

Save Living Water

For the Deepening of the Christian Life and the Evangelization of the World

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THE PASTURED SHEEP

JAMES H. MCCONKEY.

Somewhere I have read this story of the first Napoleon:

The great battle was impending. The commander was inspecting his troops. Turning from a mass of undisciplined, inexperienced men before him, he said to one of his generals: "These men I know nothing about." Then, as his eye ran over a body of men who had been with him for a short time and knew something of march, bivouac, and battlefield, he said: "These men I think I can trust." Finally he turned to a division of troops who had been with him in all of his campaigns. They were the veterans of his army. They had been baptized in blood and fire in many a fierce and deadly struggle. As they stood before him with set lips and stern countenances, ready and waiting for the onset of the coming battle, the great commander turned from them with a heart pulsing with pride and confidence, and said quietly to his officers: "These men I know I can trust."

How shall we become men and women whom God can trust? How shall we shun the calamity of a continuous spiritual babehood, stunted in growth and blighted in fruitage? How shall we come to full grown manhood in Christ Jesus? How shall we grow strong and "find pasture?" Jesus Christ answers these vital questions with His usual matchless simplicity and searchingness in the tenth chapter of John's gospel. "By Me," He says, "if any man enter in he shall be saved." That is salvation. But he goes on to tell the secret of growth for those who are saved. He tells how to escape spiritual dwarfage. He teaches us how to feed, how to find pasture, in these striking words: "*He shall GO IN and OUT and find pasture.*" (John 10:9).

The believer is a priest of God. As the priest goes in to God, and goes out to men so must it be with the believer. He must go in to commune: he must go out to serve. He must go in, in faith: he must go out in love. He must go in to get from God: he must go out to give to men. He must go in for visions: he must go out for tasks. He must go in for life: he must go out to bear fruit. He must go in to wait on God: he must go out to work for men. He must go in to listen: he must go out to speak. This is his balanced life—to go in and to go out. And as he does so, Christ says, he "finds pasture," he feeds, learns the secret of growth and gain in the Christian life. Let us think

awhile of him in this relation Godward, in his life of going-in. And let us note first, that—*We must go in—to feed on the Word.*

This book tells us of the cleansing of your soul from the deepest-dyed stains of guilt: of its redemption from darkness and death to light and eternal life in Jesus Christ: of your right to Sonship of God by

faith in Christ Jesus: of the indwelling of God's own eternal Spirit within you: of strength to resist the fiercest temptations which may assail you: of power to serve in all the life work to which God has called you: of joy and peace amid tribulation and suffering: of deliverance from this body of sinful flesh into a body like unto that of His radiant glory: of the overthrow and destruction of the great enemy of your soul: of the coming of your Lord and King in all the glory of His holy angels: of His triumphant and splendid reign upon a redeemed and glorified earth: of the glad day when God shall wipe away all tears from your eyes and the tabernacle of God shall be with men: and



THE LEBANON RANGE.

of the everlasting, changeless, blissful ages of eternity through which you shall live in the face to face presence of your Lord and in the ceaseless joy of His service and will in the universe. Can you neglect such pastures of tender grass as these? Can you afford not to go in and brood over such a Book until it fires your soul for your King and sends you forth with burning heart to do His will among lost, sinning men, and hasten the glorious day of His appearing? While the men and women who feed upon the dry, juiceless husks of the world are starving in soul and spirit, the child of God who feeds upon this book will grow strong and rich, and as he thus "goes in" shall find pasture such as the world doth never feed upon.

* * *

We must go in—to drink of the Spirit.

"Be not drunken with wine, but be filled with the Spirit," is God's striking word in Ephesians 5:18. What is it to drink wine? It is to open the body to wine, which thereupon fills us. What is it to drink of the Spirit? It is to open the soul to the Spirit, which thereupon fills us. The great truth here is this: *Whatever we open to fills us.* If we open the body to wine it fills us. When we open the soul to God the Spirit fills. This is what communion does. It opens the soul to God. He who goes in: he who waits upon God in the secret place as literally opens his soul to the inflow of God's own spiritual life as the wine-drinker opens his lips to the inflow of wine.

Here is a Christian man. He goes to his doorstep Sunday morning and picks up the Sunday paper. He begins to read. That is, he opens his mind to its subject matter. Hour after hour he reads. At the end of that time he is filled with its contents. Then he goes to church. But the best sermon his pastor may preach cannot drive out from his being the things of the world which now possess him. That to which he opened has filled. But suppose he starts the day in a different fashion. Suppose he goes in to the secret place of prayer. He bows over the Word of God. He prays in faith to God. He waits in silence before God, believing that "They which wait upon the Lord shall change their strength." Such a man opens his soul to God. And He to whom he opens fills him. As surely as he was before filled with the spirit of the world to which he opened, so is he filled with the Spirit of God before whom he waits. And the days in which he does this he will be conscious of a new quietness, peace, and power in his daily life. For this is what it is to drink not of wine, but of the Spirit.

* * *

We must go in—to keep from choking.

Here is a sub-marine diver. He dons his brazen helmet and leaden shoes and sinks beneath the surface of the sea. Now God never created him to live beneath the water. And if the element which surrounds him should break through his helmet, it would instantly suffocate him. He is a creature of God's free air above. He must have that to live. So up above him men keep steadily pumping down fresh air through a rubber tube to keep him alive, while he plies his dangerous calling. Is not this a picture of our spiritual dangers and

needs? We are born from above. We belong to another world. Our life is hid with Christ in God. We move constantly in a worldly atmosphere which, like the water encompassing the diver, chokes and suffocates the soul when it breaks through and fills it. There is only one remedy. "Our life is hid with Christ in God." We must live like the undersea diver. We must draw our daily life from God, through Christ. And this we do in the secret place. It is as we go in to the hidden place with God and learn the secret of communion with Him that we are saved from the suffocating choke-damp of the worldly atmosphere in which we are compelled to move.

What a striking word is that of our Lord's upon this very truth. "The cares of this world, the deceitfulness of riches, and the lusts of other things, choke the Word." Cares, riches, fleshly desires—these are the deadly trio of Word-chokers! As these surge into a man's life they suffocate it. It becomes like the snowy lily standing in its spotless whiteness until the weeds and thorns creep in about its roots, and then it bows, and droops, and withers under the deadly choking of its foes. If the curtain could be lifted from the lives of thousands of busy, feverish Christian men immersed in these things, they would be seen gasping for spiritual breath, throttled by the clutch of these spiritual foes. * * *

It does not take long to go in.

Perhaps as we speak you are thinking of long intervals of devotion and communion with your Lord. You picture the secret closet of prayer where men spend hours with Him. You dream of some mountain top where, in the stillness of the desert place, God speaks so clearly to your inner soul as you are shut off from men. You think of the cloistered depths of the forests where there is no sound but the twitter of the birds and the drone of insects, and where the tree-tops through which you worship weave quaint patterns against the back-ground of God's own sky. And well is it for you if you have such places and such hours to go in to God. Our Lord had such, and many of them. But a man does not need these to go in. Nor, in the busy whirl and rush of life, can he always have them, even if he would. And so God is so near, and the arrows of prayer so swift in their course, and our Father so waitingly intent for every cry of prayer that starts on its upward way, that it does not take long to go in. In an instant of doubt: at the first pang of distress: with the first mis-step of a mistaken course: in the first second of a fierce temptation, we may go in. Amid the rush of traffic, the fever of a hurried day, the pressure of a strained and suffering one you may go in, if for but a second or two of precious approach. You may lift your heart in it all and whisper—"God help me; deliver me: give me strength: guide me: suffer not my foot to slip." And He will hear you. And you will learn the sweet lesson of how quickly and how easily we may go in, in this so sorely needful life of prayer. * * *

But it is not enough to go in: one must also GO OUT.
Do you remember Caleb's choice of inheritance in the land of promise? He asked God for a land that

had "upper and nether springs." There is a beautiful spiritual teaching here. God indeed has sky-springs. Ever and anon the heavens open and pour forth their rains upon the thirsty earth, making the fields to spring up in fragrant flowers. But God also has lower springs. Right in the pathway of our daily toil, from amid the dust and grime of the earth God makes springs to burst forth and slake the thirst amid the labor and heat of the summer. Even while he toils the weary worker may kneel and drink of the spring that bursts from the ground at his feet. So of the spiritual life. He who goes in to the secret place of prayer does indeed drink of the fountain of God's life. This is God's upper spring, always flowing for those who go in. But God has His lower springs too which burst from the ground by the pathway of our daily service. And the strength of God, and the blessing of God is ours when we go out in service as surely as when we go in for prayer in the loneliness of the mountain tops or the sequestered depths of the forest. We wax strong and grow in grace not only by the in-take of communion but by the out-give of service.

* * *

The world is waiting for you to go out.

I know a Christian man who had this experience. He was strongly impressed to go speak to a business friend concerning his soul's salvation. Hour after hour the impression stayed with him. But he hesitated, and delayed. Night came, and he retired, but not to sleep. A strong conviction that he was disobeying the Spirit of God gripped his soul. For hours he tossed in distress upon his bed. Away after mid-night his wife was awakened by his unrest, and sought the cause. He told her of his plight and then added. "Just as soon as I can get to his store in the morning I will go and speak to my friend of Jesus Christ." Morning came. Swallowing a hasty breakfast he hastened to the merchant's place of business. The latter was closeted with a couple of business associates. Up and down, outside the office, the waiting friend paced, restlessly. As soon as the callers were gone he walked into the office and greeted the merchant. The latter in reply said, "I want to see you upon an important matter." My friend answered, "John, I have no time for business now. I want to talk to you about accepting Jesus Christ as your personal Savior." "That is the very thing I have been waiting for you to speak to me about," was the astonishing reply. Without any further word of invitation the business man definitely accepted Christ. All the time the spirit of God had been striving with

him. All this time he had been waiting for the human agent who should be God's messenger to bring him the gospel; waiting for the man who would "go out" even as the Spirit of God was seeking to move him to go.

Friend, somewhere some soul awaits your going out. It may be the young employee to whom you have never spoken of Christ: it may be the man whom you jostle daily in the market place or the exchange: it may be the one who is dearest to you in the fellowship of friendship and yet who knows not the Lord to whom you give allegiance; or it may be a little group in the dark and distant ends of the heathen world who, even unconsciously to themselves, await the coming of the one who shall be to them God's messenger of light, life and deliverance from the captivity of sin and death. Therefore, for the sake of those who wait your coming fulfil your royal priesthood. Give yourself to go in and go out. Go in and catch a vision of the tender love of God: go out and bear that love in face, voice and deed

to lost men. Go in and see God's wondrous compassion in forgiving your blackened past: go out and bear the same spirit of forgiveness to those who have sinned against you. Go in and mark God's patience with all your blindness, selfishness, and neglect: go out in long suffering with those who treat you with some of the same coldness and unconcern. Go in and get a vision of the Christ-life: go out and put away the pettiness,



JEZREEL.

folly, and indifference of the self-life. And as you go in and go out you will feed, you will find pasture, you will grow strong in the spiritual life.

* * *

Any kind of going out, however humble, pastures the soul.

"I was walking down the street one cold winter day," said a Christian man. "At a near-by corner sat an old colored woman. Her face was wrinkled, her head white with age. Her withered hand was out-stretched in appeal for aid. Moved by a strong feeling of her need I stopped and dropped a good-sized coin into her hand. 'Does you mean all dat for me, Marse?' said she. I nodded assent. 'I'll carry you to de feet of my Jesus for dat,' was her trembling response. At once a great joy leaped into my heart. I passed on my way with my soul aglow with the consciousness of the Master's presence, marveling that so great a blessing could come from so trifling a deed."

And so however significant your going out may seem to you yet strength and growth will come in the going.

It is not the sweep of service but the act of serving which brings the soul-growth. Steady, persistent service seemingly of the most trifling kind will be pasture to your soul, and bring growth to your life. Aim to be faithful in your sphere. Leave to God the expansion of that sphere. To teach the class, visit the sick, comfort the sorrowing, cheer the downcast, minister on all sides in the little things which come daily to your willing hands—all this sort of going will feed your inner life, and steadily advance you in Christian growth. "If ye know these things blessed are ye if ye do them." It is in the doing of little things rather than in the dreaming of great ones that we find pasture and most perfectly fulfil the conditions of growth.

Going out will save us from spiritual morbidity.

I have a dear friend in the heart of Africa. His party was out on a trip of exploration. They had been gone nearly six weeks. One day they ran out of water. For two days he and his comrades suffered the agonies of thirst. Then they came to a well, which had been dug by the natives. My friend rushed up to the well, his lips parched with burning thirst, his whole body yearning for the life-giving water. Instead of the coveted water he was greeted with a growl. A huge lion leaped up from the bottom of the well, and fell only a few feet short of reaching him. The lion too had evidently gone there for water. He had fallen to the bottom of the dry well. And when my friend came looking for water to quench his fiery thirst, he found instead a ravenous wild beast.

Is not this a parable of our spiritual lives? So long as we keep going in and going out: so long as we keep these Caleb's springs a-flowing, the upper spring of communion, and the lower one of practical, loving ministry, that long do our lives stay strong and sane; sweet, natural, wholesome. But when we grow careless in communion, and slack in service: when these upper and nether springs dry up, and cease from their blessed and divine out-flow, then come the wild beasts of spiritual morbidity and take possession. Gloom and despondency; undue and unwholesome introspection; unnatural craving after spiritual emotions and inward frames instead of the daily doing of the will of God for our lives: beclouding of assurance and the in-

swarming of hosts of doubts and questionings which the normal faith-life and love-life fling off with ease and quickness—all these wild-beast-foes possess our inward selves, and harass our inward soul. And then when men come to drink at our well-springs they find the fountains dry, transformed into a den of spiritual foes, and they turn away disappointed and unrefreshed. Yea, verily child of God, there is nothing which will keep your life so well balanced, so symmetrical, so free from morbidity, so happy in the Lord, as for you to incarnate in your daily every-day life this simple, yet sweeping teaching of our Lord about going in and going out. Try it, and see what a wondrous far-reaching cure it is for all your inner doubts and darkness.

Therefore upon the outside of the door to your chamber of prayer write these words, "Go in." And when the fever of life is burning in your blood: when its rush and outward tumult are stilling the inward voice of God in your soul: when its fret and friction are wearing your tired nerves into impatience and petulance: when the flesh in all its pettiness is in imminent danger of controlling your spirit, words and acts, and of bringing you into the place of humiliation and sore defeat—then it is high time to obey those golden words and—*go in*.

And then on the inside of that same closet door of communion do not fail to write, in imagination, those other simple words—"Go out." For you may find such blessing as you go in to study the Book that you would like to tarry there always: or the gathering of the saints in some upper chamber may be so precious that you are loth to leave it: or the secret place of prayer has so refreshed your heart that you would fain spend your busy days wholly in supplication. But then it is that you need also to "go out." Only thus can you keep in loving, helpful touch with a suffering world that needs Christ through you. Only thus can your Christian life be kept sweet, wholesome, practical, free from eccentricities and perils which attach to the life of the recluse and the dreamer. For here lies the balanced life: the life which "finds pasture;" the life which grows rich and steady, and strong in its Lord. It is the life which not only goes in to receive from God, but goes out to give to men.—*Hearing and Doing*.

Trying Hard or Gently Trusting

James Martineau has beautifully said that "the characteristic of pagan religion is trying hard, while the characteristic of Christian religion is gently trusting." The pains and penances and pilgrimages of pagan religion are familiar to us all. But something very like them creeps into every man's religion at times. Trying harder is the thing that most naturally occurs to us when we would amend our ways. The heathen God must be placated, and sometimes the Christian in these days of greater energy is tempted to think of his God as looking favorably upon nothing but work. And when we think of achieving a higher and holier life our minds almost inevitably begin to move in terms of strenuousness and effort. Very often we name to ourselves so many conditions that they simply dismay us,

and we postpone attempting them. The conditions of spiritual life come to seem so taxing and burdensome that we desist from one activity after another. Sometimes a character truly Christian in its aim and sympathies breaks off midway through an overstrained emphasis on one single element of the Christian life. And though we think we are done with Romanism, yet penance and works will again and again creep into our hearts.

Many hearts are heavy because the more they think upon what they have done or left undone the more impossible the arrears seem. We cannot make it all up. Again and again we have to acknowledge that we have nothing to pay, and be frankly forgiven.

The further we get from prayer and the reading of

the Scriptures, the more certainly we shall fall again into this atmosphere of trying hard. As the gospel comes to human lives in the New Testament, there seems to be no strain. One of the reasons why we so often fail to understand it is that in it we miss what we are always looking for in life around us, namely, great human achievements. Great spiritual results are accomplished, men's lives are changed, but the causes seem inadequate. Nowhere is there any great thing named for men to do. The Philippian jailer is all ready to try harder, but all Paul has to say to him is that he is to believe in the Lord Jesus Christ. As a sturdy, practical Roman citizen, all ready to do something for his country, he seems almost like an anti-climax. The greatest Christian is not the one who has done the most for Christ, but the one for whom Christ has done the most.

Sometimes we need to drop all thought whatsoever of how much or how little we have done, for that thought obscures the true relation between us and God. Had we achieved a thousand times as much as we have we should be no nearer satisfaction. This restless, incessant desire to do must be dealt with sooner or later. It has to be disappointed and baffled and renounced, it has to seem to us as if there were no more any progress possible to us, until we are brought to see that our finest offering to God is not intense and protracted toil, but trust.

Nearly every great spiritual experience which is recorded for us contains these strange passages of earnest, incessant, and faithful endeavor when the soul makes no headway and God seems to give no increase, however great our labor. Wesley had the experience; Conyers of Helmsley had it; Bushnell had it; Chalmers had it. After that came ease and power. Work there was more than ever, but it was work with the secret of the Lord in it.

When we have sinned, and are filled with bitterness and shame over it, the thing that we long for most, and

most naturally, is some form of activity which will offset or counteract what we have done. Trying harder seems for people who have sinned as we have the only thing that has any moral ring to it. Gently trusting may answer for those who have not fallen as we have, but for those whose fall has been downright and whose sin has been like a blow against righteousness, what we crave is a stroke as definite and telling for righteousness. But that is just what we cannot make them. To attempt it is to call for double work from depleted strength. It is God's force which the sinner has to use, strength of which he hardly can see how it can still be put at his disposal. Panic energy on our part does not put us in the way. We have to be quiet and to endure our sinful selves and face the trouble we have made and trust God that he will forgive and renew. We would like to do something as downright as our sin to atone for it, but it is God who has to do that, and our sole opportunity is to trust that he will.

Never does our whole life come into more action than when we trust God anew. There are years when our own activity may seem to us the most real force in the world, but there comes a time to all deep experience when our own action does not seem so important. In greater trust we realize that our souls have taken part in something far greater than our own activity. To merge ourselves in God, though it seem the quietest action in the world, makes us feel that we have shared in greater energy than we ever have in our own independent undertakings. Trust looks tame to the worldling, and weak to the ambitious, but it is the greatest energy a human soul can employ. The weakest can therefore employ the greatest energy. He who depends upon himself must see his force gradually and certainly abating and the confines of his strength getting nearer and nearer, but in the life of trust the confines of our strength are always being set a little farther away. The greatest thing the human soul ever does is to believe in the Lord Jesus Christ.—*The Sunday School Times.*

The Coming of the Lord

D. Y. SCHULTZ.

XIII. HIS PRE-MILLENNIAL COMING.

The following considerations present abundant and amply sufficient reasons for believing that the Lord will come before His millennial reign of peace on the earth.

I.—*The Church and the Kingdom Compared.*

1. The church is Gentile, not destined to rule on the earth over the nations according, as God's purpose concerning Israel is revealed and understood. Israel is to be the ruling nation then and in supremacy over the nations. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch and a king shall reign and prosper," etc. (Jer. 23:16). "For unto us a Child is born, unto us a Son is given, * * * the Prince of Peace * * * upon the throne of David," etc. (Isa. 9:6, 7). These and many other passages make exclusive promise to Israel and not to the Church.

2. The Church is a spiritual body, but the King-

dom will be a literal fulfillment of Old Testament prophecy. Her blessings are spiritual in heavenly places in Christ. Earthly blessings belong to Abraham and his seed. God's plan remains unchanged. Earthly position, power and blessing are still held in reserve for Israel, which is set aside for the time being, and is to come into favor after the removal of the Church by the rapture.

3. The place of the Church now is in the heavenlies with Christ, seated with Him at the right hand of God. Her affection, or mind, is set on things above, not on things on the earth. Her life is hid with Christ in God and will not be made manifest, as in a reign on the earth, before Jesus comes. See Col. 3:1-3. Her place of reign is in the next age, when her place will still be in the heavenlies, that is over the earth, not on David's throne in Jerusalem.

4. The Church is being persecuted in this age, because Satan is the god of this age. Her sufferings

will not end until Jesus comes in glory. The head suffered and increasingly so unto the end; this is also applicable to the body. She can not be expected to be manifested in ruling power before her precious and glorious Lord appears as King. Her place until then is on the cross, not the throne.

5. The first resurrection will take place at His coming. Those that are Christ's will be made alive at His coming (I Cor. 15:23). And again, according to the 20th Chapter of Revelation, vs. 6, 7, there will be the first resurrection first and then those raised "shall be priests of God and of Christ and shall reign with Him a thousand years."

II—*The Condition of Things on Earth at the Time of His Coming.*

How could the Church succeed without the presence of her Lord? She has not succeeded hitherto, and the Word, according to the following passage, gives her nothing to hope for by way of success.

1. See our study on "Precursors of His Coming" to show the sad and deplorable state of things when He comes—Israel under oppression, the nation warring, the possessing church severely tried in the furnace of affliction, the professing church formal and powerless, denying the Lord that died and rose again, the more manifest workings of wicked spirits, abounding iniquity, perilous times, scoffers, false prophets, and all heading up in the wicked works and person of the Antichrist.

2. The tares and the wheat are pictured by the Lord as growing together until the time of harvest. The disciples, now as then, would "root up" the tares, but it is the Lord's purpose to "Let both grow together until the harvest." (Matt. 13:30.) Then the coming One "Will say to the reaper, gather ye," etc.

3. The days of the Son of Man will be as it was in the days of Noah and of Lot (Luke 17; Matt. 24). So our Lord Himself declared, Noah must have been greatly grieved and Lot severely vexed by the unrighteousness of their generation and the restlessness and stripes of their sinful times. They had not even the inkling of a millennium of peace and blessing to enjoy. They could not hope for better days to come after a divine judgment.

III—*The Lord's Work at His Coming.*

There is not even suggested the idea that possibly the Church had previously enjoyed righteous control. See what is left for the Lord to do when he comes.

1. He will destroy the Antichrist (II Thes. 2:8).
 2. He will find Satan (Rev. 20:1-3).
 3. He will execute judgment upon the wicked (Matt. 41:12; II Thes. 1:7-9; Rev. 19:12-21). Think of the "Seal," "Trumpet" and "Vial" judgment of the Revelation and that which caused the Lord to execute them.

4. He will restore all things according to the word of the prophets (Acts 3:19-21).

Can one think of a millennium with the Antichrist in rule, Satan loose, the wicked in prosperity, the ruins of the tabernacle of David and the destructive works of the devil prevalent? All these things are awaiting the coming of the glorious Lord.

IV—*Immediately after the Tribulation.*

In Matt. 24:29-31, we find that His coming, in the Revelation, will be "after the tribulation, of those days," even "immediately." A dreadful catastrophe of judgment and suffering will precede His return. This would be uncalled for if the world were getting better. There is a strong inclination on part of many good people to expect the approach of the golden age without the intervention of the tribulation the great.

In Daniel, Chapter 2, the order of things is deterioration—gold, silver, brass, iron and clay, not the reverse, which is man's standard claim. Then the stone, without hands from on high, proceeds to demolish the great image of Nebuchadnezzar's dream, and it is without the long intervention of nearly two thousand years that it fills the whole earth, which means that without delay or a long process the kingdom of this world became the Kingdom of our Lord Jesus Christ.

V—*A Few Difficult Questions to be Answered.*

Should we hold that the Lord's coming is post-millennial then we should be able to give satisfactory answers to the following questions, but we cannot:

1. Why, then, "watch" for Him? Frequently the Scriptures command and exhort believers to watch. Knowing there is a millennium between me and His return, we find it impossible to place ourselves in a watching attitude. It would also be utterly useless and without purpose, which is contrary to the revealed nature of God and method of dealing with mankind:


2. Why should one be taken and the other left? With the whole world converted, why should any be left, or why should any be taken? Why any separation? Would not all belong to the same kingdom?

3. Why should there be "wailing" at His coming? Would not all be glad to see and welcome Him? Would not all have their sins blotted out and be found without sorrow, especially the Jews, of whom this is said, who are to be the Lord's peculiarly favored and honored people during the millenium?

4. When, then, could He come at the present rate of Christian progress? In fact, there are more unsaved people living now than at the beginning of the Christian era; and instead of one millennium the church has already consumed nearly two. It seems strange that a portion of time many times longer than the millennium itself should be required for a beginning. At this rate, hope must give place to despair. Man's plan must fail, but God's purpose stands and will be fully realized.

5. Is not He himself the Deliverer? Why substitute the church for Him? Not all the combined hosts of heaven could perform the work of destroying the works of the devil; but Jesus the Lion-Lamb, is able to make good every thing, "thus saith the Lord."

"By making his own church a praying church the home pastor may augment the spiritual power and fruitfulness of the foreign missionary movement. Prayer and missions are inseparable as faith and works; in fact, prayer and missions are faith and works."



The Missionary Call

BY LEONARD ASHBY.

A PLAIN TALK ABOUT THE CHRISTIAN DUTY WITH REGARD TO THE FOREIGN MISSION FIELD.

The root of heathenism is unthankfulness. In so far as unthankfulness is found in the Christian Church, the Church is heathen rather than Christian. Just as unthankfulness has led to heathenism, so unthankfulness has led to that form of godliness which denies its power to a dislike of the ~~core in doctrine and in experience,~~ and to disobedience.

There can be no question at all as to the prominence of the missionary commission in the New Testament. The Iron Duke said, "What have they to do with results? They have their marching orders." We are familiar with the five forms of our commission found in the four Gospels and in the Acts of the Apostles. An apostle in the more restricted sense was one who had seen Christ after His resurrection. But the term is also used in a mere general sense, for "apostle" is the Greek form of the familiar word "missionary." In this general sense only can the doctrine of "Apostolic Succession" be taught Scripturally. The general commission was given not only, as Heber's great hymn seems to imply, to "twelve valiant saints on whom the Spirit came," but to the whole Church militant here on earth. Bishop Wescott demonstrates that women were almost certainly present when the Risen Lord commissioned His Church to preach the gospel in all the world. It is obvious that in the restricted sense the apostles can have no successors, but in the general sense they should have successors in every generation. Indeed, their successors have bound themselves together into apostolic associations, called in our modern speech missionary societies.

A COMMAND TO BE OBEYED.

I will no further labor the point of the prominence of our Lord's command. It is just as truly binding on the whole Church as such commands as "Thou shalt not steal," "Do this in remembrance of Me."

In the mission field, where discipline is enforced by the Church, excommunication is the penalty for certain acts of disobedience to God. At home nominal Christians excommunicate themselves by failing to observe the Lord's command, "Do this in remembrance of Me." (I do not forget that some Christians believe that this is meant to be fulfilled now only in the inward and spiritual sense). But I have never heard of anyone being cut off from Church membership because he has disobeyed the marching orders given by the Captain of our Salvation. It is no more intended that every Christian should be an official "missionary" than it is intended that every Church member should be set apart to "the ministry." But it is the duty of the whole Church through its individual members to be of one heart and one mind to glorify God by sending the Gospel to every creature by taking the

Gospel message into all the world. It is the duty of each individual Christian, man, woman, or child, to do his or her part in Christ's great scheme. As Mr. S. D. Gordon points out, Christ has no other plan for the evangelization of the world than this—that each Christian tell someone else, and he in turn tell someone else, till all the world shall hear the Good News. It is a simple plan, but for success it depends on obedience.

I propose in this short article to indicate some lines of thought which may help us to decide whether we are meant not only to witness by life and lip whether we are, but to go to the regions beyond or "the foreign field."

Someone has said that "knowledge of a need and ability to meet that need constitutes a call." This is true. At any rate, it is the first note in the clear bugle call. We may talk too much about a "special call." Certainly it needs a very special call to justify our staying at home.

SPECIAL CALLS.

1. First, we might mention *circumstances*. How often these indicate a quite clear duty one way or the other!

2. *Health* forms a very special circumstance to indicate God's will. As a rule, poor health is an indication against our going to certain parts of the world.

3. *Privilege* is often a clear call to go to the unprivileged. Some of us have been privileged to sit under Spirit-filled and Spirit-taught ministers of God's Word. A Christian lady was told of a certain privileged set of Christians who greatly appreciated their Christian fellowship. "May they be scattered!" was the rejoinder of the faithful slum worker.

4. *Knowledge* of God and of His Word is necessary for successful Christian work at home or abroad. "They that know their God shall do exploits."

5. *Ability to learn a foreign language* is an indication of our call to minister to people of another tongue. The majority of moderately educated Christians, with diligence and Divine help, can get, at any rate, a working knowledge of the languages of the mission field. Some few fail in this respect, however, and they would probably do more useful work at home.

6. *There may be a direct call*, though this is not necessary. My own call to the mission field came in a moment when Mr. Selwyn was speaking at a convention in the South of England eighteen years ago. Such a direct call does not come to all. But if it should come we must not be disobedient to the heavenly vision.

PREPARATION FOR THE MISSION FIELD.

1. I put first as absolutely necessary *Conversion*. Of course, there must be a real revolution in the nature that Dr. Eugene Stock has spoken about somewhere. "They that are in the flesh cannot please God." "If any man have not the Spirit of Christ, he is none of His."

2. Equally important is it to be "filled with the Spirit." I have no hesitation in saying that none but Spirit-filled men and women should go to attack heathenism, where Satan has his seat. There have been some sad cases of failure where this essential has been

(Continued on Page 11).

LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



FRANKNESS.

"Am I therefore your enemy because I tell you the truth." (Gal. 4:16).

Few indeed appreciate hearing the facts about themselves. Tell a man the truth and the probabilities are that he will not believe it and charge you with being an enemy. It would be better for us all if we gladly heard the worst that could be truthfully said about us. He who really loves the truth and would not sell it for any price is delighted to have it told with regard to himself, but tell a man the truth and the probabilities are that he will at once begin to impugn your motives and attribute your statements to a spirit of hostility. Occasionally there are persons who very much appreciate candid dealing, and will esteem any one more highly for faithfulness in this respect. In sincerity, deception in some form has become so common that one can hardly be free from it without being considered rude, but rudeness, coarseness or insolence are in no sense a part of loyalty to the truth.

As King David retreated from his capitol bare-footed and bare-headed Shimei took advantage of his misfortune and cursed him, whereupon David said it was of the Lord and received it in the spirit of meekness. Perhaps he held himself responsible for some of the trouble. His own domestic life had been open to severe criticism, and now he is only reaping what was sowed years before. There are people who never will get right, unless they are dealt with faithfully. It is not easy work. Samuel cried all night before going to tell Saul that through disobedience his kingdom would be taken away from him. It was not an agreeable task, but nevertheless it had to be done. The Lord often sends just such messengers now-a-days, but they seldom receive a welcome. They are put down as chronic kickers, growlers, fault finders, calamity howlers, etc. The man who tells you the truth is not necessarily your enemy, and he merits a different reception from that that he usually gets.

FAILURE

How dreadfully we are afraid of failure, and it is right that we should be so, for a desire to succeed is essential to the welfare of the race; but we wish to

write more particularly of the blessing of failure. What appears to be a failure may be the most marked success. Judson made two efforts to reach India and failed. Then he located in Burmah and did a phenomenal work. This was succeeding through failure, and he is only one of many. God often allows us to fail in certain enterprises in order to teach us something else. In fact, the only way we can learn some things is by failure. Some people will never trust Christ to save them until they have made a miserable failure in trying to save themselves.

It might not appear so at first glance, but nevertheless, it is true that some of the most valuable lessons in the culture of the heart and life are learned through failure. In fact, what the world is pleased to call failure is one of the processes through which we pass to the highest success. There are fountains in the depths of our natures that remain sealed until they are opened by failure. There are great truths that loom up before us in prodigious proportions because of failure. As we look back over life's strange pathway, we can see that much of the rich heritage of the present is due to what men are pleased to call failure; that is, our very effort to do certain things, while we did not succeed as we expected, left us with a purer, larger culture of both head and heart and, therefore, it was a success. An athlete in training may make twenty efforts to jump a certain distance and fail, and succeed the twenty-first time, but he was really succeeding all the time, for the twenty jumps preceding were a necessary preparation for the final effort.

Some of us will never learn that there are obstructions in the way until we run against them. Some never see the best until they have failed in something less important. A too rigid devotion to good often prevents us from seeing the best. If we are to scale the loftiest summits, to have the largest views and attain a fulness of righteousness in character, it will no doubt be because of failure to succeed in certain less praiseworthy things.

There is a kind of failure that is to be deprecated, a failure that leads from bad to worse, and culminates in ruin. May the Lord save us from such; but that of which we are writing is altogether different. It is that which causes us to turn loose that which may be good for something better, to cease looking at something beautiful for something more beautiful, and to lay aside a good ideal for one still nobler. In other words, it is the stepping stone of our dead selves on which we rise to nobler things. Two poets wrote of failure, one against it and one for it. They were both right. One was writing in the light of which we are speaking and the other of that failure that is only one of the many successive steps leading to endless and hopeless ruin.

GATHER UP THE FRAGMENTS THAT REMAIN, LET NOTHING BE LOST.

The time had come to eat. There were five thousand people to be fed. The commissary department was ill replenished, nothing on hand except five loaves and two fishes which a lad had brought along, and this was all they had with which to feed the multitudes. The

Master called for it and after blessing it there was such a multiplication that the hunger of all was satisfied, and twelve baskets remained.

The incident is replete with striking suggestions. The central thought is that Jesus wants you to bring what you have to Him for His blessing, and then, be it little or much, He will supply the deficiency. The chief reason why what we have does not go further is because it has not been committed to the Lord. Much praying has been done for help that could not be given until the petitioners did what they could. It is not an unusual thing to hear people ask the Lord for money, when doubtless His plan often is that they should take what they have and then look to Him to supplement it for further need. There was no holding back of the five loaves and two fishes that day. They were but little in the face of such a need, but the Master must have what there was and then the miracle of supplying the deficiency rested with Him. Alas! alas! the too frequent blunder of expecting a miracle before the little you have has been brought to Jesus. The study of biographies reveals the fact that the success of many of the apostolic workers was because they held nothing back.

But says one, what are the five loaves and two fishes among so many? That is true, but when brought to Jesus they multiply. The Lord can save by the few as well as the many. He is "God of the valleys as well as the hills." His blessing is dependent upon certain conditions. The widow's mite attracted the Master's attention, for out of her poverty she had given her all. She might have said that morning "it is not necessary for me to go to the temple, I have less than two cents and the Lord would not take note of that, it is so very little," but not so. Among the jingling of coins as they dropped into the treasury none evoked such a commendation as her.

People are continually saying, "Oh, I have such little talent, such little opportunity, such little hope of being able to do anything that I will not bother about it." If the lad had acted that way in olden times, the Church would have been robbed of all the stimulus of this thrilling incident.

Some very obscure person may occupy a pivotal place in the plan of God. After all, is He so much concerned about what we have as He is what we are? Does He not look for qualities of soul, rather than fullness of purse, and is not fidelity in small things a test of great souls? If a man would steal a dollar could he be trusted with a million, and if a man will disobey at one point is he trustworthy at another? He that is unfaithful in little will be unfaithful in much. A remark like this is frequently heard, "Oh, if I had plenty of money I would do so and so," but would he? He is not doing what he can with the little that he possesses and why should we expect any better of him if he had more.

Again, a larger commissary was not needed that day. They had enough to begin with, and so have we. The lack is not in gifts, but in faithfulness in using them.

But we wish to speak more particularly with regard to a proper use of fragments. Though a great miracle had been wrought, they had no right to waste any-

thing. Miracles are not wrought to foster pride, incite slothfulness, nor encourage extravagance. God is an economist, that is He wastes nothing. The man who makes wise use of fragments of time will not live an impoverished life. Frederick W. Robertson memorized a large portion of the Greek New Testament during his morning toilet. Elihu Burritt kept his book before him while he was pumping the bellows in the blacksmith shop. Killing time. How many do it! It is a priceless thing, and it is a sin to murder. People frequently say, "Oh, I haven't time to read," when in fact if they would use the spare moments, not many years would pass before they would be well read.

Then in the matter of personal work. Much could be accomplished by using a moment here and a moment there. A friendly grasp of the hand, a sentence prayer, a brief visit in the home requires but a short time. The hour spent in useless that might have been given to writing half a dozen letters which would be to the recipients like bread from heaven. Yonder is a discouraged man, a personal touch or a word of cheer through the mails will give him new courage. It was only a brief prayer that was offered as he passed across your pathway that day, but that person felt a sudden pull heavenward, and your own soul was greatly enriched, and it all took but a moment. Gather up the fragments of time, let none be wasted. Not that you should get under bondage and be everlastingly pulling on some string that would exhaust both yourself and the people. Life is full of endless variety. Recreation is needed, but hours of rest can be used advantageously. There is a sense in which one can work even while he is at rest, and some people have learned the secret of resting by changing their work. Unused time! How much of it do you have on hand? What are you doing with your spare moments? Look around and see if you do not have some which could be used to better advantage.

Then there are the fragments of money. It is astonishing how much can be accomplished even through faithfulness in small offerings. We often wonder as we look at the imposing edifices which colored people have erected for their houses of worship. Much of it came from the nickels, dimes, and quarters of cooks, wash-women, etc., but they kept at it until a massive structure was erected for their earthly temple.

Take a little bit of introspection. How many fragments are being wasted! A bit here for unnecessary adornment, a little there in extravagance, a touch of gluttony elsewhere, and so it goes until more than twelve baskets of fragments are lost. If the Church even had what is wasted in trifles there would be no shortage in funds to evangelize the world. The most liberal donor to Trevecca College in making a recent contribution, said in substance, "I am selling this property as it is lying here unused and I would not like to have it on hand were Jesus to come." In other words, it was better to invest it in the uplift of humanity rather than let it lie idle. The judgment day is going to reveal some startling things. Among the number will be many who have their talents tied up in napkins. They were afraid to invest them.

Lost fragments consumed on the altars of lust. Discussing this subject the other day, a young gentleman who is now working his way through school, said, "If I had the money that I have wasted in the picture shows and theatres of this city during the past two years I could pay my way through school and support a missionary while I was doing it." Rather an astounding statement, but how the fragments do pile up. Remember there were twelve baskets full, and that from such a small beginning.

Time is made up of moments and any one wasted leaves the doer that much poorer and the world suffers a corresponding loss. Life has just so many opportunities and any one neglected robs the world of a needed blessing. Do not plead for the sparing of Zoar because it was so small and many indeed are the number who excuse themselves on the same plea, but because a thing is small is no reason why it should be neglected. Gather up the fragments. There is unused clothing enough hanging up in wardrobes to cover the naked and supply the poor. You have only a garment and so it is thrown aside and those who really need it never get it, because it was only a little thing, just a fragment. Ponder well this subject. Ask the Lord to show you and go through your life conscientiously and reverently and see how many fragments are scattered here and there wasting, then gather them up and put them to the very best use that nothing be lost.



DEATH BLOW.

Ruskin says:

"There is a crust about the impressible part of men's minds which must be pierced through before they can be touched to the quick, and though we may prick at it and scratch it in a thousand separate places, we might as well have left it alone if we can give such a thrust anywhere there is no need of another."

This is well said. Somewhere, some how, at some time this death blow must be given, if people are ever fitted for the skies. The instrument to be used is the sword of the Scriptures, and the Spirit is the agent and he commonly works through holy men and women.

SOUND SPEECH THAT CANNOT BE CON- DEMND.

The Herald of Gospel Liberty quotes from the Christian Evangelist, one of the leading and most representative papers of the Disciples, or Campbellite Church, as follows:

"One of the maxims most surely believed among us is this, 'Bible terms for Bible things.' It must seem to be evident to all who are familiar with our literature and habits of speech that we are not as mindful of this maxim as we should be. For example, we speak of the body of people represented at Louisville in October as 'the Christian Church.' A moment's reflection will satisfy any one that the Christian Church is

a much larger body, and that it includes all the re-deemed on earth and in heaven. The people represented at Louisville are not the Christian Church, nor a Christian church, nor the Church of Christ. All that they can rightfully claim for themselves is that, as individuals, they are Christians or Disciples of Christ, and as churches they are churches of Christ.

"It may be well for us to remind ourselves that the term 'Christian Church' is not found in the New Testament. We have these phrases, 'the Church,' 'my church,' 'the Church of God,' and 'the Churches of Christ,' but nowhere 'the Christian Church.' The Church takes its name from its Founder and Lord, and not from the people who constitute it.

"Again, one of the evangelists told the Convention of a number of towns in America with a population of over 20,000 that did not have 'a church of Christ' in them. Evidently, he was using the term 'Church of Christ' in a non-scriptural sense. It is surely as objectionable to use Biblical terms in a denominational sense as to use denominational terms.

"Once more, there is another phrase that should be eliminated from our writing and speaking, namely, the phrase 'Christians only.' What man has a right to make such a claim for himself? No one who has not come to the measure of the stature of the fulness of Christ. What people have a right to make such a claim for themselves? Who are scripturally authorized to say, 'We are Christians only, plus nothing, minus nothing?' The most any people can truthfully say, is that that is the goal which they aspire to reach. But they have not yet attained, and are not yet perfect. Such claims should fall into disuse because they foster conceit and spiritual pride."

"It is perhaps due to say that the phrase 'Christians only' as used by our people is meant to refer to the name only, and not to character; but it may not always be understood in this sense. Besides, we ought to be vastly more concerned about our Christian character than the name we bear, though the name is not unimportant.

"Finally, it is necessary or becoming to speak of other Christian communions as 'the denominations,' or as 'the sects?' They believe that Jesus is the Christ, the Son of God, and the Savior of the world. They take the Word of God as their rule of faith and practice. They are ready to live or die for their Lord. They come short in some things; but who is there of which the same cannot be said? Taking them all in all they compare favorably with those who make much higher claims for themselves.

"A people pleading for the union of all God's people will help their cause by avoiding all terms that irritate and repel those whom they are anxious to gain. We can be as courteous as Chesterfield, and at the same time stand four-square for our convictions. We would do well to bear in mind that all who hold the Head, and are filled with the Holy Spirit, are brethren in spite of differences in belief, in polity, and in practice."

We are glad to see this broader view of things as they are. When any body of Christians undertake to unite all denominations they cannot make much headway as long as they hold to a position that would virtually un-Christianize a great many deeply spiritual people. We are not insisting upon a breadth of view, that involves sacrifice of truth, but for an agreement to disagree on points concerning which the wisest and best have differed. Christianity is not a matter of externals. It puts the emphasis upon the internals. It is a question of spirit, rather than of form, and they who worship God in spirit and in truth belong to the same family.

fused for some reason by his favorite society, why not offer to another? Two of the best missionaries I met in China had been refused by the society to which they first made application. Another man, who could not get any other way, worked his way out to the mission field before the mast. Few of us have to face greater obstacles than those that stood in the path of Carey and Henry Martyn. And yet we are too apt to take the obstacle or rebuff as God's leading that we are to stay at home. It may be nothing more than God's test as to our fitness for the difficult service of the mission field. I know a lady who said that if she could not go to the mission field in connection with a certain society she would not go at all. She failed to put first things first, Christ's command is paramount. The particular of any society under which we work, however important, is only secondary.

"I beseech you . . . that ye present your bodies a living sacrifice."—*The Life of Faith.*

WRESTLERS WITH GOD.

The Rev. William Bramwell writes in one of his letters: "Almost every night there has been a shaking among the people and I have seen nearly twenty set at liberty." Then he adds these heart-searching words: "I believe I should have seen many more, but I cannot yet find one pleading man. There are many good people, but I have found no wrestlers with God." "O, my Lord, that is what we want! In these days of organization, of societies, leagues, committees, multiplied and diversified, soul-saving and ecclesiastical machinery, together with world-wide opportunity, above all thing else we want "wrestlers" with God"—men and women who know how to pray and who do pray.

"I'll be a true soldier,
I'll stand by my post."

Thus the hymn runs.

The trouble is with many they have no post; that accounts for their running here and there and everywhere. Have a plan in life and work to it. It is not easy to hold on and go through the hard places, and bring something to pass. It is easier to hunt for pastures new—and yet not easier in the long run. A wobbling life brings disappointment in the end—disappointment to our friends and to ourselves.—*Sel.*

THE OLD FAMILY PEW.

One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one-tenth as great as that of arousing a prejudice against education by sending him to school twice a day. In both cases the remedy lies in the good sense of the parents and their estimate of the value of religion and education carefully instilled into the child's mind. The strength of the church has been in the old-fashioned family pew, with father at one end and mother at the other, and a stairway of more or less restless children between. From that pew have gone out the upright, devout, consecrated men and women who have loved

the church and maintained her worship, and done her work in their several generations. For the sake of the church, and especially for the sake of the children, let it be restored.—*Southern Churchman.*



J. O. McClurkan and a number of workers from Nashville held a Convention at Kedron, Tennessee, last Saturday and Sunday.

It has been some time since we reported through *Living Water*, but we have been on a constant move for the Lord all the year. We have moved from the West to South Georgia. The Lord has blessed our labors this year. We are just home from helping our Rev. A. G. Cornelison in some meetings. A goodly number were saved and sanctified. They prayed through in the old time way. There are not a large number of preachers in South Georgia who seem to have the burden of the lost on their heart. It seems so much like just playing at religion. We believe if there ever was a time when we need to live close to the Lord it is in these perilous times.

Hortense, Ga.

I. B. AND LOTTIE CORNELISON.

We praise God for the Convention and the help and inspiration we received while there. We believe it was the best Convention we have had for five years. From there we went to Lost Creek, White County, for a meeting. We found it to be a hard field, but the Lord was with us and gave us a good meeting. Seventeen prayed through to victory. W. H. McChesney sang for us. He is a splendid singer. We ran over to Blanton's Chapel, near Manchester, Tenn., and had a few services, finding a few faithful soldiers who seemed to be encouraged. We are now at home for one day. We begin our next meeting at Bakers Cross Roads, ten miles from Sparta, Tenn. By the time these lines come to the readers we will be in this battle. We ask the prayers of the readers of *Living Water*, that the Lord may give us a great meeting.

Yours in the battle until Jesus comes,

Sparta, Tenn.

T. B. DEAN.

IN CENTRAL AMERICA.

JAMES M. TAYLOR, MISSIONARY EVANGELIST.

Leaving New Orleans, La., November 13th, our party of six men arrived at Port Barrios, C. A., the evening of November 16th, where the seventh member of our party joined us. It was nearly night when we arrived, but we rushed around and opened the campaign yet that night, and saw the altar crowded with seekers.

Here in this part of Central America we have a few thousand English speaking people who are working for the United Fruit Company. On account of this we hold all services in both English and Spanish. At the evening services we generally see more than a hundred in the altar seeking God. Of course some of these are back the second, or even the third time. Yesterday a Spanish man, his wife and seven children broke the ranks of Romanism and came to the altar, weeping and praying.

There is but little, comparatively speaking, being done in this entire State of Guatemala for the salvation of the thousands who make up its population. The writer has never been better pleased with a band of workers than with the six men helping in this present campaign. They are all willing, hard working men, filled with the Spirit, and glad to endure hardness as good soldiers.

We are keeping bachelor's quarters in three rooms with no furniture but our folding cots, etc., which we brought along, and our brethren do the cooking. Pray for us.

Home address, 807 Deery St., Knoxville, Tenn.

Our Missionary Department for December

GUATEMALA.

BY REV. STANLEY WHITE.

Guatemala lies just south of the Mexican border. It is easily accessible. One journeys by rail to New Orleans thence by steamer across the Gulf of Mexico, in a south-eastern direction, through the Yucatan Channel to Puerto Barrios, the eastern Sea Port of Guatemala, on the Gulf of Honduras.

Puerto Barrios is nothing more than a small village of thatch-roofed shacks, in which live the mixed population of Indians, Haytian negroes and half-breeds, who are employed on the enormous banana plantations of the United Fruit Company, which cover 70,000 acres. The only conspicuous building in Barrios is this company's store, which serves both as a business center and living place for many of the young Americans who are employed in the banana industry as overseers. The climate at the coast is hot and sultry, and foreigners are speedily affected by the tendency to lassitude and weakness. As one has said: "The climate enables you to make money, but it makes invalids as well." Tropical fevers, including the dread yellow fever, have taken their toll of death.

Guatemala has a most varied condition of climate and vegetation. It lies only 13 degrees north of the Equator, and a line drawn from St. Louis through New Orleans will pass through Guatemala's capitol. As, however, climate depends on altitude as well as latitude—an elevation of a mile at the Equator furnishing the same climate as a journey of a thousand miles due north—and as the most of Guatemala is mountainous, one speedily passes from a region that is typically tropical, with a luxuriant growth of palms, banana-trees, orchids and a riot of foliage, into a climate that is not only comfortable but, at times, even cold. Half way from the coast to Guatemala City, which is 190 miles by rail, one comes to the Tierra Templada, or temperate climate. Here the heat is still great, but the vegetation ceases, and for many hours one passes through a territory which looks something like that of the Arizona deserts. Both hills and valleys have the steely gray color, associated with volcanic countries, and the cactus, which is used for fences; is the most conspicuous growth. Like the western country of the United States, this land can be redeemed by irrigation and made to bear all manner of fruit and grain.

At Guatemala City the traveler sleeps under blankets, and from there up to the elevation of 11,000 feet in the far interior he comes upon the Tierra Fria, or cold land. Guatemala's great volcanic mountains fur-

nish the most magnificent, if somewhat somber scenery.

The population of Guatemala is estimated at about 2,000,000 or about 40 to the square mile, its area being 48,290 square miles; that of the United States being 29.6 to the square mile. It is composed of from 50 to 60 per cent. Indians, 30 to 40 per cent. Ladino—a mixture of the Spanish and Indian, and 10 per cent. pure Spanish.

Cruelty, suspicion, intrigue in politics, selfishness, formalism and immorality in religion, and ignorance and bitterness in social life, do not lend themselves as a base for civic stability, and yet it is just these conditions that make the strongest appeal to those who recognize all men as brothers and would have a part in saving these people.

Most of the cities of Guatemala are from 60 to 100 miles from the sea coast and at altitudes of from 4,000 to 11,000 feet, and as there have not been until recently

any railroads, Guatemala has been dependent upon the backs of its men and beasts for its carrying trade. The result is that burden bearing has stamped itself upon the very figures and faces of a large portion of its population. The women have straight backs, thick necks, sometimes fearfully deformed by the growth which is the result of their heavy loads, as they carry their burdens in baskets upon their heads. They walk quickly and even move on a jog trot, balancing adroitly anything from a full-sized can of liquid garbage to a basket a yard in diameter filled with flowering plants. The men and boys carry

their burdens in racks strapped on their backs and bound by a flat piece of hide over their foreheads. One sees men carrying in this way wardrobes, bureaus, trunks and almost every conceivable kind of load up the steepest mountain roads. One sees what looks like an automobile hay cart coming down the street only to find that this enormous load is balanced on a pair of comparatively slender legs with muscles like steel.

On the way from San Filipe, 25 miles up the mountain to Quezaltenango, there is a continual procession of these burden bearers. Many of the women, in addition to the load on their head, carry their babies strapped on their backs. It is a pitiful sight, suggesting, as it does, the heavier burdens of heart and soul. One is struck by the absence of the light-hearted and pleasure-seeking people that are associated ordinarily with the Spanish race. In the larger cities the wealthier people have the theater, as their center of



RAILWAY STATION AT PUERTO BARRIOS.

pleasure, but the common people even at the evening hour, when they are gathered in the plazas listening to the band, do not enter into the lighter side of life. Their faces are sad and their looks gloomy. In the Indian villages especially, there seems to be a sort of stolid lack of anything that would approach to lightheartedness.

On the way from Puerto Barrios to Guatemala City, the instant the train stops at a station it is surrounded by a swarm of women and girls, shabby, but picturesque, clad in brightest colors and adorned with cheap jewelry and the inevitable string of bright beads about the neck, which is the Indian woman's choicest possession and which at her death is sold so that she may be decently buried. The newcomer may buy with impunity, but eat with caution. Fortunately, most of it is encased in skins and shells, otherwise he would not dare touch it. At Guatemala City one sees, not only the poor and the burden bearer, but also the well-to-do business man with his dapper appearance and his inevitable cane, the wealthy owner of the coffee fincas, and occasionally carriages with Spanish ladies out for the afternoon drive, who represent the refinement and culture of the city.

You can hardly call any of Guatemala's cities cleanly, except as seen from a distance. On reaching them, the exterior of the buildings seem cheap and oftentimes shabby. The vultures and buzzards, which are seen perched on the ridge poles of almost all the higher buildings, are the city scavengers, and there is a fine for any one who kills one of these birds. The Department of Health has not as yet inaugurated any extensive sewerage systems nor does the ubiquitous white wing street cleaner have a chance to strike. Curiously enough, in spite of this, the public health has reached a high standard, last year the births exceeding the deaths by nearly 40,000. This was largely due to the energy of the government, in stamping out smallpox, 207,463 persons having been vaccinated by vaccine supplied by the National Institute. The interior of the homes is quite impressive. The buildings are typically Spanish, one or two stories high, the majority only one. This is necessitated as a protection against earthquakes. The windows are barred to protect the houses from thieves and also to guard the señoritas from escapades with their lovers. Most of the love-making in Guatemala is done with an iron grating between the swain and his lady. The houses are built around patios (or courts) in which are flowers blooming and fountains playing. Even the poorest of the houses have these little gardens. The walls of the houses are right on the sidewalk and the houses are entered by a single door, which, when opened widely, admits the carriages and when opened part way is used for the people.

Guatemala City begins to show signs of modern enterprise and is adding to its architecture some buildings which, while more pretentious, seem decidedly out of place.

One of the impressive sights in Guatemala City is to go up on the hill El Carmen, which overlooks the city and is the site of the oldest church in Guatemala,

now falling into ruins, and look down at the cathedral, the churches and the theater of that city. From this hill the city seemed dotted with churches, but on visiting these places that represent Guatemala's religion, one can only describe them by the word tawdry. They are largely decorated by yellow and blue white-wash; the images are of the cheapest and most fantastic kind. The figure of the Christ and the Virgin Mary you see everywhere adorned with the poorest lace and the most gorgeous tinsel. A common sight is the figure of Christ lying in a glass casket with feet protruding and steps up which the faithful go to kiss the feet of their Savior.

So far as the people are concerned, religion has degenerated into a matter of form and festival. One sees very few silent worshippers in the church, and even at service only a small group of women with scarcely a man among them, gathered in a little chapel or corner. On festival days the attendance will be larger, but the principal observance is by festival processions, and even this custom has of recent years been interfered with by the action of the authorities. It is estimated that in the whole of Guatemala there were probably more than 100 priests and many of them practically idle. The day of their political power is passed.

Under the rule of President Barrios, in 1872, the first decisive step was taken, permanently establishing religious liberty. General Barrios ruled the country with an iron hand for more than a dozen years and was practically dictator during that time. He expelled the Jesuits from Guatemala by a law which is strictly enforced. A minister, before being permitted to enter Guatemala, must swear that he is not a Jesuit. President Barrios confiscated the monasteries and convents, banishing their inhabitants from the land, and left only the church buildings, under certain rental privileges, to the Catholic Church. He also made it a misdemeanor for the priest to appear in the streets in their clerical robes.

It was under Barrios that Protestant mission work was started in Guatemala. Although his request may have been a political move to play the Protestants against the Catholics, it is still a fact that he persuaded the Presbyterian Board to open a mission, paid the traveling expenses of the missionary, provided him and his family with accommodations, and sent his own children to school, advising other officials to do the same. This gives to Protestant, and particularly to Presbyterian missions, a distinct advantage in pursuing religious work in Guatemala. The representative of mission work to-day has free access to the favor of all the officials from the President down.

All over the country Catholic Churches are falling into decay from neglect, others injured by earthquakes, some more and some less, but no effort being made to repair them, and seldom visited by a priest, and very scantily attended. Churches that 25 years ago were well attended and well stocked with nicely clothed wooden saints, are now almost abandoned.

The educational situation in Guatemala makes a special demand for educational missions.

The most appealing call for missions is found in the

moral condition of Guatemala. One would not waste a moment attacking the Roman Catholic Church as a church, but our generosity should not blind our eyes to facts. When a church has had undisputed control for over 300 years and has made no impression upon the morals of the people it can not escape responsibility for the same.—*Missionary Review of the World.*

A REPORT FROM CUBA.

I cannot give you what men would call a good report, as from the standpoint of that which is seen there has not been so much progress this year; but to the spiritual eye and ear, there has been marked advancement in our church here. Some are being entrapped by the worldliness and indifference which surround them; some are being tried by the flood of false doctrines which threaten to carry them down. The most serious of these against which we have to fight with the sword of the Spirit are Spiritism and Theosophy. They are not satisfied by seeing ~~the work~~ ~~as brethren in the work~~ and seek to implant their false doctrines among the members of our churches, taking portions of the Bible upon which to build their false structures, and thus weak, untaught Christians are unable to discern between the false and the true. It seems that the work which the Lord has given me this year includes the fight against these errors; warning against them and showing to our leaders here by the Scriptures; the difference between the false basis and the true one. If we can thus keep our leading workers on a true Bible foundation, they will in turn give out these truths to the membership. I feel that thus far they are on the solid rock of Bible truth, but there are some weaker ones, for whom I fear. Pray for them.

Political questions have also very seriously affected evangelical work in Cuba this year, as men, women and children identify themselves with one or the other of the parties. The race question has also placed its impress on the work of the Church in Cuba and has seriously hindered. Oh, that God would repeat Peter's vision to the minds and hearts of the sent ones, teaching them that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him!

These are only a few of the many great difficulties we have had to meet this year; but thank God He is with us and has strengthened us thus far and through them He is teaching us to rely more completely on His strong arm for victory. It has sometimes become our painful duty to reprove and rebuke, and we have had to do so, agonizing day and night for them in prayer to God. These have brought times of special trial to my own heart and I have felt my own weakness and lack of measuring up to the ideal of patience and long-suffering with joyfulness, which I see in Christ Jesus my Lord. They have brought me down on my face in penitence and prayer for the indwelling Spirit to strengthen and perfect His own lovely fruits in me. That the indwelling Christ may bring into perfect subjection every faculty of my weakened human nature and thus show forth His own life in me. The spirit of discouragement tried hard to overcome us in the first half of this year, when sick and beset with perplexities for months, which seemed to threaten the very foundations of our work here until we were led to think that perhaps it was the Lord's will for us to leave the work, and turn it over into the hands of workers of other denominations who would have better methods and equipments; but looking to Him and weighing the matter from every standpoint, we were made to know that His will was that we continue here and hold up the standard of truth as God has revealed it to us through His Word. Our dear brethren in Nashville have stood nobly by us in means and in prayers, but we are crying to God to lay our work on others who have means that they may send us voluntary offerings for the extension of the work of the Gospel around us. We could put a worker commissioned of God in a position where he would gladly give his time and being to evangelistic and pastoral work, but we can not do so because he must earn his daily living for a family of five. He has charge of the work in Casilda and has been very faithful and successful there. It is our desire and purpose if God

will, that he visit each month a number of outlying towns of several thousands of souls without the Gospel. In order to do this we shall have to buy a horse for him to ride and help him look to God for food for his family while away. The horse can be bought for \$20.00 and God has helped me, by close economy, to save \$5.00 for that; so pray with us that the other \$15.00 may soon be given.

I have an old woman now with me who was in the city hospital because she had nowhere else to go. She is old and feeble and rather weak-minded and is quite a care, but I felt for months that God would have me take her and by her as I should do for my own mother if she were in the same condition and with me. Why? In order to win her for Christ before she has to meet God in the judgment. She is much interested in the second coming of Christ. She has been with me now about three months. I must feed and clothe her out of what is allowed me for my support. I am sure that while God would have me keep her, He will not fail to keep His word to me to give food and raiment for us both. I would not keep her only for the gem I see in her for the crown of my Lord. I need your special prayers for grace on this point.

Below I will give you a brief report of our work for the year ending Nov. 1st, 1912.

Our work in Casilda has prospered this year more than for a long time. The services have been well attended and the deportment among the children has greatly improved. The preaching services have been spiritual. Bro. Castellano has oversight but Bro. Badal works as pastor under his direction and counsel.

The Sunday School has grown in numbers and in interest. The average attendance for a year was 27 2-5, which I suppose is about half the number enrolled. Eleven have been baptized there during the year ending Oct. 1st. One man, a brother of one of our deacons there, was sick unto death and the Christians of Casilda called mightily on God for his salvation and God heard and the man accepted Christ and demonstrated his faith and pardon before passing out to meet God. Thus God honored their faith.

Our work in Trinidad has the following report for the year beginning Oct. 1st, 1911: Deaths, 1; members received and baptized, 4; Sunday School smaller than before; contributed to Foreign Missions by Sunday School and church, \$34.91; for Sunday School; \$12.50. We have recently adopted the envelope system in order to get our people on a systematic basis of giving to the Lord's work. The rule is to enclose a monthly offering, this being designated by the giver, so much for missions and so much for the church here. Our people are taking hold of the work with zeal.

Before closing I wish to mention the restoration of one of Bro. Castellano's little daughters to health, in answer to the prayer of faith. All earthly hope for her recovery was given up for a number of weeks, although everything that could be done through medical science was done. Not even the doctor thought she could live through it all. One night when she was gasping nearly all night for breath, her left lung being entirely stopped and bronchial tubes filled with phlegm, with body swollen from the intense suffering with the congested lung, when the mother lost all hope, God gave the prayer of faith for her recovery on condition that she live to glorify Him in her life. She was relieved at that time from the choking so that she became quiet for a little while. After that, complication after complication set up until she seemed almost a corpse, but through it all God gave the confidence that she would live and glorify Him. Now she is rapidly coming back to her natural self, a beautiful, happy child of two years. She is gaining at the rate of three pounds per week. Strange to say that while thus definitely praying for her life and health through the power of His name, I was led out to decide to trust my own life in His hands and to remain in Cuba this winter looking to Him for strength and health according to His will. Since this decision Christ has been so really manifest to me in all my tribulations and the joy of my life is to know that I am in His will.

Yours in His service,

LEONA GARDNER.

A WORD FROM CENTRAL AMERICA.

Brother Butler and I met Brother Taylor and his party at Port Barrios last Saturday, the 16th. A service was held that night and four on Sunday. God gave victory in every service. On Sunday night there were at least five hundred people at the meeting. It reminded me of a camp-meeting at home. We believe God is going to give great victory in this land. Pray for these special meetings. The Lord is blessing in our work here. Praise His name.

C. G. ANDERSON.

SPECIAL NEEDS.

We still bring before our readers the need of funds for the return of Bro. and Sister Gregory. We have had a number of contributions but nothing like the amount necessary.

Second, there are still a few girls in the orphanage in India whose support is not provided for. This only costs \$25.00 a year.

Our missionaries in India greatly need a fund for their medical work. This enables them to reach people from the villages for twenty miles around.

Requests for Prayer

Brother and Sister Burman down in Sucre, Bolivia, have been in distress on account of the severe illness of their little girl. Pray that God may encourage their hearts and restore this child to health.

Pray for Brother and Sister Ferguson and for their work in Argentina.

Continue to pray for Miss Long in India that she may be fully restored to health.

Continue to pray with Miss Gardner for a revival in Cuba.

James M. Taylor and his party of co-laborers are working with Brother Butler in an evangelistic campaign in Guatemala. Pray for them and for this work.

TREASURER'S REPORT FOR NOVEMBER, 1912.

We are sure that our friends will be rejoiced to know that the Lord has been blessing us during this month in sending us in the funds necessary for the work. You will see from this report that we have something over \$800 balance in the treasury. This will be taken largely for the passage money for the outgoing missionaries who expect to sail within about three weeks. We ask special prayers for their safe journey.

Balance from last year.....	\$ 243.70
Contributed by Pentecostal Tabernacle, Nashville, Tenn.....	820.96
Contributed by Pentecostal Tabernacle Sunday School.....	44.13
Contributed by other friends.....	801.01
Total collections.....	\$1,909.80
Disbursements this month.....	1,072.81
Amount in Treasury.....	\$ 836.99

"Love has a hem of its garment, that touches the very dust; It can reach the stains in the streets and lanes and because it can, it must. It dares not rest on the mountain, it is bound to come to the vale, For it cannot find its fulness of mind, till it falls on the lives that fall."

OUR MISSIONARIES.

MISS LEONA GARDNER, Trinidad, Cuba.
 MR. AND MRS. TEOFILO, Castellano, Trinidad, Cuba.
 JUAN ENTRALGO, Trinidad, Cuba.
 MR. AND MRS. J. T. BUTLER, Coban, Guatemala, C. A.
 MR. AND MRS. R. S. ANDERSON, Coban, Guatemala, C. A.
 C. G. ANDERSON, Zacapa, Guatemala, C. A.
 J. A. DUNKUM, Coban, Guatemala, C. A.
 MR. AND MRS. ROY G. CODDING, Khardi, District Thana, India.
 MR. AND MRS. HUGH GREGORY, Khardi, District Thana, India.
 MISS LIZZIE LEONARD, Khardi, District Thana, India.
 MISS EVA CARPENTER, on furlough Nashville, Tenn.
 MISS BERTHA DAVIS, Khardi, District Thana, India.
 MISS BESSIE SEAY, Khardi, District Thana, India.
 MISS FLORENCE WILLIAMS, Dhulia, West Khandesh, India.
 MISS MATTIE LONG, Dhulia, West Khandesh, India.
 MRS. ALICE GALLOWAY, Chik Hom, Hoi Ping, Kwang Tung, China.
 MR. AND MRS. JOHN BURMAN, Sucre, Bolivia, S. A.
 MISS AUGIE HOLLAND, Sucre, Bolivia, S. A.
 MR. AND MRS. FRANK FERGUSON, 9 de Julio, F. C. O., Argentine, S. A.
 VICTOR W. KENNEDY, Apartado 52, Panama City, Pep. de Pan.

PRAYER CIRCLE.

MONDAY.
 Mexico, Central America, South America and Southern Europe.
 TUESDAY.
 China, Japan and Korea.
 WEDNESDAY.
 Africa, Arabia, Persia, Turkey and the neglected sections in Western Asia.
 THURSDAY.
 India, Ceylon, Siam, Burmah, Philippines and Malacca.
 FRIDAY.
 Island Kingdom and Persecuted Christians.
 SATURDAY.
 Foreign Population of United States and Jews.
 SUNDAY.
 For more Workers and for increased Missionary offerings. Please unite with us in prayer.
 TREVECCA COLLEGE PRAYER CIRCLE,
 NASHVILLE, TENN.

THE MISSIONARY'S APPEAL.

Oh, dark is the land where the Evil One reigns,
 And strong in his citadel there,
 Oh, deep are the dungeons and heavy the chains
 That his long enthralled prisoners wear,
 What can brace up the arm and confirm the weak knee
 The strong one to meet and o'ercome,
 Like the message of cheer wafted over the sea
 "There's somebody praying at home."

There are times when the enemy seems to prevail,
 And faintness creeps over the heart,
 When courage and confidence quiver and quail,
 At the glance of his fiery dart.
 There are times when exhausted, we can stand still,
 When the sword arm hangs nerveless and dumb,
 Oh, then to the soul comes a whisper so chill
 "Are they weary of praying at home?"

Oh brothers, ye toil in the twilight perchance,
 Remember we wrestle in night,
 Unto the Lord, would ye have us advance,
 And claim for us heavenly might.
 Then back to the arm will its vigor be given,
 And lips that in anguish were dumb
 Shall shout, as the foe from his stronghold is driven,
 "'Tis because they are praying at home."

Then away to the mountain top 'Lift up your hands,
 Let the strong breath of prayer never cease,
 Only thus, as ye follow the Captain's commands,
 His kingdom shall grow and increase.
 If ye while we fight, 'strive together by prayer,
 The hour of victory will come,
 And lips that in anguish were dumb
 When we in the vanguard our gladness will share
 With those who are praying at home.

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