that had fallen into his heart from heaven—

God taught his heart
To bear its part
And join the praise of Spring.

—S. S. Journal.

STILLNESS BEFORE GOD.

Professor Peabody, in one of his "Mornings in the College Chapel," said: "A Cambridge naturalist once made an experiment with a pigeon. The bird had been born in a cage and had never been free; and one day his owner took him out on the porch of the house and flung the bird into the air. To the naturalist's surprise the bird's capacity for flight was perfect. Round and round he

flew as if born in the air; but soon his flight grew excited, panting, and his circles grew smaller, until at last he dashed full against his master's breast and fell on the ground. Though the bird had inherited the instinct for flight, he had not inherited the capacity to stop, and if he had not risked the shock of a sudden halt, he would have panted his little life out in the air. Round and round goes many a modern life, until it is almost dying at full speed. Sometimes God stops such a soul abruptly by some sharp blow of trouble, and the soul falls in despair at his feet, and then He bends over it and says: 'Be still, my child, be still, and know that I am God!' until by degrees the despair of trouble is changed into submission and obedience, and the poor, weary, fluttering life is made strong to fly again."—Selected.

CHRIST LIFTED UP.

After the battle of Pittsburg Landing and Murfreesboro, I was in a hospital at Murfreesboro. And one night, after midnight, I was awakened and told that there was a man in one of the wards who wanted to see me. I went to him, and he called me "chaplain," and said he wanted me to help him die. And I said: "I'd take you right into my arms and carry you into the Kingdom of God if I could; but I can't do it; I can't help you to die." And he said, "Who can?" I said, "The Lord Jesus Christ can—he came for that purpose." He shook his head and said: "He can't save me; I have sinned all my life." And I said: "But he came to save sinners." . . . I said I wanted to read him a conversation that Christ had with a man who was anxious about his soul. I turned to the third chapter of John. His eyes were riveted on me, and when I came to the 14th and 15th verses, he caught up the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have eternal life," he stopped me and said, "Is that there?" I said, "Yes," and he asked me to read it again, and I did so. He leaned on his elbows on the cot and clasped his hands together and said: "That's good; won't you read it again?" I read it the third time, and then went on with the rest of the chapter. When I finished his eyes were closed, his hands were folded, and there was a smile on his face. . . . He opened his eyes and said: "That's enough; don't read any more." He lingered a few hours and then pillowed his head on those two verses, and went up in one of Christ's chariots and took his seat in the kingdom of God.—Moody.

Whom God calls to service He will make fit for it. If he advance to another station, he will give another heart, to those who sincerely desire to serve him with their power.—Henry.

LIVING WATER

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EDITORIAL

LIBRARY DAY.

We have already accumulated several hundred volumes for the library of the Literary and Bible Training School, but we want a great many more. Many of our readers have books that they will not use any more that will be helpful to students—biographies, histories, dictionaries, theological and other religious books, encyclopedias, books on every branch of science and missionary works of every kind are needed. Thanksgiving Day has been selected as Library Day and we shall be glad if a host of our friends will send some book to be presented to the library on that day. Don't forget.

ANNUAL CONVENTION.

The annual convention, a report of which is given by Chas. A. Shreve in this issue, was one of the best conventions we have had. The attendance was good, the ministry of the word was much-blessed and the convention took advanced ground in missionary interests, considerably more being pledged than at any previous meeting. Pledges were taken for the liquidation of the indebtedness accruing through shortage of receipts during the past year. These pledges were to be canceled within the next thirty days. It is not the purpose of the Pentecostal Mission to go in debt for the foreign mission work, but on account of ill health it was necessary that several missionaries should return from distant fields during the past summer. This, coupled with a slight falling off in receipts, caused the indebtedness.

We really need to double our offerings in order to maintain and enlarge what work we now have, and to send to the field all others who wish to go. Will not those who are co-operating with us in this blessed ministry redouble their diligence so that the work may be pushed as never before?

HEADY.

"When thou wast little in thine own sight."
—Sam. 15:17.

Depreciation is not a special weakness of the age. It is a day of boasted intellect-

ual activity. The glory of man is more and more emphasized to the neglect of the God-man. The Scriptures have a high rating for man's value, but they also paint a dark portrait of his fallen state. It is well for us to keep little in our own sight. Like Saul, we often fail here. There are numerous instances where people, being used mightily for the Lord, allowed themselves to be puffed up, become domineering, narrow, censorious, and like extinct volcanoes, are remembered for what they *have been*. The shores of Christendom are strewn with the wrecked lives of many who in self-distrust and deep abasement wrought mightily for the Lord, but afterwards allowed themselves to be so puffed up that they could no longer be used in the Lord's vineyard. And it is for each of us to cultivate that spirit of profound humility, which ever keeps us little in our own sight. The better we know the Lord, the deeper will be our humility; and this strange, rare virtue which some call the despised grace, is strengthened when the heart has been under the chastening rod.

HOLY LIVING

John Wesley asked his preachers a searching question—"Have you any arts of holy living?" The great preacher knew full well that the secret of a holy life was found in utter abandonment to the will of God and perfect faith in His cleansing and keeping power. He was far from teaching the doctrine of salvation or sanctification through works or growth. There is only one way to become more than a conqueror and that is to throw the entire being open to God and to sweetly rest in the assurance that He will work therein both to will and to do of His own good pleasure, cleansing, strengthening, enriching and beautifying the temple in which He dwells. But after all this, one needs to be versed in the arts of holy living; such as the quiet hours with God, the reading of spiritual classics, the daily feeding upon the Word of God and the continuous walking in all the available light. Paschal says that "the strength of man's virtue must not be measured by his extraordinary efforts but by his ordinary life." Different kinds of reading will be needed by different temperaments. Some would do well to brood over the writings of Thomas a Kempis, Fenelon, Guyon, etc., avoiding the tinge of asceticism that often pervades the utterances of these devout authors. Others would find in such literature as Rutherford's Letters and Faber's hymns much stimulus to holy fervor. The pilgrim's Progress is rich and then of modern books not a few, in fact, the literary markets are crowded with helpful reading matter. We are thoroughly convinced that the most of our people do not read enough, not trashy, chaffy stuff, but the strong, juicy meat which is now being sent out from so many book markets. This must be followed by much prayer and meditation and the spirit thus enriched, broadened and deepened in the things of God makes rapid progression in the arts of holy living. They who, like the prophet of old, eat the Word will always be intensely spiritual.

Read, think, pray and do whatsoever He saith unto thee, for in doing the arts of holy living are most readily acquired.

IT IS NOT EASY.

Saving folks is not an easy task. Bringing men to God is only accomplished through sacrifice. Those who have wrought most for their fellowmen have usually been the children of poverty, toil and tears. The world never treats its greatest benefactors kindly. Each generation crucifies them and the next builds monuments for them. Viewed from the world's standpoint those who have done most for the uplifting of the race have had a hard time, measured from the standpoint of selfish interest, they didn't get much out of what they did. What did Isaiah, Jeremiah, Paul or such like get out of what they did, counting as the world reckons wages. Viewed thus their lives were wasted, but such was not the case. God has a different measuring rod, a multiplication table, a unit of value different from that used by the worshippers of self. According to this divine standard the unselfish life is the only one worth living. Overarching the entrance into the way of right living are the words of Jesus, "If any man will be my disciple, let him deny himself daily and follow me." Deny—cross daily, there it is; it is a life of sacrifice, a life in which others is the chief consideration.

This line of thought was suggested by a casual remark made in our office an hour or two ago. The failure of a certain devout man who possessed considerable wealth, to set aside a portion of it for the Lord's work before he went hence was being discussed; the friend remarking: "It should have been done before he died, for when it passes into hands that will be the last of it, so far as Christian work is concerned." Then we began to think, yes, such is usually the case, even the Lord's stewards are so immersed in worldly ideas that they seldom dispose of their property as wisely as they might. Of course there are exceptions to this rule, but the most of them hold on to what they have until death, leaving it often to persons who have little or no need of it instead of carefully and prayerfully disposing of their possessions while living.

Every man should be his own executor. It is passing strange to us why so many good people are blind at this point. We have talked to men, with apparently little or no effect, who were abundantly able to set aside enough of their estate to support one or more missionaries. But the subject did not seem to grip them and they went on in the same old way. One day there was a funeral and the property was divided along worldly lines, without even the good work being continued which the good man had begun. Why is this? There is but one answer, wrong training and the blinding effect of the world-spirit. The world loves its own and hates those that oppose it; hence the real benefactors of the race have its iron heel upon them. This is the reason why right has to struggle on against such odds. This is the reason

why so many have had to join the sheepskin brigade and wander about in the cares of the earth.

There has never been a great reformation of any kind, but what was cradled in poverty and its pathway to victory could be traced to the blood of its own sons. The purest and most exalted of Christian service has received the smallest remuneration, and the promoters of the very best undertakings have

had the smallest compensation. The history of the church demonstrates this; ever and anon when the church would grow rich and worldly, the Lord would raise up some to protest against the prevalent corruptions and a reformation would be inaugurated to be consummated only by the sacrifice of the participants.

It is well that it should be so when the world supports us it will control us, it only pays the bills of those who obey its behests.

the soul's great crisis. A knowledge of the truth gradually received has prepared the way for an *instantaneous* conversion without the striking physical phenomena formerly seen among people of less opportunity and light. However the real work of the Holy Spirit in killing the love of sin in the heart is as thorough in one as the other. The silent, quiet forces are often the most powerful, but in either case the *death* to sin in purpose and desire is complete and is only inwrought by the mighty work of the Spirit within the heart. We have felt for a long time that there was a drift in evangelistic services away from the deep, radical results so often witnessed a half century ago. We do not believe that it is all due to environment. There is so much hop and skip and superficiality in present day methods that the evil within seems in many instances to be hardly touched. The repentance is not thorough and radical.

That eminent evangelist, Chas. G. Finney, writing on this subject, says:

"NEED OF HEART PROBING."

Christians are much less spiritual in revivals, much less prevalent in prayer, not so deeply humbled and quickened and thoroughly baptized with the Holy Ghost as they were formerly. There is much less probing of the heart by a deep and thorough exhibition of human depravity, than was formerly the case. It has been of late a common remark that for the last few years there has been little or no opposition made by impenitent sinners to revivals. Now it is not because the carnal mind is not still enmity against God, but I greatly fear it is for the want of thoroughly turning up to the light of the deep foundations of this enmity in their hearts. The unutterable depravity of the human heart has not, I fear, been laid open to the very bottom as it formerly was.

DEPRAVITY LAID BARE

From my own experience and observation, as well as from the Word of God, I am fully convinced that the character of revivals depends very much upon the stress that is laid upon the depravity of the heart. Its pride, enmity, windings, deceitfulness and everything else that is hateful to God, should be exposed in the light of His perfect law. I fear that stress enough is not laid upon the horrible guilt of this depravity. Pains enough is not taken, by a series of pointed and cutting discourses, to show the sinner the utter inexcusableness, the unutterable wickedness and guilt, of his base heart.

No revival can be thorough until sinners and backsliders are so searched and humbled, that they cannot hold up their heads.

THE HOLY SPIRIT'S WORK.

I have thought that stress enough has not been laid upon the necessity of Divine influence upon the hearts of Christians and of sinners. This has grieved the Spirit of God. His work not being honored by being made sufficiently prominent, and not being able to get the glory to Himself of His own work, He has withheld His influences.

It were strange indeed if one could lead a Christian life upon the foundation of an experience in which the Holy Ghost was not recognized as having anything to do.

The doctrines which we preach to you are doctrines that have been baptized in blood—swords have been drawn to slay the confessors of them; and there is not a truth which has not been sealed by them at the stake, or the block, or far away on the lofty mountains where they have been slain by the hundreds. —Spurgeon.

Editorial Comment

LOOK UP.

The constant thinking of our physical ailments is depressing and strengthens their hold upon us. Emerson says:

"If you have slept well, or if you have not slept well; if you have nervous prostration, indigestion, liver complaint, leprosy or thunder stroke, * * * do not tell us about it."

There are times when it is well enough to speak of these things, but as a rule it is best to tell our joys to the world and both our troubles and joys to God. The whining, complaining, sepulchral spirit repels people. "When the *outlook* is bad try the *uplook*." Learn to rejoice in tribulation also. Count your blessings and you will have no time nor disposition to "dwell among the tombs." As another says:

"A discouraged man is like an engine with the fire out and the steam run down. There is no power. To be useful we must look up and not down. There was only one window in the ark, but it looked toward heaven. Some one has said: 'There are men who hardly see the tops of their own chimneys, and they don't live in ten-story buildings, either. Don't be one of them. What if things do look down? The sky is full of stars, no matter if you can't see a single one. They are there, and the hand of God is still moving among them.'"

GIVING THE LODGE PREFERENCE.

Bishop Berry, in the *Northwestern Christian Advocate*, speaks thus of the lodge:

Said a gentleman not long ago: "I went to the city of N—, and the first thing I did was to present my church letter. After being formally received by the pastor I passed down the aisle to my seat. I noticed in one of the pews a fine-looking man. Many members of the church came to me at the close of the service and welcomed me, but this man passed out without so much as noticing me. The next week I entered the — lodge. The day after a gentleman came running across the street through the mud to meet me. Introducing himself he said: 'I saw you at lodge last night; I want to welcome you.' It was the same man whom I had noticed in the church, of which he was a prominent member. He never thought of giving me a welcome as a member of the church, but as a member of the lodge he was prompt and profuse in his recognition." The antichurch influence exerted by the "lodge" is shared to even a larger extent by the "federations" and "unions" and "knights" of this and "knights" of that among the laboring men. To a perfectly alarming extent is the fraternal organization of the Church of Christ. I was

entertained at the home of a man who boasted that he belonged to six lodges. He was nominally in the church, but the church took seventh place in his affections.

With many who wear the name of Christ the lodge is evidently preferred to the church. If a choice is to be made between going to the lodge or prayer-meeting, the former is usually chosen. It would not be so if people were deeply spiritual.

BROODING OVER TROUBLE.

Brooding over troubles has hatched out many an evil.

The more we study and morbidly brood over them the bigger they get. Look away from them to God. It was only when Peter got his eyes off Jesus on the waves that he got frightened. Many people look so long at their sorrows that they are unfitted for life. When the trouble comes take it at once to Jesus and lay it on His mighty shoulders, and instead of looking at it any more, look at Him, and the burden will become a song.

As A. B. Simpson says:

"Don't run away from them. Don't magnify them. The more you brood over them the bigger they get. Do not take them with you, spoiling your digestion by feeding upon them all day, and making everybody unhappy by throwing their shadows on everyone you meet. But with a resolute, courageous and trustful spirit take them to God in prayer and then go forth to meet and vanquish them, and you will find that they are much less formidable than you feared. An old farmer plowed around a rock in one of his fields for many years, and had grown actually morbid over it, for he had broken a cultivator and two plows over it, besides losing a lot of valuable land in its vicinity. One day he made up his mind that he would dig it out and have done with it. And lo, when he put his crowbar under it he found that it was less than a foot thick and he could loosen it with a trifling effort and lift it bodily into his farm wagon to cart away. He smiled to think how all these years it had haunted him. So shall we one day look back upon our trials and upon our anxious cares and find how needless many of them were, so unreal, and yet so distressing that we can say like the old lady when she was reviewing her past life, 'I've had so many trials, especially those that never came.'"

SUPERFICIAL REVIVALS.

The large degree of light now enjoyed by people in Christian lands through the religious training received from the Sabbath School, home and church account for much of the absence of violent physical emotion in

LIVING WATER

OUR
Young People

"Those that seek me early shall find me."
—Prov. 8:17.

Address all communications for this
Department to Mrs. John T. Benson,
Eastland Ave., Nashville, Tenn.

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

Ishwardat, Dhulla, West Khandesh, India,
July 23, 1909.

Dear Cousin Eva: I herewith enclose pictures of Walu and Sujjana, the two girls who are being supported by the "Cousins." You remember you were supporting our little Ellen, who died last year. This year when you sent \$25 Brother Codding forwarded the same to us, saying as funds are short you might give the Cousins two girls for six months, in the meantime if they do not wish to continue their support other arrangements can be made. We shall be glad to have the "Cousins" continue the support of these two. They are both well and happy. Some time they will write you a letter. We are glad to know of all the good the Cousins are doing, the help they are giving Mrs. Brooks in China and Miss Smith in Cuba.

May the Lord greatly bless this little band of Christian workers and their noble leader.
God is blessing us here in Dhulla.

With Christian love, your sister in Jesus,
MATTIE LONG.

I was very much interested in the picture of our two cousins, Walu and Sujjana. It is a good picture, I think, but hardly clear enough to reprint for you. I am sorry. Perhaps Miss Long will send us a picture at some future time of which we can make a plate so that it can be printed. I also had a picture of one of the boys in Brother Codding's home. Written across the back were these words: "From your Indian cousin, Paul." I wish you could look into the clear, boyish face and love Paul as I did. Pray for the children that the Lord Jesus will use them for His glory. I have sent Miss Long fifty dollars with which to care for our two little girls another year. Again I beg you to pray for them. They are yours in a very real way.

Kingsville, Texas, Sept. 17, 1909.

Dear Cousin Eva: I am now going to send you our missionary collection from our Beginners' Class, which amounts to \$1.10. I am glad Miss Gertrude wrote us a letter some time ago in Living Water, telling us about Baby Benson in Cuba. I read it to my class. Cousin Eva wrote she sent our first collection to support some orphan in Cuba, and I thought perhaps it was this one, and so after reading the letter the children wished that this collection be sent to Baby Benson's support, and we shall hope to hear more of him again. If Miss Gertrude has any pictures of him I wish you would send me one, as I think if the children see his picture it might help them still more interested in giving to support him, and if children see a picture it helps to make a lasting impression on the mind than if they only tell them about something. We live about four miles southwest of Corpus Christi, Texas, on the bay, and can be found on most any

good map. There are about as many Mexicans here as Americans. Nearly all are Catholics and in very great spiritual darkness. I can't speak much Spanish to them yet, but some of us young folks have commenced to distribute Spanish tracts or testaments among them. We can always find some way to work for Jesus if we really seek to. I will close for this time, as one looking for Jesus' return.

Yours in Christ,

OLAF BERTELSON.

This is a good idea, and if Miss Gertrude has a good picture of Baby Benson I hope she will send one to these dear children. One great drawback to the cause of missions is that all our business is done by a missionary board. We do not come into first touch with the missionaries, or the people to whom they are sent. Thus they seem very far away to us. We hardly realize that they are real people, and we do not get them on our hearts. I like the way that our missionary work is carried on, for we come into close touch with the workers and the field of labor. Any thing which brings the people of China, India, Cuba nearer to us is much to be desired. I would like very much to have good, clear pictures of all the children we are helping in these countries. Then I could put them in the paper so that all might see them. I feel sure that you enjoyed with me that part of the letter in which our Cousin Olaf told of her home and her work. The Lord's blessing on this class of children.

Shelbyville, Tex., Oct. 1, 1909.

Dear Cousins All: We send greetings of love to you and to our dear Cousin Eva, who is a faithful counselor, a gift of God. I am sure He talks to us through her, and we should appreciate her and take heed to her words and not let them slip away unheeded, but treasure them in our hearts and let them spring up in our lives and bear fruit a hundred fold. October is here again which makes me forty-five years old and my little Vera eleven. We send fifty-six cents, and may the Lord multiply it and use it where he sees best. As I look back to childhood and up I see a life of sorrow, disappointment, sin and neglect, but I also see the hand of a loving heavenly Father rebuking, convicting and blessing, and I thank Him for what He sends in mercy to fit me for His service in this life and a home in heaven after death. My sins are all under the blood. I am a child of the King and heir to the throne. Since last October three of my loved ones have been called home from labor to rest. They acted wisely and gave their hearts and lives to God and were ready when the summons came. I thank Him from the deep of my heart that He took only the ones that were ready, and I trust those who are not prepared will take warning and make the preparation to meet God in peace. As I think of the cousins all over our broad land as one great family marching on at a rapid rate to the great judgment I pray that all may see the importance of living for heaven and then our influence will be for good in this world of sin. As we send in our dues each year let us realize that we are one year nearer heaven, and let us remain where He can use us as instruments to carry on His work, that we may have many stars in our crowns.

MARY FIELD.

Children, I wish very much that you might realize the truth of our sister's words. We have but one life to live. When it is over there are no more opportunities. God is trying each one of us to see what choice we will make for ourselves and what use we will make of life for others. Many people think the whole thing is settled when they choose Jesus and eternal life for themselves. Well,

it is a great thing, and the young person who has done this is wise indeed. But there is another question. What are we going to do with the life reaching out before us? It can be spent in many ways, and some of them appear very attractive to us. Moses saw the crown and throne of Egypt within his grasp. Wealth, power, luxurious living were his. He also saw God's despised people and knew that God had promised to make them a blessing to the whole world at some future day. He made his choice. The splendid throne, the glittering crown were pushed aside and Moses cast in his lot with God's people. And the Lord took this man and made out of him one of the greatest men of all time. Ruth turned her back on her native land with its heathen gods and followed her mother-in-law into the land where the true God was known and worshiped. "Thy people shall be my people, thy God my God," she declared. The Lord honored Ruth's choice and faith. She married a devout and prosperous Jew and became the great-grandmother of King David. Jesus Christ was a direct descendant of this young Moabite.

Ah, children, it is the greatest thing in the world to let God take your life and use it for His glory and the upbuilding of his kingdom. What are you going to do with your life? It will be success if God has His way, a failure if you have yours.

Lewisville, Texas, Route No. 1, Box 114.

Dear Cousin Eva: Brother and I want to join your Birthday Band. I was five the fifteenth of August, and little Harry will be two in February, so we will just send seven cents. Use it where you think it will do the most good. Mamma takes Living Water and I enjoy hearing her read it. I am sorry for the little orphans, and especially for India and China. Mamma sends all my old Sunday School cards to Sister Brooks for the poor heathen. Sister Brooks wrote me a sweet letter last week, insisting on me sending more cards, said they were so much help. I have lots of dolls and other nice toys, but don't have anybody to play with me but brother, and he is so rough (boy like) I can't let him have anything but a rag doll and something he can't break. I don't like Texas. I want to go back to Tennessee to see my granny. I love her dearly. She said you was at Brother Moore's camp-meeting at Kingston Springs, and she loved you. Do you remember her. Her name is Janette Crumpler. Guess you also saw lots of my little friends there. Pray for Harry and me that we may make useful children.

Your little friends,

MARTHA ODELL AND HARRY SEARS.

I am glad you are sending the cards to Sister Brooks. Some do not know how to direct them to her. You can always find her address in the paper. I hope others will send also. Cousin Eva feels sorry for a little girl who has to depend upon boys to help her play dolls. My own little girl comes in between two brothers, one of them 9, the other 5, while she is 7. They play with her a good deal, but she often longs for a little girl to play real girl games with her. Not long ago I wrote some of the little cousins about Mary Laura's doll family and their home. I met a lady in Nashville this week who said: "When I left my home for this trip to Nashville my little girls gave me strict orders that I was to go to your home and take a good look at the doll

things while there." She did not have time to come, and the dolls had broken up house-keeping for awhile anyway. We had our convention last week and needed extra space that we might accommodate our guests. I put another bed in the children's room, so little mother decided to move. She packed all her dishes in a tomato basket and put them away. Clothes were folded and put in the trunk and carried up into the garret. Beds, chairs and tables were stored in the same place. One bed, a couple of chairs, a small table and dresser were left for the use of the doll family. They were arranged on a square landing on the steps leading to the garret. I am sure the children were crowded for there was Rosalie, Marietta, Jack, the celebrated twins, and Dinah, besides a poor invalid dolly. However, they behaved nicely and did not complain at all. I saw their mamma carrying them some hot water tea, preserves and small cakes, so they were not forgotten. I hope you are a good little mother and take proper care of your children. .

Nashville, Tenn., Oct. 5, 1909.

Dear Cousin Eva: I enclose seven pennies for my birthday. From BERTHA GAINES RANSOM.

Bertha Gaines lives away across the city from Mary Laura. They see each other at Sunday School on Sundays, but do not get to play together very often. Once in a while they have a visit from each other, however, and then they have a fine time. Bertha Gaines brings a large doll with her and she is named also Rosalie. She has long, yellow curls and pretty blue eyes. Isn't it a blessed thing for a little girl to live in a Christian home where her parents love her dearly and do all they can to make her happy?

Murfreesboro, Tenn., Sept. 20, 1909.

Dear Cousin Eva: Cousin, I have been thinking of writing you ever since Mr. McClurkan held our meeting in Murfreesboro. I want to write to you for the paper so Mrs. Hugh Gregory might know I had given my life, fully consecrated, to God and his service. She was a great help to me in making the surrender. I am teaching school now and I certainly enjoy this work. Cousin Eva, I want you to pray for me and my school children. I want to see them all saved. I am so glad I ever gave my life entirely to God and his service. With love for you and all the cousins, I remain, your loving cousin,

FANNYE IRVING.

I am sure that Mrs. Gregory will be glad to hear of the step you have made. It will be a help to her to know that the seeds she sowed are bearing fruit. I praise God that you are interested in the souls of your pupils. We spend so much time training the heads, so little training the heart. We bend nearly all our efforts toward preparing the child for this life and neglect its preparation for the life to come. You can have a wonderful influence over the children you teach. The mother and teacher shape the child's life, form its ideals, color its opinions. The teacher stands next to the mother in her influence over the young heart. You can do much for Jesus in the place you occupy. Teach, guide, and influence these children for Him.

Jackson, Tenn., Sept. 1, 1909.

Dear Sister Benson: As the dear Lord saw fit to bring affliction upon me for a while, it has made me late in sending my birthday dues, but I shall not grumble, for he says all things work together for good to those that love the Lord, and, praise his dear name, I know that I love him. Enclosed you will find 52 cents for dues. Yours in Christ,

N. V. LOWNDES.

McKenzie, Tenn., Sept. 15, 1909.

Dear Cousin Eva: Enclosed find \$1.00 to use where you think it most needed. Your sister in Christ,

EDITH MORRISON.

Dear Cousin Eva: Thanks be to the Father that He has again so graciously supplied me with the offering I here bring. May it bring gladness to a few poor hearts in darkness in far-away India, is my prayer. May the rich blessings of the Father be yours and the dear cousins. Yours in His name.

Providence, Ky.

Dear Sister: Enclosed you will find \$5.00. Please use it in some heathen land for the spread of the gospel. Pray for me.

Stonewall, Tenn., Sept. 28, 1909.

Mrs. J. T. Benson: You will find enclosed \$1.50, a part of the Lord's tenth, which please send to Brother Coddling to help in the work in India. I pray God's blessing upon him and his work. Your sister in Christ, saved and sanctified through His blood,

CALLIE VADEN.

Purmela, Texas, Sept. 15, 1909.

Dear Cousin Eva: I will send you my third birthday dues. I am 61 years old to-day. I am so glad the dear Lord has brought me through another year, and I want to do more for Him in the years to come than I have in the past. Your sister in Christ,

MRS. T. J. SCOTT.

Mocksville, N. C., Route 5, Sept. 28, 1909.

My Dear Mrs. Benson: You will find enclosed one dollar and twenty-five cents which is the Lord's tenth of our little earning. Please send it to far-away India to help in missions there. We praise God for his having given us this mite and for saving and sanctifying our souls and keeping us in this blessed way. Pray for us that we may be kept in this way.

Yours in His name,

MRS. T. P. DWIGGIN and MRS. C. V. WALKER.

Dues and contributions still come in. I am always glad to get them, for the needs are many and much to be done. I have been asking God to show me how to give more than I have done before. I think of Brother Butler's printing press in Central America, from which he is sending Christian literature to the people, in their own language, and I want to send him something to help pay for it. It is a great thing to have a share in such a business. Then I recall the needed orphanage in China, the station Miss Leonard wants to build in the jungles of India, of the great opportunities Miss Smith has in Cuba. It is not a time for us to spend money selfishly, or foolishly, and it is a time when we can make splendid investments which will yield some thirty, some sixty, some a hundred fold.

COUSIN EVA.

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(Continued from Page 5.)

Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I made a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure and will not leave thee altogether unpunished. (Jer. 30:10-11.)

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. (Amos 9:9.)

And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man; so will I be also for thee. (Hosea 3:3.)

THEIR RETURN.

For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. (Jer. 30:3.)

Behold I will bring them from the North country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. (Jer. 31:8.)

But fear thou not, O my servant Jacob, and be not dismayed, O Israel: for behold I will save thee from afar off; and thy seed from the land of their captivity; and Jacob shall return, and be at rest and at ease, and none shall make him afraid. (Jer. 46:27.)

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers. But ye shall be named the Priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. (Isa. 61:4-6.)

And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. (Romans 11:26.)

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LIVING WATER CONVENTION NOTES

The eleventh annual convention of the Pentecostal Mission began September 30, with J. O. McClurkan in the chair, and closed Sunday night, October 3. Large crowds attended, the Lord blessed abundantly and made this one of the best conventions we have seen. The presence of the Lord was manifest in the services, striking conviction into the hearts of sinners and bringing great peace and delight to His people. Along with this there was a continuous unintermittent of self-sacrifice and determination, which (whenever present) always brings about large and happy results. A goodly number of delegates and preachers were present.

The spirit of the convention was largely missionary, representatives of the work in different heathen lands being present with burning messages of light and of appeal.

The order of services was as follows:

Thursday, 8 p.m.—Opening sermon by Jno. F. Owen of Chattanooga.

Friday, 9:30 to 10:30—Business session of the General Committee of the Pentecostal Mission.

10:30 a.m.—Praise meeting.

11:00 a.m.—Sermon on the Second Coming of Christ by John F. Owen. This was a time of much instruction and inspiration.

3 p.m.—Sermon by J. J. Rye, of Clarksville, Tenn. This service was in the interest of the Pentecostal Mission Orphanage and Rescue Home, and was a very blessed season. Brother Rye preached with his old-time fire and the Lord added His blessing. This Orphanage and Rescue Home are practically new features of the Mission work, but have already been the means of the accomplishment of untold good in a needy field.

8 p.m.—Annual convention sermon by J. O. McClurkan. Subject, Service-Text, Luke 22:27: "I am among you as he that serveth." This service was greatly blessed of the Lord and many went away more determined to render efficient service.

The message dealt with whom we should serve, where we should serve, how we should serve, and the inspiration for service.

In regard to whom we should serve he said most people are serving themselves faithfully, following the advice of parents or solicitous friends to "take care of yourself!" The countryman prays for the price of butter to go up, and the town man prays for it to go down. Each looking after his own interest regardless of the welfare of the other. Mr. Jones buys a horse from Mr. Smith for one hundred dollars, protesting earnestly to Mr. Smith that the horse is only worth seventy-five dollars. He rides his new horse around the square where he meets Mr. Brown, who is looking for a horse. Mr. B. says: Mr. Jones, what will you take for that horse you are riding? Mr. Jones says: I don't care much about selling him, but he is worth a hundred and twenty-five dollars. The horse has increased in value fifty dollars simply because Mr. Jones now owns him. He was serving himself. We want the price high when we sell and low when we buy. Other examples of self-service were given, and then the speaker held up Christ's standard of serving others, calling on the congregation to pour out their lives for the glory of God and the rescue of a sinking world.

In regard to where we should serve, he said that many people were waiting for an opportunity to present itself, many dreaming of how they might serve if they were in certain environments, etc., but that the place in which to serve was the place in which God has placed you. The place where you are is your throne, and you can be a king in the kitchen, in the shop, in the field, or in the midst of poverty and disease, just as true as was Solomon in all his

opportunities to serve—on the farm, in the mines, in jail, in school, at home and abroad or at sea, wherever you are, that is the place where God has placed you. A man sold his little

farm and went into foreign parts to search for diamonds. After many years of hardships and wanderings he was in the sorest straits of poverty. He wandered back to his old community and found that the purchaser of his little farm had discovered diamonds of incalculable worth right in the yard where he had walked over them for years. Many have thus missed God's plan and blessing, by failing to make the place where they are the scene of their activities.

As to how we should serve, we are not to seek another's work, but to do that for which God has called us. God's calling is usually along the line of a certain bias which he has given us, and we are not all made for the same work. "For the body is not one member but many." Some men never know their calling in life. Study the trend of your being and look to God, and he will show you how to serve. Don't try to serve like some one else; serve as God has made you to serve. Then God's power will rest upon you and you will have good success.

As to the inspiration of our service, there are no outward charms of the work of rescue, there are no inducements of men, there are no attainments of scholarships, that can furnish the mighty moving force which is necessary to bring men to the breadth of love and the depth of sacrifice and the heights of faith that will take them down into the darkness and sin and despair of the lost multitudes of earth and pray and plead and enlighten and rescue them from the midst of their corruption and misery. Only one force can cause men to thus give their lives for others. That is the force of which Paul spoke when he said, "The love of Christ constraineth us." When Christ is enthroned in the heart, the love of Christ will constrain the life to move in the way of self-abnegation and sacrifice for others, thus furnishing the inspiration for our service.

Saturday, 8:30 to 10:30 a.m.—Business session.

10:30 to 11—Praise meeting.

11 a.m.—Sermon by Jos. Owen. Subject, "Justification and Sanctification."

2 p.m.—Reports of delegates.

8 p.m.—Sermon by Jno. Owen. Subject, "Hell." Text Psa. 9:17. "The wicked shall be turned into hell and all the nations that forget God."

Sunday, 9:30—Sunday School with a Bible drill by the girls from the Girls' Training Home.

10:30—Missionary addresses by Frank Ferguson of La Paz, Bolivia, Miss Leonard of India, Mr. Sarmast of Persia, Miss Smith, of Central America, and Rev. Jno. Owen of Chattanooga.

2:30 p.m.—Sermon by Jno. Owen. Text Eph. 1:4. This was a glorious occasion. The power of the Holy Ghost came down from heaven and there was shouting and weeping and a very noticeable movement of the Spirit throughout the audience, beginning before the preaching hour and continuing throughout and after the service.

8 p.m.—Missionary addresses. The spiritual tide which had been steadily rising was at the flood during this closing service, a blessed spirit prevailed. The messages were fiery words from burning hearts and the heathen lands were brought closer.

We believe that in many respects the results of this convention will be the most far-reaching of any yet held by the Pentecostal Mission. The missionary feature will never be forgotten. Perhaps no more earnest, comprehensive and spiritual addresses have ever been made on behalf of the heathen world than were heard by this convention. There were in attendance Rev. Frank Ferguson and wife of Bolivia, S. A.; Misses Leonard, Moss, Gustafson, and Arrendel of India, Miss Gardiner of Cuba, Mr. Sarmast of Persia, Mr. Richard Anderson of Central America, and Miss R. Esther Smith of Central America.

Different ones of these gave accounts of their work and laid before the convention the opportunities and plans and needs of their respective fields. Mr. Sarmast is a converted Persian, who has been preaching

to his people for about ten years. He is a university graduate and loves to tell of how he found the Lord. He has about two hundred converts in Persia and is doing a great work among his countrymen. His description of the five years of famine and of the past three years of massacre would stir a heart of stone. He loves his country, and his one appeal is for men and women to come and help him preach the gospel to his people. Women are especially needed in Persia, as men are in no case allowed to speak to the Mohammedan women. Pray ye the Lord of the harvest to send forth the laborers into Persia.

Rev. Frank Ferguson and wife brought the word from Bolivia, S. A. Mr. Ferguson and wife were formerly missionaries in Cuba. They report the battle hard in Bolivia, the harvest white but the laborers few. Their story of the burdens and hopelessness of the Indians there is heart-rending.

This is truly one of the most needy fields on the globe. Now is the time for the missionary to sow the seed. Brother and Sister Ferguson are anxious to return to the field and expect to do so as soon as the way opens.

Miss Lizzie Leonard spoke on behalf of India. She is a member of the Pentecostal Mission in India and has done faithful and efficient service for the Master in that country. She has lived in Igatpuri and Valsind and has done evangelistic work in the jungles. She is now in America for the purpose of recovering health and of raising money to open another station in India. The Lord is blessing the work of our missionaries in India and much progress is being made.

Miss Gustafson of India spoke of the needs of the missionary on the field.

Mr. Ricahrd Anderson of Central America reported a good work going on there. He is connected with Brother J. T. Butler and the other workers of the Pentecostal Mission in Guatemala. Mr. Anderson is a young man of pleasing address and earnest manner. He also has the happy faculty of seeing the bright side. His word pictures of some of the journeys (on foot and on mule back) made by him and Brother Butler were intensely interesting. The strange costumes of the people, the interest in the strange music (made by the missionary organ), the odd places to sleep, etc., were all described in a style that showed that he is heart and soul in the work to which God has called him. He went away with the best wishes of the people and will be remembered in prayer as he goes back to his work.

Miss R. Esther Smith of the Friend's Mission, in Chiquimula, Guatemala, made a number of addresses before the convention, and later before the students in the Literary and Bible Training School. She bears a broad, comprehensive message and possesses an intelligent grasp on practical affairs which, coupled with a burning love for the lost and faith in God, makes hers a keen blade in missionary matters. Before going to Central America Miss Smith had had much success in mission work in California. She is well acquainted with the Pentecostal Mission workers in Guatemala and gives a good report of their work.

Miss Smith and others of the Friend's Mission are conducting a school for girls in Guatemala which bids fair to become a strong factor in the evangelizing of the country. They are now anxious to purchase a farm for the mission. Miss Smith is very enthusiastic on this matter of the farm, foreseeing its great value to the cause in providing homes, schools, and provisions for large numbers of workers. Very fertile land can be bought for \$10 and \$15 per acre, and we trust that this plan shall soon be carried out.

Throughout the convention offerings were taken amounting to more than \$4,500 for foreign missions.

Coincident with the convention was the opening of the Literary and Bible Training School. The students are coming in from different sections of the country and the prospects are bright for a successful session.

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FIELD NOTES

We are sure you have enjoyed reading LIVING WATER the past five months. Will you not continue to enjoy it?

This has been a year of blessing to me. Many souls have found Christ as their Saviour.

Saved through Christ,

W. T. CURRIE.

If any holiness preacher desires a singer to assist in his meetings I would be glad to assist as I desire to be in the work for Jesus

J. W. ADAIR,
Quebeck, Tenn.

I closed my meeting at Mooresville, Tenn., last night. The Lord wonderfully blessed, and seventeen souls received the victory. I go next to Grant. Pray for me.

Yours in the battle,

J. F. HOPPER.

With the assistance of other brethren I have held three meetings in which a number of souls were saved, reclaimed or sanctified; prayer-meetings and Sunday Schools were established, and the name of God glorified. Pray for us.

C. G. MALONE.

Rule, Texas.

The Lord is blessing me amid the fire of affliction, and my heart is fixed, trusting in Him. The 91st Psalm is more real to me this morning than ever before, especially verse 15. He is so precious to me, and I recognize His hand in all things. Pray for me that God may help me to preach His truth to many souls yet in darkness.

Yours in the battle,

J. W. BUCKALEW.

RENEW, RENEW.

The time is about to expire for those who subscribed on our trial proposition at the beginning. We hope a number of these are so well pleased with the paper that they will send us their renewal for a year.

The meeting near Springfield, Tenn., held under a tent owned and run by Brother G. E. Smith, was instrumental in reaching souls. Miss Ella Morrison began the meeting and preached for several days. On account of sickness she was unable to remain till the close of the meeting. Miss Maud Kell, who has been singing for Miss Morrison during the summer, also had to leave to go East and conduct the singing for Evangelist Mrs. Carrie Crow. There is a strong band of holiness people in and around Springfield. God is doing a great work through the agency of Brother and Sister Smith. May His Spirit ever use them to spread scriptural holiness over the community.

Yours in Christ,

ANDREW JOHNSON.

We ask you all who are in sympathy with the truths of full salvation in Dyer County, Tenn., to let us hear from you. We trust the Lord has opened the door for the Holiness people in our country to unite their efforts in a more systematic way than heretofore. We have a band at Fowikes, one at Lenox, and why not have a band of workers in every village and town where three or four can be gathered together, then have a county association and work in harmony. We believe that the Holiness people of our county could support one missionary. The Lord lead us all in this matter. We have two services second Sunday in each month at Fowikes. Brethren, pray for the Spirit's guidance. Will answer all inquiries. Let us hear from you all.

Your brother in Christ,

W. J. GAMBEL.

Dyersburg, Tenn., Route 1.

It has been some time since I wrote you all, however, I have been putting in my time attending and helping in protracted meetings. As I have labored

the Lord has blessed in convicting souls so much that they would pray through. We had one young saw mill man sanctified and called to preach. Sister Alice Cowan held a good meeting near Cleveland, in which our Sheriff was saved. When I last wrote I stated I would like to have some meetings in Tennessee. A Sister Saunders wrote me and I have tried three times to get a letter to her but to no avail. I would be glad to have her write me again. I do not feel called to preach to city folks, but those out in the highways and hedges and lanes of the country. Jesus said the poor heard gladly, and it is so. So if you all are poor and want a meeting write me at Merrigold, Miss., Route 2.

F. C. WILLIAMS.

No. 37.

You cannot afford to have LIVING WATER cease its visits to your home because your trial subscription has expired. Renew for a year at \$1.00.

We have just closed a meeting at Concord where the truth was given in great power by our Brother John F. Owen. A number of souls got victory, and we are expecting many others to as a result of his faithful ministry in that place. I would like just here to give you a report of our limited ministry for the past year since you licensed me to preach. Summing up at once my work I have preached seventy-three times, holding two revival meetings. Besides this I have held many cottage prayer-meetings and several street meetings. I have buried a few who have fallen asleep in Jesus, but shall only remain separated from us until that voice that in thunder tones spoke Lazarus from the grave is heard saying, "Come forth, I have conquered death, hell and the grave; as I am so shalt thou be." Now, brethren, this is my meager labor speaking nothing of wife's faithful toil and self-sacrifice for the spread of scriptural holiness over the land. She has spoken the Word clearly a number of times, conducted afternoon prayer-meetings and children's services. Many precious hearts have been saved and shown the true way of holiness.

J. W. SHOEMATE.

Chattanooga, Tenn.

My first meeting of the evangelistic series was at Duplex, Tenn., Willamson County, with Rev. T. B. Dean. The Lord blessed in the salvation of souls. From there we joined J. O. McClurkin and workers in Murfreesboro, our home town. A goodly number of souls found the Lord in His saving and sanctifying power. Then we went to Bethesda, Tenn., and held ten days. A number of souls found the Lord. Brother Williams of Rutherford County was my co-laborer there. We went next to Standing Rock Camp, this being our third year there. We found the old veterans of the cross ready for the battle. God saved and sanctified many souls. Brother W. F. Collier was our co-laborer, Miss Powers, of Erin, as organist. We then went to Dover, Tenn. Had a large tent which was filled each night. Rev. H. A. Laws and Miss Edmondson joined me there and did faithful service. From Dover we went to Ft. Henry. The meeting was held in the M. E. Church with Bro. Moore, the pastor. As a result some were saved and sanctified. Miss Edmondson was organist and song leader. After spending a few days at home, we went to convention.

Yours for souls,

C. R. POLLARD.

THE OPENING OF TEXAS HOLINESS UNIVERSITY.

We are so highly pleased over the way the Lord has blessed us in our opening this year that we hardly know what to say. For a few weeks before school began many were looking very serious and gloomy over what they supposed to be the prospects. Judging by the short crops and dry weather they supposed the attendance would be small. But when the first chapel

service was called together and the room was seen to be nearly as full as at any time during the last year, and quite a little larger than the first day last year, everybody was agreeably surprised.

In announcing the first hymn, "Rock of Ages," President Ellyson said: "While others are 'Blasting at the Rock of Ages' we will stand upon it." Prof. Williams conducted the devotional exercises and was followed by a short address of welcome from the Board of Trustees by the Chairman, Rev. E. C. DeJernett. He contrasted the first opening ten years ago with 24 pupils, small faculty and one unfinished building with this opening. Now the faculty is nearly as large as the entire student body then. Now we have three large buildings, and now we have this fine, large student body. Truly the Lord has been good to us. We have stood true to Him and Holiness, and shall we not remain faithful to Him? Brother C. A. McConnell followed with a short address of welcome from the town people. In his travels this summer he found a great many who would gladly be here if they could. The school never had more friends, never was in greater favor than at the present time.

President Ellyson then gave a short address, pointing out some of the ways in which we were "highly favored." How thankful we should be for all this favor, and how enthusiastically we ought to enter into the work.

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An Incident From the Coal Fields

While a pastor in Pennsylvania I was, for five years, located in the famous Wyoming Valley, and in the midst of the coal-mining interests. "Death in the mines" was a sadly frequent experience. Death by explosion of fire damp, by the fall of "top rock," and by many other ways was of almost daily occurrence.

Many English and Welch miners' families were attendants at our church, which fact brought me in close touch with this class of the community.

Well do I recall being excitedly approached one afternoon by a miner, just out from a colliery nearby. Clothed in the dress and grime of his trade he showed that he had hastily left the mine. He quickly stated that an "accident in the mine" had resulted in the death of two men, father and son; that their home was on such a street, and he asked if I could go and announce to the wife and mother the sad news.

Never before had I been called upon to bear such a message. I had only five minutes to prepare that woman for the greatest sorrow of her life. How could I do it? Breathing a prayer to God for help, I hurried away to the miner's home.

The wife and mother was in, busy with her daily toils, and she greeted me kindly. But common words would not do. I was bearing a special message, and it demanded haste! The bodies were not far away! And so, with an inquiry for husband and son, I reminded her of the danger of the mines. She looked startled and pleadingly asked, "Has anything happened?" Then came, as gently as possible, the sad announcement. Let me draw a curtain over the scene that followed. Never can it be effaced from my memory.

Neighbors, kind and sympathizing, gathered. We decided not to let her see the bodies until they were cleansed and robed for burial. She was taken to a neighbor's house.

The carriage, bearing the bodies came quickly, and on examination hardly an un-

broken bone was found in either body. "Crushed to death by the fall of several tons of top rock," was the verdict. Father and son were in the same chamber, and without a moment's warning, came instantaneous death.

When the undertaker's work was ended, the widowed mother was permitted to return to her doubly stricken home. Oh, who can describe the sadness of that night?

The next day she told me the story of their immediate past. They had but recently left the Pottsville region for the Wyoming Valley, where they had learned that the veins of coal were thicker, and therefore considered safer for the miners. Both men had promptly obtained work, but in less than a month, the very fatality which they had thought to escape, had fallen upon them.

Then she told me of her husband's conversion. He had been awakened in the services of the church a few months before. For days the struggle between the Holy Spirit and the stubbornness of the human will went on, but the time of yielding came. One day, in the mine, hundreds of feet underground, and alone with his God, he knelt, amid the dust and darkness, and made final and hearty surrender to Him who had promised to be merciful to the sinner. "Thy sins, which were many, are all forgiven." The darkness of the mines seemed irradiated with light. The miner came to his home that night full of joy at his deliverance.

The third day following the catastrophe, there was a double funeral at our church; two coffins side by side and one chief mourner. Many were present in tearful and profound sympathy with this Naomi.

And that scene, in more or less enlargement, is the constant experience and record of the anthracite mining regions.

Many persons have computed the "price of coal" in dollars and cents, but how few have considered "what coal costs" in human suffering and life?—Selected.

Publisher's Column

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Lesson for October 24, 1909

PAUL A PRISONER BEFORE FESTUS AND AGRIPPA.

Acts 25:6-12; 26:19-29.

Golden Text: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.)

1. Before Festus (25:6-12). The perseverance of the Jews in their persecution of Paul shows how intense their feeling against him was. It was not only unreasonable and unjust but blind as well, for they did not seem to see the folly of bringing charges that they could not prove (v. 7). The chief point to notice in Paul's self-defense (8) was that he takes a stand upon the justice of the matter. If he has done something worthy of death or bonds he would not refuse to suffer for it (11), but if not, Festus nor anyone else has a right to deliver him into the hands of his enemies. As he had been brought before a judge for trial he insists upon his right to have justice done to him. This is quite different from a person going to court to contend for his rights. Paul had not sought the trial, but was forced into it. When he saw how difficult it was to have just treatment in his own country, even before a Roman Governor, he uses his right of appeal to a higher official, the Emperor at Rome, who would not be easily influenced by his Jewish enemies. Paul's course was not only for his own welfare, but it was also a rebuke to the judge and a call to him to rightly perform the duties of his office. His proposal to have Paul go to Jerusalem (9) when the charges against him were not proved was a needless compromise, especially in view of Paul's past treatment there.

2. Before Festus and Agrippa (25:22; 26:29). In this case Paul addressed himself more to Agrippa than to Festus and consequently entered more fully into the details. Agrippa could understand him about those matters, so he gives the king an opportunity to do so.

Verse 6. Paul was being persecuted for loyalty to the very truth the Jews thought they accepted. He who was a Jew truly was misjudged and hounded by those who were Jews only in the flesh. So also spiritual Christians now are sometimes treated the same way by those who are Christians only in name. The "twelve tribes" (7) hoped for the Messiah, yet were busy accusing Paul for preaching Him. It is easy to pray for, and expect, something and then refuse it when it comes. Some people pray for purity and the Holy Spirit, and when God tells them through some book, preacher or witness that what they asked for is to be obtained now, they refuse to receive and even get incensed against those by whom God sends them the message.

Verse 8. People look upon some things as incredible because they leave God out of consideration. The miracle of the resurrection, or any other miracle, whether of grace or in the material realm, is easily credible if it is thought of in connection with God.

Verse 16. The Lord's appearance to Paul had reference to something more than his personal salvation. In it Paul got his call to be a "minister and witness" for the truth that should be revealed to him. All for whom God has a special line of service will hear from God in some way. Few, if any, are called in as remarkable a way as Paul was, but before a person drops their present surroundings to "go out into the work" he should be entirely clear that he has heard from God and that his convictions do not spring from his own ideas or desires.

Verse 17. When God sends His servant to do something that means that He will stand by that servant. A promise of deliverance means of course that there will be something to be delivered from. Hard places,

hot battles, severe temptations and strong foes often fall to the lot of the Lord's servant, but God is easily able to deliver from any and all (Ps. 91:14; 50:15; 34:4; 6). In view of this fact the right attitude for the Christian is, "I will trust and not be afraid."

Verse 18. Though Paul may have often been perplexed as to God's exact purpose (for God does not always see fit to inform us beforehand exactly what He designs to do by us in each case and place of service. At times we have to obey without fully understanding) he was not at all so in regard to God's general plan for his life. How was Paul, a man, to open eyes and turn people from darkness to light? Because God was with him to do His part in making the truth clear to hearers, so revealing Christ that people could accept Him. God used Paul as an instrument to accomplish His purpose. This is still the secret of success in Christian work. Some wish to use God instead of humbly being used by Him. A man is said to help souls in the same sense in which an axe chops wood. Human power makes the axe and keeps it in order, and human power and intelligence have to use it if it accomplishes anything. The servants of God greatly need to apply this principle to themselves, for "apart from me ye can do nothing." Dependence in self, or in truth apart from

the Holy Spirit, is the explanation of much unsuccessful work among God's people. Note the twofold line of God's final purpose—forgiveness and inheritance among those sanctified by Christ. The last part is just as much God's purpose and just as necessary as the first, but is largely overlooked and opposed. Those who reject sanctification by faith in Christ resist also the inheritance the sanctified have. If you have not believed on Christ to sanctify you, will you not do so? Those who regard sanctification as an impossibility in the present life take the ground of unbelief towards Christ in this respect.

Verses 19, 20. Here is one secret of Paul's success—God's commands were promptly obeyed.

Verse 22. Even Paul needed help and the help he needed he received. The same help is provided for all.

Verses 25, 28. The narrative of Paul's experience, along with his earnestness, perhaps, made Festus regard him as mad. To the heathen the whole matter seemed wild. Upon Agrippa, who had more light, the effect was different. The truth through Paul was getting uncomfortably close to him and he rose up and thus closed the interview. How easy for people to be almost saved and yet be lost!

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FACTS ABOUT THE Literary and Bible Training School

Ninety-five students, from fifteen states, representing about ten denominations, were enrolled the past session.

The rates are exceedingly low for the advantages offered, and none need hesitate to apply on account of the cost.

The Bible and Literary work is so combined as to afford symmetrical training, and to provide the human equipment requisite for Christian workers.

The curriculum embraces more than thirty subjects including most of the branches belonging to a liberal education.

The students have a large amount of practical training in the way of personal work, open-air preaching, cottage meetings, tabernacle services, and other lines of Christian work.

Missions is given an important place in the course of study. Various fields their needs and strategic points are to be carefully studied and the mission problem given the prominence which its vital importance demands. Write for catalogue.

J. O. M'CLURKAN.

Nashville, Tenn.