

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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THINGS THAT MAKE ME THINK

By JAMES M. TAYLOR

Among others kneeling in an Indian village on the dirt floor at the altar service was a beautiful little Hindoo girl, about sixteen years old. She wept and prayed, and we saw the light break into her face. Return-

a little concrete Hindoo temple and talked to the kind old deluded priest.

"What is that in the center?" I asked. "Oh, it's only a big stone, but we consecrated it with a feast that cost \$125, and now

a few thousand Hindoos and Mohammedans worked. It was pay day. My interpreter stopped and introduced me to a young Indian and said: "He is studying Mohammedanism and Christianity." As I took him



A MISSION OF THE PENTECOSTAL CHURCH OF THE NAZARENE, IN INDIA.

ing to the village in a few weeks, we found she had been walking with Jesus. She had taken the ring out of her nose and had lived for Him before her heathen family. On this occasion her mother kneeled and sought God. As I told the family good-bye the old heathen father and husband said: "Brother Taylor, I see the Christian religion is the best, and you may expect me to accept it in three months."

I sat with my interpreter on the steps of

we put oil, butter and milk in those vessels around and pray to it."

"But it cannot hear and answer your prayers," we replied.

"Well, we satisfy ourselves in that way, and we think it does."

"Roll it out here where I can have a look, if I am not to go in."

"I wouldn't have it moved for a thousand dollars," was his reply.

THEY NEED JESUS.

We were passing a large plantation where

by the hand I said: "Brother, the main difference between the two is that Mohammed never answer a prayer and made a soul happy. Jesus Christ has always done it, and always will. He makes me happy, and can do it for you. Seek Him and He will satisfy you." We passed on. This was Saturday. It was my privilege to preach to the Indians on Sunday night, and the first man at the altar was my friend. He found Jesus.

DOES IT PAY?

I had just reached the end of the government road on the west bank of the Demerara River on my bike, and was ready to turn back when a rain came up and I ran into a little shop ten by twelve feet, owned by a Mohammedan. He could speak a few words of English, and since I had to spend two hours with him and a few other men who gathered in, we got acquainted. He inquired my business, and then told the others: "He is a parson man."

"You believe in Jesus Christ, don't you?" he soon said. My only reply was "Yes."

"I don't," he answered; "I believe in Mohammed."

"Well, that is one difference between us, but there is another. Mohammed was a great leader, and led many, but he can't make you hate bad and love good; he cannot change your spirit on the inside of you and make you hate evil, but that is what Jesus Christ does, and then He makes us happy without evil. You have to drink rum, use tobacco, curse, gamble, and live in impurity to be happy; I am in your little shop,

way out here in the 'bush,' and my loved ones in America, but I am happy in here" (laid hand on my heart).

He insisted in treating me, but I won't say how, and then said he wished God would save him. I asked for the privilege of praying; he was anxious, and called his woman in who was sitting on the floor of the next room, smoking opium. He then made all the men and children kneel while I prayed. When we arose his eyes were filled, and he said: "I want to go to heaven."

Help me, and let's take him along.

An old man who lived with the "buck," or aboriginal Indians for twenty-five years met me while I was up the Barima River, and, after showing himself kind, said: "Parson man, I would love to go and travel with you and let you make me a Christian." "I can't do it, father, but the One I travel with can." He then took me through the bush, in the mud and wet, for a long journey to visit the tribe he lives with. When we arrived he called them all in one place and told them the "parson man" would say prayers for them, and we worshipped God together.

I wish that old man and the tribe he loves could be saved—don't you?

Since left alone down here I have traveled 150 miles on my bike, 1,000 miles in steamers or steam launch, nine days in row boats or canoes, walked 25 miles, and driven over 100 miles. This has taken me to 166 towns or villages and "camps," in 46 of which I have held services and seen over 1,100 seek the Lord. Many thousand papers and Bibles have been put out to do good. This is up to August 20, and I am ready for another trip.

I rode twenty miles on Monday, held two services, got back at 2:30 the next morning, and was compelled to take to my bed, sick. The missionary I visited sent word that he did not get a bite to eat on Tuesday until 2 p. m.—people there to be prayed with all day. Well, amen!

Your old papers are good; they help us. Your money is better; it helps more. Your prayers are best; they help most. Please pray for us.

Knoxville, Tenn.

Forms Of The Carnal Mind

There is some difference between the manifestations of the carnal mind in an unregenerate person and a converted soul. In the unregenerated sin has control, but in the regenerated the sinful nature still remaining in the heart is subjugated, but has occasional outbreaks.

If we turn to the ninth chapter of Luke, we will find a list of the forms of the carnal mind that manifest themselves in unsanctified believers. The very men in whom these wrong tempers existed had just received the proofs of their converted condition. They had just returned, some of them, from a transfiguration, and previously received a commission to preach and heal the sick. Notwithstanding they were among the best men then living in the world, we find a string of six manifestations of the natural evil heart in them.

They had ambition.

"They reasoned among themselves which should be greatest." Here was the love of place and the love of power. This is one of the most universal forms of the carnal mind. The desire to be great, to be the head of a company, to have authority over others, to receive honor from men. This disposition shows itself among children, in Sabbath schools, in all ministerial bodies, in all church gatherings, and nothing less than a real death, a perfect crucifixion of self, will destroy it. But God can in answer to prayer so fill the soul that all love of place and power or positions in state or church can be utterly done away with.

They had bigotry.

John said to Jesus: "We saw one casting out devils in Thy name, and we forbade him, because he followeth not us." This contains

the quintessence of all persecution, excommunication, turning people out of the church for preaching holiness, denouncing other good men who are working for God because they do not belong to our association, and work just as we do. And only think that John had this miserable principle in him, even after being at the transfiguration, proving that getting on the mountain top and being shouting happy will not destroy the narrowness and meanness of human depravity. It takes crucifixion, and not transfiguration, to destroy bigotry. The essence of all bigotry is making ourselves and our mode of doing things the meter for other people. Just as the light from the sun and stars and a candle do not quarrel with each other, so all really holy souls will harmonize in the Spirit and not be pitching into each other because their activities do not take the same shape.

They had resentment and retaliation.

When the Samaritans would not receive the disciples, they said: "Lord, wilt thou that we command fire to come down from heaven, and consume them; as Elias did?" You will notice that this bitter resentment against the inhospitality of the Samaritans was based on religious reason. This is the way it has always been. Persecution always seeks to shield itself under the cause of God. Even some professors of holiness would like to scourge some other people, under the pretense of protecting the cause of holiness. This is the fountain out of which came the inquisition, and has thousands of manifestations today among unsanctified Christians. Notice also that these disciples quoted a precedent where Elijah killed the false prophets, supposing the cases were similar. The

same is true yet. The depravity in Christian people seeks to excuse itself behind the example of Bible characters. Jesus told these men they did not know the spirit they were of. And truly when Christians have in them the spirit of retaliation, they are not aware of the virulence of it, or to what crimes it may lead. Every part of this principle must be purged out, to make us like Jesus, seeking to save men, and not destroy them.

Self-confidence.

A certain one said: "I will follow Thee whithersoever thou goest." Jesus warned him to count the cost, and not depend on his will power, telling him that the Son of Man had not where to lay His head, and that meant that to follow Christ everywhere implied the most absolute abandonment to God's will. Many Christians are depending on their "grit" and resolution instead of relying only on Jesus. Every purpose will fail that is not founded in God.

Putting custom ahead of the claims of God.

Another said, "Lord, suffer me first to go and bury my father." Jesus does not mean to prohibit people from burying the dead, but He saw this man's heart; that he magnified the claims of social grief ahead of the claims of Jesus. And this has always been one of the stubborn forms of human depravity. It has the appearance of a soft, half-pious face, but it conceals a world of disloyalty to God. Under the form of grief for the dead, and the carrying our social customs, there is a great deal of putting the creature ahead of the Creator. And the keen eye of Jesus saw through all this. His reply was: "There are plenty of people who

are dead in their souls, and will remain so. Let them bury those who are physically dead." When God calls us to holiness and the highest work in His kingdom, it is a species of self-righteousness to turn aside to a second or third-rate sort of philanthropy even though good in itself. Even a good thing becomes a sin, if we do it by refusing to do a better thing. This principle has a thousand applications.

Putting human affection before the perfect love of God.

Another said: "Lord, I will follow Thee, but let me go and bid them farewell which

are at my house." Bidding folks farewell is no sin, but to stop a limited express train, when its arrival on time is of greatest moment, for the sake of shaking hands with your brother by the roadside would prove a very serious disaster. God has made a place and a time for all the claims and little proprieties of domestic relationship, but there are emergencies in God's kingdom of such magnitude that nothing in the universe can interfere with them. Hence Christ said, "He that puts his hand to the plow and then looks back, is not fit for the kingdom of God." Here we see that the will and the

claims of Jesus must be paramount to everything and everybody. And thus all these six principles which the Holy Spirit has described must be entirely purged out of us, and in their place we will have the very graces which are the opposite of them—i. e., perfect humility, perfect charity, perfect forgiveness, perfect self-distrust, perfect loyalty, and perfect obedience. These same men after Pentecost manifested no trace of depravity, but proved by their living and dying that their whole nature had been transformed into the image of the meek and lowly Jesus.—Sel.

The Secret Of Margaret Bottome's Success

BY JENNIE FOWLER WILLING.

We were at Charles Cullis' summer convention. Sabbath morning John Parker preached with great unction. He closed his sermon with an illustration from his life. A poor, English boy, he started for America in a sailing vessel, with his belongings tied up in a big handkerchief. He wanted—what was out of his reach in England—education enough to preach salvation to sinners.

He described graphically the arrival in New York harbor—everybody enjoying to the utmost the green of the islands and the shore after their weeks on a desert of brine. The quarantine officer came on board, looked them over, shook his head, and ran up the yellow flag. They had a contagious disease among them, and they could not land. They must stay out there in their floating chicken coop, their quarantine time—*quaranta*, forty—probably forty days.

The hearts of those poor immigrants sunk to the heavy soles of their shoes. Green shores in full view and the yellow flag flying. The Spirit of God showed us that sin, known and cherished, would keep us out of heaven.

During the closing prayer I knelt, as usual, toward the pulpit. I was in the front pew, and, when we rose, I was face to face with Mrs. Bottome, who had knelt at the front seat. Tears were streaming over her face as she said to me: "I must be so cleansed by the blood of Calvary that there'll be no sin to keep me waiting outside."

Then she told me of her father—a noble old class leader, who, at the last was kept for days in sight of the glorious city, waiting to be made ready to go in. Some of the best of his class members came and talked with him of his faultless life and his faithfulness to duty; but this failed to bring up his courage.

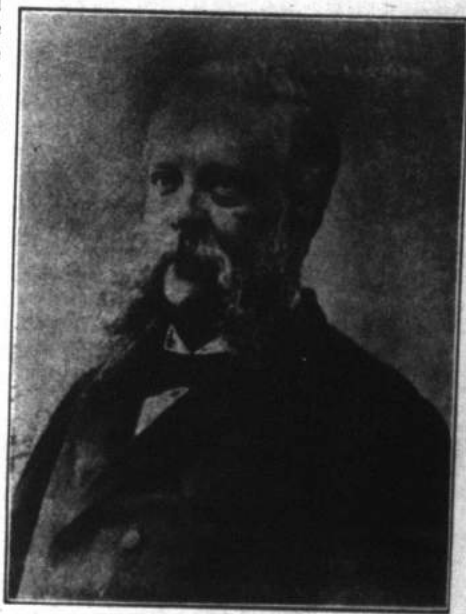
"That goes for nothing now," he said, gloomily. "Only the blood of Christ can fit one for that place. Keep praying for me."

"And there he stayed," said Mrs. Bottome, through her tears, "my blessed, blessed father praying, struggling, trying to get ready, day after day—till at last 'works' gave out and faith touched the wonder-working Jesus for the complete cleansing. He was filled with the glory of the upper sanctuary. Then he sent for Dr. Curry, Mr.

Harper and others of his class, who had known about it, and with heart and voice full of praise he told them how mightily Christ had saved him. Then the yellow flag was hauled down, and he went sailing into port, full of glory and of God. Now," emphasized that grand woman, "I must be so cleansed that I'll not have to be kept waiting outside with the yellow flag flying."

ANOTHER STEP.

Mrs. Bottom always held, in her teaching, to the Scripture doctrine that to be widely



CHARLES M. CULLIS.

used of God one must be dead to the world, and alive to Christ. That did not mean that one must take vows of "poverty, chastity and obedience," as Roman Catholic women do when they believe themselves to have a "vocation" to live only to do good, nor of "perpetual silence," like some of them, nor of being built up alive in a stone wall, as others were found to have been when Italian revolutions demolished their convents. One need not put on a poke bonnet and stout blue dress, unless specially honored by a call

to become a Salvation Army lass; but she must be as certainly "dead" and her "life hid with Christ in God" as if she wore the uniform of either a nun or a Salvationist.

She must be able to say, as did the Great Apostle, "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me: and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

I heard Mrs. Bottom say once that she had a serious time seeking to be used in God's work. So many things that she tried to do came to nothing that she seemed to herself to make a flat failure of everything she attempted.

One day at a lunch table, with a large company of missionary women, she spoke to the lady next her of her great desire to help poor rich people give themselves utterly to God. Her friend replied: "One would have to be completely dead to the world to be used in that line of service. The Lord is doing His best work by dead people, any way."

It was a mere passing remark—a bow drawn at a venture—but the Spirit sent the arrow between the joints of the harness. She went to her hotel and fell on her face before the Lord, determined to stay there until she knew she was so "dead" that He would use her broadly, with safety to her own soul and all for His glory.

That lunch table remark was the point of departure from a narrow, eager life, by a "broad and effectual door," into a "large and full place." It had sent her out, knowing that she was "crucified with Christ," and that He was "with her always," and would let "none of her words fall to the ground."

THE SILVER CROSS.

We were at a summer convention, Mrs. Bottome and I, and out in the leafy temple one day we were talking about the order of King's Daughters, that she had recently established.

"It is a good thing to get worldly-minded girls to do even a little for the Lord," I remarked. "It may lead them to something better. I'd like to belong, for I want a finger in every good pie."

"You shall," she said. "Allow me;" and

she tied to my watch guard a little silver cross with a bit of purple ribbon.

"Thanks." But I fear your symbol is a trifle out of place. Your new order seems to be mainly for the well-to-do. My work is among the poor."

"Oh, this is for everybody!" she said, enthusiastically. "Let me tell you a little how it works. The other day one of the Daughters of the King—a young girl from a rich family—went in from the country, where they were summering for some fancy work shopping in a store near her city home. As she sat by the counter she noticed the silver cross on the breast of the salesgirl. "Oh," she said, "I see you wear the cross. You are a King's Daughter."

"Indeed I am!" was the reply, the tired face all brightening up.

"I'm so glad to find a sister!" and a nicely gloved hand was reached over the counter. "You must find the city terribly dusty and tiresome, these hot days."

"Well, yes—of course it isn't like your sweet, cool country. I do get almost worn out with it, now and then. But when a young lady comes in, with the good cheer of sisterliness, as you have done, I forget all about the heat. It rests me like a nice, cool shade."

"I'll think of you when I get back to the mountains. If only I could take you home with me." And so they talked, drawn into sympathy by that little silver cross.

"Now, wasn't that beautiful? That's the kind of work we want to do—make the girls who can help, help those who need help, and all will be the better for it."

But the poor little cross got in the way one time. I had been talking to college students about some home mission work, when somebody spied the cross on my watch guard. That college, from the "prox" down, was "dead set" against secret societies; and they all fancied, as soon as it was brought to their attention, that that bit of silver was the outcropping of a hoof, or a horn. So they attacked me—horse, foot and dragoons. I did my best to explain; but the day was lost. The psychological moment had gone by. I couldn't get much out of them for my cause. I did get a good lesson, however. Somebody has said our enemies are our best friends. Those good college people, with their over-zeal, taught me in that little fracas not to condemn one till the evidence is all in, and also not to stand upon non-essentials. Some may differ from me about dress, the use of money, kind of amusements, etc. But while I let my light shine, I must not cut them off, nor drum at them perpetually. I must gear my testimony, and leave it with the Holy Spirit, trusting Him to show them, if they are in error. He is the only one who can.

While we talked that day in that lovely woody place, Mrs. Bottome gave me another helpful hint of the work of her order. They began in circles of ten, joined for a specific purpose, moved by a similar impulse. Her own circle was a "praying ten." Ten picked women, who could pray one through a stone wall, if God required that sort of a

passage. Their special work was to pray for her when she was out giving her Bible readings. She was going to Washington, D. C., for a series of parlor meetings, and she sent word to each of her "ten" that she greatly needed their help in giving Christ's truth to those rich, worldly "society" women. Her Bible readings were a fad just then, and she was sure of a fine audience; but she was in the dust, in view of her responsibility for their souls.

As a specimen of how they helped her, her own sister, who was one of them, received the card at the breakfast table. She told her maid that she would not be down to her luncheon. She would be in her room, but

she must not be disturbed, unless for some very urgent matter. She spent the day in prayer, as did probably the others of the "ten." "And oh," exclaimed Mrs. Bottome, her face radiant with the recollection, "it was marvelous, how the Lord did pour His Spirit upon us in answer to those prayers!"

We pass the word along the line. If one has a special work for the Lord—and who that is wholly consecrated to Him has not?—it would be well to have a "praying ten" on whom one could call for help in times of special need. Let us try this joining of hands under burdens—every one of us—and see what God, the Lord, will do.

New York City.

Does The Church Need Doctoring or Doctrine

No one denies that the church is suffering from a serious spiritual disorder. Many are anxiously crying, "Lord, he whom Thou lovest is sick." It is an internal disorder. The vitals are affected. The trouble lies near the heart. The manifestations of the disease are manifold. There is great lack of vitality in witness and work. The eyes fail of vision and cannot see afar off, and the ears are dull of hearing. The voice is weak and its accents are lost in the clatter and confusion within and without. The appetite is abnormal and calls for strange morsels from the fat feast of the world. Dainties and delicacies are called for. No strong food can be received into the system or retained if administered. It is immediately emitted. The extremities are cold—cold feet, and cold hands. Somehow the patient is cold all over, and can't get warmed up. Hypodermics are used now and then and are of use, but for the time, always leaving the situation worse and the patient weakened. The medicine men are many. They are gathered about the patient as the "comforters" gathered about Job. The prognosticians and diagnosticians are prophesying and prescribing. In opinion they are much divided and greatly differ. One says, "It is just old age, and decrepitude; the patient can't last long, so let her die." Another says, "She needs more light and better light than the 'old light,'" and he prescribes a "new religion." Another thinks the patient "needs a change of climate, as she is not adapted to all climates and countries." Another concludes she has been "too spiritual," and not sufficiently "social." He suggests sociology for theology, and reformation for regeneration. Fix things up on the outside; things on the inside will be all right.

Another thinks a change of diet would be good. She has swallowed too many fables, miracles and allegories, and therefore needs more of the "natural" and less of the "supernatural."

But the truth of the situation is she needs more blood in the system! "The life is in the blood" (Lev. 17:11). Said Jesus, the Great Physician: "Except ye eat the flesh

of the son of man and drink his blood, ye have no life in you" (Jno. 6:53). The church does not need doctoring, but doctrine! Doctrine means "substance." It is "substance" the church needs for sustenance. The word "doctrine" is found fifty-five times in the Bible. Some people do not know this. "My doctrine," said Jehovah (Deut. 32:2). "My doctrine is not mine, says Jesus, but His that sent me" (Jno. 7:16). "Take heed to the doctrine," says Paul (1 Tim. 4:16). The "doctrine of Christ," says John (2 John, 9). It is doctrine the church needs, not doctoring! "Sound doctrine," says the Apostle (Titus 1:9). "Uncorrupt doctrine" (Titus 2:7). The church does not need the Allopath, the Osteopath or the Homeopath, but the "old path." Give the church "doctrine" which is the substance and the truth about God, and she will be strong and vigorous. Feed her what God has promised.

The death, burial and resurrection of the Son of God is vital enough for all victory. Enough bloodless surgery! More surgery by blood! Doctoring takes away from the Bible. Doctrine leads to the Bible. "All Scripture . . . is profitable for doctrine." Doctor by doctrine and debilitation will give way to evangelization. There is "balm in Gilead," there is a physician there. The way to cure a sick church is not by doctoring, but by doctrine, and by this we will "adorn the doctrine of God" (Titus 2:10).

The emaciated church will become an evangelizing church, and a weakened church will become a witnessing and a working church.—*The Serial Bible Course.*

A converted Chinaman, on the Pacific coast, sold himself to work, as a coolie in New Guinea for the sake of working among his own countrymen, and before he died he personally led to Christ two hundred of his companions. What are you doing?

The longest hours and the shortest years belong to the man who has no task before him.

A QUIVER OF ARROWS

Illustrations for Christian Workers

WELL-DOING.

The true, plain path is here—well-doing. Not brilliant doing, but well doing. Doing the work of life with a willing mind, a loving heart, with both hands, earnestly—diligence in getting good, being good, doing good. In this world all the grand prizes go to a few brilliant people. But what a blessing it is to us, the dim million, to know that God recognizes patient merit, and that the grandest prizes of all are not kept for the brilliant, but for the faithful. Let us be content with our place and work, however coarse and common. It is not in brilliance that we shall be saved, but by pegging away in simple, honest work. But let us feed our souls with high beliefs and hopes. Let us talk to ourselves all the day long about glory, honor, immortality, eternal life; so shall our path of life, however lonely, be a royal pathway, brighter and brighter to a perfect day.

—W. L. Watkinson in Ex.

KEEP MOVING.

The following incident in the life of Billy Bray, the eccentric Cornish evangelist, is worthy of note. On this occasion Satan came to tempt him to sit at ease on the Sabbath. "You have to work hard all the week, Billy, and need one day's rest in seven, and here you are preaching three times and walking twenty miles. You ought to rest, Billy." Billy said: "I turned round to um and said to um, 'Thee is a pretty man to give a feller advice. Thee had a good situation theeself, an' lost it; and thee wants me to lose mine, too, does thee?' Ah, my dear reader, the same devil that worked so hard to overthrow Billy Bray is on your track, and if you listen to him he will have you thinking of the sacrifice you have made for the holiness work and the cause of God, and get you to settle back on your lees, and become careless, indifferent, negligent and idle, and soon you will reap what you have sown—namely, spiritual bankruptcy; and at last drop into hell, lost forever. Keep moving, and always, at all places, and under all circumstances, make God's work, cause, interests, etc., first, and everything else second. Then, and not till then, can you claim the promise, "And all these things shall be added unto you?" See it?—Exchange.

PREVAILING PRAYER OF A CHILD.

At the close of a prayer meeting, the pastor observed a little girl, about twelve years of age, remaining upon her knees when most of the congregation had retired. Thinking the child had fallen asleep, he touched her and told her it was time to return home. To his surprise, he found that she was engaged in prayer, and said: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." She looked at her pastor earnestly, and inquired: "Is it so? Does God say that?" He took up a Bible and read the passage

aloud. She immediately commenced praying: "Lord, send my father here. Lord, send my father to the church." Thus she continued for about half an hour, attracting by her earnest cry the attention of persons who had lingered about the door. At last a man rushed into the church, ran up the aisle, and sank upon his knees by the side of his child, exclaiming: "What do you want of me?" She threw her arms about his neck and began to pray: "O Lord, convert my father!" Soon the man's heart melted, and he began to pray for himself. The child's father was three miles away from the church when she began praying for him, and he felt impressed with an irresistible impulse to return home, where he found his daughter and was saved.

—Foster's Cyclopaedia.

CHRIST THE RESTORER.

David long ago sang in the twenty-third Psalm: "He restoreth my soul." Christ is the Great Restorer. To fallen man there is no other. To regenerate man there is no other. It is He, and He alone, who can bring back the soul to what it ought to be, and "lead it in the paths of righteousness." Wayward we all have been, and are. The law of the flesh is strong in every man, stronger in some than in others, and the soul feels itself under the power of an alien, some influence that is keeping it from doing the good that it would. It tinctures the brightest spiritual dreams. Purity of soul is oftentimes marred by the intrusive influence of the spirit of evil. A thousand times have we all felt this. The soul yearns to mount up on wings as eagles, but it finds there is lead on its pinions. It is weighted; and it can only flounder in the dust, and make abortive efforts to reach the empyrean. How oft have we prayed for strength, and then found ourselves weak in the performance of the thing we desired and for which we prayed. Truly, the soul needs restoring. The man who could sing so sweetly of the grace of God as David in his matchless Psalter, found it so. Although a man after God's own heart, he felt constrained to sing: "He restoreth my soul." And it was because of this restoration by the Spirit of God that he could go through the valley of the shadow of death without fear, and shout in the very exultation of his restoration: "Surely goodness and loving-kindness shall follow me all the days of my life; and I shall dwell in the house of Jehovah forever."

EFFECTS OF EARNEST ADMONITION.

It is said that, one evening in the autumn of 1776, Mrs. Heck entered a house in New York, where she found a party playing cards. Burning with indignation at their sin and folly, the good woman seized the cards and threw them into the fire, at the same time administering a scathing rebuke to all concerned. She then went to the resi-

dence of Mr. Embury and told him what she had done, adding, with much earnestness: "Philip, you must preach to us, or we shall all go to hell, and God will require our blood at your hands." The backsliding professor, who had formerly officiated as a local preacher in his own country, was somewhat confused by this startling appeal, and he endeavored to excuse himself by saying: "How can I preach when I have neither a house to preach in nor a congregation to preach to?" "Preach," said this noble, earnest Christian woman, "in your own house, and to your own company;" and before she left she elicited a promise from Mr. Embury that he would endeavor once more to speak to the people in the name of the Lord.

A few days afterwards Mr. Embury re-deemed his place by preaching the first Methodist sermon ever delivered in America, in his own hired house, to a congregation of five persons. The number attending the services rapidly increased, so that there was not room to accommodate them.—Ex.

THE POWER OF PRAYER.

There are some of us who are excluded from certain lines of service because of the pressure of life upon us, but no one of us is excluded from prayer.

There comes to me the thought of one woman who, to my knowledge, since 1872, in this great babel of London, has been in perpetual pain, and yet in constant prayer. She is today a woman twisted and distorted by suffering, and yet exhaling the calm and strength of the secret of the Most High. In 1872 she was a bedridden girl in the north of London, praying that God would send revival to the church of which she was a member, and yet into which even then she never came.

She had read the story of a work being done in Chicago among ragged children by a man called Moody. She had never seen Moody, but she began to pray, "O Lord, send this man to our church!" She had no means of reaching him or communicating with him. He had already visited the country in 1867, and in 1872 he started again for a short trip with no intention of doing any work.

Mr. Lessey, however, the pastor of the church of which this girl was a member, met him and asked him to preach for him. He consented, and after the evening service he asked those who would decide for Christ to rise, and hundreds did so. He was surprised, and imagined that his request had been misunderstood. He repeated it more clearly, and again the response was the same. Meetings were continued throughout the following ten days, and four hundred members were taken into the church.

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A QUIVER OF ARROWS

Illustrations for Christian Workers

WELL-DOING.

The true, plain path is here—well-doing. Not brilliant doing, but well doing. Doing the work of life with a willing mind, a loving heart, with both hands, earnestly—diligence in getting good, being good, doing good. In this world all the grand prizes go to a few brilliant people. But what a blessing it is to us, the dim million, to know that God recognizes patient merit, and that the grandest prizes of all are not kept for the brilliant, but for the faithful. Let us be content with our place and work, however coarse and common. It is not in brilliance that we shall be saved, but by pegging away in simple, honest work. But let us feed our souls with high beliefs and hopes. Let us talk to ourselves all the day long about glory, honor, immortality, eternal life; so shall our path of life, however lonely, be a royal pathway, brighter and brighter to a perfect day.—*W. L. Watkinson in Ex.*

KEEP MOVING.

The following incident in the life of Billy Bray, the eccentric Cornish evangelist, is worthy of note. On this occasion Satan came to tempt him to sit at ease on the Sabbath. "You have to work hard all the week, Billy, and need one day's rest in seven, and here you are preaching three times and walking twenty miles. You ought to rest, Billy." Billy said: "I turned round to um and said to um, 'Thee is a pretty man to give a feller advice. Thee had a good situation theeself, an' lost it; and thee wants me to lose mine, too, does thee?' Ah, my dear reader, the same devil that worked so hard to overthrow Billy Bray is on your track, and if you listen to him he will have you thinking of the sacrifice you have made for the holiness work and the cause of God, and get you to settle back on your lees, and become careless, indifferent, negligent and idle, and soon you will reap what you have sown—namely, spiritual bankruptcy; and at last drop into hell, lost forever. Keep moving, and always, at all places, and under all circumstances, make God's work, cause, interests, etc., first, and everything else second. Then, and not till then, can you claim the promise, "And all these things shall be added unto you?" See it?—*Exchange.*

PREVAILING PRAYER OF A CHILD.

At the close of a prayer meeting, the pastor observed a little girl, about twelve years of age, remaining upon her knees when most of the congregation had retired. Thinking the child had fallen asleep, he touched her and told her it was time to return home. To his surprise, he found that she was engaged in prayer, and said: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." She looked at her pastor earnestly, and inquired: "Is it so? Does God say that?" He took up a Bible and read the passage

aloud. She immediately commenced praying: "Lord, send my father here. Lord, send my father to the church." Thus she continued for about half an hour, attracting by her earnest cry the attention of persons who had lingered about the door. At last a man rushed into the church, ran up the aisle, and sank upon his knees by the side of his child, exclaiming: "What do you want of me?" She threw her arms about his neck and began to pray: "O Lord, convert my father!" Soon the man's heart melted, and he began to pray for himself. The child's father was three miles away from the church when she began praying for him, and he felt impressed with an irresistible impulse to return home, where he found his daughter and was saved.—*Foster's Cyclopaedia.*

CHRIST THE RESTORER.

David long ago sang in the twenty-third Psalm: "He restoreth my soul." Christ is the Great Restorer. To fallen man there is no other. To regenerate man there is no other. It is He, and He alone, who can bring back the soul to what it ought to be, and "lead it in the paths of righteousness." Wayward we all have been, and are. The law of the flesh is strong in every man, stronger in some than in others, and the soul feels itself under the power of an alien, some influence that is keeping it from doing the good that it would. It tinctures the brightest spiritual dreams. Purity of soul is oftentimes marred by the intrusive influence of the spirit of evil. A thousand times have we all felt this. The soul yearns to mount up on wings as eagles, but it finds there is lead on its pinions. It is weighted; and it can only flounder in the dust, and make abortive efforts to reach the empyrean. How oft have we prayed for strength, and then found ourselves weak in the performance of the thing we desired and for which we prayed. Truly, the soul needs restoring. The man who could sing so sweetly of the grace of God as David in his matchless Psalter, found it so. Although a man after God's own heart, he felt constrained to sing: "He restoreth my soul." And it was because of this restoration by the Spirit of God that he could go through the valley of the shadow of death without fear, and shout in the very exultation of his restoration: "Surely goodness and loving-kindness shall follow me all the days of my life; and I shall dwell in the house of Jehovah forever."

EFFECTS OF EARNEST ADMONITION.

It is said that, one evening in the autumn of 1776, Mrs. Heck entered a house in New York, where she found a party playing cards. Burning with indignation at their sin and folly, the good woman seized the cards and threw them into the fire, at the same time administering a scathing rebuke to all concerned. She then went to the resi-

dence of Mr. Embury and told him what she had done, adding, with much earnestness: "Philip, you must preach to us, or we shall all go to hell, and God will require our blood at your hands." The backsliding professor, who had formerly officiated as a local preacher in his own country, was somewhat confused by this startling appeal, and he endeavored to excuse himself by saying: "How can I preach when I have neither a house to preach in nor a congregation to preach to?" "Preach," said this noble, earnest Christian woman, "in your own house, and to your own company;" and before she left she elicited a promise from Mr. Embury that he would endeavor once more to speak to the people in the name of the Lord.

A few days afterwards Mr. Embury redeemed his place by preaching the first Methodist sermon ever delivered in America, in his own hired house, to a congregation of five persons. The number attending the services rapidly increased, so that there was not room to accommodate them.—*Ex.*

THE POWER OF PRAYER.

There are some of us who are excluded from certain lines of service because of the pressure of life upon us, but no one of us is excluded from prayer.

There comes to me the thought of one woman who, to my knowledge, since 1872, in this great babel of London, has been in perpetual pain, and yet in constant prayer. She is today a woman twisted and distorted by suffering, and yet exhaling the calm and strength of the secret of the Most High. In 1872 she was a bedridden girl in the north of London, praying that God would send revival to the church of which she was a member, and yet into which even then she never came.

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PRIDE

And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy that root and the tree will die. It is not worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress—pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a proud heart; but, depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work both ways, but some will not. A lady once asked a minister whether a person might not be fond of dress or ornaments without being proud? He replied: "When you see the fox tail peeping out of the hole you may be sure the fox is within." Jewelry and costly and fashionable clothing may all be innocent things in their places, but when hung upon a human form, they give most conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride and its consequences? The large majority of that class of men died and were handsomely buried some time ago. Now the pulpits have nearly all shut down on that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshipped in plain churches, and sung old-fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country, and when they left the world they stuck to it, to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going.

But they are nearly all out of the way now, and the people have mind to try a different route. We can be Christians now and do as we like. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why in some of our modern churches the majority of the choir are not even members of the church; and they do sing so sweetly—perfectly delightful! The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard; but the sound is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound. Now if this is not singing with the spirit and with the understanding also, then what is? That's the question. I know it is a little risky to speak out against pride at this day, because the

church is full of it. It is of no use to deny it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs; they don't even bark at it. They just let it go; and go it does, with a vengeance. And in proportion as pride gains in a church, spiritual power dies out. They will not, cannot dwell together, for they are eternal opposites.

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard the Gospel of Christ. There are many evils in the land and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with an iron rod. Churches that were once noted for plainness and whose law still stands against pride and fashion, are prac-



ONE OF AFRICA'S DEVOTEES OF FASHION.

This picture shows a young girl and the way in which she has had her body lacinated to become pretty in her own and natives' eyes. All girls go through the same to a certain extent, and they suffer greatly by having it done. This one came for medicine, as these ridges began to ulcerate underneath.

tically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of a depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen: "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil." Now, I cannot say that we get our fashions by that route, but I am tolerably sure that they originate from the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated and full of mer-

cy. All Christians are baptized with one spirit into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God, with all they have and are. They are not puffed up, not conformed to the world, but transformed by the renewing of their minds. There is no such thing in heaven or on earth as a proud Christian;; there never will be. Pride is the devil; it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and most, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven have ceased to rebuke the soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birthright for a dinner of greens. That was a costly morsel for him. But now men sell out "cheap for cash or produce." Churches that were once powerful for good are now slaves to forms and fashions. We may shut our eyes and wink, and whine, and cry old foggy, and grandfather, and Moses and Aaron, and all that, but the fact is before us—pride, fashion and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride "thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, and Lucifer out of heaven." And it will shut many more out of heaven who are now prominent in the church. Neither death nor the grave will change the moral character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their tastes at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

"Ma," said a little girl, "if I die and go to heaven should I wear my Moir Antique dress?" "No, my love, we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?"

In the views of that little girl we have illustrated the spirit of many a would-be Christian of this day. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Gal.

Waters from the Sanctuary

Exek. 47: 1-10
Mrs. May Mabbette Anderson. Washington, D. C.

A CHRISTMAS MESSAGE.

"Glory to God in the highest: peace on earth: good will to men."

This message, beloved, is still ringing out its notes of joy. The coming of Jesus gave to the sons and daughter of men an open heaven, here and now, literally raining down blessings. It is only because we are blind that we are so slow in seeing and utilizing this wonderful truth.

Oh, if I had ten thousand tongues! With each one I would tell it out: "The debt has been fully paid. Our papers of release were signed in blood on Calvary's heights. Not one unpaid claim has the enemy of souls against the man or woman or child who believingly and fearlessly holds up the blood—the poured-out life of Jesus—before the Father and calmly says to all the hosts of evil that menace him:

"Forever I am free: for the law of the spirit of life in Christ Jesus hath made me free. . . . I am also perfect—before Him—for His Word says: 'Ye are complete in Him.' I here and now unflinchingly claim my rights, knowing that the mighty triune God is in and behind and under and about me, and from this hour I trust Him to make of me a radiating center of light and love and peace to all with whom I come in contact."

Note, beloved, that it is not *your* righteousness, nor your own perfections, but the undimmed perfection of your indwelling Lord that you are claiming. Do not heed the taunts of the foe that you "have lost out;" that He no longer indwells in you because sickness or heavy testings have so borne upon you that your feelings of joy have waned. Feeling has no more to do with vital salvation than with marriage. . . . I well remember that I did not *feel* that I was married, at first, any more than before the ceremony was performed. And yet I was as securely married as when, with a thrilling certainty, I *felt* the joyful bonds that bound me.

Cast your doubts, your fears, from behind you. They are hatched from spawn from the pit. Jesus, the God-man, is your surety. And He will never fail you. He never has. It has been your own lack of vital trust in Him that has shut away His sunshine and power and love from you. He has never changed. His tender, uplifting, life and peace and joy and strength are as much at your disposal as the sun and moon. . . .
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there, not cringing and shrinking under the blasts that are allowed to blow upon you in order to "prove you" and establish your faith, but erect and fearless, knowing that Jesus, and all His heavenly host, is with you. And shout the victory, no matter how you *feel*.

I had not thought to write this message. But letters continue to come, pleading with me "not to stop writing for LIVING WATER," and declaring: "We look through every paper first thing, to find something from your pen." It is at financial loss, as well as a tax on strength, that the page is continued.

And I am not yet where this loss, or the tax on vitality, is a light thing.

When you write me, beloved, enclose a stamped envelope, already addressed to yourself. And don't write pages, telling of all your trials and ailments. God knows them all; this is enough. Tell at what point you desire special prayer. From 8 to 9:30, morning and night, join me before the throne. And come expecting to meet Jesus. Claim His promises, and praise Him, and keep on praising Him. He will bless you. And I will hold His promises before Him in your behalf, as He enables.

"Glory to God in the highest; peace on earth, good will to men." Shout this out, in your soul, as evidence to all the nagging that seek "to down you."

Tobacco—A Rational Appeal To Reasonable Men

BY C. L. CHILTON.

The only question which a sincere Christian is concerned in settling as to any course of conduct is, what is right? Is it right, as regards God, my neighbor and myself? This settled, the conclusion is easy.

Let us apply these tests to the use of tobacco. How does the use of it affect me as related to God?

There are three ways in which we may view an act. (1) Is it wrong? (2) Is it lawful in itself, but inexpedient? (3) Is it questionable? Under which head does the use of tobacco come?

1. Is it wrong, in the sense of a sin? In answer to this we are taught "Do thyself no harm." "He that destroyeth the temple of God, him shall God destroy." "Your bodies are temples of the Holy Ghost." "The body is for the Lord." Hence, self-destruction is sin. No man can do without blame that which tends to his destruction. Tobacco is a poison; a few drops of nicotine would kill a man as certainly as so much Prussic acid. The fact that some men live in spite of it no more sets aside its poisonous nature than the same thing with reference to opium, hashish or any other narcotic. The fact that it does not seem to hurt some men does not set aside the fact that it injures thousands and kills multitudes. Strychnine will not kill a hog, nor a snake-bite, either, but they are both poisonous all the same. Any well informed physician will tell you that many stomach and nervous troubles have their origin in the tobacco habit, and especially heart troubles. "Tobacco heart" is a common complaint. Now the question comes up, Can a Christian man lawfully indulge in that which he is bound to know injures or is likely to injure him? Can he do so without sin?

"But suppose it does not injure me?" Does it injure anybody else? Is it not true that thousands of those about us are injured by its use? If so, can I lend, as a Christian man, my influence and example to that

which harms my brother for whom Christ died? Is not such a course contrary to love? If so, it is a sin whether it "hurts me" or not.

2. Let us ask next (supposing, for the sake of argument, that the use of tobacco is not sinful *per se*), "Is it expedient?" Paul said there was nothing unclean of itself. God made the tobacco plant, as He did the poppy, the nux vomica, and the thousand and one other poisonous plants, all of which, doubtless, have their proper use in the economy of nature, but is the use of any of these expedient? Because opium and strychnine are useful as medicines, does it prove that the opium habit or the strychnine habit or the tobacco habit are right? Can we not justify the one by the same argument as the other?

Besides, we are commanded in Scripture to "deny ourselves" "all ungodliness and worldly lusts." The use of tobacco is certainly a fleshly pleasure. Men love it better than food—even the daintiest. Can it be that it is consistent with Christian sobriety and self-control for one to be under the overmastering sway of a pleasure of this kind? Is it not a "needless self-indulgence," and, as such, can it be lawfully indulged in by a Christian? It costs a great deal. It is a filthy habit. It consumes much time and thought. Are such arguments not enough for a Christian? But we ask,

3. Is it questionable? Is it one of those things of which the right and wrong is always being discussed? Does it do any good? Where it could benefit one man does it not hurt a thousand? Does it add to holiness or happiness or usefulness? Does it really benefit me or anybody else? "No!" Then quit it! Settle it, once and forever—settle it firmly, determinedly, eternally: "For Christ's sake, for my own sake, for my brother's sake, I am done with it, now and forever!" Amen.

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ONE DOLLAR A YEAR IN ADVANCE.

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EDITORIAL

KEEP LOW.

The late Aunt Puss Garrett, who was known and loved by many readers of Living Water used to pray the Lord to keep her so low that she could not fall. It is blessed to reach the depths from which a fall would be impossible, because we are at the bottom. "He that exalteth himself shall be abased and he that humbleth himself shall be exalted." Perhaps many have been checked in their progress in things piritual by a subtle pride. Some are not able to stand much blessing. It puffs them up. Have we not had lamentable examples of men who made a great noise in the world for a time and then they suddenly collapsed. Suppose the Lord does bless us greatly, is that any reason why we should strut around in fleshly display vainly imagining ourselves to be superior to our fellowmen? What have we that was not given us? Wherein can we boast, except in the Lord? Ah, there is no telling what would be accomplished if people could only be trusted fully. If they could contain a large measure of blessing without taking the big head. "We rise by sinking low."

HOLDING LETTERS.

It is stated that the religious census recently taken in Chicago revealed the fact that there were 430,000 church members who had their letters filed away and were not identified with any congregation in the city. This is a startling announcement. 430,000 good members would be a very creditable showing for the churches of Chicago. It hardly seems possible that such a multitude could be found in one city with interest not sufficient to identify themselves with some religious association. After making all due explanations with regard to the particular church to which they belong not being conveniently located to them, the inhospitality of many city churches, the inability to dress sufficiently well, the lack of spirituality, the predominating wordly influence in so many places of worship, the picture is still appalling.

ing. There is no other way to account for it than that the majority of them, to say the least, have grown indifferent to the progress of Christianity either within themselves or others. People move from towns and the country to these large cities and then seem to flatter themselves with the thought that change of location absolves them in a large measure from being responsible for the religious work in their community. The excuses given for not identifying themselves with Christian work would oftentimes be amusing, if the question were not so serious. That people who have had light on the more excellent way will become so negligent as to be practically of little account religiously, can be expressed on no other basis other than that of depravity and the personal influences of the devil.

"I WILL PRAISE HIM."

Most of us are behind with our praise account. It is a habit that must be continually cultivated. We are in a world where there is more whining and growling than gladness and praise. One can unconsciously drift into a chronic state of complaining until he becomes a bore to himself and everybody else. Good people are in danger here. They have so much light that the shortcomings and sins of their fellowmen are vividly before them, and unless they are very careful, they will devote more time to censuring than praising.

It is not difficult to find fault. The occasion is usually close at hand, and all one needs is to indulge. In a world where there are as many imperfect people as in this one, there is always something to rebuke, and as we are more prone to find fault than to commend, we must watch daily lest we drop into a censorious, acrimonious spirit. Many earnest souls are so continually berating the sins of their fellow-creatures that they are in no mood for praise. The Book says, "Vex not thyself because of evil doers." It is so much better to heed this Scripture than to be in a continual fret over the wrongs of somebody else. Not that we are to fail to condemn sin, but that we are not to devote ourselves wholly to a spirit of censure; there is much else to be done. Let us be careful, lest we spend time in finding fault with others that should be devoted to the culture of our own virtues and the worship of God.

Brooding over our troubles, fancied or real, stifles the voice of praise. We are more liable to count our burdens than our blessings. What we call the common things of life are priceless gifts, and yet we become so accustomed to them that we take them as a matter of course, seldom appreciating them as we ought. Suppose we were robbed of either air, light, water, or food, how priceless they would become to us, and yet we are enjoying them daily, and hardly ever stopping to offer a word of praise. Yes, there are trials all along the way, but as Canon Farrar said, "Life is full of Divine and memorable compensations," and we all have occasions enough to bless the Lord continually. The habit of brooding over misfortunes, worrying over trials, and fretting at the disagreeables has

so absorbed many of us that we have little disposition or time for thanksgiving. Alas, here is where so much time is wasted and so many lives are blighted. Sorrow comes, trials multiply, grievous disappointments sweep in upon us, and we stop and brood over them until we are incapable of performing the ordinary duties of life as we ought. Sitting under juniper trees is always unprofitable. It brings no help to ourselves, it is no benefit to others, and it is a dishonor to God.

This is a world of conflict. We are not promised anything else. The battle is on; the foe is fierce and powerful, but God lives. Let us encourage ourselves in Him, and "make His praise glorious." When we stop brooding over our troubles, and complaining, and begin to count our blessings then the end is praise. Is it not strange that we waste so much time and strength, in not only the unprofitable, but the positively hurtful exercises of moping and whining when we might be singing and shouting? It all depends upon how we look. If it is up, there will be praise; if it is down, there will be murmuring. Happy the man who has learned how advantageous it is to think of God, His greatness and goodness until the soul is tuned to sing His praises. There is enough blessing in the least-favored lives to maintain a song of praise.

After all, if we saw things as they really are, we would rejoice over much that we now shed bitter tears about. We are so shortsighted; we have such a poor sense of values; we know so little of what we need. Like spoiled children, we have flattered ourselves with the idea that our wants are our needs. Jacob's heart fainted within him when the sons returned from Egypt and stated the result of the journey, and he exclaimed: "All these things are against me!" when really they were all for him. God had His hand upon the situation and was managing everything for the highest interest of the patriarch and his family. The very things that crushed him would have thrilled him with delight, if he had only known the facts in the case, and so it is with us. The cross that we desire to lay down may be the most precious heritage of the journey. The sorrow that broke the heart may have been among life's choicest blessings. The friend who proved untrue may have been an instrument through which a great flood of soul wealth rolled in. No doubt, if we could see as God sees, we would begin at once to praise Him for many things that we have considered misfortunes.

"I bless Thee for the glad increase,
And for the waning joy;
And for this strange, this settled peace,
Which nothing can destroy."

All things are working together for good to them that love God. Remember it is "all things." The whole life is so planned that everything that touches is for good. The wintry blast is as essential for a good harvest as the summer's heat. The shades of night have a part to perform in the earth's fruitage as well as the noonday light. If we would take this view of life, how changed would the outlook be. Grumbling would give place to praise.

The salutary effect of praise on the one who does the praising is beyond measure. How much better to sit on the mountain peak and sing than to be everlastingly burrowing like a mole in the dark earth. Sing amid the shadows. Yes, the song of faith and trust in the living God, of belief that somehow despite all the prevalent wreckage about, that He is going to bring things out all right. It is like singing with the poet,

"I have found the joy in sorrow,
A secret balm for pain;
A beautiful tomorrow
Of sunshine after rain;
A whispered promise stealing
Over every broken strain."

A whispered promise stealing over every broken strain. One who looks at life from this angle of vision, and thus forms the habit of praise will be a hundredfold better off than the man who lives on the corner of discouraged avenue and grumbling street.

Again, who wants to meet these chronic complainers? The world has burdens enough

Editorial Comment

FOR CLIMBERS.

We are of the opinion that this world is the very best place possible for the development of Christian character. The adverse winds that we have to row against, the thorny paths along which we must travel, the slippery mountain sides that must be climbed, the cup of bitter that must be drunk to the dregs, the tunnel so suddenly entered, the disappointments strewn along the way, the head aches and the heart aches incident to the journey, its defeats and victories, are all essential in the Divine programme for character building in the further working out of the purposes of God.

reams with the big, and each fitted place, and none of them was is not aimless, haphazard. God Jacob A. Riis, in *The Circle*.

AGENTS WANTED.

to handle Wall Mottoes, Books, Bible
a 2-cent stamp for catalogue and

of its own. They want some one to tell them how to live above them. They want to know the secret of victory over them. The praiseful heart is an encouragement to the oppressed. The glad heart acts like an inspiration. The courageous soldier can rally a wavering army, and one joyous saint may thrill a multitude with new inspiration. People need encouragement, and a man filled with the praises of God will be a tonic and uplift wherever he goes.

Finally, the thankful heart brings glory to God. Certainly, He is worthy to be praised. Ingratitude is one of the most common of sins. People take the good things from the Divine Hand as a matter of course, not even stopping for one word of praise. How much better the grateful heart, the one who is continually giving glory to God; the one who recognizes His blessings in sunshine and in shadows, one who gets honey out of both the sweet and the bitter along life's checkered journey, one who has such a vision of God that amid the alternating lights and shadows of this pilgrimage journey, he exclaims:

"Although the fig tree shall not blossom,
neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;

Yet I will rejoice in the Lord, I will joy in the God of my salvation."

God is worthy of constant praise. When the eye is fixed upon Him and the soul rests in Him, the heart will continually send up an incense of praise. Those who see God thus praise Him more on account of His glorious character than anything else.

"SHALL BE FILLED."

"Blessed are they that do hunger and thirst after righteousness, for they shall be filled." The very cry after God is in itself a blessing. Every heart yearning for the Infinite should be an occasion for praise, for how poverty-stricken would a soul be that never thirsted after God. David exclaimed, "As the hart panteth after the water brook, so panteth my soul after Thee, O God!" Such soul longings will be realized. God is a satisfying portion, and He will never awaken these inward desires without providing for their gratification. He gives this spiritual appetite that we may grow strong through the food that He will supply. He stirs us up to follow hard after Him that we may be divorced from the lesser ties and wedded to Him. As the pilgrim of the Infinite says:

We should not grudge the deep sense of spiritual weakness, poverty and vacuity. Our inward wants and dissatisfactions are our best prayers, for they formulate our requirements without our own help or utterance. The sensation of hunger indicates a want

of food, is a sign of physical health; so, our spiritual desires imply a competency for the larger life, and ask its bestowal more ardently than any uttered words have the power to express. Do not, therefore, allow yourself to think the yearnings of unfulfilled spiritual desires in any wise wasted. They are only opening your nature to a wider inner life, and extending the soul's capacity for the reception of it. When the Master said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," He did not give utterance to a dogma as much as to a moral law which underlies the physical economy of the universe, that the best and the worst wishes find their fulfillment. Heaven and hell are but character fully developed and displayed, or, in other word, the result of wishes, good and bad.

THE HEART'S TRUE RESTING PLACE

Mrs. Prentiss, busy amid her many household cares, picked up a scrap of paper and wrote that matchless hymn, "More Love To Thee, O Christ," little dreaming that this plaintive heart-cry would make its way around the world.

"Once earthly joy I craved,
Sought peace and rest;
Now Thee alone I seek,
Give what is best."

Need we wonder that a prayer like this would find such a universal response among the devout, among deeply spiritual people everywhere?

The story of Pastor Monad is familiar how as he stood by the side of the coffin in which lay the body of his wife, with the children clinging about him, and wrote,

"Higher than the highest mountains,
Deeper than the deepest sea;
Lord, Thy love at last has conquered—
..None of self, and all of Thee."

A. B. Simpson tells us of "a great big hearted Scotchman who loved a Scotch lass well and dearly and was looking forward to the day when she should share his ministrations and his life. But one day the surgeon told him he was going blind and if there was any face he wanted to look on once more to hasten and take a good look for he would never see it again. He sat down and wrote a last letter to the young woman and said, "Come, and let me look into your face one more." "If you are losing your sight," she replied, "what good will you be to me? insist on cancelling the engagement." And that big, broken hearted man went to his knees for a little, and then he wrote these words:

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Nothing can satisfy but God. Anviling less would leave unrest. In Him and Him alone, the spirit finds its full satisfaction. "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee."

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 Avenue Nashville, Tenn

Letters Will Not Be Published Unless Written
On One Side Of The Sheet Only

Suppose we make a visit to our Girls' Training Home this week and find out just how our twenty-eight girls have been getting along this month.

On November 19 there came to them from two friends at Coopertown, Tenn., fifteen pairs of hose; and from others in the same town, twelve cans of fruit; from Flewallyn, a few days later, they received forty-nine cans of fruit; also from friends in Paris, Tenn., came a barrel of canned fruit. Some Nashville ladies sent them a barrel of apples, and a brother from Lebanon sent a ceg of molasses. They received many nice things for their Thanksgiving dinner, among them, fruit from members of the Cleveland Street Presbyterian church. This church, at their Thanksgiving service, brought for our children sixty-four cans of fruit and vegetables and \$4 in money. A class of girls in this Sunday school pieced a quilt, which the teacher finished. It seems to me that those little girls must have read what Jesus said when He was here on earth: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

A sister from Union City sent a quilt and wrote that she believed it was pleasing to God that she give a tithe of her quilts. There came from Springfield a number of quilts and a pair of blankets. In all, the Home has received twenty-seven quilts; also a pair of pillows from ladies at Rutherford, Tenn. Some one at Horn Springs thought of the dear little girls when they killed hogs, and sent some ribs and backbone.

Miss Nettie Ogden, the matron, said she wished that those who sent these things could have seen the children's happiness when they received them. They danced for

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and thank Him for answering their
The Bible reminds us that we are
together with God. Isn't it a
to be used of Him in answering
of His needy children? We are

told in the book of Daniel of a time when Daniel prayed, but the answer was delayed. Still he continued to pray, and at the end of three weeks an angel appeared and told him that from the first God had heard his prayer, but that the prince of the kingdom of Persia had hindered him in his coming to answer it for these three weeks. I wonder if some of those who read these pages are hindering, instead of helping, to answer the prayer of God's children by failing to listen to His voice as He bids us minister to some whom He has shown us need our help, either in material things or in loving words of encouragement and sympathy.

The new schoolroom for the children has been completed, and they are enjoying it very much. It is 20x40 feet, is ceiled, and, instead of desks, has chairs and tables. They are enjoying at present what might be called an epidemic of enthusiasm over their studies. Many of them are behind most children of their years, for before coming to the home, have not been sent to school regularly; and they are so anxious to make up for lost time that they want to study day and night. I wonder how many of the cousins who have good opportunities for study, and mothers and fathers to assist them, are appreciating these blessings and making the most of them, as these dear children are? It makes me sad to hear people in middle life say: "If I could only have my school days again, I would certainly improve them, for I see the need of an education." May all the cousins who are still in school be wise and make the most of these precious days, as our little girls in the Training Home are doing.

CHRISTMAS FOR THE CHILDREN.

A class of young ladies in the Pentecostal Tabernacle Sunday school have adopted a plan which, if carried out by a number of people, would mean a very happy Christmas for these twenty-eight little girls. Each member of the class promised that, while doing their Christmas shopping, they would buy something for one of these children, if it was only a piece of ribbon for the hair, or a handkerchief, if their means would not permit more. Happiness is one thing that increases by dividing it with others, is it not? If we think of those who are less fortunate than we are, and for love of the dear Saviour, whose birthday we celebrate, try to bring sunshine to these, we shall realize the truth of these statements. "There is that scattereth, and yet increaseth." "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

BOOKS WANTED.

The children are in need of good books—those that will be both entertaining and helpful. Little folks must be continually doing something, and it would be such a help to the matron to have a good library, that they might spend a part of their time in reading, especially when shut indoors by severe winter weather. The mothers who read this will know how to sympathize with Miss Nettie in her efforts to be a mother to twenty-eight restless little ones. She needs our prayers and our encouragement. I have

heard her say that God dealt with her as definitely in calling her into this work as He did when He convicted her for sanctification. At another time she said, in speaking of some one to fill her place while she visits her aged mother, that it must be some one whom God sent, else they would not stay. How true this is. He has surely given Miss Nettie a mother's heart for these dear children, and we may lighten her burden, as well as cultivate in them a taste for good reading, by providing them with good books. We are to have a day appointed in our Sunday school for the children who desire to bring each a book. A sufficient number of books could be secured readily in this way, if others would adopt some such plan. The books do not need to be bought new, but our own children will do well to follow the example of the cousin from Union City, who gave a tithe of her quilts, and share some of their own books with these little ones. Their ages range from three years to seventeen, so a diversity of books will be suitable for them. Please do not send love stories.

As I heard these generous donations reported, the first thought that came to me was that the children's needs along some lines were supplied for a good while to come; but when we think how much of bread and potatoes and rice and canned fruit it requires to feed twenty-eight hungry children three times a day; of how many clothes and quilts are required for so many, I realized the need of faith, prayer and labor on the part of God's children in order that these helpless ones might be cared for and brought up in Christian surroundings.

I am sure that the cousins will be glad to hear from these little girls. Perhaps some of you may piece a quilt for them, or collect some books or canned fruit for their use; and later on I will tell you how they spent their Christmas.

WHAT MY FAITH MEANS TO ME.

—What does my faith mean to me? Hope first; hope unquenchable for my Father's children. However they have strayed, however stricken in mind and body and soul by ignorance, poverty and the sium, or by the course of grasping greed and selfishness, His love follows them still and seeks them. Hard though their hearts may be the gentlest touch breaks through. My little girl stands by the window and watches the sunset glow in the western sky, and when the last golden shaft has pierced the clouds, she turns with a little sigh: "God can paint good, mamma." She brings me armfuls of daisies to take "to the poor," and in the city's streets she finds "po-
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it day by day in places where our little faith did not seek it? Susie Rocco, who carries her doll to the pawnshop, the last thing left in the house, and the one that to her is without price, to keep her sick mother out of the hospital; the thief from Battle Row, who serves eleven years in Sing Sing to shield a guilty brother whom his aged mother loved, and is freed only by his death-bed confession; the tenement-house mother who, in helpless poverty, surrenders her babe to the trench in the Potter's Field, and, working her fingers to the bone to save the small sum that shall buy a grave for it within the year of grace, watches her little hoard grow again and again near the mark, only to find it claimed three times by some neighbor "poorer than she"—what else are these but God's children showing us His image, which the slum had no power to crush?

Service next. If these be His children, how can I let them perish in their slum? Am I not their brother? How can I let the image of my Father and theirs be trodden in dirt and darkness, if I can help it? And I can help it, for as there is nothing so little and nothing so big that it is not His concern, and as I conceive it to be His way to have His work done by human hands—somewhere I have read it: "God employs no hired men; His work is done by His sons"—why, it is my business to do what I can. Where my efforts fail, He will find other and stronger hands. He has material enough to choose from. "The earth is His, and the fullness thereof." As for me, I am glad and proud to have Him use me where He can, while I can. There was once in our church an old deacon who had done his full share in a hard field. Sometimes in prayer meeting he grew reminiscent, and talked with the Lord about it; and then his trembling voice rose as he turned to us youngsters, and cried: "Then me and God, we took hold, and things came out right." We laughed a little at his way of putting it, but I thought then, and I think now, that the good old man said it the way we all need to have it said. There is entirely too much of this "leaving things to the Lord." Do your share and *then* leave the rest to Him. He will take care of it. What if you cannot see the end of it? Do the next thing, and do it with your might. I was once a carpenter, and I framed many a piece of timber I did not know the use or place of. I could not tell where it fitted in. But there was one who could, who knew the plans, because he had drawn them. And this much I knew, that if I did my little part faithfully, and my neighbor his, it would come out all right in the end. When the house was built, there they were, all the little beams with the big, and each fitted in its own place, and none of them was wasted. Life is not aimless, haphazard. God knows it all. *Jacob A. Riis, in The Circle.*

AGENTS WANTED.

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Send a 2-cent stamp for catalogue and terms.

FAULTLESS.

In Sidney Lanier's Poem, "The Crystal," he shows that in all men, all authors—Homer, Socrates, Dante, Aeschylus—there is something for him to forgive, some flaw in the crystal, "some little mole that marks you, brother, and your kinship seals to man"—

Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, Thou crystal Christ!"

—Selected.

Total



held a business meeting after preaching Thursday night. The purpose of the meeting was to plan for enlarging and pushing more aggressively the enterprises connected with the mission. J. J. Rye was invited to continue his ministry as superintendent of the work. Brother Rye needs no introduction to the people of Clarksville. For many years he has been well and favorably known as a devoted worker among the poor and outcast, as well as a successful preacher of the gospel, at one time using his own home as a door of hope for fallen girls. He has decided to move into the rooms over the mission for the winter so as to be convenient to his work. He expects to continue on the broad undenominational lines along which the mission has heretofore been operated. He will continue his co-operation with the various charitable institutions of the city, assisting the poverty-stricken, rescuing fallen girls, ministering to the sick, securing homes for helpless children and preaching the gospel on the streets and in the mission hall. Thanking the people of Clarksville and vicinity for their very cordial co-operation in the past, he desires a continuance of the same in ministering to the suffering, lifting up the fallen, and preaching the unsearchable riches of Christ regardless of social and denominational lines.

J. M. RYE.

Clarksville, Tenn.

"JUVENTUD CRISTIANA."

"Juventud Cristiana," or, in English, "Christian Young People", is the name of the young people's society recently organized in connection with the Pentecostal Mission in Trinidad, Cuba. We have here quite a number of young people who are anxious to improve, especially in the matter of education. For several months, Brothers Castellano and Entralgo have been giving lessons at night to some of these young people, but now these, with many others, have organized a society with the following departments: Intellectual, Moral, Social and Religious. In the intellectual department, we have evening classes for the members, to which four teachers are giving part of their time. Our pastor, Brother Castellano, is teaching the Bible and various common school branches to the young men and boys. Brother

OFFERS

send postpaid one of our EXTRA LARGE SIZED HARD RUBBER FOUNTAIN PENS. This pen has a gold plated point and is packed one in a box with filler, and will do good work.

NO. 3. To any person sending us \$1.50 we will send the paper one year, (new or renewal) and one of our No. 50, Fountain Pens. This pen is fitted with fourteen kt. gold nib and is guaranteed by the manufacturer for the term of one year.

Safety Clips to hold pens in pocket will be put on either one of the above pens upon the receipt of 5c additional.

NO. 2. To any person sending us \$1.25 we will send Lying Water paper one year (new or renewal) and also

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Entraigo teaches them other branches, while Miss Maria Lorenz, a well educated Christian young woman is teaching the girls. Two nights in the week, Miss Alice Roberts, an American missionary, who is helping in our mission, teaches English for an hour.

The society has its religious meetings twice a month, conducted by various young people, and we believe that as they prepare talks for these meetings upon Bible topics, they will be led to take more and more interest in the study of the Word. Pray that it may be so.

This society and the Sunday School are now preparing a Christmas festival, which will consist of the singing of hymns, and literary and religious recitations. They also expect to have a tree, with appropriate gifts for the members of the society and the Sunday School.

Already we see a good result from this society in the fact that many of its members remain to the church service, after their lesson has closed on Thursday night; and, in this way, are hearing the gospel, whereas formerly they did not come to church.

One of our nice little Cuban girls, "Dulce" ("Sweet," in English) about nine years old, took pains to tell the writer that she was not a "hermana" (sister) in the matter of religion. In fact, she probably thought herself quite a strong Catholic; but we see that she is attending our Sunday School and church service on Thursday night, singing our hymns with much enthusiasm. So we ask the readers of Living Water to pray that she and many of these other young people may hear and accept the truth as it is in Jesus.

A. M. R.

Trinidad, Cuba, Nov. 28, 1910.

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A little booklet abounding in good advice for those who love the Lord. It shows many of the devices that our enemy, the Devil resorts to and tells how to overcome them.

Price 5 cents each or 50 cents per dozen, postpaid.

Pentecostal Mission Publishing Company.
Nashville, Tenn.

DEATHS

ROLLINS.

On November 28, 1910, the death angel entered the home of Brother and Sister Rollins, of Cowan, Tenn., and claimed their son, Jimmie Sloan, who was nearly four years old. He was a great sufferer for ten days before his death, yet he asked his mother to pray, and to sing, "Is Not This the Land of Beulah." May the Lord bless the bereaved family.

MRS. R. L. SHEPHERD.

We want to make a persistent effort this year to build up the circulation of LIVING WATER. You can help us by soliciting subscribers.

WOMEN PREACHERS

OR

THE DAUGHTERS OF THE LORD

Is the title of a book

BY

MRS. PALMER.

It treats this much-discussed topic in an intelligent, forceful and convincing manner. The writer bears her views on Scriptural authority, and she has given to the public the best exposition of this subject that we have read. It contains 32 pages and sells for 50c.

ORDER OF

THE PENTECOSTAL MISSION PUBLISHING CO.

An Important Notice

We have enlarged the Literary and Bible Training School. Several new departments have been added, and the name of the institution changed to Trevecca College for Christian Workers. This is the third time in the history of the school that it has been necessary to make more room. It looks now as if we will soon run over again. The building added this time is 40 feet wide, 110 feet long, and three stories high. It cost over \$4,000, which we wish to raise by January 1. We have borrowed the money, and we want to pay it as soon as we can, so as to stop interest, and remove the burden of indebtedness. The property is deeded to the Trustees of the Pentecostal Mission, to be held for Bible school purposes. The college is insured in connection with the Pentecostal Tabernacle, and in the event that the building should burn, the pro rata part of the insurance obtained would go to the Bible school. If for any reason the school should ever be discontinued, the property would go to foreign missions. There is no individual ownership; it belongs to the work in which we are engaged. The most of what has been collected for the new building has come from a few personal friends in and around Nashville. Some from a distance have kindly contributed, to whom we send a hearty thank you. We have no doubt there are many whom we have never met face to face who are interested in a work of this kind. Shall we not all put our shoulders to the wheel and push, and clear away this indebtedness by January 1, 1911? The estimated cost of the structure was arranged in the following contributions:

5 at \$100.....	\$ 500	50 at \$10.....	500
10 at \$50.....	500	100 at \$5.....	500
15 at \$20.....	300	200 at \$2.....	400
20 at \$15.....	300	1000 at \$1.....	1,000
		Total.....	\$4,000

If every friend of this enterprise will send in whatever contribution he wishes to make, the entire indebtedness can be eliminated in a very short time. How many will respond for our next issue?

All those who are preparing for Christian work are admitted free of tuition, and the rates for board and lodging are made so exceedingly low as not to bar any who should come. We have asked for the sum of \$4,000. Less than half of this has been collected to date. The following have been taken:

5 at \$100.00.....	\$500 00	10 at \$50.00.....	\$500 00
6 at \$25.00.....	150 00	7 at \$15.00.....	105 00
41 at \$10.00.....	410 00	58 at \$5.00.....	290 00
63 at \$2.00.....	126 00	8 at \$20.00.....	160 00
178 at \$1.00.....	178 00	Cash.....	2 00
		Total.....	\$2,417 00
Amount necessary.....	\$4,000 00	Amount paid.....	2,417 00

Balance necessary.....\$1,583 00

Send all remittances to JNO. T. BENSON, Treas., 125 4th Ave., N., Nashville, Tenn.

The following amounts have been received from the following donors:

Mrs. E. H. W., Tenn.....	\$ 5 00	Mrs. J. L. H., Tenn.....	1 00
J. W. F., Tenn.....	5 00	J. H. H., Tenn.....	1 15
H. M., Miss.....	2 80	Mrs. J. P. S., Tenn.....	1 00
W. M. D., Tenn.....	2 00	Mrs. O. L. F., Va.....	1 00
M. A. B., Tenn.....	1 00	W. B. Y., Ky.....	2 00
		D. M., Tenn.....	10 00
		Total.....	\$21 00

The Boys and The Tramps

BY S. D. GORDON.

The old Book of God was directly inspired by the Holy Spirit. I have long believed that, and I find that conviction constantly putting its roots down deeper, and their tendrils clinging more tightly to the bedrock. There is another conviction about the Book that has been growing up alongside of this one, and ever growing stronger, too. It is that this Book of God is inspired. Not only did the Spirit guide and control these men writing, but that same Spirit is in the Book now.

He constantly breathes through and out how of these pages these old narratives and verses and sentences. He takes these words and speaks them with an inaudible but very distinct voice into one's mind. He gives them a precious meaning that fits wondrously and warmly into our needs. And so it comes to pass that a passage will have a warm personal meaning fitting into some experience of my life quite in addition to its first historical meaning.

It is a bit of the versatility of Scripture that its words have both a historical and a philosophical meaning. As originally spoken, they tell perhaps some bit of story in a certain man's life, and then the words so spoken and written are found to have a deeply simple philosophy, that applies directly to life today. This strikingly brings out the fact that the Scriptures answer a double purpose. There is the first purpose for which they were written centuries ago, and then a present purpose in fitting into and helping our needs, changing daily, and different with each man reading. Surely the old Book is inspired. There is a living presence in it, always fitting its words with warm, living touch to every man and every circumstance.

I had an illustration of this one summer evening in a New England village. I had gone with my mother to the midweek prayer meeting in the old white-painted Congregational church. The subject was Bible study, and in the social mingling after the service a quiet little woman said to me: "I would like to tell you of a verse of Scripture that helped me greatly one time." And I listened. I wished to know at once that I was to get something. I was standing close up to a sacred human life, and was to be allowed to peer in. I listened reverently and eagerly.

Her story was a simple one. The great things are always so simple. She lived on the edge of town, with the neighbors not very close. Her husband was a commercial traveler, and so he was away much of the time. The bit of experience came the previous winter. She enjoyed the weekly prayer meeting, and always tried to attend. Yet she knew, as she returned home from prayer meeting, that there was sure to be

at least one tramp, and maybe more, in the barn back of the house. She was alone in the house as far as having a man who might protect her in case of need. Naturally enough, that made her nervous and worried her. She prayed and tried to be brave, yet she could not seem to shake off the timid, nervous worrying about it. That was the first thing that lay heavily upon her heart.

A second was this: the superintendent of the Sunday school class had asked her to teach a class of boys. She had declined. She felt she had no gift of teaching, and that she could not do it. But he had gently persisted; he was sure she could; they needed a teacher for those boys; it seemed so difficult to find one. Would she not think it over and pray about it before finally deciding? She had rather reluctantly agreed to that. These were the two things that were uppermost in her mind at this time—the danger threatening from the tramps and the teaching of the boys.

Her habit was to spend a little while daily over the Bible, reading and praying. This day of which she told me, her regular course of reading brought her to the fifty-first chapter of Isaiah. She was reading along in a leisurely, meditative way, praying softly as she read, and with those two things—the tramps and the boys—within easy reach in her underneath thoughts. She came down to the sixteenth verse, "and," she said to me, "the first line of that verse just seemed to stand out as though it were in bigger type: 'I have put My words in thy mouth.'" Clearly that meant the boys. She grew very quiet and still. The Master had spoken to her. And she sat thinking about the class, with the feeling of hesitancy not wholly gone, and yet the decision clearly made. She would teach the boys the best she could, and He would be giving her the words.

After a bit of prayer about the boys, half mechanically her eyes returned to the page to continue the reading. "Then," she said to me, with a moistened gleam in her eye, "the next line stood out big just as the first had done: 'And have covered thee in the shadow of My hand.'" That meant the tramps. It seemed to her that the wondrous Spirit had taken these words, centuries old, spoken originally to the distressed nation of Israel, and had with a wholly new, tender meaning spoken them anew to her own heart. And I felt sure, and feel sure, that she was right.

And the order in which the message came seemed peculiarly helpful. First came the bit about the service needed of her, and as quickly as she responded to that call came the word of comfort regarding her personal needs.—*Kingdom Tidings*,

Some years ago a strange sale took place in one of the dark, hidden clefts of the Schwarzwald. It was midnight and a number of torches cast their yellow glare against the giant trees. A group of men, of rude aspect and armed to the teeth, were seated in a circle. One of them stood in their midst offering certain articles for sale.

They were a band of highway robbers who had plundered, during the evening, a traveling wagon passing that way. According to their custom, they were now selling the booty among themselves. After many a costly garment and several other things had been offered for sale, while a bottle of liquor was being passed around, the salesman jeering remarks, which were loudly applauded.

One of the company proposed that the auctioneer read a chapter, in order that they might be enabled to judge of the worth of the book. This proposition met with general approval, and in a mocking way he began to read a chapter. There was no end to the laughing and jeering, and it thus escaped their notice that one of their number—the oldest among them—who was usually foremost in their robberies and drinking bouts, was sitting down quietly, in a contemplative mood. His folded hands were resting upon his knees, and he seemed to be absorbed in deep thought.

And no wonder, for the chapter that was being read was the same chapter his father had read, thirty years ago, at the family altar—the very morning when he, in order to escape the hands of the police, had left the parental home. He had never seen it since; and hearing now these Scriptural words, the happy family circle seemed to stand afresh before him. He saw all of them seated around the breakfast table. His aged father sat with the open Bible before him, reading a chapter. He beheld his good mother listening to God's word, with her characteristic earnestness, and his brothers and sisters taking part in the hour of quiet devotion, which was to concentrate their labors and strengthen them against the power of evil. Yes, he saw himself, and his heart was breaking, for since that morning he had never prayed, and he had entirely banished the thought of death and eternity from his heart.

But now it seemed as if his soul was awakened out of a thirty years' sleep, as if the crust of ice that covered his heart was melting under the warm rays of the Gospel. Each word that his god father or mother had spoken to him while he was yet a child and a young man returned to him in memory. Absorbed in a thousand thoughts, he forgot whatever passed around him, so that he heard not the mocking of his companions.

Suddenly his neighbor woke him up out of his reveries by a hard blow on his shoulder, asking him: "Say, old dreamer, how much will you give for that book? You have more need of it than any one of us, for you are, without doubt, the greatest sinner in existence."

"Yes, that I am," he answered, in an earnest tone. "Give me the book. I will pay you its full value."

The morning dawned. The robbers went to the neighboring villages to dispose of the spoil. The purchaser of the Bible, however, betook himself to a solitary, hidden retreat among the rocks. Here he spent the whole day and the following night in terrible anguish and gnawings of conscience. Every now and then he laid down the Bible, thinking that forgiveness of sin and salvation were no longer possible to him. But God caused the words of peace and pardon to sink into his heart. He concluded to visit the minister of the nearest village, to have a talk with him. He was fully determined to bid farewell to the band, and not only to give up his shameful profession, but also to atone, according to law, for his former evil deeds.

The next day he went to the village. There he learned that, during the night, the band had been captured by a detachment of soldiers and lodged in prison. These tidings strengthened him in his purpose. He paid the preacher a visit and told him his whole life's history, confessing at the same time that he had betaken himself to the Saviour's cross with all his sinful deeds. The minister assured him that Jesus was willing to accept graciously the greatest of sinners if he but turn to Him with a broken heart, as to the only Saviour. He then requested the minister to accompany him to the judge, to whom he confessed all his crimes. This voluntary confession saved his life. All of his

companions were condemned to die, but he obtained mercy at the hands of the archduke, unto whom the adventures of his life had been communicated. He was sentenced to ten years' imprisonment, but by means of his exemplary conduct the term was shortened, so that he regained his freedom at the end of seven years. A Christian nobleman took him into his house till he died in peace. With his expiring breath he blessed his Saviour, who came into the world to save sinners.—*Translated from the Dutch by Rev. J. Hoffman, in Christian Intelligencer.*

WAIT.

A little lad was asked by his father whether he wanted to go with him to Eastport. He eagerly accepted the invitation.

But he teased a good deal before time to start. Once on his mind, he could think of nothing else. "Hurry up, papa, and get ready; I'm ready." At the station, long before the train came, he was restless and eager to be off. "I want to go, papa—come on." Then, in the coach, when the train did not start promptly, it was: "Papa, I want to go. Why can't we go now?" After the train was just fairly under way, there was the same eagerness, impatience. "Papa, why don't we get to Eastport?" "Papa, will we never get to Eastport?" And so on.

He was asked by a man: "Are you going with papa, or is papa going with you? If you are going with him, then you should be patient, and let him say when to start, when to stop, and so on."

As we sat waiting for our train, a little girl was fretting to go. The nurse said: "But you'll have to wait for the train." "I don't want to wait for the train; I want to go now."

Both children had to wait the going of the train; both had to be guided by their parents; both had to follow, not lead.

Silly to fret thus, and want to outrun their leader? Yes, but are we free from the same fault? We heard the Divine call to lead that reform movement. But it took so long to get it started. It took so long to save enough to buy the home. That old galling debt is cut away so slowly. It takes so many years, so much hard work, to reach the goal. Hope is so long deferred.

But we big children have a guide. Let's not fret. Let's not try to outrun the leader. Let's be patient. He knows best.—*Sel.*

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Sunday School Lesson

F. R. Nugent, * * Richmond, Va.

Lesson for December 25, 1910

REVIEW.

Golden Text: "Wherefore God also hath highly exalted him, and given him a name that is above every name." (Heb. 2:9.)

The lessons for this quarter give us the greatest (in point of importance) events of our Lord's life. His greatest work and His greatest victory are found here. A review of the Gold Texts will be profitable.

4. Mat. 26:1-16.—"She hath done what she could." (Mk. 14:8). Some people are in position to perform a quality of service for Christ that the majority of His people are unable to do. Love and faith—the degree and quality of these in Mary, were what qualified her for this act.

6. Mat. 26:17-30. "This is my body, which is given for you; this do in remembrance of me." (Lk. 22:19). However great the degree of grace and blessing from God anyone enjoys it is all connected with the work of Christ on the cross. The Lord's supper is designed to keep us in remembrance of this.

7. Mat. 24:32-51. "Watch and pray, lest ye enter into temptation" (Mat. 26:41). Since watchfulness and prayer are necessary to keep us out of temptation it follows that entrance into temptation is connected with the lack of watchfulness and prayer.

8. Mat. 26:36-56. "The Son of man is betrayed into the hands of sinners" (Mat. 26:46). It was an additional sorrow to the Lord that He should be betrayed into sinners' hands.

9. Mat. 26:57-68. "Who, when he was reviled, reviled not again" (1 Pet. 2:23). Our Lord's attitude under reviling and false accusation is a standing rebuke to all that disposition in man which hits back, repays evil with evil. This is part of the "old man" and it ceases when he is really dead.

10. Mat. 26:31-35, 69-75. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). If we class ourselves among those who stand we must not, like Peter, become self confident nor boastful but humbly trust God to keep us standing. But we should not be ruled by the fear of falling. God wants us neither fearful nor self confident.

11. Mat. 27:15-50. "He was wounded for our transgressions, he was bruised for our iniquities." (Isa. 53:5). Christ has, on the cross, taken my place, endured the penalty due to me, therefore I am free. This is the blessed truth we should see in this lesson so far as our personal need is concerned.

12. Mat. 28:1-20. "Lo, I am with you alway, even unto the end of the world." (Mat. 28:20). The world-wide gospel is a marked phase of resurrection truth. The death and resurrection of Christ have opened up salvation to all the world and this fact is, in itself, a call to send the gospel to all.

Note. Those who wish to use a Christmas lesson have one provided in Lk. 2:6-20. Golden Text: Lk. 2:11. Christ was laid in an humble place (a manger) at His birth, but that birth was heralded by an angelic choir. It was heralded to humble shepherds. God's dealings are not according to man's greatness. The humble can hear from heaven. "The proud he knoweth afar off."

BIBLE CLASS.

T. E. H. Weymouth, N. S. Mat. 26:38 means, I believe, that our Lord's sorrow of soul was tending to death. But He did not consent to die. He held His life until the time came to lay it down on the

cross. Satan doubtless tried to kill Him, but Christ was victorious for, in answer to His prayer, He was helped to go on. (See Heb. 5:7; Lk. 22:43.) Heb. 12:1 refers primarily to the witnesses of faith mentioned in ch. 11. The thought is this: Since so many, by faith, have gone through successfully we should be encouraged by their example to do likewise laying aside all weights and the easily besetting sin of unbelief especially.

AN IMPORTANT NOTICE

A number of our friends have requested us to continue their paper promising to remit later.

Some of them have allowed more than a year to go by. The post-office authorities have made a new ruling and do not allow a publisher to mail his paper to a subscriber on credit longer than one year.

This will force us to discontinue all papers not paid for after a year elapses.

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The Altar a Type of Christ in His Sanctifying Office

To understand the typical relation of the Jewish Altar to Christ, it is necessary to notice that the whole Jewish system of sacrifices and ritualistic ceremonies was of a typical character. Speaking of the Levitical priesthood, Paul says they "serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb. 8:5).

The whole sacrificial system was but a shadow of something better, a shadow of Christ in His varied offices and relations.

The ceremonies of the law were so many material, tangible pictures having no value except as they pointed forward to the Christ. "The law having a shadow of good things to come . . . can never . . . make the comers there unto perfect." "Which were a shadow of things to come, but the body (they foreshadowed) is of Christ."

When we see the shadows of the Old Testament we may know that the real substance, Christ, is near, and that we will find in the substance a counterpart for every form and feature seen in the shadow. Says Jukes: "The types are, in fact, a set of pictures or emblems directly from the hand of God, by which He would teach us things otherwise all but incomprehensible. In the types, if I may be allowed the expression, God takes His son to pieces. By them does He bring within the range of our capacity definite views of the details of Christ's work, which, perhaps, but for these pictures, we should never fully apprehend."

Some reject the idea that Christ is our spiritual altar on the ground that He is our sacrifice and cannot be both. But if so, Christ could not be the offerer nor the priest, for how can a sacrifice be at the same time the offerer and the priest who presents it to God?

In the typical worship of God's people from the earliest ages the altar of sacrifice occupied a very prominent place. Ex. 29: 37, "Seven days shalt thou make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."

Now mark: The essential and fundamental attribute of the altar was its power of imparting sanctity to the offerings placed upon it. Christ recognized this as the great law of Jewish sacrifices—"The altar that sanctifieth the gift" (Matt. 23:19). Notice the solemn and impressive typical ceremonies by which the altar was set apart. It was cleansed by a sin offering for atonement, which symbolized the spotlessness of Him it foreshadowed. It was then "anointed" and "sanctified" with the holy oil which was compounded by God's order and recipe, and was used in anointing the highest priest and his sons when consecrated to their office. It symbolized the

anointing of the Holy Ghost for a holy office. It was after this ceremony that the altar possessed its sanctity and sanctified every gift that touched it.

Here we see a beautiful type of that divine One who, in the fulness of time, through the Eternal Spirit offered Himself without spot to God, and purges from dead works to serve the living God the conscience of every one who by perfect faith touches His living person—the Divine Altar.

1. As the Jewish altar conveyed to the Jewish mind the absolute sanctity of everything given to God, so the real altar assures us of the perfect purity of every soul fully yielded up and dedicated to Him. He leaves no instrument impure that is fully placed in His hands for service.

2. As the Jewish altar received and sanctified the animal sacrifices, so our real Altar, Christ, receives and makes holy the living



MRS. PHOEBE PALMER, A PIONEER HOLINESS TEACHER.

sacrifice of body and soul presented to God by Him. (1Pet. 2: 5.)

3. As the fire descended and consumed the Jewish sacrifice while lying on the altar, so the Holy Ghost, the real fire of God, descends upon human souls when offered a living sacrifice to God, through Christ, the Divine Altar. "The fire shall ever be burning upon the altar; it shall never go out." (Lev. 6: 13.)

Mrs. Palmer says: "When we see the shadow, we look around for the substance, and when we grasp that, then we say we have the thing. If much was said about the altar and its claims under the old dispensation, and we feel that we have found the substance of what was there prefigured, can we speak more Scripturally than to say we have found the

altar? and if we have laid all upon it, than to say we have laid all on the altar?"

In further proof we observe:

1. The Christian is commanded to offer not typical and animal sacrifices, but a real sacrifice, to present himself a living sacrifice to God. (Rom. 6: 13; 12: 1.)

2. Wherever there is a sacrifice there must be an altar to receive and sanctify the offering. (Lev. 17:3-9.)

3. The altar must be greater than the gift. (Matt. 23:19). Man was made in the image of God. No material place or thing can be greater than man. He is God's masterpiece. Therefore the altar by which man offers himself a living sacrifice to God must be divine.

4. That Christ is the altar is proven from the fact that HE SANCTIFIES. He does the work in reality which the typical altar did in symbol. "Wherefore JESUS also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12.) "Who of God is made unto us . . . sanctification." "He that sanctifieth and they who are sanctified are all one" (Heb. 2: 11.) See also Heb. 9: 14

5. "We have an altar whereof they have no right to eat which serve the tabernacle" (Heb. 13: 10). The priests partook of the meat of the altar. So the Christian who keeps his body a living sacrifice on Christ, the living altar, is fed with spiritual food. Using the strong symbolism of the animal sacrifices the Savior said of this food, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Those who serve at the Christian altar eat the spiritual food provided by the sacrificial offering of the Son of God. On this passage Whedon says:

"The propitiatory merits of Christ are at once the altar and the food by which the sinner lives."

Adam Clark: "The Christian's altar is the Christian's sacrifice, which is Christ Jesus."

Benson: "Christ is the only Christian altar to which we bring all our sacrifices."

Matthew Henry and Cruden teach the same as the three we have just quoted.

Every child of God is a priest. Says Peter, "Ye are a chosen generation, a royal priesthood," or (R. v.) "a kingdom of priests." The believer as a priest is to offer himself and his service a continual sacrifice to God, acceptable through Christ.

OBJECTIONS CONSIDERED.

All truths taught by symbols and parables existed before these material representations of them, and could have been taught without employing them but not so clearly and forcibly. Those who object to the symbol of the altar as applied to Christ, object not to the figure, but to the reality or truth the figure represents.

And what is that truth?

It is that whenever a justified soul, under

conscious of his need and alive to the claims of Christ upon him to be perfectly holy, and makes an entire sacrifice of himself to God, then Christ DOES receive the offering and MAKE IT HOLY, according to His own word and purpose; and henceforth the believer is to reckon himself dead indeed unto sin, and alive unto God through Jesus Christ. On God's part a perfect salvation from all sin has been provided for every soul and is offered on simple conditions, which may be complied with at any time by an earnest, enlightened soul. All God asks is all we are and have. When that is laid without reserve upon the Altar, then it is our DUTY to believe He accepts our gift and makes us holy. Those who clearly apprehend this truth and have experienced its power, know that it is perfectly safe to trust God's word alone and declare their faith in the divine declaration that "the blood of Jesus Christ his Son cleanseth us from all sin." They are willing to stake their soul's destiny on the veracity of God's word alone. They know that the witness of the Spirit is to FOLLOW, not precede trust in the promise. Faith must go before knowledge else it were not faith.

Says Christ, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24). "If we ask anything according to his will, he heareth us; and if we know that he heareth us; we know that we have the petitions we desired of him." The opponents of this Scriptural faith say:

1. That one cannot KNOW when he is fully consecrated, and therefore cannot say he is sanctified until he has the direct witness of the Spirit. Now, as the Spirit does not witness to the work until it is done, and as it is not done until the seeker believes that God does it now, and as he cannot thus believe until he is CONSCIOUS of perfect consecration, it follows that if he can never know he is consecrated, he can never exercise faith or experience the blessing. No wonder those with such confused and unscriptural ideas of faith get no definite experience.

The whole matter of conviction for sin, and for holiness, is the work of the Holy Ghost. It is the Spirit that witnesses to the soul that it is not pure and that it is not wholly given over to God to be sanctified and for service. And the Spirit just as truly witnesses to the fact that the living sacrifice has been made, when such is the case, leaving one in no doubt of his right to trust God to sanctify him now. And when such trust is exercised at the end of such a consecration it is

ALWAYS HONORED BY THE HOLY GHOST, who never fails to do His appointed work when we meet the conditions. Unless one may know he is all on God's altar, and when he has a right to believe God does the work, there is a fatal break in the chain of faith, which will leave the soul to drift forever upon the sea of doubt. Just as the Jew knew when his sacrifice was placed upon the altar, so the seeker of holiness knows when the last point is yielded and he wholly abandoned to God.

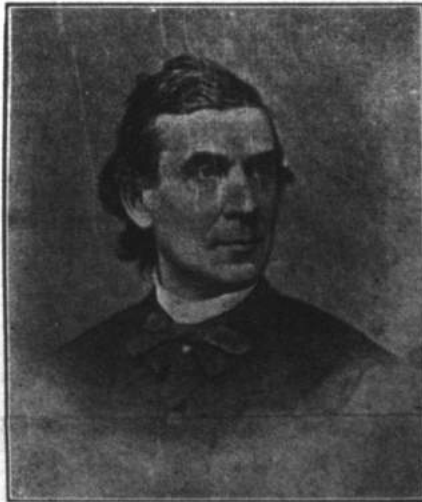
oughness and imagine they are sanctified when they are not, does not invalidate the fact that an earnest soul may be CERTAIN.

2. It is objected that this altar scheme is not friendly to the old paths; that it sets out to make a cut-off, a shorter way; that it does away with months and years of striving, sorrowing and groaning.

Praise God, it does that very thing, but it is not a new path or way of salvation. It was by FAITH that Abel offered an excellent sacrifice to God, and obtained witness that he was righteous. It was by the altar fire that Isaiah was purged from all sin (Isa. 6:6). God's word says very little about feeling, but much about FAITH.

On this point T. C. Upham says:

"There is no need as a preparation for sanctification of much mental excitement, of



ALFRED COOKMAN.

protracted sighing and lamentation, of long fasting and mighty struggling of body. The process, as it really takes place, may probably be all embraced in a single sentence, 'Give all and take all.' Lay all upon the altar and believe that God in accordance with His word, receives it, and always continue in that state of present and entire consecration, and of present and entire faith; and all is done. If God is true it cannot be otherwise."

3. Another objection is that the altar idea ignores the work of the Holy Ghost, and makes sanctification a matter of theory and inference and not of actual experience. If this were true, it would be a very grave objection. But it is not true. It supposes that the Holy Spirit fails to do His work when the candidate for cleansing is passed into His hands. As the fire was ever burning and never failed to consume the burnt offering when laid upon the altar, so the Holy Ghost never fails to consume the sin of the soul when fully consecrated to, and trusting in Christ.

Let the experience and life of the thousands testify who during the past fifty years have entered in under this conception of faith. The holiness literature of this period is nearly all impregnated with this idea.

Under this conception of Christ as our altar, Mrs. Phoebe Palmer, some sixty years ago, with no great emotion, laid herself a living sacrifice upon Christ, and by simply believing the altar sanctifies the gift because God's word says so came into the experience which made her the apostle of the great holiness revival which has followed—the grandest the world has seen since the apostolic age.

Will anyone say that Mrs. Palmer's sanctification was merely a theory? Through her teachings many of the best minds in the Church were brought into this experience. Have such men as Cookman, Cullis, Carradine, Inskip, Hardin Wallace and many others who have been famous witnesses of full salvation? Where are the evidences of the work of the Holy Ghost so clearly seen as among those who by this faith have received the Holy Spirit to "dwell in them and walk in them?"

4. Others object that according to this theory of faith, we are simply to believe we have the blessing, and we have it. But that is a misstatement. The promise is, "Believe that ye RECEIVE," not have received, or shall receive, but that ye NOW receive, and ye shall have it. As McDonald says, "Believe you have it, and you have it," is one extreme. Believe you will receive (future tense), and you shall have, is another. And yet both are not very from the truth, which is, Believe that ye receive and ye shall have. But this difference, small as it is, is great enough to produce a failure at every step."

Says Upham, speaking of Mark 11: 24; and 1 John 5: 14, "God's everlasting truth is the real foundation of the great principle involved in these passages. Nevertheless, the result cannot take place without the act of faith, because the want of such faith necessarily makes a separation between God and our souls, and especially because the promise of God, which is the true source of renovating power, is made only upon condition of the act of faith."—Sel.

THE SPIRIT OF FORGIVENESS.

The spirit of forgiveness, which is truly divine, has found expression in the native Christians as well as in the missionaries. Four years ago Chen Ta-yung, native preacher of our church in North China, together with his wife, his youngest son, and his youngest daughter, were hacked to pieces by Boxers in a town outside the great wall, in the region of Mongolia. It would have been most natural if Chen Wei-ping, his third son, who was a member of Sonferent, had felt the impulse to be an "avenger of blood." But when, some months after the massacre, it became possible for the son to visit the place, that he might gather together the bones of his loved ones for proper burial, he refused the offers of indemnity made by the Chinese, making, however, this one request: "I should like to go to that church and preach the gospel to the people who murdered my parents." And he was allowed to go.—The Christian Advocate.

Qualifications and Calling of a Missionary

"How shall they preach except they be sent?"

The lives of the Apostles and of the Lord Himself, as well as the life and work of the Apostle Paul teach us that a business training does not unfit one for the Gospel ministry either at home or abroad, but rather the reverse. The business man quickly finds his own level, for the keen competition of these days soon teaches him his true worth as a man among men.

He gains experience of men and of the motives which govern their conduct, learns self-control and obedience to his superiors, studies methods and means and at the same time obtains the self-reliance which enables him to meet emergencies and reverses and overcome them. We may say that the faithfulness, diligence, experience and self-reliance which make a man or woman successful in business will be found decidedly helpful on the mission field.

This is all true yet these are not the first requirements in a candidate for the foreign field.

First and above all is

The Call of God.

If a man has not the consciousness in his soul that God has called him to the mission field and that to do anything else or go anywhere else would be to miss God's thought for his life, he had better remain at home. If God has called one to work for Him in India, China or Africa we may be sure that there is a place for him on that field and one for which he is just the right man. God knew all his weaknesses, prejudices and deficiencies before He called him, He also knew all the circumstances and the place and "God makes no mistakes." This narrows the question which a mission board has to decide in the case of each candidate down to the one question.

Is this man or woman called of God to work on the foreign field?

It is into the decision of this question that other factors may enter. The man or woman habitually unfaithful and slipshod in their work will not be called to the work of God either at home or on the foreign field. Good business men have no use for such and why should God want them in His work? Supposed spirituality will not make up for neglect of obvious duties but this rather proves the absence of real spirituality, and in no place is care and consideration needed more than on the mission field.

Supposing these things are right then comes

The Educational Test.

And at times and in some cases it is a question how far this should be allowed to become a deciding factor. That there is a great and pressing need for highly educated men and women on the mission field

no one will deny. Training schools and institutions need teachers and missionaries themselves need as leaders those whom they can look up to and respect, as the old phrase used to put it, "both for their learning and piety;" but there is yet need for a still greater number of men and women of ordinary education sufficient to enable them to get the language fairly well in the allotted time, to go out to the uneducated masses in the towns and villages telling the simple story of the Cross and the power and willingness of Jesus to save from sin. It is a mistake to suppose that the Christian missionary must necessarily study the intricacies and falsehoods of Hindu religion and philosophy; the common people know little of these things and those who have known them for centuries are still in darkness and ignorance concerning the only way of salvation. The true missionary comes, not to teach the people what they can learn from their own pandits and teachers, but as a witness to Jesus Christ as the only Savior from sin.

The fact that many of the boys and girls in religious colleges and schools at home, as well as many who have been educated from childhood in our orphanages in this country are yet far away from God and have no experience of salvation, should teach us that it is not the being for a longer or shorter period under even the best religious instruction or ability to pass Scripture examinations that saves men or fits them to become witnesses to a living Christ.

"Not by might nor by power but by my Spirit saith the Lord;"

That is, the Spirit of Him who so loved that He gave Himself, who had compassion on the multitudes, who knew what it was to bear the cross daily denying himself, working and speaking only according to the Father's will and letting the Father's love for man



"God often leads His children contrary to the counsels of their best friends to teach them to rely on Him."

Some men are naturally buoyant and self-sufficient, others are diffident and despondent. Satan tries to make a flesh-boaster of the one, and a self-tormentor of the other.—*Ex.*

Our God and Father: we seek Thee; we feel after thee; we cry for thee; we want just to find thee, and let all the rest of our needs take care of themselves. Surely if we are with thee, all the rest will come right. How can we be intimate with thee and remain bad, or sorrowful, or weak, or even ignorant? . . . All we ever have had that was worth anything came from thee. The best in our natures is only Thyself in us . . . Father, we seek more of thee . . . We would find thee everywhere. Art thou not the Lord of nature and of events? When we walk abroad we would feel thy touch—in the winds that blow, in the kindly rains that fall, in the sunlight, and in the shadow. . . . We would hear thy voice alike in the rumble of the thunder and in the song of birds. . . . Even in the discordant sounds men make we would discover thyself. We would hear

thyself wherever thou art, whichever way we turn. Keep us in the family, Father, ever close to thy knee. Educate us hour by hour. Walk with us on the street. Here in thine house, just now, pierce the way to hearts. Speak to us as we read our Bibles. Respond to us when we pray. Let thy life vibrate in our songs. . . . Thus ever and in every way in our joys and sorrows, our toil and our rest, more and more fill us with thyself.—*Sel.*

HUMILITY.

Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed, or irritated, or sore, or disappointed; it is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself, where I can go in and shut the door and kneel to my Father in secret, and am at peace as in a deep sea of calmness when all around and above is trouble.—*Zion's Herald.*

"It is dangerous, says Dougan Clark, to neglect or reject or ignore the teachings of the Holy Bible, on the pretext that the inward teachings of the Spirit are more valuable than the outward letter. It will always be found that those who love God most love His Bible most. He who is taught by Scripture, is taught of the Lord, and it is never by the Holy Spirit that any one is induced to desert the outward revelation written by holy men whom He inspired."

Living Water

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ONE DOLLAR A YEAR IN ADVANCE

Editorial

THE OLD, OLD STORY.

Preach it, pray it, sing it, shout it! all other themes grow stale by long-continued use, but the gospel message of redeeming love is still the good news of great joy to the weary, sinful heart. Nothing else can take its place. Pitiable is the lot of any church ministered to by one who substitutes lectures, literary essays, etc., for the stirring, thrilling story of sin and the Savior who came to redeem therefrom. The devil fires a big gun when he succeeds in frightening the preachers away from gospel themes under the plea that the people won't come and listen to them. Nothing else ever has drawn and held the attention like the story of the Cross. Joseph Parker, of London, one of the greatest preachers of the past century, a man who for thirty years, besides his regular Sabbath ministrations, preached to immense audiences every Thursday at twelve o'clock, gives this testimony:

"I have seen life in most of its aspects; I have tasted the bitterest sorrow ever drunk by human lips. I have worked long and hard, and have never eaten the bread of idleness. I have known the misery, the shame, and the anguish of sin. I have hewn out to myself cisterns—broken cisterns, that can hold no water. Looking back upon all the checked way, I have to testify that the only preaching which has done me good is the preaching of a Savior who bore my sins in His own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Savior, not as a sublime example, but as the Lamb of God that taketh away the sin of the world.

"Ever since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

WHY THEY WAIT.

Why have the heathen waited so long for the gospel? There is but one answer—in-difference on the part of the Church. There are various reasons for the indifference; ignorance of the heathen world, worldliness, skepticism as to their need of salvation, and a failure to recognize the doctrine of stewardship as set forth in the New Testament. Few take sufficient interest to inform themselves of the real needs of the various fields. Many are so swallowed up in the world that they do not amount to much for the work, either at home or abroad. Others think the heathen are in about as good a condition as those in the home land, and still others are absorbed in their own local work; while but few of any kind have ever discovered the fact that they are simply the Lord's stewards holding in trust for Him whatever they have in their possession, and that they are to carefully invest it where it will accomplish the most good, not merely with regard to money interests, but gifts and talents of every kind. In the face of all this apathy on the part of those who are living daily in disobedience to the last command of Jesus, the heathen world has gone on and on in its misery and sin while the centuries slowly passed by. What does an indifferent church care for those who sit in darkness? They are far more concerned over some trifle which affects their own life than they are for the evangelization of the entire world. They are living in reckless disregard of a solemn trust. But while we speak this of the many who are guilty of gross negligence toward the heathen, it is well that we who have had some little interest in foreign missions pause and prayerfully ask ourselves to what degree has my interest in the evangelization of the heathen resulted in a sacrifice on my part in their behalf? Have I ever really denied myself for this purpose until I, in some way suffered for them? Really in the face of all this appalling need, what have I done to alleviate it?

THE PERILS OF LEADERSHIP.

The gift of leadership involves certain perils. The quality of character essential for such a position carries with it a liability to certain abuses. We cannot have mountains without precipices. A high order of gifts has its corresponding perils. The deepest spiritual life has its danger lines. There

are many would-be leaders who fall because they are not equal to the occasion, but it is not of those whom we write. There is an inherent genius for leadership and the people recognize it and follow accordingly.

Pride is a subtle foe to be guarded against by all who are in a position to command. There are those who are puffed up by being elevated to certain positions. They are not able to stand promotion. "When Jeshurun waxed fat he kicked." When Saul was little in his own eyes he behaved well enough, but he could not stand promotion. The pages of history are stained with the misdeeds of those who through such abnormal self-inflation brought disgrace upon themselves and shame upon others.

Hardheadedness is another peril. An iron will is essential to leadership and it is comparatively easy for its possessor to swing a bit too far and become hard-headed, autocratic and dictatorial. We only need to be familiar with prominent men and events to see this strikingly illustrated and it is singular that when leaders do go to such an extreme as to render themselves obnoxious that they are seemingly blinded to their folly. The abuse of power is such an insidious thing. It creeps on so gradually that one is victimized by it without being aware of it. Here is where ecclesiastical bosses are deluded. They have exercised authority so long that they have been unconscious of the gradual usurpation of the rights of others and can lord it over another's heritage without a qualm of conscience. Power once exercised in the spirit of meekness has now become a rod of iron. The wreckage resulting from such abuse of authority can be found in every sphere of life.

A domineering spirit is infectious. An autocrat may corrupt those who are under him in authority until they play the part of little popes in their respective sphere. Not only does leadership have its perils, but those who are thus under authority must beware lest they become autocrats in a narrower sphere or mere machines, trucklings, underlings. God has ordained leadership and he has gifted some for that position, but they are to exercise it in all humility before him, and with brotherly consideration for all, and those who are to follow should watch lest they fall on the one hand to properly regard God given authority, or on the other to destroy their own individuality, their self-respect, and become mere puppets in the hands of their superiors. To be ruled over and yet retain our self-respect, individuality and manly dignity should be the purpose of all who are called to follow, and to so exercise authority in the fear of God that the rights of all will be sacredly protected should be the intent of all who are called to lead. Christ in the heart and recognition of the fact that whatever position we have is of God and therefore that no one has a right to either envy the position nor lord over another, but that each is to stand in the place for which he has been fitted until his mission in the earth is accomplished is the solution of the problem for those who lead and for those who follow.

Editorial Comment

STRICT VERACITY.

In these days when things are so artificially inclined, we need to be very careful lest we misrepresent. We were walking down the street with two prominent business men, and one asked the other if he had any difficulty in keeping from lying, and he replied that it required the utmost diligence on his part to be always truthful. There are so many different forms of deception and falsehood that many who would spurn to practice one will indulge in another without scruples. Speaking the truth in the heart is much needed nowadays. The "Herald of Light" commenting on this subject, says:

"The habit of veracity cannot be overestimated in importance if we really desire to enjoy the fulness of Christian experience. We do not refer to willful falsehoods and un-

crowded congregation of eager and wistful listeners.

"I am told that in some of our colleges almost every other book is taught except the Bible. If this is true, it is hardly surprising that ministers sometimes bore their hearers with essays on social science or Biblical criticism. . . . instead of expounding with spiritual insight and fervour the vital truths of the Bible, and showing that the authority of Christianity rests on its power to regenerate men.

"I declare that if I ran my business as some ministers run their churches, I should be bankrupt in six months.

"If I were a minister I would map out my district, and see that every family was visited three times during 1911. Such a piece of work would be neither thrilling nor spectacular, but it might fill the church with people who at present are in danger of sinking into a sordid materialism.

"The church that is evangelistic and inventive and daring is not played out. It has not lost its grip of the world. It is still the home of faithful, courageous souls, eager for high endeavor and self-sacrificing service. The danger of the church is not a temporary drop in numbers. What we have to fear and guard against is an emasculated faith, an unwholesome introspection, a wicked slovenliness."

The above is correct. While there is a terrible drift of worldliness on the part of the few, a faithful preacher can do much to be won to Christ, but a sufficient number can be awakened to keep things going aggressively and furnish to the world on all occasions a live testimony. We are not called to live behind breastworks. It is the part of the church to go out into the open and meet the enemy.

STICKABILITY.

The grace of continuance is to be coveted. Many run well for a season; but ere long they relax their efforts, drop down and end in failure. Sometimes they start out with a flare of torches and a blast of trumpets—a pompous beginning. Like the wasp, they are bigger when they are born than at any other time. They wind up by "coming out the little end of the horn." How thickly is the pathway of life strewn with just such failures. They flame up with a strange brilliancy, but soon burn out, and, like extinct volcanoes, are only known for what they once were. They can be seen in all the walks of life. They plan extensively and abound in generous impulses, but when it comes to the dull drudgery, the hard toil necessary to permanent success, they are not equal to it. Most anybody can make a good start, but how few will run a good race despite all the overwhelming odds that may be brought to bear against them.

An exchange says:

"Years ago, in Paris, I made the round of the studios. One day my artist friend took me into a garret. Going up the steps he told me that he would show me the most glorious

dreamer in France. I found the low ceiling covered with penciled sketches; ever inch of the walls and the very floor plastered over with outlines. Every morning found the artist at his canvass. In one ceaseless procession the visions passed before him—angels, seraphs, sunsets, trees, castles, scarred cliffs, golden clouds, palace, hut, canoe, ocean steamer, mound, volcano, peasant, prince, tropic luxuries—ten thousand sketches—not one of them complete. A thousand dreams and faces in the the air, but no power to pin them down to a canvas and fix them there forever. No artist had more glorious visions of beauty, but men with one-tenth the imaginative power painted ten times the number of pictures, and had a hundred times the income. The artist who indulged in his dreams, lived on his relatives, was like multitudes who dream their dreams of ideal perfection, plan noble needs of helpfulness, but do practically almost nothing."

The world is full of folks who, like this famous dreamer, intend to bring things to pass, but make a miserable failure because they are wanting in the stickability necessary for success. The church is full of them. They will flame up like a comet and then die out almost as quick. Oh, for the grace to find our place and then stick to it despite all the pressure which the world, the flesh and the devil may bring to the contrary. We have been sick at heart hundreds of times looking upon these stony ground hearers and spasmodic workers, who, like balky horses, pull by jerks and then stubbornly refuse to pull at all. The blessed Master warns us against these unfinished towers along life's journey. We plead for a clear vision of duty, an unswerving devotion to it, a steady march ever onward and upward, higher and higher in the realization of life's noblest dreams and ideals.

FROM THE DEPTHS.

A professional diver said that he had in his house—what would probably strike a visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament was diving on the coast, when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth, which he detached and commenced to read through the goggles of his headdress. It was a Gospel tract, and, coming to him thus strangely and unexpectedly, so impressed his unconverted heart that he said, "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He became, while in the ocean's depths, a repentant, converted and (as he was assured) sin-forgiven man—"saved at the bottom of the sea."—Ex.

Is it possible that I shall stretch out feeling hands and grope in vain for God? Is it possible that He shall not take note of me, that my poor faith shall be disappointed, that my prayer shall be lost in empty space, that my soul shall not find its rest? Never! —Sel.

Growth presupposes the existence of life. Dead things never grow. Cessation in growth is an evidence that life is waning.

WHY THE FALLING OFF.

There is no disguising the fact that in many places the church has not held her own. Various are the reasons assigned for this decline, but in all fairness we believe that the pulpit is first to blame. Wherever the gospel is proclaimed with its old time fervor the work of salvation continues, for it is as much the power of God unto salvation unto every one that believeth in the twentieth century as it was in the first. Joyful News in commenting on the arrested growth of the churches in England quotes the following from a layman who himself is an active churchman:

"In spite of the most formidable statistics, still submit that wherever you find a live preacher with a message that meets the deepest needs of the people, there you will find a

Our Young People

"Those that seek me early shall find me."—*Prov. 8:14.*

Address all communications for this department to Mrs. John T. Benson, Eastland Avenue, Nashville, Tenn. Letters will not be published unless written on one side of the sheet only.

My Dear Cousins: I told you some weeks ago that measles had broken out in the Training Home, and many of the children were quite ill. The weather was most unfavorable at that time, being very cold and damp. Either grippe or pneumonia followed measles in several cases, and two of our dear little girls fell asleep in Jesus. Nellie Perrigan was the first to go. She was one of the very small children, just six years old, and such a favorite with the older girls. She had been supported for some time by my Sunday school class of young women. These girls provided the soft white robe for her sweet little body, and a great sheaf of fragrant flowers, to show their love for her.

Funeral services were held in the school-room, and it was a touching sight to see the weeping children gather about the small white casket.

Only a few days later another little casket stood in the same place. Camilla Stewart, four years old, had closed her eyes upon this world, and slipped away to be forever with the Lord.

Several children were still very sick, and our hearts were anxious for them. And not only for them, but for the faithful ones, Miss Nettie, Miss Della, Mrs. Moore and others, who were up night and day during these trying weeks.

But a turn for the better came by and by, and now our children are all up and about once more.

Miss Nettie goes home to-morrow for a visit to her mother in Cartersville, Ind. She had planned to spend Christmas with her family, but gave it up when the first child was taken ill. Since then she has been in constant attendance upon the sick children, and is very much worn and exhausted. Pray for her that she may find rest and strength while she is away.

Dear Cousin Eva—We will send our birthday dues for 1910. We are late, but had not forgotten the birthday band. We send ten cents for good measure.

Cousin Eva, I like to hear mamma read the little cousin letters and your good answers. With love to Cousin Eva, and all the cousins.

Your little friends,
ESTELLE AND OLESTES MAY.
McEwen, Tenn.

I think the Lord must put it into the cousins' hearts not to forget their dues. It is a blessed thought to me, and makes me feel that He is pleased with our work. Jesus used a little lad's lunch to feed a great multitude, you remember.

Dear Cousin Eva—Joe Bailey and I have been thinking for some time of joining the birthday band, but have neglected it.

We want to express the deep gratitude of our hearts to God for His many blessings and especially that He has spared our little darling Joe Bailey. He was very nearly gone with membranous croup, but the doctors were faithful and our dear brother's and sisters in Christ held him up in prayer and God honored their faith and for His own will and purpose spared him to us. "O, give thanks unto the Lord, for he is good, for his mercy endureth forever." We would not have him spared for our own sakes altogether, although he is all we have, but we want him to be used for God's glory and a lost world.

Joe Bailey says tell Cousin Eva he has lots of pretty things Santa Claus brought him; and that four pennies of the money he made taking medicine he wants to give to Jesus.

Eva S. Dorris 23
Joe Bailey Dorris 4
Yours in the love of Christ,

EVA S. DORRIS.

Springfield, Tenn.

This mother says she did not want her child spared for their sake altogether, although he is all they have.

I am glad she learned this lesson, and was willing for God to take him if He saw best. A lady told me once the sad story of a friend of hers. This friend was a Christian woman, who knew God, and how to pray. Her only child became sick unto death, and with great agony of heart the mother saw that he was fast slipping away from her. She called upon God to give him back to her, remaining for hours in prayer. She said she became perfectly conscious that God was listening, and she knew that He was watching it plain to her that it was best for the child to go. But she rebelled against the Lord's will, crying again and again, "I cannot, cannot give him up." Then the Spirit seemed to ask if she was willing to take the responsibility of what might come in after years. "Yes," she said, "I will take the responsibility, if only I can keep my child."

The child recovered, and became the sorrow of her life in a few years. He chose wicked companions, forsook the house of God, left his mother's home for weeks at a time. Her heart was broken in truth, and in her suffering she often said, "O that I had let God take my innocent baby."

He knows best. Let us trust Him then, and know that He takes and gives in love.

Dear Cousin Eva—I am a boy twelve years old. I go to Sunday-school at the M. E. Church. I wish to join your birthday band. I will close for this time.
DOUGLAS ROBINSON.
Mt. Juliet, Tenn.

Sunday-school is a good place for a boy to go, Douglas. I hope you go to church also. I went to both these services very regularly from the time I was a little girl. I was not allowed to stay away unless there was real cause for it. As I look back over the years, I am sure that regular church going has been one of the greatest blessings of my life.

Dear Cousin Eva—I am a little girl ten years old. I enclose ten cents. I wish to join your birthday band. I go to Sunday-school every Sunday at the M. E. Church. I would like to be a Christian. I

started New Years day to read the Bible through. I have read to Deuteronomy 4th chapter. Good-by,
WILLARD ROBINSON.

Dear Cousin Eva—I am a little girl seven years old. I began to read the New Testament through New Years. I have read to Luke 23rd chapter. I wish to join your birthday band. I go to Sunday-school every Sunday. I wish to be a Christian.

Your little girl,
Mt. Juliet, Tenn. BETH ROBINSON.

Dear Willard and Beth, and all of you little children who feel that you would like to be cousins, I want you to read carefully the verses printed below. Dear Mrs. Davis, who is now in India, gave them to me. How true they are. Every wayward young man and woman, every hardened man, every indifferent old person, was once a tender hearted little child. It was easy then to yield, and the heart was quickly touched. How sad that this age should pass away, and with it the desire for salvation. I hope you will see how important it is to yield *now*, and give yourself into Jesus' care and keeping.

Dear Cousin Eva—We will send in our birthday girl 45 years old." Willard, Beth and I are sending our birthday dues. We also wish to send dues for Clarence Robinson, age 15; Frena Robinson, age 4; and Ned Carmack Robinson, age 2. My Bible reading this morning was 1st Kings 11th chapter. What power for good or evil have women in the world! Solomon's wives turned away his heart from God. I am praying that we may turn the hearts of our loved ones to God.

His blessing upon you, dear sister, in your work. I wish I could be with you Thursday evening at the teachers' meeting, especially the half hour's prayer meeting. Your sister in Christ, saved, sanctified and longing for His coming. We send \$1.00 for good measure.
EDNA PARTLOW.

Dear Sister Partlow is one of our faithful members who never forgets. She is in our city frequently and always comes to the Teachers' Meeting, and we are glad to have

her, for she brings us an encouraging word. We have a real welcome in our hearts, also, for Clarence, Irene and Ned Carmack. The Lord bless this precious boy, approaching manhood. I never see a boy of this age but a prayer arises in my heart for him. I think of the powers of his growing mind and body, and what a blessed thing it is for them to be in Jesus' care and keeping. Then the dark picture comes, and I think of what Satan can do to blight and ruin the very same boy. How important, oh how very important, it is for a boy to give himself to the Lord.

CONTRIBUTIONS RECEIVED.

Mrs. Jane Gibson, birthday dues, 76 cents.
Robert, Ruth and George Bailey Pickett, dues, 25 cents.

Malinda Cole, \$3.

"N. L.," 50 cents.

J. M., D. A. and Helen Boathood, \$2.

Mrs. M. E. Stone, \$2.

FOR TRAINING HOME.

Miss Mattie Ball, \$10; Eudora Warden, 50 cents; Mr. S. A. Lassiter, \$1; A Friend, \$1; A Friend, \$2; Mrs. Minnie Hartsal, \$2.

A SCRIPTURE ALPHABET FOR SUNDAY SCHOOLS.

We are greatly interested in Sunday School work in the Tabernacle, and the Lord is blessing the school. I have told you about our Christmas exercises and missionary collections. I want to tell you to-day about a Scripture drill which our superintendent has given in the school. It consists of twenty-six Bible verses, carefully selected. The plan is for the school to learn a new verse each Sunday. The superintendent calls for A, and the verse beginning with that letter is recited. Next Sunday B is added, and so on until the whole alphabet is learned.

Others have heard about our alphabet cards and asked for them. We have had to refuse, as only enough were printed for our own school, and all of these had been given out. We have decided to print a number of these cards, and keep them in stock, that other schools may have the benefit of this excellent Scripture drill.

It is called the *Alphabet of Practical Christian Living*. It is neatly printed on a slip of cardboard some six inches long and three inches wide, fitting nicely into an ordinary sized Bible. It contains God's commandments for us about the practical affairs of life—forgiveness, going to law, owing debts, marrying unbelievers, spreading scandal, etc.

We appointed some one each Sunday to make a short talk on the verse for the day, explaining it to the children. We believe that the truth—God's way of looking at things, was impressed upon the young hearts, and will surely influence their lives.

Any school desiring the alphabets may order them from the Pentecostal Mission Publishing Co., at \$1.00 for 100 cards.

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Field Notes

We are engaged in revival services at Leewood, W. Va. Brother Thornburg, of Acme, will assist us. Pray for us. S. E. SIMPSON.
Leewood, W. Va.

We have just closed our meeting at Gaun's school-house, near Hixon, Tenn. This was a new field for boldness and the Lord convinced people of the scripturalness of the doctrine. While visible results were not great, we count it a precious victory. We were asked to return next summer. Our next meeting is in Birmingham, Ala. Pray for us.

FRANK I. FINCH.

2100 Seventh Ave., Birmingham, Ala.

I am so glad that "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

We have just closed a meeting at Tracy City; we were there eight days, and truly the blessed Lord was there in great power. One professed regeneration, three reclamations, and three sanctification. To God be all the glory. Hallelujah! Pray for me. Yours in the battle till He comes,

J. T. TURNER.

Monteagle, Tenn.

Our tent being delayed we did not get to Morriston, Ala., as soon as announced, but we are now in the midst of a meeting at that place. We have good congregations and some seem interested, yet so far there is not much action. The people here, like many other places, are looking for an easy way to heaven, and but few are willing to give up their sins. We believe in the necessity of repentance, regeneration, sanctification, and clean living, with a glad hope of His coming. We are doing our best to press this truth home to the hearts of the people. Our hearts are fixed and we are going on. Our next meeting is at Atmore, Ala., February 22 to March 5. We ask the prayers of Living Water readers that the Lord may give great victory. Yours in the battle,

T. B. DEAN,

MRS. T. B. DEAN.

Atmore, Ala.

DO YOU WANT ONE OF OUR MULTIPLICATION TABLES?

A servant of God in speaking of the importance of saving our children said: "If you save a man, you often save a unit, but if you save a boy, you save a multiplication."

We believe this to be very true and especially in a heathen land. The hope of India and other dark lands lies in the children. We believe that with all the day schools, Sunday schools, orphanages and other agencies now being used by missionaries with a view to bringing the young life under the influence of the gospel of Jesus Christ, India will not, cannot remain dark India, because many hearts have already been lightened by Him of whom it is written "the Light that lighteth every man that cometh into the world," and these in turn are becoming, as Jesus promised, "the light of the world unto others."

We rejoice in what our eyes have seen of the effect of the gospel on the lives of some of the boys and girls of India. It has been our privilege to see lives transformed, being "delivered from the power of darkness and translated into the kingdom of the Son of His love."

Not long ago we mentioned in Living Water our boys in Khardi, India, and we praise God that He spoke to the hearts of some of our mothers about helping to care for these boys. May He richly bless each one who has had and shall have a part in caring for these dear ones.

Indian boys do not need many things that American boys do for their food is much more simple, although we strive to provide them with good, nourishing food and you would think we succeeded very well if you could see the change within a few months after they come to us. Forty million are daily underfed in India.

Their clothing also is simple and they need no bedsteads or other furniture. But there are some things that they really need—a small tin box worth about 75 cents for their clothing and a set of dishes, consisting of three pieces made of brass and so practically unbreakable, and a blanket and mat for their beds.

These things usually have to be provided, also school books, Bible and song book, outside of the regular support. The \$25 per year feeds and clothes the child, but does not provide for his schooling.

We give them a good grammar school education in their language with a little knowledge of English. We shall probably give him further advantages in this, as it will enable him to help new missionaries in the matter of interpretation, and then he can read good religious books and papers, such as we have not in their language.

Perhaps there are some who cannot send enough money to support a boy for a year, and yet you would like to have a share in one of these "multiplication tables." You could pray regularly and when you can send a contribution to help in these extra or necessary things. We believe it a privilege that many of our friends ought to avail themselves of, and "the cup of cold water given in His name" will not be without reward.

There are still several boys who are unsupported. And since the new year God has multiplied our family by giving us six new boys that we hope will become "multiplication tables" and be used of God in saving many who have not yet heard of our Savior Jesus, who was sent to be theirs as well as ours—"the Savior of the world."

We believe that as God has sent us these six boys, He wants some of you to help by prayer and gift to care for them. It will mean added burdens. Shall I say to the faithful ones who are giving their whole time, strength, love and prayers to these dear boys. And yet how gladly these burdens (His gifts) are taken up and how cheerfully carried by the missionaries—"God's sent ones." I can from experience testify. Do you mothers consider it a burden to toll day and night and bear continually upon your hearts those little ones God has given you? A true mother's heart would laugh at such a question. You answer "No, indeed." Nor do we find it a burden that we would like to give another. But we need those who will stand with us in prayer, sympathy and loving gifts for these, His little ones, and ours, whose privilege it is to minister to their spiritual, mental and bodily needs, also yours who shall minister to their temporal needs.

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1. All Have Sinned.
Romans 3:22, 23. Matthew 22:37, 38.
Illustration: Luke 18:10-14.

HOW TO MEET OBJECTIONS

10. Backsliders, or I have tried before and failed.
1 John 1:9. Matthew 11:28-30.
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Itinerating in Guatemala

By J. T. Butler.

Recently I wrote you of a visit to Santa Ana, El Salvador and promised to continue this week and tell about the meetings in Chiquimula, Guatemala.

The work in Chiquimula is carried on under the direction of the Friends of California, U. S. A. Their superintendent, Miss Ruth Esther Smith, is a woman of large experience in the States and is gifted with executive ability and above all knows the place of intercession with Him who sits on the throne of Grace. Her co-laborers, Sisters Cora Wildman, Mae Burk, Stella Parish, Bro. I. H. Cammack and wife are worthy helpers and it seems to me know how to lay themselves out for His cause.

The Missions owns a piece of land in the edge of the city. Brother Cammack has developed it and now there is a fine garden where a few months ago there were thorn bushes. The believers from other places come and see what can be done on dry lands with even a little water.

They had erected a tabernacle on this land, built of poles and fan leafed palms. Truly a beautiful place in which to worship the Lord and call sinners to repentance. There were also a few little houses, built of palm leaf, for sleeping rooms for some of the visiting brethren and in addition a kitchen and dining room, where most of the people who come in from other places ate. They paid about four cents for each meal. The truth is it was a real camp meeting with the Lord walking among the campers. The missionaries were entertained in the Mission home.

The meetings began on Tuesday night, Dec. 13, 1910. The weather was unusually cool for Chiquimula, but not cold enough to interrupt the meetings in an open tent. It was a representative meeting, as there were believers and brethren there from eighteen different places. Three from the republic of Honduras and one from El Salvador. The meetings were spiritual and some of the time preaching was dispensed with because of testimony and confessions. More than forty persons said that they accepted the Lord as Savior. More than twenty said they accepted the Holy Spirit as their Sanctifier. These people, like people in the home land, are in awful tangles of sin and it costs them a great deal to confess all, straighten up all and follow the Lord. One brother, now an old man, sought a private conversation and said he did not know just what to do. He had in other years been a trusted clerk and had from time to time taken money from the drawer. He is now poor and said he had nothing with which to pay even if he knew how much he had stolen. We advised him to lay the whole matter before the Lord and then in His strength go to the man from whom he had taken the money and confess the whole thing. At the same time to tell the man that God had been working in his heart and that now he wanted to follow the Lord with clean hands and a pure heart. It cost the old brother much to resolve to make the confession, but after prayer together he made the decision and went to the man and told him all about it. The man is rich and it came about that he was paying off his workmen when the brother arrived to make his confession. He told us that he just spoke it out plainly right there before the man and his workmen. The man freely forgave him all and told him not to be troubled about the matter. The brother gave the glory to the Holy Spirit, working in his heart, and to the power of the Gospel. The rich man said to his workmen that it would be a good thing if they would all come under the power of the Gospel. It was delightful to see the liberty of the brother in the next meeting.

One man who had been attending all of the meetings and who had rather a wild look in his face, got up in one of the meetings and asked if we supposed he could be saved. He said that he killed a man once and then was fleeing and hiding himself in the mountains for five years. Finally he fell

into the hands of the law and was condemned to a few years in the prison. He had always denied that he killed the man but said that he had to confess it now. Some man had befriended him and paid him out of prison. He was assured that God was ready to forgive him if in reality he had opened up his heart to God in sincere repentance and confession. Before the meetings closed he had a different look in his face. The last news is that he is working at the Mission farm and is growing in grace.

One man, a great, strong Indian, who lives some twenty-five or thirty miles from Chiquimula, and who had been converted in reading the New Testament, without a preacher, was at the meetings all the time in company with one of his sons. He told how, when he began to talk to the people in his village about the New Testament teaching, the neighbors made fun of him and mocked him. One night some of the neighbors were having a feast in which they had one of their images of the Romish church and, of course, plenty of liquor. A heavy rain set in and after awhile there came rushing down the mountain side a torrent of water that divided into three parts and swept away three houses and drowned eight persons. Some of the surviving accused this believer of being the cause of the disaster, as he was trying to introduce a new religion, that of the Protestants. The believer thinks, however, that it was the hand of God laid upon those mockers of God's Word. I had forgotten to state that he said that at the beginning of the feast one of the women, a leading mocker, said that this believer talked much about a coming judgment. She said that she did not believe it but that if God wanted to send a judgment let Him send it and they would see what it is like. Poor soul, she was not spared to see what it was like.

There were many other interesting testimonies and confessions, which I will not have time now and space to relate. Thank God, for such a center as Chiquimula and for His servants who make it a veritable light house in this long benighted land! That camp meeting means much down here.

My journey home from Chiquimula I began on Monday afternoon, December 19. Spent that night in Zacapa. Brother Anderson had a meeting arranged and we had the privilege of recounting to the church how the Lord had blessed in the meetings. The next night in El Rancho at the hotel with Brother Bradley and his family who were on their way to El Salvador. May the Lord use them down in that land of open doors!

On Friday morning, December 23, Bro. Richard Anderson came out to meet me. How good it is to be getting back home and have some come out to meet me, and especially when it is a man like Brother Anderson. By eleven o'clock I was at home telling something of my journey, but also found that it had been interesting at home while I was away.

Some of you know that we have for more than a year been trying to build us a house. We did not have much money to begin with and tried to use all the economy we could. I had seen a roof made of rosin and decided that it would be very economical. We put on a roof of rosin, but it had given trouble even before I left home. While I was gone there was some cold weather and the roof cracked so that it rather turned into a sieve. The rain poured in and Lena, my wife, had to move out one night because there was not even a dry place in the house big enough for the baby's carriage. The well caved in some and there was a difficulty of another nature in regard to water. Lena had had the house covered with tiles. Bro. Richard Anderson came to the rescue and worked on the house and they had finished covering the part occupied the day before I reached home. I knew nothing of all their difficulties until I was at home. Well, amen! Those who stand by the stuff will share

equally with those who go out to the battle. Our hearts rejoiced that we were able to be together again.

God was graciously good to us and put it in the hearts of some of His people to send us more gifts for Christmas. Some of it was spent to make the children have a good time, but the most of was put to pay some debts and buy necessary things. If the givers of the extra money could only know how our hearts welled up in gratitude they would in some measure be repaid already.

I have not been very well since coming home but am now much better. I have been troubled for nearly a year and a half with some kind of eczema. On the road home I scratched too much and some places became inflamed sores. For a few nights I had some fever and felt something like if I were about to fall victim to chills and fever. Now that the sores are drying up I am not having the fever, nor chilly sensation. Thank God!

Brethren, pray for us. The work is great and the laborers exceedingly few.

As you think on us and this field ask the Lord what His plan is for you in regard to this land. He will tell you. Be sure that you obey.

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Sunday School Lesson

P. R. NUGENT, Richmond, Va.

Lesson for March 5, 1911

ELIJAH GOES UP BY A WHIRLWIND INTO HEAVEN.

2 Ki. 2:1-41.

Golden Text: "Elijah walked with God; and he was not; for God took him." Gen. 5:24.

We are told how Elijah knew he was going to be taken away from earth. God had made it known to him in some way and the news had spread amongst the "sons of the prophets"—a class that corresponds to the Bible school students of our time. It is noticeable that Elijah visited two such schools on this his last earthly journey. Possibly he may have been instrumental in founding the schools. They helped to preserve the truth and worship of God by instructing men who, in turn, could teach others. This may have been some of Elijah's quiet (the "still small voice" plane) ministry that came after his experience on Horeb. To get God's Word into ourselves and others is an important matter.

I. Elisha Tested.

1. How? (1) By repeated requests from Elijah to stay behind (vs. 2, 4, 6). These requests were, I think, rather of the nature of advice, or possibly permission. It may have been Elijah's purpose to spare Elisha the labor and trouble of following him when there was little or no need of his services. As though he had said, "My time now is so short that it is not really necessary for you to go with me. Stay here." These words of Elijah would have given Elisha a good opportunity to indulge any love of ease, half heartedness, or self-gratification if he had had any. Elijah's words tested Elisha's strength of purpose.

(2) By the continued journey. Each time Elijah made a fresh start it was another test and every step Elisha took was a continuation of the test. This repeated call to press on was a test of Elisha's endurance, or patience.

Both of these tests are found in the spiritual life now. There comes a time when God's attitude to a person may be expressed thus: "I do not command, nor compel, you to go on. You may tarry here if you wish." This gives opportunity for the exercise of a free, loving purpose toward God. And when we are on a line of prayer, faith or work (or all three together) that is, a long continued condition of pressing on through difficulties, we are tested as to our enduring qualities as Elisha was. And both as regards unconquerable purpose, and endurance, we can have the Elisha spirit. We must have it to fully succeed. God wants His people in the condition where they do not have to be compelled to go but have such a strong purpose that they need no compulsion.

2. Why? We are not told whether or not Elijah spoke as he did in order to test Elisha, but it evidently was a test. Tests come to people down here for various reasons. (1) It shows the difference between those who are fit and those who are not. Gideon's tests were of this character (Judge 7). Tests bring out people's real character and condition and, therefore, show either fitness or unfitness for certain things. One element of fitness for receiving God's good things is earnestness of purpose and diligence in following up a matter. Elisha's test showed that he had both and was therefore fit to have what he afterward asked for.

(2) A test shows the presence of a true desire. It proves whether a person really wants the thing or not. When tests come, half hearted people drop out and give up and thereby show that they really do not desire for what God has. They do not set much

store by, nor very high honor on, the gifts of God.

(3) It brings out the difference between a selfish, or manward, desire and a Godward one. People sometimes want a thing but not with reference to, nor in connection with, God. "Ye have not because ye ask not" sometimes applies to cases like this. People may desire, or need, something and not even ask God for it. Their being in a place of need becomes a test as to whether they will ask God or not.

4. A test either kills out, or strengthens, desire and appreciation. When we need strengthening on this line God allows us to be tested. If we stand, our appreciation of God and His good things is deepened. We realize in a strange way that they are truly worth having. God sometimes has to wake people up as to the importance of what He has by doing somewhat as Elijah did.

5. A test, if successfully undergone, shows that in some sense and degree, the person is worthy of enjoying what God has. People with the Elisha disposition are apt to make good use of what God gives. A whole hearted seeker is apt to be a whole hearted user of what he gets.

II. Elisha's Success.

The places mentioned on this journey are at least suggestive of states of the soul that is seeking the Holy Spirit in full measure. Gilead (Josh. 5:9) tells of the removal of the reproach of Egypt by circumcision. Bethel (Gen. 28:19-22) tells of a dealing with God in the way of a covenant to be loyal and obedient. Jericho (Josh. 6) tells of a loyalty to God which destroys all He orders destroyed. Crossing Jordan was putting a barrier between Elisha and the back track. It tells of a set and final determination to follow on no matter what the difficulties may be.

No doubt the thought in Elisha's heart and the desire that came from it, were suggested by the Holy Spirit, but he had a very responsible part in pursuing a course that would bring the desired results. When God has something for us we must keep on till we come to the place where we get it. Many stop too soon and lose the final result as well as all they have done hitherto on that line.

Elisha's condition (v. 10) may have had reference to Elisha being in position to at once take up the office (symbolized by his mantle (v. 13) he was about to lay down. There was to be no break in the prophetic office. And Elisha was to see that the answer to his petition (v. 9) was not for mere personal, selfish uses but with reference to his prophetic services and as a necessary qualification for them. As God had laid hold upon him for prophetic duties (1 King 19:16, 19-21) it rested on him to take hold on all that pertained to those duties (Phil. 3:12). "Double portion" seems to refer to the portion of the first-born and not to twice the portion of Elisha. Elisha was Elisha's first-born, in point of prophetic honor, by succeeding to his office. Hence he was entitled to a full inheritance of what Elisha had. And Elisha, as God's servant acting on God's word, could, by faith, bestow what was asked.

Bible Class.

G. M. D., Rowland, Tenn. Prov. 30:15, like the verses that precede and follow, seems to be simply an illustration, drawn from nature, of greedy desire. The make up of a leech (horseleech is a large kind of leech) is especially on the line of getting and therefore suggests a cry of "Give, Give." The "two daughters" may refer to two sucking discs used in its movements. The spiritual application may be to greedy, oppressive people.

A. G., Cartersville, Ill. As the word sanctify is used in connection with (1) cleansing, (2) separation, dedication, (3) the abiding peace of God, it is evident that there is an experience of sanctification (in the first two senses) that does not include the baptism with the Spirit. A person is not sanctified in the full Bible meaning, however, unless he has received the Holy Spirit to abide forever.

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