

Lula H. Ferguson

# 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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## THE DEATH OF CHRIST

LEWIS D. MASON.

"This is he that came by water and by blood, even Jesus Christ; not with water alone, but with the water and with the blood. And it is the spirit that beareth witness—because the spirit is Truth. For there are three who bear witness. The spirit, and the water, and the blood and the three agree in one." 1 John 5:6-7-8.

The manner of the death of Christ gives marked significance to certain scriptures and also emphasizes the analogy to the pascal lamb, "not a-bone of him was broken." His body was not stretched and torn on a rack, and so certain of the Psalms are susceptible of a stronger interpretation, when we understand what was broken, notably Psalm 69:20, and especially Psalm 51:17. "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise." Thus the sacrifice that Jesus offered was a broken heart.

There is a peculiar significance therefore in the "breaking of the bread" as practiced by Christ, especially at the last supper. The Oriental loaf was about a hand's breadth wide, and about half an inch thick. Leonardo da Vinci so depicts it in his "Last Supper" as about the size of the closed hand or smaller, in size and shape not unlike the human heart. (see illustration). Tissot in his illustration of "The Life of Jesus" in the temptation in the desert, represents Satan holding up the stones in shape and size as described when he tempted Christ to satisfy His hunger with bread made from the stones of the desert. In the sacramental loaf we hold in our hand that which typifies the very heart of the incarnate Son of God, the center, the fountain of life and the seat of love. This is my body (heart) broken for you. The breaking must precede the giving. It is not the whole heart, it is the broken heart of Jesus which we receive.

How solemn is this act of breaking; it is the crucifixion over again. Ought not our hearts break also in such a presence? May we fully discern not only the Lord's body but the part broken for us, that as we take of the bread we may appropriate and incorporate into our spiritual being the very heart of the Son of God.

The torn heart has also a two-fold significance. When the heart of Jesus was broken, the partition or middle wall was also broken down and access made possible into the very divine presence through the blood of Jesus. The veil of the temple was rent in the middle, from top to bottom. Ceremonial, Judaism, and the temporary priesthood gave place to the eternal priesthood of Christ, at the same time the earth quaked and the graves were opened, and the saints arose and appeared unto many; a broken heart, a torn veil, an open tomb, sacrifice, fellowship, the Resurrection and the Life, were made possible by the broken and bleeding heart of Jesus.

John was the only witness to the phenomena of the "blood and water." Why not Luke? Luke was a physician. Could he not have given us a clearer account of the incident or explained it to us. Adverse critics would have then said that Luke, being a physician, concocted the whole scheme, and so it would have weakened the testimony which is strengthened by the fact that John had no special medical knowledge, and so could not even have imagined what he did not know, and therefore he makes an unbiased witness. John also was the most spiritual of all the disciples. He was the one who laid his head on the bosom of his Lord. He was nearest the heart of Jesus. He was the one whom Jesus loved. It seems appropriate that he of all the disciples should be the only witness to make record as well as bear testimony to the broken heart of Christ.

As to the relative value of the wounds of Jesus. Faith may put its finger on the nail prints in the hands and feet. That will give us the evidence of the cross. But great faith must thrust its hand into the side of the crucified Jesus and touch the very source of faith—the heart of God—the center and source of life and love. Faith's fullest development is not in the touch of the finger, but the thrust of the hand. Here is the mystery of grace. Here is the holiest place of all, here that "which we have seen, which we have handled of the word of life." In the method of the death of Jesus we see typology sustained, prophecy and the Scriptures liter-

ally fulfilled and the words of Christ fully confirmed. "This is my body broken for you. This is my blood shed for you."

The spiritual lessons that can be given from a knowledge of the manner of the death of our Saviour are instructive and emphasize spiritual truth and cardinal doctrines. How significant the separated and poured out blood. This divine oblation to appease divine justice, co-existent and dependant, separated yet in perfect unity and harmony. The blood typifying redemption; the water typifying regeneration, distinctive and a double function; yet unity in the one blood.

The blood first, the legal precedence of redemption. The water second, regeneration following redemption, a proper sequence and coincident. Redeemed, bought, regenerated, cleansed. First the blood, then the water. Both separate yet following so closely as to be almost simultaneous in their action. The origin of the "blood and water," the side, the heart of Jesus, the source of life and love, originates the plan of redemption and regeneration. Thus from the side of Jesus are born these twin doctrines, inseparable and dependant. From the side of the first Adam came his consort, Eve, the "mother of all flesh" and physical life. From the side of the second Adam, redemption and regeneration issued, the source of the new birth and spiritual life. In both the first and second Adam the Lord God Almighty caused a deep sleep to fall. The first Adam slept a natural sleep and awoke to natural life. The last Adam slept the sleep of death to awake in spiritual life. There is no time in our spiritual experience when we ought to more fully enjoy the full significance of what John saw at the closing hour of the crucifixion than when we go to the Lord's table and see Him visibly crucified before us. If we cannot comprehend what He meant when He said, "This my body broken for you and my blood shed for you," we cannot so fully discern the Lord's body as we should, or so intelligently partake of the emblems which we receive. Nor can we have the full spiritual significance of either emblem as when we appreciate that His very heart was broken for us and all the blood that He could possibly

shed was shed for us. Thus His sacrifice was total, perfect, absolute, abundant, complete. And finally the two great cardinal doctrines of our faith, redemption and regeneration, and the conditions under which they prevail and are made effective are here fully emphasized by the witness and symbolism of the blood and the water.

This testimony was alone made possible by the death of Jesus. It was a post mortem testimony, and the divine will could not go into effect without the death of the testator. Behind these two witnesses and that which gives them effectiveness is the cross and the death of our Saviour. The only place on earth where this testimony is given is Mount Calvary. It is only here that we can interpret and appropriate the significance of these two symbols. We must take our stand with the beloved disciple at the foot of the cross and with him beholding the water and blood flowing from the wounded side of the

dead Christ we must look on Him whom we have pierced. Standing there we must let the Holy Spirit interpret for us and bear record as to the meaning and efficacy of these sacred symbols; that we may not only "ourselves also believe," but that we may, with John, testify to others, bearing witness with the sincerity and perfect knowledge that comes from direct personal experience and conviction that what we say is true. And so as we have received and believed the testimony of the blood and water we also with the unselfishness of John will give to a dying and a sin-cursed world that truth which we have been taught-through the Holy Spirit, "That they also may believe."

"Rock of ages, cleft for me,  
Let me hide myself in Thee;

From Thy riven side which flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power."

—Serial Bible Course.

## Redemption

BY THE LATE READER HARRIS.

"With the Lord there is mercy and with Him is plenteous redemption." (Psa. cxxx. 7).

This appears to me to be a tremendous passage, containing within its limits not only the possibility of a soul's salvation, but the possibility of a world's salvation. If true, this verse will be a terrible indictment against every unsaved sinner at the judgment bar of God. It is a blank cheque on the Bank of Heaven, which everyone today has the privilege of paying in; if you refuse the privilege you must take the responsibility.

I will divide my subject under three heads: (1) The Redeemer, (2) The Redemption, (3) How to enjoy it.

**I. THE REDEEMER.** What a blessed word! There is something of the sweetness of heavenly music about it. In the Hebrew it has three meanings: (1) to buy back, Jesus died for you; (2) to obtain; He wants to possess you; (3) to put to the best advantage, "redeeming the time," He seeks to use you.

### THE REDEEMER—WHO IS HE?

Jesus Christ, the Son of God, co-equal and co-eternal with God the Father, for "In Him dwelleth all the fulness of the Godhead bodily. Sin was rebellion against God, the origin of evil is hidden from us, but the fact of its existence is patent to all. There is, however, a rebellion worse than that of the unsaved sinner, even that of the so-called believer, who, with greater light, rejects the light, embraces sin and makes war against God; that indeed is rebellion in all its foulness: and there are yet other rebels, less flagrant perhaps in their open acts of rebellion, but who, in their hearts, are cherishing the seed of spiritual anarchy, indwelling sin. To one and all we proclaim Jesus Christ as the Redeemer because He paid the price of redemption.

### FROM THRONE TO CROSS.

Yes, Jesus has died, and many of us can testify that He saves.

"He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." (Isa. liii. 4).

Praise God for that.

What a wondrous stoop that was, from the Throne to the Cross. Have you ever thought of it? The approaches to Calvary were bad enough. Gethsemane's agony when the world's Redeemer sweat great drops of blood, the judgment hall with the mocking and the scourging—but, *the Cross*, think of it—when our iniquity was laid upon Him. Calvary with all its horrors! Why, why did He suffer thus? To buy us back. He died that you and I may live.

Then the three days in the tomb.

"Low in the grave He lay—  
Jesus, my Saviour!  
Waiting the coming day—  
Jesus, my Lord!"

But, thank God, He rose again.

"Up from the grave He arose,  
With a mighty triumph o'er His foes;  
He arose a Victor from the dark domain,  
And he lives for ever with His saints to reign!"

### THE LIVING SAVIOUR.

Yes, He arose and ascended, and is seated at God's right hand and has poured forth His Holy Spirit, for He is a living Saviour, and He returns to earth to dwell in the hearts of His people.

"I in them, and thou in Me, that they may be made perfect in one; and that the world may know that thou hast sent Me, and hast loved them, as thou hast loved Me." (John xvii. 23).

And that is not all, for He will come again

to take us to Himself. That will be a glorious day (or night) when "The dead in Christ shall rise first," then they "which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

"What a meeting indeed it will be!" when the brigade of the risen dead, followed by that of the ascending saints, meet the battalion of the Celestial Host and make the vault of heaven ring with a hallelujah chorus.

### PLENTEOUS REDEMPTION.

**II. THE REDEMPTION**—Plenteous Redemption. *Plenteous* means "full and overflowing," a redemption which will reach the whole man, spirit, soul and body; past present and future. God will blot out the past, that hideous past. He will forget it and set it into the depths of the sea. Sinners, what are you going to do with the past? those sins stark and staring.

Think of all the bad things you have done, think of all the cruel things you have done, and all the damnable things you have done; what are you going to do with your past?—turn over a new leaf? Good resolutions won't save you, but Jesus Christ *can*, and He alone. You were never made to carry the awful burden of the past, come and lay it down at the foot of the Cross. Read the center verse of the Bible:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Is. liii. 6).

Some of you, who have trusted God about the past, are weighed down with the cares and troubles of the present. No wonder you grumble, you were not made for all this drudgery, you were made for a palace. Some good people actually bear three kinds of trouble, all they ever had, all they have and all they ever expect to have, and no wonder they have got rounded spiritual shoulders. Ah! the devil is a hard master, but Jesus says, "Come unto me all ye that labour and are heavy laden and I will give you rest," a rest that is good for time and good for eternity. For with Him is plenteous redemption. If those words mean anything they mean the entire overflow of the devil's kingdom and the enthronement of Jesus Christ in the heart of man.

### DELIVERANCE FROM SIN.

Let God cleanse your heart from all sin, and the devil will have nothing to play upon inside, it is hard work when you "would do good evil is present with you," while you have sin in your heart the devil has a hold upon you. Oh, have done with oppression and counteraction and all that sort of thing, and let Him turn out the devil and all his works, then there will be victory." For this purpose was the Son of God manifested that he might destroy the works of the devil." (J John iii. 8). He can do it, we have found it so, and there are many here tonight who can testify that He has done it for them, and until you let God do it He cannot put you to the best advantage in His service. He

wants to turn out that fear that has kept you back so long—fear of what other people will think or say of you. He wants to give you a sanctified brazen face which will fear God and no one else, be he man, devil or fiend.

## COMMUNION.

But plenteous redemption means yet more, it means communion between God and man restored. God wants your society, though He knows you He wants you; that love of society in human hearts is a little bit of God's heart. But God is holy, and man is sinful, how can a holy God dwell with sinful men? Either God must become sinful or man must become holy; the first is an impossibility; the second, thank God, is possible because Jesus "gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 14). Nay, He baptizes with the Holy Ghost and with Fire all who, yielding themselves wholly to Him, will trust Him for the Pentecostal blessing, the filling of the Holy Ghost.

God loves everybody. He loves the sinner with a love that hurts Him, He loves the saint with a love that gives Him joy. Why? Because He sees in him the image of His Son.

## CO-PARTNERSHIP.

Plenteous redemption accepted and en-

joyed means co-partnership with God in the world's salvation, "Ye shall be witnesses unto me." Oh, the honor God puts on the human family when He condescends to use men and women to spread the good news of this plenteous redemption. Honor here and glory hereafter, for

"Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him."

III. How to enjoy plenteous redemption. To enjoy this full redemption and to spread the knowledge of this full salvation the soul must receive Him—the Redeemer.

"To as many as received Him gave he power to become sons of God, even to them that believed on His name." (John i. 12).

Turn from sin in every form, abandon yourself into the loving arms of Christ, trust Him to receive you, to pardon, cleanse, fill and equip you to be His honored instrument in winning precious souls for whom He died, and in sharing with Him throughout eternity something of the joy of their redemption.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."—(Dan. xii. 3).—*Tongues of Fire.*

is strange, it is passing strange, that human societies and governments and institutions should degenerate as soon as they become rich and powerful; but such is the fact—a commentary on the doctrine of a necessary progress of the race, or the treachery to good, which so many cherish, but than which nothing can be more false, as proved by experience and the Scriptures. Why did the light of the glorious Reformation of Luther nearly go out in German cities and universities? Why did the fervor of the Puritans burn out in England in one hundred years? Why have the doctrines of the Pilgrim Fathers become unfashionable in those parts of New England where they seemed to have taken the deepest root? Why have so many of the descendants of the disciples of George Fox become so liberal and advanced as to be enamored of silk dresses and laces and diamonds and the ritualism of Episcopal churches? And why has the original fervor and force of Methodism abated? What did Moses anticipate in his farewell address? (Duet. 31:29).

God has often destroyed proud nations and high civilizations in order to save men. Delitzsch says, "All history shows that the refinements of civilization are always in direct relation with forgetfulness of God."

We see in the proud capitals of our fair and prosperous land that business, politics and fashion are fierce competitors for souls. We are ripe for Antichrist and an institutional or an open church. The state heads up in the beast and the church in Babylon.

While some of the wise and good in prosperous periods of church and state say that "the former days were better than the present," many more in times of decline and danger have indulged in the delusive and dangerous lullaby of "Peace and safety." Indeed, the oft misinterpreted passage in *Ecc. 7:10* implies that they were better, and condemns vain reasoning about it. Good men are not inclined to see or predict evil. They naturally shrink like Jonah from the woe trumpet. But man is essentially an apostate, and in the series of his apostacies, optimism has been his general delusion, as the Bible and all history clearly evince.

Strong, in "Our country," says, "Political optimism is one of the vices of the American people." We are to be tolerant toward all human infirmities, and there is no statute against foolishness. Our popular optimists sail exultantly over a sea with rainbow colors above and beneath. But the moaning wind will soon be a howling tempest of wars and woes, of which former judgments are but feeble rehearsals. Plutocracy and mobocracy will soon clash in deadly conflict. Standing between the devil and deep sea, perpendicular. We are in the toes and toenails of prophecy, the rapids of the age and near the falls. The history of all ancient empires ends in Rome, that of modern heads up in Anti-Christ.

The case is neither new or unaccountable in these difficult times. "Our mistakes should be new.

## The Times

BY E. P. MARIM.

Like the sons of Issachar, we should understand the signs of the times to know what we ought to do.

The egotistical stage of civilization leads to the idiotic. The maddest, merriest time of social excess in cities is often when ruin is impending or even already working havoc. When the streets of Paris were running with the blood of revolution in 1791, seventeen theatres were thronged day and night with the gay and giddy crowd.

The god of this world blinds the minds of unbelievers to unseen things by things that are seen. (2 Cor. 4:3-4).

Easy and luxurious methods of living blind men and women to all but the present and bring in the base alloy of hypocrisy.

We have today the courtly Herodian, the rationalistic Sadducee, and the formal Pharisee all in our churches, prophesying smooth things.

History repeats itself. The church is often made a "popular" *Place de Carrousal*, or a place of dress parade where style is exalted almost to the dignity of a sacrament. We pray, "From pride and vain glory, good Lord deliver us," and the finger rings, ear rings, bracelets, chains and charms of many a congregation would make a respectable golden calf for worship.

Many of our splendid "temples," with their costly equipments and high-priced services, are monumental evidences of selling out to the world for commercial favors. We should have no alliance with nor re-

liance upon the world, and be nobody's tool and nobody's fool.

John Wesley spoke to Methodists with prophetic wisdom when he said: "Build your churches plain and as inexpensive as possible, and make your pews free; otherwise, you will make rich men necessary to you, and if they are necessary to you they will rule over you, and then away goes Methodist discipline, if not doctrine also."

The church, as in the days of Constantine, grasping after worldly empire, loses her spiritual sovereignty.

It is natural for people to seek "good society," and to be willing to submit to enough religious formalities to give them a hope of escaping hell and gaining heaven when they die. There may be no real love of god or hatred for sin in them.

Christianity never prevails in purity and power in a rich, complex, and luxurious civilization like ours. The church mantles herself with the pride and vain glory of the world like a corpse decorated with lace and diamonds. Few wealthy families have ever truly embraced and practiced Christianity, as our Lord foretells. (Luke 18:24, 25). Even the church of the Apostles became in a few centuries the church of the Apostasy.

No large and wealthy churches are now gathered, nor can they be gathered, on the primitive, spiritual, separating principles of the gospel. Let those who think otherwise, try it. Her worldly triumph is her defeat. Let us hear John Lord, the Historian. "It

In successive relapses and revivals, only a few like the sons of Issachar, who "had understanding of the times know what Israel ought to do." But thank God the number is increasing who know these things to be "unfortunately true." Enough clear-shining danger signals are hung out in the firmament for the wise to understand. We need no earthborn wisdom or afflated sibyl. We are not in darkness, and we need not be in tears. (1 Thes. 5:4, 5). Blessed are they that study Prophecy. (Rev. 1:3).

We have a rapidly increasing number of men and women "with their eyes open."

"Will some Savonarola, Luther, Wesley or Chalmers arise and lead a general revival of primitive piety?"

None of these men produced a reformation of the church," but a secession out of it. God is not a reformer, but a creator. He does not change the heart, but gives a new one. God has no repair shops. (Ezek. 36:2; Rev. 18:4).

The Pentecostal movement is from God and it is doing much good.

The honest endeavor to promote sound doctrine by "Heresy Trials" proves very inefficient where the newspaper is the people's Bible. Discussion is apt to evoke more smoke than light. Our revivals, attempted reformations, and "rallying days," effect some good, and the first effort should be to make the church what it ought to be, but if the Lord tarries long, the ill-treatment of the profess-

ing church toward the devout, and the call of God, will cause multiplied secessions.

Probably these "Little Flocks" will gather in the Name of Jesus Christ only, and leave sectarianism behind, with the motto, "Unity in essentials, liberty in non-essentials, and charity in all things."

As long ago as when Mr. Finney was in the height of his evangelistic work he uttered this sentiment: "Until we can put away from the minds of men the common error, that the current Christianity of the church is true Christianity, we can make but little progress in converting the world."

"Church fellowship," where so many evils prevail, unjudged and unrebuked, is more and more a "burning question" in the hearts of devout souls, but the prophecies and times are not yet ripe for a general Secession, and perhaps they will not be until the Lord comes. Thank God, we have some wiser and better Christians than ever before.

But in the present strained condition of affairs, unformulated and unbaptized Christianity must sometimes contend against formulated and baptized worldliness. Some indeed have left the professing church in order to escape corporate responsibility and live better Christian lives. But our first effort in all cases should be to make the church better. Schism in the body is always wrong, but separation from corporate and unjudged evil is always right. We must not antagonize the true church, the most sacred thing in the world, but the evil in the church.

posedly given over to the promotion of prayer, how little time, comparatively speaking, is devoted to waiting upon God in earnest, fervent, spirit-inspired prayer to waiting on God, I say, with heartfelt desire and sincere longing to know His purpose for us and His will concerning these very activities, so zealously put forth, we fear, in the energy of the flesh.

They may be honest in their purpose, they may be true in their aims; but let us not forget that human plans have but little part in the workings of the Holy Spirit and no amount of money, genius, or culture can move things for God.

We do not speak of these things with any spirit of censoriousness, but with deep sorrow that the age seems rather devoted to ~~method~~ ~~to the practice of~~ praying. Our plea is for a return to the zeal, the devotion, the purpose, the persistence and the power in prayer, which characterized the early Christian fathers: such men as Carey, Rutherford, Baxter, George Fox, Brainerd, Finney, George Miller and others; men who, fearing nothing but sin and desiring nothing but God, spent many hours every day, upon their knees, pouring out their souls before God in behalf of a dying world.

In the school of prayer, the only necessary text book is the Word of God, and the only teacher we need is the Holy Spirit, who takes of the things of Christ and shows them unto us. Man's words are the mere accidents of prayer; but the Word of God is the foundation upon which all true prayer is built.

The Scriptures, wherein are given unto us "exceeding great and precious promises," abound in assurances that our God is not a God afar off, but nigh unto us and "nigh unto all that call upon him" and every true prayer is based upon promises in God's Word, made to them that are in Christ Jesus.

Let us, then, get back to the Word of God and learn, again, the mysterious art of prayer by an apprenticeship at the Throne of Grace.

The call to prayer comes to us, also, in the consciousness of our own individual need, coupled with the God-given knowledge that there is but one source of supply. Lincoln once said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go." Prayer, which is the appropriation, by living faith in a living Saviour, of all things which are ours in Christ Jesus—is one of the most essential things in the development of a consistent Christian character, and personal godliness is one of the fruits of a life of secret, fervent, believing prayer, in the name of the Lord Jesus Christ, "who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption."

As with the individual, so with the church; the measure of her spiritual prosperity is to be found in the devotion to the Word of God and the faithfulness in prayer which characterizes her individual members.

Prayer is the pastor's mightiest weapon;

## \*The Call to Prayer

In the seventh verse of the fourth chapter of 1 Peter, we read these words, "If any man speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ."

It has been said that "he who does not first hide himself in the secret place to be alone with God, is unfit to show himself in the public place to move among men."

So then, having committed the result to our Heavenly Father, we are here tonight—in obedience to what we believe to be the call of God—to bring you a message on the subject of prayer. In simplicity and godly sincerity—not with fleshly wisdom, but by the grace of God—we hope to give you a few thoughts in the life of prayer . . . in the ministry of intercession.

We believe the call to prayer is of divine appointment and is as distinct and binding as the call to preach the gospel. There is, however, this difference: while the call to preach is given to the few, the obligation to engage in the ministry of intercession is definitely laid upon every child of God. Our Lord Himself set the example and made it His habit to go apart—alone with God—to meditate and pray. He taught His disciples to pray, admonishing them that "Men

ought always to pray and not to faint;" exhorting them to "watch and pray, that ye enter not into temptation, for the spirit indeed is willing but the flesh is weak."

And yet how many of God's children—in this age of materialism and unbelief, when the prayer of faith is so sorely needed—are content with an almost prayerless existence. How seldom does the average Christian lift up his heart, in earnest, honest gratitude to God; even for the temporal blessings of everyday life, to say nothing of offering up the sacrifice of praise and thanksgiving to God, for the multitude of His tender mercies and for His unspeakable gift—Jesus Christ, our righteousness.

"But," you say, "how can this be true, since there never was a day in the history of the world when so much stress was laid upon the subject of prayer. Book after book upon this subject is being given to the press; Quiet Hour Leagues are being organized everywhere and conferences are daily held in all parts of the world, having avowedly for their only object the promotion of prayer."

We grant all this; but how much of the time, the energy and the zeal of these efforts is given to actual prayer? We hear a great deal about *how to pray, where to pray, and when to pray*; a great deal about the psychology of prayer; but, even in gatherings sup-

but in the fullest sense, when this weapon is welded by his people, in behalf of the messenger and the message.

Then, brethren, let us continue to "pray without ceasing," four our pastor, for our church, for our neighbor and for ourselves; always remembering that any prayer which is not in the largest measure unselfish and world-wide in its vision, cannot be wholly pleasing to Him who so loved the world that He gave His only begotten Son for its redemption.

Thus . . . the call to prayer comes to us from far and wide; from the teeming multitudes of the earth who are without Christ and without hope in the world.

## TIMELY ILLUSTRATIONS

For Christian Workers.

### POWER OF PATIENCE.

One of the crowning virtues of a great character is patience, and patience harnessed to a great purpose will tear down the greatest mountain of opposition and surmount the most formidable bulwarks which lie across our pathway.—C. C. Pierce.

### WHAT HELPS.

"But it ain't jes' seein' the good in folks and sayin' nice things when you're feelin' good. The way to git cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is 'most bustin', to keep on believin' the sun is a-shinin' when the clouds is thick enough to cut. Nothin' helps you to it like thinkin' more 'bout other folks than about yourself."

### STARVING ON A FOOD PLANT.

*He that cometh to me shall not hunger.* In the deserts of Central Australia there grows a plant called the Nardoo plant, which, although it satisfies hunger, is said to be destitute of nutritious elements, and a party of English explorers nearly perished of starvation while feeding upon it. It is so in the experience of those who find their portion in earthly things. Their desires are crowned, but they are actually perishing of want.—S. S. Chronicle.

### THE ATHEIST'S ASTONISHMENT.

An atheist being asked by a professor of Christianity how he could quiet his conscience in so desperate a state, replied: "As much am I astonished as yourself that, believing the Christian religion to be true, you can quiet your conscience in living so much like the world. Did I believe what you profess, I should think no care, no diligence, no zeal enough." Alas! that there should still by Christians be so much cause given for the astonishment of atheists!—Selected.

### TOUCH GOD.

Spurgeon says, "We are to be like that fabled giant whom Hercules could not over-

"God, take us deeper, deeper down,  
Till we can feel the need;  
Then we shall know, for every land,  
Just how to intercede."

God give us more abounding love;  
Let Christ within us live;  
Then, Spirit-led to do His will,  
We shall both pray and give!

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," so that, today—without the intervention of any earthly priest or sacrifice—"in Christ" we freely have access to the Throne of Grace, by the new and living way opened up for us at the Cross of Calvary.

come for a long time, because he was a child of the earth, and every time he was thrown down he touched his mother-earth, and rose with fresh strength. Hercules had to hold him aloft in his arms and then strangle him. Now, whenever you are thrown down and touch God in your faintness and weakness, you will find that He restoreth your soul. "To them that have no might He increaseth strength." (Isa. 40:29—Sel.)

### "LIVING EPISTLES."

"Now, lads," said the late Duncan Mathieson, the Scottish evangelist, to a lot of boys who had been converted at his meetings, "the people here are not in the habit of reading their Bibles to learn what God says to them, but I'll tell you what they'll read. They'll read your lives and ways very carefully to see if you are really what you profess to be. And mind you this—if they find your lives to be inconsistent with your profession, the devil will give them this for an excuse in rejecting Christ."—Ex.

### FORESIGHT.

"Wellington became the greatest conqueror by knowing his enemies, their strength, and their stratagems." The great general's way of "looking for trouble" was that of a brave and intelligent planner. To look closely into situations, to think over all possible dangers and tendencies, is not to raise difficulties, but to find a way of solving them. He who is uninformed, unprepared, unconscious of danger, is the one who fails. It is folly to overlook possibilities, strength to know them. "Forewarned is forearmed."—Wellspring.

### THE ONE THING NEEDFUL.

A young minister in a college town was embarrassed by the thought of criticism in his cultivated congregation.

He sought counsel from his father, an old and wise minister, saying:

"Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Prof. A., a

teacher of this science, right before me. I use an illustration of Roman mythology, there is Prof. B., ready to trip me up on any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man that teaches that branch. What shall I do?"

The sagacious old man replied:

"Do not be discouraged. Preach the Gospel—they probably know very little of that."

### GIVING SELF FOR OTHERS.

The fame of Samuel H. Hadley, for many years superintendent of the Jerry McAuley Mission for Drunkards, New York, has drawn to that institution tens of thousands of outcasts. One told another of the miracles of love and grace to be witnessed there. "I'll give you a job and all him up, and fix him up and get him a job. Go and try it."

So the story ran, and the vilest and most forlorn flocked in. A loving welcome, food and clothes and a bed—here was a "map" sure.

"Hadley was dead easy" and off went the visitor in the morning with anything he could carry away. But hunger or sickness drove him back again. Again and again he was received until he found that Hadley's stock of love was inexhaustible, and the hardened heart broke under the power of a Christlike life and Godlike love, and the criminal became a disciple of the Master of this "Apostle to Outcasts."—Sel.

### DECEITFUL NOISE.

Noise is deceptive. Simple loudness often gets the attention when there is nothing more. Noise misleads the ear. It is a strange thing to find popular opinion on the side that makes the most noise. It is said that at a political convention some one turned to another who seemed to be very enthusiastic in his shouting, and asked him what he thought of the situation. He replied, "You don't seem to know what I am here for. I am not here to think, I am here to believe." Because noise often turns the current of opinion and changes decisions, this man had been appointed to the work of making noise. Everyone is too easily impressed by noise.

In life and character the same is true. The quiet spirit, the gentle word, the constant laborer, are the strongest and best forces. No life reaches so far and holds so many hearts as Jesus Christ. But His was the quiet life and the gentle spirit. None of His movements were attended by the noise and confusion of the conqueror.

The quiet forces enter the deepest into what one becomes. Noise and loudness bring their experiences of disappointment and shame. Thoughtful, prayerful submission to the quiet and undemonstrative way of living is submission to the divine thought and method. With these it takes longer to reach results, but results when they come, have come to stay. Be not deceived by noise.—Young People.

## A Mission for Every Christian

"We cannot all be ministers or missionaries, we cannot give all of our time to direct Christian work, but there is one form of Christian service that anybody may undertake, that is, tract distribution. 'Out of the abundance of the heart, the mouth speaketh;' (Matt. 12:34) but how far will the speaking reach? How thankful ought we to be for the printed page which not only carries the message to quarters which the voice often fails to reach, but also preserves the impressions of truth when the sound of the human voice speaking has died away. True, leaden type will never take the place of the human voice, but we ought to be thankful for the blessed aid it renders to the human voice.

Tracts can go everywhere. They can go to many places you cannot go. Tracts know no fear, never tire, can be multiplied without end by the press, can travel at little expense, need no public room to tell their story. They can tell it in the kitchen, parlor, shop, factory, store, railway car. They take no note of scoffs, jeers, or taunts. No one can betray them into hasty expression. They never quarrel, never lose temper, never answer back. They stick to their story and can tell it over and over again. The noiseless tracts, "tiny points of light," can go into homes where men and women sit in darkness and the shadow of death. To many they are their only chance to hear and to live. Tracts, silent messengers, work while we sleep, and will continue their ministry long after we shall have passed off the scene.

A minister gave a negro a tract. He asked him what he thought of it. "Oh, massa, it do my soul good. I never knew before why dey calls 'em tracts, but when I read dat little book, it track me dis way and it track me dat way; when I go out in de barn, it track me dare and when I come back in de house, it track me dare; it track me everywhere I go. Den I know why dey call 'em tracts."

What a thrilling history might be written concerning the work of tracts. Richard Gibbs wrote a tract entitled "The Bruised Reed;" a tin peddler gave it to a boy named Richard Baxter: through reading it he was brought to Christ. He wrote "A Call to the Unconverted." Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the great emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Before 1849, as many as 4,000,000 copies were circulated, and it has testified for Christ in over 50 different languages. Look at this! Not a flaw in the chain! Richard Gibbs, Richard Baxter, Philip Doddridge, William Wilberforce, Leigh Richmond,

York, and before taking his seat, gave to each passenger a little card bearing the words, "Look to Jesus when tempted, when troubled when dying." One of the passengers carefully read the card and put it in his pocket. As he left the car he said to the giver, "Sir, when you gave me this card, I was on my way to the ferry, intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good day, and God bless you."

Many years ago, a lady gave some leaflets to two actors. One of the actors was led by this tract to attend church and was converted. It was Dr. Geo. Lorimer, pastor of Tremont Temple, Boston. Through his influence Russell H. Conwell was led into the ministry. Thus the great Baptist Temple in Philadelphia, together with the work of the Tremont Temple, and the personal influence of these two notable public speakers, is really traceable to its origin to one little leaflet in the hands of a woman. Rev. J. Hudson Taylor, founder of the China Inland Mission, was led to Christ by a tract. Thousands have been won to Christ by tracts. Many of the best Christian workers are using them continually and seeing results. Many use them who will never see results on earth, but will in the better world. Whether we see results or not, it is our blessed privilege to know and rejoice in the fact that if we sow good seed, the harvest will certainly be for His glory. "Know now that there shall fall unto the earth nothing of the word of the Lord." (II Kings, 10:10.) "Cast thy bread upon the waters: for thou shalt find it after many days." (Ecc. 11:1.) Tract distribution enables you to sow beside all waters and to be "instant in season and out of season" Remember too, that when you put a tract, Gospel paper or good book in the hands of a sinner and it is the means of his salvation, it starts a circle for our Lord that will continue to widen until He comes. Remember, too, that God multiplies the seed that is thus sown. What encouragement this, and what an incentive to "sow beside all waters," knowing that He will give the increase! **HOW TRACTS CAN BE USED.**

They are useful to open a conversation on religious matters, they are just the thing to follow up such a talk. Often there are difficulties in the way of speaking to people about eternal realities. A Gospel tract given in person or through the mails, may do the work. It can reach the king's palace; it will enter the home of the poor, and stay for weeks, months, and years, and turn up again in time and deliver its true and faithful message just the same as it could the day it left the kind and thoughtful hand that passed it on. You can give them to the milkman, postman, the grocer; teachers can give to their pupils or Sunday School scholars. You can insert tracts in the letters you

write, place them in bundles you send out. A tailor puts one in with every pair of trousers she finishes, a box-maker in every box he sends out, a publisher in every book, a farmer's wife sends one in a crate of eggs that goes to market, a gentleman watches the obituary notices in the papers and sends to each one tracts adapted to his need, an other visits the market and puts a bundle of leaflets in each farmer's wagon, another keeps a wall pocket at the depot filled with good tracts. Others have regular mailing lists of invalids, "shut-ins," hopeless sinners, Christian friends and acquaintances, and occasionally send each a suitable tract: others are led to use them among boys and girls and young people. Some live progressive churches use large quantities of them. If you have not the courage to give them out, you can lay them around where they will be picked up and read at the store, post office, depot, in the car seats. You can slip them into the magazine left you by the train boy, throw them out of the car window at each station. A ticket agent who gave a tract with every ticket sold said that every twenty persons wrote him saying that the leaflets which he gave them had been blessed to their conversion.

Multitudes upon multitudes can testify that a tract was the means of their conversion, or their restoration from paths of sin and vice to that of peace and righteousness, or that they have been cheered, comforted, stimulated in their lives by them, receiving light and truth, making homes happier, and the Bible a new book to them. **WHAT A GRAND WORK!** The distribution of tracts, a work in which young and old, rich and poor, educated and illiterate can help. Anyone can easily multiply his influence twenty fold by a wise use of printer's ink.

Have you won a soul for Christ? Do you wish to meet your blessed Lord with no fruit? Have I not set before you an open door of service? Will you enter in?

Beloved, think of the tens of thousands of tracts, the silent messengers which speak for Him many times, in many places, and to many hearts, which you may have fellowship in sending forth. This is a definite work for Christ, and the blessing that will come to your own soul and many others into whose hands you may place tracts, should be a strong inducement for you to take up the work.

May our God mightily stir up His ones everywhere to do what they can. The time is short and the days are evil. Satan's hosts are exceedingly anxious in filling the land with that which leads souls down to perdition.

As a soldier of Jesus Christ, why not lay in a store of ammunition and press into the battle, and accompany each tract with a prayer for God's blessing on it, and remember if you trust the Holy Spirit He will guide and help you in this blessed work. Let us hasten our absent Lord's return by every possible way. **"TILL HE COME."**—C. E. M., in *The Lamp of Life*.

A man stepped into a street car in New

## A Sermon on Hell

BY EVANGELIST D. B. STROUSE.

Infidels and those who are assailing the Bible and trying to bring reproach upon God, take the position that the Bible teaches that hell is a lake of fire and brimstone, into which the devils and all sinners unredeemed are cast, and where all will suffer alike in fire for ever and ever.

Such a conception of God is driving men to infidelity, and to hate God, or into Russellism and other false teachings, which are leading men to destruction.

Much of the teaching as to hell I believe to be error, and to greatly promote the infidelity of the present day.

He who takes some part of the Bible only in disregard of all else taught on the subject, may teach great error.

Rev. 20:14-15 speaks of hell as a "lake of fire." Rev. 21:18 speaks of hell as a "lake which burneth with fire and brimstone." Rev. 19:20, says: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

Rev. 14:9-10-11, And the third angel follow them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The teachings of the New Testament very largely employ the physical things of which we know, to give us conceptions of spiritual things and conditions of which we do not know, and above all others, the book of Revelation does this, dealing as it does, in wonderful imagery. The teaching of a hell of fire and brimstone is found only in the book of Revelation and in Matthew 13:42, "a furnace of fire." All of these scriptures from Revelation appear to me to refer to Satan and his allies, but when we turn to Math. 8:12, 22:15, 24:51 and 25:30, and Luke 13:28, where the reference to suffering in hell are to men, the words used are "Weeping and gnashing of teeth;" the words used in each case being the same. In 2 Peter 2:17, the words referring to hell, are, "To whom the mist of darkness is reserved forever." In Jude 13, the words used are, "Wandering Stars, to whom is reserved the blackness of darkness for ever."

The book of Revelation also speaks of

horses, eagles, etc., in heaven; tells us that an angel poured out his vial upon the sea and it became as blood, and another vial was poured out upon the rivers and they became blood, another vial was poured out upon the sun and "he scorched men with fire." An angel sounded his trumpet and hail with fire mingled with blood fell upon the earth. Another angel sounded and as it were a great mountain burning with fire, was cast into the sea and the third part of the sea became blood. Another angel sounded and the third part of the sun and moon and stars were made dark. So the teaching that hell is a lake of fire and brimstone in the book of Revelation, is a part of the imagery in His teachings. All this imagery teaches lessons, and what is said as to hell, teaches us that it is a place away from heaven, and a place in which there is suffering.

Now let us look at some of the teachings which are not imagery. God commands man to be righteous and just in all his dealings with his fellow man, and then in Job 4:17 He asks, Shall mortal man be more just than God?

In Isa. 45:21, God declares Himself to be a just God. Acts 10:42 declares that Christ is ordained to be the judge of the quick and the dead. This declaration is repeated in 2 Tim. 4:1. In verse 8, He is called the righteous judge.

In Rom. 2:2 we are told that the judgment of God is according to truth, and in verse 5, His judgment (of sinners) is a righteous judgment. In Heb. 2:2 we are told that every transgression and disobedience received a just recompense of reward. Rom. 2:11. For there is no respect of persons with God. Rom. 2:6. Who will render to every man according to his deeds. Rev. 20: 12-13. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in it, the death and hell delivered up the dead which were in them, and they were judged every man according to their works.

Luke 12:49-48. And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

To say that hell is a place where all suffer alike (as in a lake of fire) is contrary to the very nature and character of God. He is having an exact record of every life kept, so that each man shall receive either in heaven or in hell, a perfect, just and

righteous reward for his every act done in this life, and those who teach otherwise encourage infidelity and hatred to God.

No one can enter heaven who is not washed and made white in the blood of the Lamb. Christ came to the world to cleanse and redeem man down in this world, and it is here and not hereafter or in hell, that we must be born of the Holy Ghost, and be made pure and holy and adopted to a life in heaven with God, with angels and with the just who have been made perfect in this life. Such only can rule the unfallen worlds with Christ, and have the liberty of the universe, going at will from world to world.

If others, who die in sin, not having the divine life which is imparted to them when they are regenerated, born of the Holy Ghost, could have the privilege of heaven, heaven would no longer be holy, and awful confusion would follow; and if such an one had the liberty to go from world to world, he would carry with him the contagion of sin, and possibly bring other worlds to wreck and ruin.

Hence it must follow that all who die in sin must be, not only shut out from heaven, but sent to a place beyond the confines of which they can never go—and that place or region, God calls Hell. There each one will receive the exact punishment which he deserves, and not one whit more.

But what of those who lived in a Christian land, who had an open Bible, who knew that Christ died for them, who resisted the truth and every effort of the Holy Spirit to save them, and have in hatred and defiance violated the known laws of God, and trodden the blood of Christ under their feet? And what of those who have stood in the pulpits apologizing for sin and opposing that holiness of heart and life necessary to see God, and those who are officers in our churches and teachers in our Sunday Schools and members of the church, taking the bread and wine unsaved, with no love for God in their hearts, making the church of God, for them a gateway to hell instead of heaven? What of Satan and his allies, the fallen angels, who have opposed God, crucified His Son and have been for nearly six thousand years engaged in the one work of damning souls? Does not the imagery of the fire of Hell give some conception of what they will suffer?—*Sel.*

### THE REMEDY FOR COVETOUSNESS.

Democritus, a Greek philosopher of the fourth century before Christ, put out his own eyes. It is said that he did this that he might not covet the fine horses or jewels of his neighbors. Jesus Christ recognized the danger of covetousness and warned men against it; but he offered a very different remedy from that which Democritus resorted to. Jesus recommended "the expulsive power of a new affection." "Seek ye first the kingdom of God," was His direction. One whose eyes and heart are fixed on heaven is in no danger of coveting the treasures on earth.—*Selected.*

# Living Water

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ONE DOLLAR A YEAR IN ADVANCE

## EDITORIAL

### HAVE FAITH IN GOD.

I love to think that God appoints  
My portion day by day;  
Events of life are in his hands;  
And I would only say—  
"Appoint them in thine own good time  
And in thine own best way."  
All things are working for my good,  
I would not change them if I could,  
Nor after thy decree.  
Thou art above, and I below!  
Thy will be done! and even so,  
For so it pleaseth thee!

—Selected.

### "WEARINESS AND PAINFULNESS."

Weariness and painfulness are mentioned among the many trials of the great apostle. He knew what it was to be tried, he knew what it was to suffer pain. His was not a kid glove, luxurious ministry, lounging around palaces, but rather the struggling of a great soul in the very storm center of the world's need. He battled against vast odds, he carried burdens heavy to bear, he endured the privations of poverty, he was tortured with the infirmities of bodily affliction, and no doubt he was sorely tempted by the devil; and yet writing from the Roman prison there is not, in the entire Phillipian letter, a single note of discouragement, but rather joy, or its equivalent, is mentioned thirteen times. He grew weary in the work, but never tired of it. The Master being weary, sat down on the curbstone of Jacob's well. There are heavy grades to pull in every path of duty. There are burdens that every loyal soul must bear, but His grace is sufficient. He goes all the way with His people. His feet are thorn-pressed, his heart has been crushed by the world's sin. He has been thoroughly baptized into His suffering. He knows the depths of depravity and the measure of its utter helplessness. On his own heart He has borne the burden of the world's sin. In painfulness and weariness we too will walk with Him not shunning the cross, not running from the shadows, not crying out like a baby to be relieved from a burden, neither acting the coward or running away from the foe, but straight forward along the path chosen by God, who is "the God of the way." We would walk by his side, rejoicing in the fact that we are accounted

worthy to suffer these things with and for Him.

### SPECIAL NOTICE.

We lose a great many of our best subscribers by their failure to notify us that they wish the paper continued. There are people who do not subscribe for a paper for fear that they will not be able to stop it when the year is out, and many of us have disagreeable recollections of this kind, but not so with Living Water. In order to obviate this objection, we discontinued the paper at the expiration of the subscription, unless the subscriber notifies us that they wish it continued. We have never felt just like sending the paper on years after the subscription expires, and then simply because the subscriber did not notify us to discontinue it and force him to pay for it. It may be right to do so, but it at least savors of taking a little advantage of him. To be sure he should have notified us rather than have it come for years when he did not want it, but was it not our duty to have found out whether or not he wanted before sending it on? We feel that it is, and hence to protect all the paper stops when the time is out, but it has been our custom to notify all in ample time for them to renew, so as not to lose a copy, but even good people are careless about these matters and neglect to attend to them and the paper stops when they really did not want it to, and then they fail to subscribe and finally drop out of the family entirely and lose the blessing that the paper brings. We very much regret that this occurs and if our readers who wish the paper to come right on will kindly notify us we will put an X opposite their names which means it is not to be discontinued until they notify us. If you want the paper to go on indefinitely until you see proper to discontinue it, will you kindly write us accordingly.

Again, in this special campaign that is on for new subscribers we solicit your prayerful co-operation. We want to add five thousand subscribers this year. It can be done if our friends will all help us. Perhaps some of the premiums offered appeal to you. These articles may not be as cheap as you could buy elsewhere, but with few exceptions they are guaranteed to us as being among the first class in their line, and we prefer to send out premiums of this kind, rather than shoddy articles. Will you not send us in a club of new subscribers? You may not care anything about the premiums but may wish to do this just for the Master's sake. Kindly help us all you can. The paper is one that you can put into any home without hurt. It is not sectarian and does not fight the church, but is seeking the best for the people of God at large.

### INDULGENT MOTHERS.

We were requested the other day to write something on over-indulgent mothers, and there is certainly need for something to be said. People are continually saying, "I don't

want my child to have a hard time like I did," and as a result children are being brought up largely helpless. If parents were subject to cruel treatment in childhood, either by over-work or excessive punishment, they should by all means protect their children from such abuses; but, on the other hand, to shield them as hothouse plants is very wrong indeed. No parents have the right to deny their offspring such training as will fit them for assuming the arduous responsibilities of life.

Frequently children have been victimized by mere maudlin sentiment, growing up without knowing how either to take care of themselves or anybody else. We have known mothers who would stay in the kitchen to keep their daughters in the parlor; fathers who would toil the livelong day in order that their boys might not have to work—raising them in idleness. Mothers who are good cooks, priding themselves that their daughters do not have to cook; fathers whose hands are horny with toil, glad that their sons will never have to be inured to hard labor. Such a policy is as foolish as it is fatal. There are children who are brought up under cruel and oppressive measures. For such brutal parents we have nothing but the severest criticism, for thoughtfulness, kindness and love should reign in every home, but to send out daughters, to be the wives of men, who have not learned the first principles of house-keeping is a shame. Frequently the children are sent away to be educated, which is right. All parents who possibly can ought to have more respect for themselves and more regard for the interests of the children than to allow them to grow up in ignorance, but some children, when they return from school, have false ideas about work, and the old parents keep carrying the burdens, while the young people fly around like butterflies. No wonder that such a large percent of our youth are so worthless. They have been victimized by a sickly sentimentality. Their selfhood has never been developed. The old people keep on carrying the burdens and the young folks play the part of ladies and gentlemen around the place. We are a burden-bearing race, and unless we are started right we are apt to make a failure. Children should be given their proper responsibilities, not the burdens for old people, but just such things as they can do without undue strain, for in this way, and this only, can they be developed for the still larger responsibilities. This is a wise custom of the English kings to have their sons take their places in the rank and file of the world's workmen, and there should be no exemption from this rule, even by children of millionaires. Six days shalt thou labor and do thy work. An idle brain is the devil's workshop.

Let the young generation bear such responsibilities as they are equipped for. Their period of life has its burden, and this burden can not be laid aside without hurt. Foolish parents who blindly imagine that by carrying all the load themselves they are helping their offspring will some day awake to the fact that they have played the part of a fool.



## FOOLISH.

A bishop of the eighteenth century had graven on his tombstone that he was a foe to all enthusiasm, and his posterity has not ceased from the earth. There is an enthusiasm bordering on madness, a feverish, hysterical kind of affair that gets nowhere; but, on the other hand, there is an enthusiasm that God breathed, without which men will not succeed. There are people like the bishop, who frown upon all enthusiasm, but they will never be noted for glorious achievement. All other things being equal, an enthusiastic man will do threefold more than the man that is not. Enthusiasm puts in a man a force that will drive him uphill. There is a momentum about it that bears people along almost irresistibly. The student who has no enthusiasm will fail, the merchant who is

without it can not succeed; the doctor who creeps along like a snail, and the preacher who has no fire in his soul, but drones along with sickening platitudes, will fail, and they ought to fail. This is a world full of colossal interests and tremendous issues. No one is fit to engage in the struggle without he goes into it with all of his heart. It is a Titanic undertaking, and will call for all the grace that God furnishes to drive us over every obstacle and cause us to surmount every difficulty and come out more than conquerors through Him who loved us and gave Himself for us.

The enthusiastic man gets a hearing. There is, about him that that attracts attention. He is like a flaming torch thrown out amid dry stubble. He is on fire himself, and he sets everything else afire that he touches. Why dead Sunday schools, dead prayer meetings and dead missionary societies and dead churches? Simply for lack of enthusiasm. The quickening, vitalizing touch of the Spirit would revolutionize things, but people are content to drag along in the same lifeless way, flattering themselves that they are doing about the best they can under the circumstances, when the facts are that they might do tenfold better if they only would. How heart-sick we get when we attend so many gatherings full of human effort, but alas! alas! little of the enthusiasm of the skies, little of that irresistible force that God breathes into His people. There is a dry, formal effort made and then the performance ends. If some one had jumped up full of the enthusiasm of the Spirit, and poured out from his hot heart a burning message the people would have been scorched, blistered, quickened, refreshed and lifted heavenward. So much that is done in the name of the Lord is comparatively powerless, a kind of cut-and-dried affair, work-off at periodical times; little about it, nothing to awaken or to quicken. What we do is no more important than how we do it. The exigencies of the hour, the emergency call is so widespread that nothing less than tongues of flame will ever reach the need. We must part company with the eighteenth century bishop; we must turn away from his foolish repugnance toward enthusiasm; we must be filled with the

Spirit and go forth with illumined vision, anointed lips, and a heart filled with God; then the people will stop and listen; then sinners shall be converted unto God.

## "HAVING NO PART DARK."

(Luke 11:36.)

Light is a synonym for holiness and darkness for sin. The single eye is the consecrated life and having the whole body full of lights is symmetrical holiness. To be free from black spots, "having no part dark," should be the daily attitude of all Christians, but alas! such is not the case. How often we meet people who, in the main, lead correct lives and yet there is some dark place in them, some one point at which they are not just trustworthy.

In some cases it is recklessness about going into debt and a singular carelessness with regard to payment of same. We have often wondered how people, otherwise good, could be so negligent in this respect. There seems to be a dullness of vision, or some other moral obtuseness at this point and their usefulness is much crippled by this dark spot.

In others it is hurtful talkativeness. They have a disease of the mouth, or rather its seat is in the heart and the utterances of the mouth are symptomatic. They will stab you with an unkind word and never seem to think about it. Too much talk is intemperate for "in a multitude of words there wanteth not sin" and we have known many excellent people who had a dark spot at this place. They did not hesitate to strike here and there with the tongue in such utterances as were unbecoming a Christian and they could not be classified among those having no part dark.

Then there is a dark spot in many known as deception. Somehow you cannot get them to be frank and you have a feeling, while conversing with them concerning matters requiring candor, that they are not opening their hearts freely. How refreshing to meet a generous, candid, courteous, Christ-like spirit, but there are many dark places of insincerity among those who would indignantly protest against having any such thing. They will talk one way to you and another to someone else. Few of us are as free from this as we should be. We are not advocating frankness that is devoid of the courtesies of life but that transparent sincerity which is among the most beautiful traits of character, so that when you meet a man you will not have a feeling of uncertainty as to whether he means what he says.

There is the dark spot of commercial unreliability among many. People who rank as leading citizens are not as careful as they should be in their business relations and some of them who would indignantly deny the charge are considered *tricky*. It is a great misfortune for one to acquire such a reputation that those who know him best feel that somehow he cannot fully be depended upon, or in other words, that it is neces-

sary to watch him. This is a very dark spot and each of us should scrupulously guard anything that would taint our commercial record.

Then there is another which we hesitate to mention and yet it is far too prevalent. We refer to a tendency to lasciviousness and social uncleanness which we have detected and which is too often manifest in those making high professions. We have no reference to sudden temptation and unexpected thrusts that might assail anyone, but to that habitual weakness that some people exhibit at this point whose character in every other way is above reproach. This kind of darkness must not be tolerated for one moment. Every advocate of truth must do his utmost to build a wall as high as the stars around the chastity and purity of the people and as to anything else, as the Apostle says, "Let not these things be named among you."

There is the dark spot of unstableness, a want of fixedness of purpose, hot today and cold tomorrow. You will think you are going to have prodigies of grace and the next week they are down and their profession is a laughing stock. What a trial this is to the faithful pastor's heart, these ins and outs, flopping here and there, cannot be depended-on kind of folks. That dark spot of instability blights their entire life.

One of the blackest spots, in fact it is all inclusive, is habitual disobedience. There are many who are obedient to God in most respects, but there are some things they will not do. It cannot be said of them that they follow the Lord wholly as Joshua and Caleb did of old. They have a spot in them that has never been irrevocably, eternally yielded to the sovereign control and disposal of almighty God. They will come up to a certain point and then flicker. They cannot be depended upon. This uncertainty in their obedience makes them unreliable. They can be trusted only so far and beyond this they are likely to break down because they have not settled it once for all to "follow the Lamb whithersoever He goeth." The perfect heart is fully yielded to God and set in its purpose to obey Him at all costs. It is at this point that most people shirk. They will obey just so far and no farther. This disobedient streak, this lack of entire consecration, is the most frequent of all dark spots. "For the eyes of the Lord run to and fro through out the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. 16:9). How important that there be an entire consensual and a whole-hearted obedience to God, having no part dark.

It behooves us all, under the searchlight of the Holy Spirit, to examine ourselves prayerfully lest there be some dark spot which we have never yet discovered on account of our not being close enough to God. "Having no spot dark" should be the purpose of every devout soul and if the eye is fixed only upon God and that attitude is maintained amid all the varying phases of life,

the whole body will be full of light, having no part dark. There is a sore need just at this time for much teaching on this point. Inadequate views, unsound doctrines, untrained consciences, undisciplined natures, half-formed character will never be able to do the work that must be accomplished in the world's speedy evangelization. The demands are so urgent, the needs so pressing,

the duties so exacting as to require men who have been rescued from the quagmires of traditional error, sectarian prejudices, commercial taint, social corruption, intemperate speech, disobedience, and impurity of every kind. The times require men rather than children in grace, people who have climbed up on the mountaintops and are living in the light, "having no part dark."

every source, and then go ahead and do your best. God will use you. A Christian philosopher, and one of the most eminent preachers this country ever produced, in writing to his son-in-law on this subject, says some very suggestive things, which we pass on to our readers:

"Churches and communities are like apple trees and orchards. Some trees do not ripen their crop together. Single apples are yellow when the rest are hard and green. These you fire at with a club, or punch with a long pole, and don't wait till all are ripe. Other trees ripen their fruit together. You get up into the top, and shake the *whole tree*. That's a revival. But *hand-picked* is apt to be the best. There are two thoughts here. When a whole community is in a morally electric condition, there is an effect produced upon the *mind and imagination of all the unconverted*, over and above the special influences of causes which you apply. Therefore it is always good to have general revivals. But the vice of such seasons is apt to be a want of careful personal labor with each person by which they begin a religious life with both right ideas and right key-notes; that is, love and trust.

"When the secular condition makes it impossible to have a great religious feeling, you may yet *hand-pick* a great many, and in the course of a year as many may be gathered in that way as by a revival.

"Expect to gain some one by every sermon which is preached with a personal and conclusive design. Look for them exactly as you would if hunting. Look to see if anything dropped or was wounded when you fire. Get out of all idea of preaching *because it's Sunday*, and that it's the custom. Call that a good sermon that kills or wounds so that you get the game. All others are only almost good.

"Follow up your preaching personally. If you see or hear of anyone that is accessible or seems serious, or that melts under preaching, get him, and, if possible, at once. Talk with him so that religion shall not seem like a surgical operation, but a generous and honorable duty, a sensible and manly way of living.

"In going too shy or hard or opposing men, I never—or almost never—broach the whole matter, and sometimes not at all, unless I find the way unexpectedly open. I aim at *getting their confidence*. I wish them to want me to come back again. This allays the combativeness and shakes off the shyness and reserve that all, especially proud natures have.

"Christ called you to be a fisher of men. Sometimes you can catch them by the netful. But many fish are never so caught, but by the hook. Study men's habits, their tastes, the modes of reaching them, half as persistently as fishermen do the habits of their prey, and you cannot fail.

"It only requires that you should have your *mind calmly* and invincibly set to bring men to Christ, and to put forth gently but continuously, and without variableness or shadow of turning, this purpose, and you will have abundance of results. Meantime the first half-dozen persons that are brought in really as the fruit of your intentional and direct efforts will teach you more about how to get others than all the letters that Paul or Whitefield, Baxter or Wesley or Nettleton, could write. May your year be like the net when Christ was in the ship, breaking with its multitude of fish!"

## EDITORIAL COMMENT

### THE TRUE LIGHT.

The Apostle John says: "That was the true light, which lighteth every man that cometh into the world." Evidently there is a measure of light given to all men so that they are left without excuse (Romans 1:20). Missionaries tell us that the heathen have light much beyond what they live, and that their sore need is the gospel to enable them to walk therein. In other words, like the people of Christian lands, they are sunk in their own iniquities and need the strong hand of Christ to rescue them therefrom. Hence the urgency for declaring the glad tidings among those who have so long been bound by the devil. Some one, commenting on the condition of the heathen, says:

"It is often said by persons ignorant of the teaching of the Bible and of the experimental facts in the case, that the natural man, such as a heathen, has no clear revelation of God and of his relationship to Him. This is far from the truth. As to the teaching of the Bible, the Spirit declares through the Apostle Paul that 'the invisible things of Him from the creation of the world are clearly seen,' and as to experimental facts, nearly all missionaries bear positive witness to the fact that men in heathen lands who have never seen a Bible, whatever they may call the Supreme Being, live out their lives in conscious relationship to such an One, seeking to please Him, or else seeking to appease Him, as the case may be. A striking confirmation of this last fact, evidencing the presence of a God manifesting Himself through nature, comes to us from the writings of the late Lord Kelvin. These are his words: 'Overpowering strong proofs of intelligent and benevolent design lie around us, and if every perplexity, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing us through nature the influence of a free will and teaching us that all living things depend on one everlasting Creator and Ruler.' What Lord Kelvin found true through long and painstaking investigation, the heathen find true—though less intelligently—through natural revelation. It is this universal fact which makes the heathen responsible before God, and leaves them 'without excuse.'"

### SCRIPTURAL BENEFICENCE.

In these days when a giving of large sums is attended with such a flare of torches and blast of trumpets, it is refreshing to find instances where the Scriptural rule is heeded. Nowadays, munificent gifts are heralded abroad by the click of the wires, save here and there a noble exception in the person of those quiet, unobtrusive spirits who seek to do good without letting the right hand know

what the left hand does. W. E. Curtis, writing in the Chicago Record Herald, pronounces the Baroness Burdett Courts "the greatest of all philanthropists," and her ~~name is not familiar to many, so unostentatious~~ has been the dispensing of her charity. He says:

"Angela Burdett was undoubtedly the greatest philanthropist that ever lived. No human being, no king, nor emperor, nor plutocrat, ever contributed so much money for charitable purposes, or did more practical deeds of benevolence than she. She expended millions year after year for public and private charities without ostentation or announcement. She endowed several bishoprics in England, Canada, Australia and South Africa. She built a large parish church in Westminster, three other churches in different parts of London, another in Carlisle, and several in India, Africa and Australia. She erected nobody knows how many schools and established a large number of missions in different parts of the world. You cannot go to any tenement house district in London without finding chapels, schoolhouses, hospitals, refuges, night shelters, and other buildings that were erected by her from time to time during the last sixty years.

She cleared several blocks of the foulest slums in London, the most notorious haunts of criminals, and covered them with model dwellings for honest working people. She reformed several of the most degraded districts; she organized many charitable societies for the relief of underpaid working women; she opened reformatories and refuges for the fallen; she equipped thousands of waifs from the streets of London for service in the army and navy; she recruited bootblack brigades and guilds for flower girls, and was the patron of the costermongers, for whom she purchased thousands of donkeys and carts. She had twenty-five or thirty inspectors constantly employed in investigating the thousands of appeals for aid and relief that were constantly received by her."

### A WORD ON SOUL-WINNING.

The more we understand of human nature and the law of the Spirit's operations, the wiser we are in soul-winning. Suggestions and helps on bringing men to Christ are priceless, but, after all, much of what we get must be hammered out on our own anvil. We must learn it for ourselves. We had better go ahead and make a few blunders than to refuse to do anything because we may not be able to do it as successfully as somebody else would. We learn to pray by praying; we learn to preach by preaching, and we learn to bring men to Christ by going at it. Get all the help from others you can, learn from

SUNDAY SCHOOL LESSON

P. R. NUGENT, Richmond, Va.

JACOB'S MEETING WITH ESAU.  
LESSON FOR APRIL 20.

(Gen. 33:1-15).

Golden Text. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

The lesson is not complete without taking in the events of Ch. 32.

Jacob had been away from home at least fourteen years, and probably more, when he came once more into the bounds of the land of Canaan. He had evidently heard either no good news, or bad news, about Esau, for he was not at all easy about meeting him (32:6, 7). He supposed that Esau was very apt to carry out his threat. This apparent danger was a means of blessing to Jacob. It made him realize his need. He does not seem to have been able to defend himself, as his arrangements were made more in the line of escape than of fight in case Esau made an attack upon him. Hence he arranged for fight in case of attack and also arranged to win his brother's good will by several generous presents.

Jacob's conscious and great need drove him to God in prayer (32:9-12). It was based on God's word to him and contained a humble confession of his own unworthiness. Humility on account of one's unworthiness, and faith in God's promises, are an essential part of prevailing prayer. On this subject the following from Geo. Muller is helpful:

1. Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. Jno. 14:13, 14; 15:16, etc.
2. Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. Ps. 66:18.
3. Faith in God's Word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and perjurer. He-11:6; 6:13-20.
4. Asking in accordance with His will. Our motives must be godly; we must not seek any gift of God to consume it upon our lusts. 1 Jno. 5:14; Jas. 4:3.
5. Impertunity in supplication. There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. Jas 5:7; Lu. 18:1-8.

Jacob's prayers in Ch. 32 are to be taken into consideration in the events of the lesson. He had prevailed with God before he prevailed with man. And he did not prevail with God until God had overcome him by making him helpless—consciously so—in the face of his danger. Jacob, in view of a possible conflict with Esau, needed all his physical strength and God took that away and left him utterly unable to defend himself against anyone. Then it was that he clung to the angel with a tenacity born of great conscious need, inability to meet it, and a determined purpose to get blessing.

Esau's attitude (v. 4) shows how God hears and answers prayer. Possibly He made use of Jacob's present (32:13) to soften Esau's heart, though (v. 8) of the lesson may indicate that Esau did not fully understand that those doves were an actual gift to him.

Notice Jacob's (1). Acknowledgement of God (5). His family was God's gift. (2). His plan to gain favor with his brother (8). God may have made use of this or He may not. Sometimes we have to act on certain lines in connection with God answering prayer and sometimes we have nothing to do but patiently and truthfully keep our hands off and wait for Him to act.

3. Humility. He calls Esau "My lord;" though he himself had the first place in the family line. He may have humbled himself before Esau both on account of the way he had treated him and on account of Esau's evident power to harm him. If

Jacob's prosperity had tended to puff him up his troubles brought him down. God often has to send trouble upon people to humble them.

4. Urgency (9-11). At first Jacob's present had special reference to his own welfare, but after meeting Esau and finding him truly a reconciled brother (10) he seems to have gratefully pressed upon him to take the present he unselfishly declined (9). In view of the great burden of anxious fear that had rolled away Jacob no doubt felt glad to insist on his gift being received.

5. Wise consideration (13-15). Joy at reconciliation did not make Jacob lose his thought for the welfare of his family and possessions. Just why he declined Esau's offer of an escort is not clear. Pos-

sibly he saw it was best for them to remain separate, or it may be that he wanted to impress upon Esau that he was thoroughly contented to have his own way only. That was so much he wanted no more. The lesson shows, in a marked way, God's faithfulness. Gen. 28:15 records the promise. These two chapters, recording events of many years afterwards, give the fulfillment. The promise was given to a man who was suffering the consequences of his own evil deeds, but when it was given God's truthfulness, power and faithfulness were back of it to bring it to pass. He acted, and still acts, for His own name's sake (Pa. 23:3; Esek. 36:32). Faith rests on God who gives the promise, not on the man to whom He gives it.

FIELD NOTES

J. L. Brasher is in revival work at Obion, Tenn.

Wanted Gospel—A second-hand tent, about 40x60, with seats.

C. M. Dunway is engaged in a meeting at St. bridge, Ga.

REV. J. P. MISSEY

Kenton H. Bird has been holding revival services at Winifrede, W. Va.

J. J. Smith has been assisting in meetings at Owensboro and other towns in Kentucky.

Miss Edna Wells and Miss Lilly Swinnea are holding revival services at Lewiston, Ill.

Ruskin Cave College, Ruskin, Tenn., has recently had a gracious revival, led by one of its students, L. J. Miller.

W. M. Tidwell, of Chattanooga, reports good success in his work. There were fifteen seekers at the altar in the regular Sunday evening services of last week.

The Holiness Union Convention will be held in Trinity Church, corner of Third and Guthrie Streets, Louisville, Ky., April 29, May 4, 1913.

The song services will be conducted by J. M. and M. J. Harris.

A number of the prominent preachers of the Holiness movement are announced to preach. The program also gives a place to missions, rescue work, young people's meetings, and discussions relative to the great issues confronting Christian workers.

I have been assisted in a revival meeting by Rev. E. R. Crockett, the result being 63 conversions, 2 sanctified, 25 reclamation, total 118—34 accessions to the church, with more to come in later. Plans are being made for a new church.

This meeting is reported the best ever held in Milton, because of reaching people who were skeptics and whole families came and united with the church.

Milton, W. Va. J. P. LAMBERT, Pastor.

We recently closed meeting at Milton, W. Va., the results being 118 professions of conversion, 2 sanctifications. Brother Lambert, the M. E. pastor whom we assisted, is most worthy of the position he occupies. A good man filled with the Holy Spirit.

We held a few day's meeting at Barboursville, resulting in a few being filled with the Spirit and some few professions of conversion. Be begin at Durbin, W. Va. April 3.

E. R. CROCKETT.

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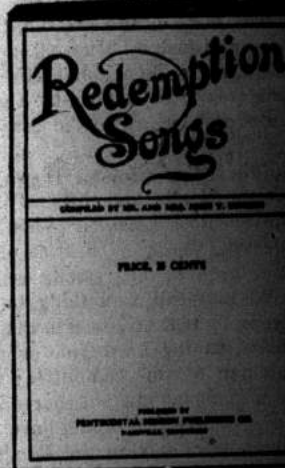
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# Our Missionary Department for April

GOD—PRAYER—MAN—MISSIONS.

BY HENRY W. FROST.

Four great propositions related to prayer and missions are found in Matthew ix: 32-38; Acts i: 13, 14; ii: 1-6; and xiii: 1-3. These passages may be regarded as one, for, at the root of each passage, is a great, dominating thought.

I. *God makes little of what we make much.* When you and I learn this lesson we have made a long stride in the spiritual life and a far advance in this matter of missions. If you let your thoughts go back upon these passages you will be surprised by the things of God and His followers concerning the great things of which we hear very much indeed. In that ninth chapter we may say Jesus Christ is announcing that He is about to start a great campaign in behalf of the evangelization of the world. He sees the great multitude and there comes to Him a picture of the vaster multitude beyond, throughout all the world; and then His heart goes out in compassion toward them, and this compassion led Him to say that great effort was needed, and the thing was not to be accomplished by Himself nor by that little handful of men about His person. The task was to be fulfilled by a great number of men and women to the very end of time.

Notice the silence of Christ. If we had spoken before the Master had spoken I think we should have said, "Lord, if Thou art going to undertake the evangelization of the world we will need a very strong central committee. We may call it anything, but let us have it strong." If it had been in this day we should have wanted Lord This or Lord That as chairman of this committee; then some bishops and money men, of course; and then, if in this country, we should have welcomed the thought of having the President of the United States at the head. Then about that person we should have wanted General This, and Admiral That, and merchant

princes, and we should have wanted sub-committees all over the world. Then we should have wanted a million dollar campaign.

But the Lord said absolutely nothing of the kind. Don't let me be misunderstood. I believe in organization. I believe money is a great power, provided it is in God's hands and provided it is God given. When Jesus Christ comes to the thought of that great campaign which was to be world-wide, and ~~and some great thing "Deacon"~~ until we begin to learn a lesson of getting a changed viewpoint, of coming to that for which He stands, spiritual life and spiritual power, our services will be vanity itself.

II. *God makes much of what we make little.* The very things that we are talking about lead us to pass over the things that He is talking about. Our temptation is to deal with things that are seen and can be handled. There are things that appeal to us, but God leaves them all out of account. He comes to the invisible, spiritual power that deals with spiritual forces. We want to know how big a thing is, how effective it is going to be from a standpoint of numbers, what it has done. Our thoughts are always upon these outer things. God's thought is not there.

God is making much of what we are tempted sorely to make little. God would have us make much of compassion. It was as Jesus saw these multitudes that His heart was moved with compassion and He said to pray. What the church of Jesus Christ at large needs is compassion, not simply for mind and bodies, but for spirits. I notice they have fasting that passage. Fasting is an old thing nowadays, but I assure you more things come out of fasting than this world knows of. I am not speaking of abstinence from food. There is fasting when you eat

food as well as when you don't. Besides that, fasting is of the spirit rather than of the body. Yet it may mean abstinence from food. But did you ever notice the order given? It is not fasting and praying, but praying and fasting. In other words, I think they were so absorbed with prayer that they forgot food. Prayer is the thing that Jesus is bringing to our minds as the requisite thing, such prayer that it displaces other things in their right place and time.

*God does little for those who make much of what He considers little.* You must much of a thing of which God makes little, and God's wise thought is in another direction and He will do little for you. If there were time today we could go back into church and missionary history and prove it over and over again. How many Christians in the world? You say about twenty millions. Do you mean to say that, if these twenty millions were doing what God wants them to do, this world would be what it is? What is the meaning of it all? It is simply this, that we have made much of what God has made little, and God doesn't help those that make much of what He makes little.

IV. *God does much for those who make much of what He makes much.* Oh, the harmonies at last when we get our thoughts Godward and Christward, and understand the great and eternal lesson that He has taught His people concerning service. Who will be little enough that God may be all in all? Who will be done with secular methods, and take the method of our Lord and Savior Jesus Christ? You may be obscure, but the day you fit your unworthy life into the great plan of God you will see things accomplished. The promise of God is Yea and Amen in Christ Jesus. Christ Jesus sits on His throne to bring to pass the things that He has promised in His word.—*The Bible Record.*

## Notable Sayings of David Livingstone

"Anywhere—provided it be forward."

"Providence seems to call me to the regions beyond."

"I always think it was such a blessing to be led into his (God's) work instead of into the service of the hard taskmaster—the devil and sin."

"Fear God, and work hard." Probably his last public words in his native Scotland, at the close of a speech at the school in which his younger children were pupils, in the summer of 1865.

"Whatever way my life may be spent so as but to promote the glory of our gracious God, I feel anxious to do it. . . . My life may be spent as profitably as a pioneer as in any other way."

"The spirit of missions is the spirit of our Master; the very genius of his religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness."

"What an unspeakable mercy it is to be permitted to engage in this most holy and honorable work! What an infinity of lots in the world are poor, miserable and degraded compared with mine!"

"Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God, and go forward." From his journal, March 24, 1873, about five weeks before his death, near Lake Bangwoolo.

"My Jesus, my King, my Life, my All; I

again dedicate my whole self to thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task." Prayer for self-dedication recorded in his journal on his fifty-ninth birthday, March 19, 1872, at Unyanyainbo.

"The conversation of a few, however valuable their souls may be, cannot be put into the scale against the knowledge of the truth spread over the whole country. \* \* \* We prepare the way for a glorious future in which missionaries telling the same tale of love will convert by every sermon."

"It is not the encountering of difficulties and dangers in obedience to the promptings of the inward spiritual life which constitutes tempting of God and Providence; but

the acting without faith, proceeding on our own errands with no previous convictions of duty, and no prayer for aid and direction."

"I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you."

"I have an immense practice. I have patients now under treatment who have walked 130 miles for my advice. . . . Many very bad cases were brought to me, and sometimes, when traveling, my wagon was quite besieged by the blind and halt and lame. What a mighty effect would be produced if one of the seventy disciples were among them to heal them at the word!"

"If the good Lord permits me to put a stop to the enormous evils of the inland slave-trade I shall not grudge my hunger and toils. I shall bless his name with all my heart. The Nile sources are valuable to me only as a means of enabling me to open my mouth with power among men. It is this power I hope to apply to remedy an enormous evil, and join my poor little helping hand in the enormous revolution that in his all-embracing Providence he has been carrying on for ages, and is now actually helping forward. Men may think I covet fame, but I make it a rule never to read aught written in my praise."

"What an unspeakable mercy it is to be permitted to engage in this most holy and honorable work! What an infinity of lots in the world are poor, miserable, and degraded compared with mine! I might have been a common soldier, a day-laborer, a factory operative, a mechanic, instead of a missionary."

"As far as I am myself concerned, the opening of the new central country is a matter for congratulation only in so far as it opens up a prospect for the elevation of the inhabitants. As I have elsewhere remarked, I view the end of the geographical feat as the beginning of the missionary enterprise."

"My daughter Agnes says: 'Much as I wish you to come home, I had rather that you finish your work to your own satisfaction than to return merely to gratify me.' Rightly and nobly said, my darling Nannie; vanity whispers pretty loudly: 'She is a chip of the old block.' My blessing on her, and all the rest!"

"I was sorely knocked up by this march from Nyapkwé back to Ujiji. In the latter part of it, I felt as if dying on my feet. Almost every step was a pain. \* \* \* All the trades were returning successful. I alone had failed and experienced worry, thwarting, baffling, when almost in sight of the end toward which I strained. I read the whole Bible through four times while I was in Mauyema."

"They (the natives) all treat me with respect, and are very much afraid of being written against; but they consider the

sources of the Nile to be a sham, the true object of my being sent to see their odious system of slaving, and if indeed by disclosures should lead to the suppression of the East Coast slave-trade, I would esteem that as a far greater feat than the discovery of all the sources together."

"My great object was to be like him (Christ); to imitate him as far as he could be imitated. We have not the power of working miracles, but we can do a little in the way of healing the sick, and I sought a medical education in order that I might be like him. In Africa I have had hard work. I don't know that anyone in Africa despises a man who works hard. I find that all eminent men work hard."

"Our kinsmen across the Atlantic deserve our warmest sympathy. They have passed, and are passing, through trials, and are encompassed with difficulties. \* \* \* Not the least of them is the question, what to do with those freedmen for whose existence as slaves in America our own forefathers have so much to answer. \* \* \* But I have no fears as to the mental and moral capacity of the Africans for civilization and upward progress."

"You will see by the accompanying sketch-map what an immense region God in his grace has opened up. If we can enter in and form a settlement, we shall be able in the course of a very few years to put a stop to the slave-trade in that quarter. . . . I shall be obliged to go southward, perhaps to the Cape, to have my uvula excised and my arm mended. It has occurred to me that, as we must send our children to England, it would be no great additional expense to send them now along with their mother. This arrangement would enable me to proceed, and devote about two or perhaps three years to this new region. . . . Providence seems to call me to the regions beyond."—*Pittsburgh Christian Advocate.*

#### FROM A NEW MISSIONARY.

The letter below is from Miss Olive Graham, who went to India the past December. Her support has been taken by the Holiness Camp Meeting at Carthage, Miss.

She attended this Camp last summer, at which time they pledged her support, and also gave a farwell, to which she refers in this letter.

This letter was written to her supporters and friends at this Camp, but we have taken the liberty to give it to our readers. We are sure many will read it with delight; and will ask God to bless Miss Graham, to speedily give her the language that she may give the gospel to these who are so destitute without its message.

*My dear friends at Carthage:* Greetings from far away India. Since my farwell at Carthage Camp last September, I have longed for the time to come when I could really be your missionary in India, and could write you from this side of the ocean. Now the time has come, for which I thank God.

It has been but a few short months since we were laboring together in the little pine grove at Carthage, trying as best we could to get the truth as it

is in Christ to needy hearts there. The time has been short, and yet how the days and weeks that have elapsed have been crowded with new experiences and fresh blessings, until this morning my heart cries out, "What shall I render unto the Lord for all His benefits toward me?" I have thanked God repeatedly for so directly leading me to a band of such earnest consecrated people as I found in Mississippi. So often when at prayer the face of each individual seems to present itself, and as it were me thinks I can see and hear them as they were about to repeat, coming forward to grasp my hand and say, "The Lord bless you, I'm going to pray for you." These words meant much to me then. They mean more as the days go by. Truly, "we are laborers together with God." I can scarcely realize that I am actually in India. After spending a few weeks at home (in Pittsburgh) we bade farwell to friends and loved ones, and on December 29 we sailed on the Steamer Empress of Ireland, via St. Johns, N. B. This, however, being an unfavorable time of the year for travel by water, we had a very stormy voyage from St. Johns to Liverpool. Sometimes it seemed as though our lives were almost in peril and yet as the angry waves lashed the vessel first on one side and then the other, leaving us to and fro, leaving us so seasick, we could look straight up through the storm and see by faith the tender, loving eyes of Christ, upon us and hear Him say, "Lo I am with you." "Fear not." What a Saviour Jesus is. A present help in time of trouble on land or sea.

The latter half of our journey was delightful while we sailed through the Mediterranean, Red and Arabian Seas. As we journeyed along the coasts of Egypt and Arabia we felt almost as though we were touching sacred ground. It was interesting to watch the old Arab in his native dress trudging over the sandy roadside with his great long staff, or riding on the back of a small donkey, or sometimes following a procession of camels heavily loaded with grass. As we passed through the Red Sea some of the old sailors pointed out to us the place where the children of Israel crossed over on their journey to Canaan, and we were again reminded of God and His wondrous plan. More than once we paused in the midst of these sacred scenes and worshipped.

On the morning of January 27 we landed in Bombay, India. Oh how delighted we were to once more set our feet on solid ground. We found several kind friends at the dock to meet us, and after spending the day in Bombay we started for our station at Khardi, which place we reached shortly after midnight. Brother Coddling, Superintendent of the work here, with several of our dear native boys were at the railroad to meet us, and gave us a hearty welcome.

We were invited to attend morning prayers with the boys in their school room the next morning, and as we thought we would not be able to understand one word of their devotional exercise, we wondered how much we would enjoy it, but as we went in and sat looking into their bright, intelligent faces and heard them sing in our own language, "He took my sins away," and "Our Lord is coming back to earth again," we felt glad we had gone and prayed God to help us quickly get the language that we might go out and tell others of these same blessed truths.

After the exercises were ended an old man came forward bearing a tray on which were laid four long wreaths of tiny flowers. He placed one around my neck and one on my arm, and the others he placed on the other new missionary, and then returned to his seat on the floor. These wreaths placed about the neck and arms are significant of a hearty welcome. They won our hearts the very first morning, and ever since we have felt perfectly at home. We have been in India but a few weeks, yet in this time we have seen hundreds of people, for India is teeming with life on every side and as we pass through the villages and see the filth, ignorance and superstition so prevalent and then come back to our own compound and see what "grace" and "truth" have done for our boys here, it makes us wish we had a thousand tongues, all of which could speak Marathi, and

use them everyone to tell them of a more excellent way. ~~Thank you, God, I thank you that you have made it possible for me to be here.~~ While you have chosen me for your representative here and by the grace of God I'm going to do my best, you have an equal share of responsibility. Let us "study to show ourselves approved unto God, workmen that needeth not to be ashamed."

I would be so glad to hear from any of you personally, and if there are any questions you would like to have me answer concerning the work or the field, and I am able to do so, I will take pleasure in answering them promptly. To new missionaries, letters from America are very acceptable, and I think perhaps to old ones too, so feel free to write at any time.

Yours in His glad service,

OLIVE D. GRAHAM.

Khardi, Thana, India.

#### IN CAMP.

Dear Friends: Many of you no doubt read Miss Leonard's Living Water about her tours last October to towns ten, seventeen and thirty-two miles from her station, also her visit to the King of Jawhar. I am quite sure that many of your hearts were stirred as you read of how God blessed the labors of this His faithful handmaid and her faithful co-workers from among India's own people.

We believe that many of you have prayed much that God would continue the work begun in hearts at that time. Friends, God is answering prayer, and it may be that our being thrust forth into these parts again after four months is the result of your prayers and ours.

We had all looked forward to the touring season and prayed that God would enable us to reach many hearts who had never had even one opportunity to hear of Jesus. But our enemy threw so many hindrances in the way that it seemed impossible to get out into the district.

Our dear Miss Long also has been unable to go out on a tour as she did last year, as much as her heart has longed to do so, and her faithful co-worker, Miss Williams, has had heart and hands full with the many girls and little babies and going into Dhulia City to preach to the crowds that throng the market.

Miss Carpenter was detained in America two or three months, while her heart longed to be touring the needy districts that can only be reached during our cold season—October to March. We were glad indeed to welcome her and our new co-worker when they at last arrived at midnight on January 27. When we left home nearly three weeks ago Misses Basford and Graham were toiling through the Marathi Alphabet of fifty-two letters, besides its many compound letters. I wrote them last week that while it seemed a little thing and that we were not accomplishing very much, it was really a big thing when we realized that it was the first steps towards preaching the gospel to these people. We praise God for the strength, patience and courage He gave us to press through the discouraging stages of language study and that we are now able to preach Jesus to these people in their language. It is so unsatisfactory to speak through interpreters. I know that God has often blessed His servants as they spoke through interpreters. But to live among a people and get into their hearts we must get some speaking knowledge of their language.

I said we were thrust forth on this tour and it was literally true. I had promised Miss Leonard that we would go with her sometime. But time was passing and she seemed hemmed in with so much to do in her station and we seemed hedged in so that we couldn't get out.

Mrs. Davis urged me to go, offering to take charge of the boys and all else. I was rather weak for a hundred mile ox-cart trip, but God has given strength for all the way. Miss Leonard seems very much worn, but we find the "Joy of the Lord our strength" and often preach four or five times a day. I think one day Miss Leonard preached seven times to different groups coming for medicine. Mr.

Codding and John, the Indian preacher, were making a tour of several villages and hamlets, taking their wheat-cakes along so that they could spend the day.

I had taken almost a day of rest, not being well, and got up in the afternoon to talk with some boys who came for books. After showing them the Royal Scroll pictures from the birth to the resurrection of Jesus, I gave them out tracts and gospels, telling them that the story I had told them was written in that book. They were eager to get them and read for themselves.

I soon found that "my whole body was broken," as the Marathi speaking people would express the aching of the joints that precedes the Indian maralial fever. But it was only a slight attack and by Tuesday I was quite able to leave the "dirt dauber's nest," as I termed the old house in which we stopped three days on our return from Mokhada. Miss Leonard said, "But it's not so nice and smooth as a dirt dauber makes his house."

Really, it was a roughly daubed house with dirt floors, not nice and smooth as the inter-tribal houses. The walls were built up leaving a space of four or five feet quite open. This, with the dirt walls and floors and the high winds and missing door, gave us more dirt than we enjoy for eating and breathing. But in spite of this our appetites have been fine and we have enjoyed every meal, whether it was eaten off a table or the floor.

But in each place God has given us the hearts of the people and many have daily heard the "good news" and an unusual privilege was to be able to place gospels in so many homes. In these parts we so seldom find people who can read.

We first visited Khodala, then Mokhada, of which Miss Leonard wrote you. The school children gave us a hearty welcome and came in groups morning and afternoon and begged for books. It is not their eagerness for knowing God so much perhaps as their desire for stories. But we trust that these stories so new and so different from their foolish and often vile Hindu stories will cause them to open their hearts to receive Him who is the theme of all these wonderful stories.

These children are of various castes, many high castes, but only a few Brahmans. One thing that impressed us favorably with these schools at both places was that all the children seemed to be treated well and given equal opportunities. Often the children of the low castes are kept separate and sadly neglected, so much so that they usually quit school.

As in some neglected districts at home, it is difficult to get illiterate parents to see the need of schools. They prefer to have their boys nurse the baby and care for the young children until they are able to work for themselves and earn five or six cents a day.

Here the Government is offering inducements to the children. Each child gets eight cents a month and at the close of the year if he passes his grade he gets fifty cents. Each boy who fails gets a new shirt only.

When they have finished in the primary schools, if they go to Mokhada to the high school, their food and clothes are furnished and they are prepared for teachers of the schools in the villages.

We visited these schools and found them very nice and orderly. The teachers were quite nice to us. In Khodala one of the teachers, a very ambitious man, asked for a Bible. We had a New Testament along which we gave him, and Miss Leonard ordered some books and Bibles and is going to give one to the head master, who seems quite pleased at the prospect. We placed two New Testaments, a Bible and many gospels in Mokhada homes.

The parents are proud of their boys' learning, and listen to the gospel story as they read it at home.

One thing that surprised me was that there were three little girls in the first school. One could read nicely in her first reader and recited along with the boys. The teacher was quite polite, calling her Bai, which is the term of respect for a woman, equivalent to our title of mistress. The other two sat apart near the teacher's desk, and were beginners.

In the Mokhada School there were seven or eight little girls. Three of them came to us for books.

"I have chosen you and ordained you that ye might go and bring forth fruit and that your heart should remain." These words were being fulfilled. Four months before Miss Leonard had given out gospels and preached. We found several boys who remembered what she said about needing a clean heart and some who had read the gospels.

One bright-faced young boy said he had read the gospel, and when asked whose story it was, he replied, "The story of Jesus Christ." "And who is He," asked Miss Leonard. "He was the son of God," was the prompt reply. It was such a delight to talk with this boy and many others. I shall never forget their sweet, earnest faces as they listened to the story of the cross. This boy, Pandu, always wanted to help us tell the last part of the story and especially how He arose from the dead. He is reading two of the gospels. We found the S. S. Chart and Royal Scroll pictures a great help in impressing the truth on these young hearts.

When they were sick, they would sit in groups and listen to me give two or three gospel messages. If you could see the sick and afflicted that have come to us since we came out a little over two weeks ago, your hearts would be stirred to help in the medical work which gives such golden opportunities for preaching Jesus.

We are now on our return home and have stopped two miles beyond Khodala, where we have pitched a tent under a beautiful spreading mango tree. It is large enough to give shade for our tent all day, also for our cook room, where Joseph, one of our orphans prepares our meals, putting three stones together for a stove or fire-place. Then on one side are our ox-cart and oxen, with plenty room for us all and our congregation, which often runs up to twenty-five.

We are near a village called "Centipede House." We have not seen any of these creatures here, but one fell on my hat one day in K. as we stood in front of a shop. He soon fell off, however, for which I was very glad, for they have many claws and it is not pleasant, I have heard, to have them get hold of you.

Last night Mr. Codding killed a tarantula in our tent. They are very poisonous. It is not very nice to have them so close, but God enabled us to go to sleep trusting His watchful care.

We do praise God for letting us take this tour. We trust our friends will pray for the masters who are reading the Bibles and Testaments and for all the boys who are reading the books and gospels. Keep praying for the Mokhada and Khodala districts that God may give a gracious harvest soon.

Yours in His glad service,  
MRS. ROY G. CODDING.

#### SOUTH AMERICA.

Brother Frank Ferguson and Mrs Ferguson are in Nashville on furlough from Argentine Republic, South America. The letters below have been received by them from two of the converts in the town in which they labored.

We are sure all who long for the people of this "Neglected continent" to have a personal knowledge of God will be rejoiced to read these letters, and will praise God that we have had these witnesses in this needy, needy field. The letters follow:

9 de Julio, February 6, 1913.

Mrs. Ferguson.  
Dear Friend: Thanks be to our Heavenly Father that He permits me to arrive at this moment in which I write this humble letter to greet you and your husband.

May God give you long life in which to continue in your holy mission through the world, and that this, my humble letter, may find you well and the desires of these servants.

Dear friends, I have twice received tracts which I think you sent me. I appreciate them very much, a thousand thanks for them. Some days ago we received "Manzanas de Oro," (Apples of Gold) and today I received "Rayos de Luz," Rays of Light.

I and the children always remember the pleasant visits that you made us. Shall we ever receive them again?

Well at present I only have the pleasure of sending remembrances from Victorio (her husband) and all the children asking that you always remember us in your prayers. I for my part will never forget all the good counsel that you gave me. I have the confidence and hope that the Almighty God will grant to me His mercy at each step. And I ask Him to give me grace to be surrendered always. Amen.

I firmly believe that "He" is the only way for our eternal salvation, which I desire for all. Receive my sincere greetings. From this, your humble servant,

VIRGINIA M. DE ROGGERONE.

9 de Julio, January 13, 1913.

Mr. and Mrs. Frank Ferguson.

Never to be forgotten friends: We were greatly pleased to receive your letter.

For which we thank God through our Lord Jesus that we have the great privilege of knowing that you arrived safe. We are very well, thanks to our powerful Saviour Jesus Christ.

Papa is absent in the country, and we are alone, in company with our Lord, who guides us in all our ways, and we are in the midst of a great peace. Papa was somewhat delicate in health when he left, but yesterday being the Lord's day, our brother came and told us he was better.

We have never been alone before, but now thanks to the Divine Power we are not afraid of anyone. We pass the nights until a late hour reading the Bible, and the girls, Maria and Julia, continue studying the Gospel of St. John, and when we retired we found a very precious verse in the Bible that is of the psalms of David. "I will both lay me down in peace and sleep; for thou, Lord only makest me dwell in safety." (Ps. 4:8).

Your friend in Jesus Christ,

ANA BOBIO.

This young woman is about twenty-five years of age. The eldest of three sisters. She was clear in her experience as to salvation. These girls repeat entire chapters of the Bible from memory. Their mother died last year. Please remember them in prayer.

The married lady has five children and is bold in making her views known. Her husband is a drawback to her. She reads her Bible daily and is clear as to salvation. Both these ladies were reached by the house to house work. Hallelujah. What an opportunity South America sets before us. Join us in prayer for these and other believers in that section that God will send the needed laborers. (Matt. 9:38). Pray ye therefore the Lord of the harvest, that He will send forth laborers unto His harvest.

Yours for the lost of South America,

LULA H. FERGUSON.

125 Fourth Ave. N., Nashville, Tenn.

GUATEMALA.

Puerto Barrios Guat, C. A.

Dear Living Water Family: Greetings: May the peace of God be multiplied unto you.

I don't know that I can write anything that will interest you very much, but I want to let you know that I am still in the battle for the Lord and lost souls. The enemy is getting somewhat discouraged seemingly, or rather his agent, the priest don't seem to want to work in Zacapa any more. Praise God! I trust he will be so defeated that he will not have a single follower in Zacapa. Glory to God! Keep on praying. Victory is in Jesus.

I want to tell you something about our little church or company of believers and our little Sunday

School. The church has adopted the Bible mode of raising money for our native city missionary, the tithing system. The church treasury has not been empty since we begun to give. The first day of January we had more than \$12.00 Guatemala money on hand to begin the new year's work with. One believer gave 1,000 pesos at one time. (A pesos is worth about seven cents of United States money). Just as God has promised to bless His people if they obey His word in regard to their salvation, so has He promised to bless those that give to His cause according to His word. (Mat. 23:10, 11.) God's promise is just as true on one promise as it is on another, and we ought to recognize that fact.

Our little Sunday School which averaged about fifteen, after paying for all expenses, such as books and papers and oil and giving 200 or more pesos (dollars) to the printing work in Coban, we had forty-nine pesos (dollars) on hand the first of January this year. I mention this hoping it will be an encouragement to our home people.

I have \$60 gold on hand for our new missions home. Is there any others that would like to add to this amount for this much needed cause? I have no response yet as to a teacher for a boy's school. Before, I was afraid you don't realize how great that need is. People are constantly asking me about a school to send their boys to. Be much in prayer, ask God what He would have you do about it, and to send someone to take up this work.

My health is still good and I am praising God for it. The work is still encouraging, and people are being convinced that the gospel we preach is the truth. Our city missionary, Catelina, seems to be blessed of God in her work.

Yours faithfully in His service till He comes,  
CONWAY G. ANDERSON.

Requests for Prayer

Pray that the shortage in the General Missionary fund may be fully met.

The station at Sucre, Bolivia needs your especial prayers at this time.

Miss Gardner, of Cuba, is looking to God for a revival. Join her in this petition.

Sister Galloway in China is enlarging her work. Will you not specially remember her.

Brother and Sister Ferguson are on furlough from Argentine, on account of Brother Ferguson's health being broken. Pray for him.

When the last message was received from India, Miss Leonard was critically ill of typhoid fever, and Miss Long was in a distressing condition on account of a general physical break-down. Pray for the restoration of these much loved and most valuable workers.

SPECIAL NEEDS.

We received a cablegram, also letter, from India, giving an account of the sickness of Miss Leonard and Miss Long, and telling of the extra expense that our people are having on this account. We feel that we must help them by sending something more than their mere allowances. These allowances, as you know, are based on their actual expense and when anything out of the ordinary hap-

pens, they either have to go in debt or do without.

We suppose that Brother and Sister Gregory have already left for the home land. There is still a large part of their traveling expenses unprovided for. We had hoped that this amount could be raised and that it would not have to be taken out of the general fund. If the Lord lays it on your heart to help us in this, send us remittance.

TREASURER'S REPORT FOR MARCH, 1913.

Our shortage instead of decreasing has increased about \$30.00 during this month. We had hoped that this would not be the case and that our friends would have responded with sufficient liberality to have wiped out this shortage. We are going to ask the Lord to put it on our hearts this month. We hope that others will join us in this prayer also. The Lord has plenty of money in the hands of his children and it only remains for them to open up their hearts.

|  |           |
|--|-----------|
| Balance from last year.....                            | \$ 243 70 |
| Contributed by Pentecostal Tabernacle, previously..... | 1,649 61  |
| Contributed by Pentecostal Tabernacle, this month..... | 287 61    |
| Total.....   | 1,917 92  |

|   |        |
|---|--------|
| Contributed by Pentecostal Tabernacle Sunday School previously..... | 229 26 |
| Contributed by Pentecostal Tabernacle Sunday School this month..... | 64 73  |

|  |          |
|--|----------|
| Total.....                                   | 293 99   |
| Contributed by other friends previously..... | 2,443 72 |
| Contributed by other friends this month..... | 403 95   |

|            |          |
|------------|----------|
| Total..... | 2,947 67 |
|------------|----------|

|                                |          |
|--------------------------------|----------|
| Total collections to date..... | 5,502 50 |
| Previous disbursement.....     | 4,817 65 |
| Disbursements this month.....  | 789 22   |

|            |          |
|------------|----------|
| Total..... | 3,895 63 |
|------------|----------|

|                      |           |
|----------------------|-----------|
| Amount overpaid..... | \$ 284 28 |
|----------------------|-----------|

Notice that there is advertised in this paper a new song book by Mr. and Mrs. J. T. Benson. Send in your orders at once for this book. It will be a blessing to you and your congregation.

AFRICA WAITING.

They are waiting ev'rywhere,  
Where the fields of earth are fair,  
Where the rivers nobly run,  
Where the blossoms seek the sun,  
Where the hills rise, high and grand,  
Looking proudly o'er the land—  
Waiting! Waiting!

They are waiting in the wild,  
Sick and weary and dejected,  
And the Saviour's healing word  
They have never, never heard;  
Ever hungry and unfed,  
Left without the living Bread—  
Waiting! Waiting!

Yet not voiceless or alone,  
For their cry to heav'n hath flown,  
And the Master waiteth too,  
Waiteth, ransomed souls, for you,  
Till the life devotion sweet  
Be outpoured at His feet—  
Waiting! Waiting!

# PREMIUM LIST

## For *Living Water* Paper

1. A New Testament, bound in Morocco, flexible, limp, gold side title, round corners, gold edges; retail price, 60c; This pocket Testament will be sent postpaid and one year's subscription to *Living Water* for \$1.30.
2. A red letter Testament, binding French Morocco, flexible, limp, gold side title, round corners, gold edges; retails at 80c. One year's subscription to *Living Water* and this beautiful pocket Testament for \$1.40.
3. The lightest, thinnest and most handy Reference Bible made, ~~and sent in a gentleman's pocket~~; an Oxford Reference Bible, printed on India paper, minion type, being on  $\frac{3}{4}$ -inch thick; retails at \$2.50. Send us \$2.30 and we will send this book and one year's subscription to *Living Water*, or send us four subscribers at \$1.00 each, and the book will be sent free.
4. A RED LETTER BIBLE. A self-pronouncing Bible, bourgeois type, printed on fine white paper, with concordance, with new illustrated self-pronouncing dictionary and fifteen new maps, printed in colors, with 4,000 questions and answers. Retails at \$3.50. This choice premium will be sent with one year's subscription to *Living Water* for \$3.00. Or send us eight new subscribers at \$1.00 each and we will send you the Bible free.
5. A black-face type workers' Bible, India paper, self-pronouncing, with references, concordance and maps; bound so as not to break easily; long primer type; retail for \$7.50; will be sent with one subscription to *Living Water* for \$5.00, or will be sent to any one securing a club of fifteen subscribers at \$1.00 each.
6. New Testament and Psalms. There is a frequent demand for a large type Testament of convenient size, especially adapted to old people or persons for any reason who have defective eyesight; bound in French Morocco, flexible, gold side title, round corners, gold edges, retails at \$2.50. This book will be given with one year's subscription to *Living Water* for \$2.20, or will be sent free for five subscribers.
7. A large family Bible, with the usual family records and other helps; retails at \$3.00. Will be given with one year's subscription to *Living Water* for \$2.50, or will be sent free to any one sending us a club of six subscribers at \$1.00 each.
8. Many people need a pair of scissors, and these will be sent with one year's subscription to *Living Water* for \$1.50, or this pair of Japan handle Washington shears, fully guaranteed will be sent free for two subscribers.
9. A good razor is appreciated by all who shave. This razor will be given with one year's subscription to *Living Water* for \$2.25, or it will be sent free for a club of five subscribers at \$1.00 each.
10. Most people, especially those in the country, need a lantern, and we have secured a real good one for our premium list. A dashboard bull's-eye globe, frame either light or blue as desired. This lantern, including one year's subscription to *Living Water*, will be sent for \$1.60.
11. A set of Roger's Silverware, knives and forks. These knives and forks are plain pattern, triple plated, solid steel knives, nickel silver forks, round-end handle, hand burnished. They will be given with one year's subscription to *Living Water* for \$3.80, or they will be sent free to anyone sending us a club of ten new subscribers.
12. Perhaps you need a clock, and the one which we have selected is a beautiful design, handsomely finished, correct timekeeper; height 23 $\frac{1}{4}$  inches, dial 6 inches; alarm, turn-back movement; strikes every half hour; can be had in either oak or walnut; retails at \$3. This clock and one year's subscription to *Living Water* for \$2.95; or it will be sent free for a club of ten new subscribers at \$1.00 each.  
This useful dinner set of 50 decorated pieces can be had with one year's subscription to *Living Water* and \$4.75, or will be sent free for fifteen new subscribers to *Living Water* at \$1.00 each.
13. A first-class sewing machine, guaranteed for ten years by the largest hardware house in the South. Drop-head, automatic leaf, ball-bearing, five drawers. This machine is claimed to have no superior. Why pay \$50 or \$60 for a sewing machine when you can get this one with one year's subscription to *Living Water* for \$22.50, or it will be sent free for sixty new subscribers to *Living Water* at \$1.00 each. We could furnish machines still cheaper, but they would not be first-class quality. Better buy a good one.
14. The well known Oliver Typewriter, selling originally for \$100, but now rebuilt so as to render first-class service in every way. This machine has every device belonging to this model. This well equipped machine will be given with one year's subscription to *Living Water* for \$32.50. Or it will be sent free to any one sending us a club of seventy subscribers to *Living Water* at \$1.00 each. Should the subscriber prefer either a Remington or Smith Premier rebuilt machine, it will be sent with one year's subscription to *Living Water* for \$30.00, or given free with a club of sixty subscriptions at \$1.00 each.
15. A Year's Expenses in Trevecca College. Including matriculation fees, board, lodging (and tuition to those who have to pay), will be given free to any one securing 225 new subscribers (not renewals) to *Living Water* at \$1.00 each. Any student who undertakes to secure this number of subscribers and fails to get the amount will be entitled to a proportionate credit for as many as he does secure. The majority of the applications for admission are from those who wish to work either part or all of their expenses, and this will afford them an opportunity to begin work at once in a way that will be much more profitable than to take so much of their time from their studies while here, besides they will be doing good in distributing the paper. Prospective students can also enlist as many of their friends as they please to assist them in securing subscribers, and we hope that many will avail themselves of this excellent opportunity.

EXAMINE the above list carefully and select the premiums that you desire and kindly favor us with your order.

Send Order and  
Remittance to

**Living Water**, Nashville, Tenn.