

Living Water

"Call unto me and I will answer Thee and shew Thee great and mighty things, which Thou knowest not." Jer-3-33

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Safety in Dwelling Deep

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"Flee, get you far off, dwell deep, O ye inhabitants of Hazor." Jeremiah 49:30.

THE above words, from the prophecy of Jeremiah, appear in the midst of a series of judgments which Jehovah pronounces upon the cities and countries located about Palestine. The people of these places had been brought into a peculiar relationship to Israel, and thus to Jehovah, for, though they had been used to punish Israel for her sins, the persecution of that people had been the persecution of Jehovah Himself. Hence, Jehovah's arm was bared in judgment, in behalf of His own honor and of Israel's welfare. And yet, even in dealing with these outside nations, the Gracious One does not forget mercy. Hence, while He pronounces judgment, He makes a way of escape from judgment to as many as may take advantage of it. Previously, as recorded in the eighth verse of the chapter, He had cried: "Flee ye, turn back, dwell deep, O inhabitants of Dedan." And now, to this other city and country He cries: "Flee, get you far off, dwell deep, O ye inhabitants of Hazor." In other words, the storm must burst; but the distant mountains have rocky and vast caverns, and these shall be a hiding place and a place of refuge in the time of storm. So then, Jehovah's exhortation is to flee and to dwell deep. And, what God cried to these nations, He cries to all who have come, in any sense, under His judgment. And thus His voice reaches the church, and individual Christians. For judgment begins with the church of God; it is even now abroad in the land; it is reaching particular churches and congregations; it is dealing with many individual Christians; and it is a time when there is but one thing to do, namely, to "dwell deep." In doing this, the way of escape will be found.

The need of dwelling deep, suggests the fact that Christians are too often living in surface and exposed places. Indeed, it may be said, that most Christians choose to live out in the open, and thus upon the surface of things, even though this does expose them to storm and tempest. There is not so much sunshine in deep caverns, and not so much companionship there. But God would have us understand that these considerations are not the final ones in the case. The last question with us should be: What has He, in mercy, commanded and where is the place of safety? And the answer is: "Flee ye, get you far off, dwell deep!" There is heavy judgment upon superficial living. But there is rich blessing upon any man who will get into the depth of things, and so reach the hidden fastnesses of God. And in a word, these cavern depths are found in God Himself. There and there only, is safety; and in that place there is such safety, that here also, is peace. "Your life is hid with Christ in God." "There peace of God, which passeth all understanding, shall garrison your hearts and minds in Christ Jesus." It will be worth while then to consider in what special respect, spiritually speaking, we need to dwell deep.

First, we need to dwell deep in the person of Christ. Every Christian who knows Christ at all, knows Him as a Savior. And very blessed knowledge this is. It is a wonderful experience to come to Calvary's cross, and to see there more than a Man, to see there also, the Son of God; to see more than a martyr, to see also, the Substitute. Such perception means eternal salvation. But when we have so learned Christ, we have not come to an end of Him. On the contrary, this is but the beginning of our knowledge of Christ and of our experiences in Him. So then, we need to go deeper down into His wonderful being. We need to learn that He is also the Keeper of the soul; that He is also the Sanctifier of the spirit; that He is the One who gives peace, joy, power and likeness to God; that He is, in short, our "all and in all." There are unsearchable depths in Christ; and hence, we should not be content until we have sought these out, and have found that in Him are hidden all the treasures of wisdom and knowledge.

Second, we need to dwell deep in God's Word. There are a number of ways of studying the Scriptures. First, there is the theological way, where great doctrines are taken up and considered, such as the Inspiration of the Scriptures, the Trinity, the Deity of Christ, the Atonement, etc. This is a very profitable way of studying the Word, especially in these days of declension, when personal safeguarding in doctrine is so much needed. Then there is the devotional way, where different portions of the Word are mediated upon, thoughtfully and persistently, until one obtains such an application of truth to one's life that it is like meeting Jesus Himself, hearing His voice, and being blessed by Him. And this, too, is a most profitable way of studying the Word, as those two men found out who went with Jesus to Emmaus, who heard Him expound the Scriptures, and who were constrained to testify that their hearts had burned within them as He spoke to them by the way. But, whether we take these ways of study, or other ways, there is need that we go still deeper down. Theological study may prove to minister only to our pride; and devotional study may prove to minister only to our emotions. Large knowledge does not necessarily empower, and sweet feelings do not necessarily sanctify. Spiritual things, after all, are most practical. Therefore, we must make sure that we are studying the Word for the set purpose of putting into instant and full effect all that we learn from it. A little study and a little knowledge with this end obtained is worth much more than long study and great knowledge without such an end secured; and no emotions at all but with determined obedience in the life, is worth infinitely more than tears, which end with weeping and with nothing accomplished for God. This is the reason why some humble saint may know more of God's Word than some great theologian, and why some quiet, unobtrusive follower of Christ may be preparing for himself a far greater reward than

some well known and much talked about preacher. What God wants, of all things, is obedience, and no scriptural study is worth anything which does not result in such. It is indeed then, our personal need to go down into the depths of God's Word, and never to pause in our search until that Word is to our souls like a "great rock in a weary land," holding us fast and complete in all the will of God.

Third, we need to dwell in the life of prayer. Judging from the condition of the church and the world, many Christians know little about the deeper things of prayer. If they did, surely the church would not be where she is today, rich and yet poor, and large in numbers, but weak in power; and surely the world would not be where it is today, with the larger half wholly ignorant of the fact that Christ died for sinful men. Plainly, a prayer revival is needed, one which will bring Christians to their knees in confession of sin, one which will liberate them from selfish and small petitioning, one which will make them intercessors for all men everywhere, and one which will so empower them that they will be able to prevail with God. We live too often upon the surface of the prayer life, being personal, local, and at best, denominational and national in our interceding, and not knowing the true vitality of prayer, namely, prayer in the name of Christ, in the power of the Spirit, and for all mankind. Therefore, God calls us to go deeper down in prayer, that in the "secret place," we may touch the depths of God's enabling and so be able to do exploits for Him.

Fourth, we need to dwell deep in the life of the Holy Spirit. That was a wonderful day for us when we came to know that the Spirit is a person. Before that time, we had thought of Him as an influence, and we had spoken of Him as "it." But suddenly, we came to recognize Him as a Being, who was full of life, love and power, and who occupied a personal relationship to us, with whom we could have holy intercourse. And that was another wonderful day when we learned about the filling of the Spirit, that is, that the Spirit who was in us was willing to possess and use us. These discoveries were like new conversions to us, and we rejoiced accordingly. And yet, here too we need to go deeper down; for the Scripture makes it plain that there is for the saint not only the experience of knowing the Spirit as a person, and being filled with Him, but also of actually being in this same Spirit, of living, moving and having our being in Him. It is a good thing, physically, to be filled with the air; but it is a better thing to be, not only filled with air, but also to live in the air with which we need to be filled. Likewise, it is a good thing to be filled with the Spirit. But it is a better thing to live and walk in the Spirit, that is, to have our life's environment nothing less than God the Holy Ghost, so that so far as our choice is concerned, we may only live the life which He would have us live, that we may only speak the words which He would have us speak, that we may only think the thoughts which He would have us think, yea, so that all that we do may be begun, continued and ended in Him. Such a life in the Spirit calls for deep experiences. But there is no other way of being fully "preserved in Jesus Christ," and of being abandoned to the will and glory of God.

And finally, we need to dwell deep in the holiness of God. A distinction is generally made between God's holiness and His righteousness. To put it simply: holiness is what God is; and righteousness is what He does. At the same time, between God's holiness and righteousness there is always an exact equivalent; that is, the one never is less than, or never exceeds the other, but is ever equal to the other. Judicially, the same is true of the Christian, for Christ's

holiness and righteousness are equally imputed to him. But, experimentally, this is not always the case, for it is a lamentable fact that the Christian's inner life does not always correspond to His outward life. Actually, of course, a man's righteousness can never exceed his holiness; but in appearance it may very much exceed it. So it is that there may come to pass a difference between profession and possession. Here then, is the call to a deeper life, wherein we shall pass into such a true experience of God's holiness that we shall be within, all that we profess to be without. A quest like this may give the soul deep heart-searching. But, before it is over, it will have an infinite rewarding.

A man once bought a farm, and by hard work he eked out a poor existence from it. At last he died, at which time his son inherited the farm. This son, by hard toiling, supported himself and family, though he had this advantage over his father that he found on his place some black stuff which would burn, and with which he fed his fires. Finally, this second farmer died, when his son inherited the place. After this, he too toiled and labored, and fed his fires. But one day an engineer passed that way and pointed out to the farmer that the out cropping of that black stuff meant that there was a coal mine beneath the farm. So a company was formed, and they dug deep. That last farmer is now a millionaire. His grandfather and father had lived over that illimitable wealth for all their lives. But they had never known it and had died poor. And the last man would have repeated the sad experience had not his engineer-friend told him to leave his petty, surface farming, and to dig deep. And there is One who speaks to us, who bids us to go deeper down. May we have done, therefore, with surface living. In dwelling deep we shall find, not only safety, but also riches untold.—*China's Millions*.

Let us not be confused or disturbed if the Lord's work as well as the Lord's chosen people must often go through narrow places and severe testings. The figure of ancient Israel was a burning bush continually in the flames, but never consumed. The Master's parting words to His disciples were, "In the world ye shall have tribulation, but in Me ye shall have peace." The early church fought its way to victory through blood, and tears, and flames. The apostolic message to every new church they founded was that "through much tribulation" they must enter the kingdom of God. The gifts of the early Christians were bestowed "out of a great trial of affliction, so that the abundance of their joy and their deep poverty abounded unto the riches of their liberality." It was only when Constantine established the church on a pinnacle of earthly wealth and power that the followers of the lowly Nazarene could say, "We are rich and increased with goods, and have need of nothing." But it was then that the Master also had to say, "Thou knowest not that thou art poor, and miserable, and blind, and naked." Let us not, therefore, be discouraged if in standing for Christ in all His fulness, and for His Word and name in uncompromising fidelity, we shall often find ourselves in narrow places and straitened circumstances. God has always kept our own peculiar work under the test of stringency. Our faith has ever ventured farther than our visible resources. And our beloved workers have been willing to share the sacrifice with multitudes in the home land whose offerings have been the fruit of the deepest self-denial. All this has been peculiarly true during the past year in our home and foreign work. But out of it all have come the precious fruits of a stronger faith and a deeper sacrifice of love; and while this spirit animates us, we go forward in humble confidence in the fellowship of apostles, martyrs, and saints, saying, "Sorrowful, but always rejoicing; poor, but making many rich; have nothing, but yet possessing all things."—*Ex.*

Cautions in Guidance

THE Lord's promises of guidance to His children are so plain that it is the privilege of every child of God to have the guidance of God's Spirit in every detail of life. This is a great boon, and will bring great blessing. It makes every life an inspired life and a life a power. Study the promises of God until you become convinced that it is His will thus to guide you every day. After learning the fact of God's guidance through the promises there are some important points that need to be taken into consideration—lest we miss this guidance of God, and be deceived by Satan on these points.

I. Be careful not to take God's permission for God's will.

The example that we give you is that of Balaam, Num. 22:20-21. Here we have the incident where God told Balaam to go, and when he went God's anger was kindled. Many of God's children get the word of the Lord and believe He says, "Go," when He has made it plain to them a dozen of times before that He wants them to stay. God told Balaam at first, that He did not want him to go. Balaam wanted to go because of the reward he would receive. When the second messengers came, instead of Balaam saying, "No, I can not go," he said, "Wait until I ask God again." He asked again, and God said, "Go," meaning, "If I can not keep you from it—then, go." Balaam went, and God's anger was kindled. Many a child of God knows first in his heart that it is not God's will for him to do a thing; but he hunts through the Word of God for some passage of Scripture, and waits upon God until God gives permission. That kind of guidance will bring judgment. It is like parents with their child; the child desires to go somewhere, and the father and mother do not think it wise for the child to go, but the child keeps teasing, and the parent says, at length, "Yes, you can go." It is not the highest will of the parent and brings judgment. That is exactly the way it was with Balaam. Those of you who desire the guidance of God, be careful not to take God's permission for God's will.

II. Do not take even an answer to prayer as significant of God's highest will.

Some seeking to know God's way pray and receive an answer to their prayer. They then say, "If God hadn't wanted me to do that thing He would not have answered my prayer." Some answers God gives to prayers do not indicate His highest will at all. That is no criterion of judgment. It may be permission again. "And He gave them their request; but sent leanness into their souls;" God here answered prayer, although it was not His highest will. The children of Israel prayed for quails, God answered, but sent leanness into their souls. Sometimes God can only teach us by letting us have our prayers answered. The answer brings the lesson, and it also brings judgment.

III. Be careful not to take visions and mere happenings as sufficient indication of God's will.

There are some who, when in much doubt, or when they have matters of much importance to decide, and have a dream, or a vision when they are not sleeping, according to that dream or vision, decide the matter. Be very careful; it might, or it might not be from God. A vision alone ought not to decide us. You may think of many passages in Scripture where a vision seemed decisive. There is one that nearly everybody would think had seemed to decide the Apostle Paul in Acts 16:6-11: the vision of the man of Macedonia calling him to come over into Macedonia. Now, you say, "Was not there a place where the apostle did not know, and where God gave a vision, and he followed the

vision?" Paul says concerning his action in the matter, "assuredly gathered." If you "gather," you take more than one thing into consideration. Notice also that it does not say, "He assuredly gathered," but "We assuredly gathered." That is, the apostle not only had this vision, but he considered the rest of the party. We must take every fact into consideration. They were forbidden by the Holy Ghost to preach the Gospel in the eastern part of Asia Minor, and they tried to go in another direction, but "the Spirit suffered them not." They came down to Troas, the only direction that seemed open to them. They might have gone in a southeasterly direction had God led in that way. Everything was taken into consideration by them. They "assuredly gathered." They must have counseled. Paul had the vision, but "We assuredly gathered." Be very careful in deciding things by happenings. The enemy has just as much chance as the Lord in letting you know his will. One decision that took place in the great revival of Wesley and Whitfield, was decided by the way that Wesley opened a book. They did not know any other way to decide at that time, so they decided in that way. Sometimes God's children resort to "lots." There may be some scriptural ground for "lots," but we do not see, in the New Testament, much good that came from the casting of "lots." God has so clearly promised in His Word to guide us that we do not need to resort to that kind of thing. It gives Satan almost an equal chance with the Lord. The devil gives many visions and dreams; also God gives dreams and visions; but do not let them alone decide you. The "assuredly gathering" brings in sanctified common sense which is very much needed among Christians in all their decisions.

IV. Be careful not to let external need be sufficient to guide you.

We have letters of need almost every day that nearly break our hearts. Hundreds, that we can help in no other way than by prayer. If we allowed the external need of things to decide, we would utterly neglect the work that God has intrusted to us here in the Institute, and run everywhere to help, rather than helping by prayer. The need is so great that if we were to give attention to every one that would seem to merit it, we would not do any work here at home at all. Our work would be absolutely scattered. What shall we do about things like that? What is it God would have you do, in reference to anything? The need cannot decide. There are other things from which you can "assuredly gather." One example, out of many in Scripture:—Paul in the same sixteenth chapter of Acts, verses 6 and 7, says, "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Asia, in the Acts of the Apostles, does not mean all of Asia, but the western part of Asia Minor. "They assayed to go into Bithynia." There was a tremendous need in Bithynia. So then, they wanted to go where the tremendous need was. There was a cry, therefore, go that way? He says, "The Spirit suffered them not." What does that mean? That meant that God's Spirit dwelling within them made them feel, every step they took that way, as if their hearts had become lead. It made them feel as if they would lose their peace if they went on that way. The fact of a need being presented to you is not sufficient evidence that it is God's will for you to go and meet that need, no matter how much your heart might long to go. If you are a Christian worker you cannot possibly

meet all the needs of the world only as the Lord makes His will known to you in the matter. You must let Him decide. Many Christian workers chase all the game that comes near them. You will not make a very good hunter that way, for sometimes you may "stop the plow to catch a mouse." If one would hunt lions with a blunderbuss, how many would he shoot? A blunderbuss scatters the shot. You never could kill a lion with a blunderbuss. That is the trouble with Christians; they are tempted by the enemy, for he knows that if you concentrate at one place all the power that God gives you, something will be accomplished, so he inveigles you into scattering the shot. If you take powder and lay it on a stone and put a match to it, it goes off into smoke. What was the matter with it? It was not confined. It was not directed. There was no purpose enclosing it. The same powder, confined and directed, would wreck the biggest rock. If you are centered, concentrated, and purposeful, making everything bend to that purpose, all that comes in the way will be shattered, and you will accomplish great and mighty things for God. This is true of every man or woman, if they will find out what God wants them to do. There was a man who started to study medicine because medicine was a good profession. He learned some of the big words, and then leaving that, studied law—he thought he would be a lawyer. After a little he gave up, and studied theology. After that, he thought he had better finish his college course. Whenever he would converse, he would use a great many long words, and then he would finish up by saying, "as it were." That was the only way to remedy indefiniteness. Speaking on another subject, he would add:—"so to speak." He had no direct purpose, even in conversation. When Commencement Day came, and class day; the class orator introduced him to hundreds of people, saying, "I would like to introduce to you the greatest man in college, 'so to speak.' In fact, he is a lawyer, 'as it were,' a theologian, 'so to speak.'" That man never accomplished one whit of what he might have done had he concentrated. Do not scatter your shot. You are not called to chase everything in the world, nor are you called to attend every meeting that you hear about. You are called to be in the place God wants you and to serve in the place God has for you, and it is your duty to find that place. Many a man goes through life and never accomplished anything for God, because he has never been confined and brought down to a purpose. He may be a man of generous impulses, but he needs to be confined, concentrated, and controlled by the power of God. He has power, but must let the Lord control and direct it. "Paul assayed to go into Bithynia, but the Spirit suffered him not." If, when we went through China, we had remained in China, or when we went through Russia we had remained in Russia, or when we went through Siberia we had remained in Siberia, how would we do God's bidding in Pittsburg? We decided and did not let the fact of need be an absolute factor in deciding, or we would be in China today; for there is a greater need there than here. If God wants us here and we stay here we will do more for China and Japan and Russia than if we remained there. One can take a burning glass with a big lens and hold it up and can kindle a fire with the sunshine in winter-time, yet some say, "If we only could have a greater manifestation of God." The trouble is with the lens. We are not concentrating the power of God, which He has already given.

V. *Be careful not to let hindrances and trouble decide God's will for you.*

After you have weighed everything and decided upon God's will, do not let suffering cause you to believe that it is not God's will, or *vice versa*. If you will take time to decide that God wants you to go to Africa, or China, or Ja-

pan, and after weighing every consideration, then go and meet, if necessary, with suffering and trial, you can even die. Let nothing hinder you from believing after you "gather" everything God wants you to "gather," and have decided in the light He has given you. Let no subsequent trouble or trial cause you to hold back from doing God's will. You need to take time to decide. Paul went into Philippi and soon landed in prison and was beaten with many stripes. He could have deplored his lot; in place of that he praised God. No consideration of finances or friendship should cause you to swerve, after you have "assuredly gathered" the will of God for you.

VI. *Be careful not to rest merely on the letter of God's word.*

There are many mistakes in doctrine and in practice that arise from grasping in the letter of Scripture and not the spirit of Scripture. A striking example of this is found in Matt. 23:9, "And call no man your father upon the earth; for one is your Father, which is in heaven." Here would seem to be authority in Scripture not to call your father, "father." But in this very same gospel, Jesus says, "Honor thy father and thy mother." Paul calls himself the spiritual father of the Corinthians (1 Cor. 4:15), and Timothy and Titus he called sons (1 Tim. 1:2; Titus 1:4). It is plain that it is not the title that it is prohibited, but the spirit of pride and love of position that may be represented in the title. This title as well as the others mentioned in this connection were evidently used by the teachers of that time who loved to have the pre-eminence, and it was that spirit that Jesus meant to overthrow. If we grasp the underlying meaning of this passage it may lead us to see the possibility of pride and self-seeking in coveting honors from man, and also not less clearly the possibility of being just as proud in our spirit of independence in not having any title or position.

The difficulties connected with the spiritual understanding of Scripture reveals the necessity of always approaching the Scripture under the tutition of the Holy Ghost, and that we should not take any single text as authoritative, however plain it may seem, if it contradicts the general tenor of God's Word. "The letter killeth, but the Spirit maketh alive." If you listen to the letter and do not have your inner ear open to the Spirit, you will miss God's meaning every time. May God open our inner ears.

VII. *Be careful not to mistake the voice of prejudice and the voice of desire for the voice of the Spirit.*

Let us notice in connection with this thought the passage in Acts 26:9:—"I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." That is what Paul said; then let us connect with that, Phil. 3:4-6:—"Touching the righteousness which is in the law, blameless." Blameless. Paul said he was living a blameless life, living up to conscience, doing the thing he thought he ought to do, but at that very time he was persecuting the church. What was the matter with the apostle? He listened to the voice of God speaking through his conscience. In his heart he was saying, "I must persecute this new sect that has arisen" instead of hearing God's voice he was hearing the voice of his own prejudice and false zeal, saying, "Persecute them." He mistook the voice of his own prejudice for the voice of God. This may cut to the quick, for we are naturally people of prejudice, prejudiced in favor of our own loved ones. We are prejudiced against our enemies and those who speak evil of us. We are prejudiced in favor of our own way; in favor of our own education, and in favor of our own opinions. Much of the disorder in Christendom is on account of that kind of thing. Paul was perfectly honest, but he was listening

to the voice of prejudice and to the voice of desire. He desired that Judiasm should be propagated, and was so zealous to accomplish this purpose, that he would not stop for anything in the way of accomplishing that purpose. If you hold a shell to your ear, you can hear the sound of the sea, but that sound is the sound of the air, or the intonation of the circulation of your own blood. Often, when we test things and take them before God in prayer, in place of hearing God's will we hear our own prejudices and our own desires, and we say, "It is the voice of God." Be careful about that. God will guide us in just the best way.

On the lines of affection one must be specially guarded. We have been obliged from scriptural reasons to refuse many times to join together in wedlock an unconverted and a converted person. It would not be scriptural. They might say, "We have prayed about this, and have really

made it a subject of prayer. The answer we have gotten from the Lord is that it is all right, I will be the means of the conversion of the other person if I do this." We say, "We would be afraid to perform the ceremony for you, God's word is so plain." We are afraid of anything that is not in accordance with the Word of God. You had better wait not only till they confess Christ, but until they prove that they trust God. They follow desire, and mistake it for the voice of God. That was what Balaam did; he did not know how much was his own desire. When God said, "No," to Balaam the first time, that ought to have satisfied him. Balaam could not tell the voice of his own desire from the voice of God. He went by that, and God was angry. It was disobedience to God. This whole subject is of vital importance. We trust that His Spirit may lead into all its truth.—Selected.

The Mysteries and Blessings of Calvary

GOD'S delay in giving deliverance from the adversary's power to those who place their confidence alone in Christ is ever a sign that He is giving special and tender thought to that soul.

Yet weak human nature moans, "I cannot understand this delay. If He were really interested in my deliverance or cared about my sufferings, why should He thus tarry? So far as I know them, I have met every condition. Every tithe of which I have knowledge—along all lines—is in the storehouse. Whatever is lacking, through ignorance, the blood covers. Hence His delay becomes inscrutable. Help, Lord, for I faint! The crucible is too hot and the pressure too prolonged for my feeble strength to endure."

All the time we are making our plaint, God is moving in all the energy of infinite love, toward our deliverance.

Well He knows our feeble strength cannot bear the awful strain, so He whispers: "My strength is made perfect in weakness. I have never intended thee to bear this burden alone. Lean hard on me, my child, and make Me thy Burden-bearer."

The soul that heeds this gentle admonition is carried through to victory. The heart that is too duly engrossed in its own sufferings—or in listening to the arch-fiend's malignant suggestions impugning God's faithfulness to give it active attention, often goes down under a temporary defeat. Of course, such defeat still longer delays the absolute deliverance toward which God's grace is ever moving.

In the book of Exodus we learn that God's deliverances were always preceded by an intensifying of the trials from which He promised deliverance.

This one truth, if fully mastered, is worth years of study. It forms an impregnable armor against Satanic assaults which are always more fierce and furious previous to a soul's deliverance from his power.

God sent Moses into Egypt with a divine promise that the hour had come when His people should be delivered from Egyptian bondage. The suffering Hebrews believed God's message. Their hearts revived. They lifted up their heads in hope and with the expectation of immediate severance of the chains which they loathed.

Yet mark the history. Instead of deliverance came added burdens so grievous that even Moses quaked and fell on his face before God with querulous cries for light and explanation. His faith failed to stand the test, as is evinced by his words, "Lord, wherefore hast Thou so evil entreated this people? Why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil

to this people. Neither hast Thou delivered Thy people at all."

The last clause holds the real bitterness of his complaint, and marks his attitude. Yet how patient God is toward his unbelief, condescending to comfort rather than chide his lack of faith.

Let this tender forbearance carry comfort to every wounded heart that has flinched under sore pressure, and has cried out in anguish akin to despair, "Lord, I trusted Thee, Yet Thou hast not delivered me at all." And let God's answer to Moses uncover to them their heart of unbelief, and bring them to the foot of Calvary in penitence and renewed faith:

"I am the Lord. Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go. Wherefore say unto the children of Israel: I am the Lord! and I will bring you out from under the burdens of the Egyptians . . . and I will redeem you with a stretched out arm.

Thus He speaks to you, beloved. Do break the yoke of the king of Babylon (confusion) from off thy neck." Look up and trust Him with renewed hope and confidence.

The Hebrews waited many long days—even weeks—under continually deepening rigors, before the first hint of visible deliverance came. Even Pharaoh said, under the multiplied warnings of God, "I will not let the people go." And the impossible task exacted under the cruel lash—of making bricks without the straw being furnished—was intensified rather than revoked.

Beloved, your yoke has already been broken. You may not realize it, as yet, yet when Jesus said on the Cross, "It is finished," Satan's yoke was forever broken.

Every hour's delay was needed by the children of Israel to better prepare them for the journey that stretched before. Pharaoh was not the only one who was being taught God's power during those weeks pregnant with suffering and with disappointment to the overtaxed slaves who had anticipated an immediate deliverance. Nay, the divine manifestation of energy given through Moses, which appealed to the eye as well as to the mind, was essential to the quickening of their faith in Jehovah, the better to prepare them for their hasty exit from the only home they had ever known which was to be exchanged for the terrors of an inhospitable wilderness.

So we, beloved, in our times of enforced waiting, need each lesson that comes to us. Every hour is filled with an added syllable of the stupendous and precious secret our Father is striving to impart to us. Let us keep sufficiently

quiet and attentive to master all that is due us at the present stage of our journey.

In the meantime another glance at Moses will aid us in this mastery.

God's terrible, yet magnificent, display of power in His multiplied object lessons before Pharaoh, brought to this "meekest of men" the added touch of faith needed to enable him to stand undaunted on the shore of the Red Sea, seeing the people he was chosen to lead placed in a veritable "fowler's snare," with no visible mode of escape. Their position was worse, so far as eye could discern, than it had been in Egypt. Add to this their tears of distress and their vehement cries against his leadership, and one can see that his faith and courage had now reached a point of splendid endurance when he could calmly reply to their upbraiding with the words:

"Fear ye not! Stand still and see the salvation of the Lord which He will show you this day."

Beloved, let us pause and take another and a longer survey of Calvary. Let us strive to see on its forbidding brow a part at least of all that God in His unchanging love has written there.

When our complaints and our tears and our moans come before Him, could He not afford—as His omniscient gaze fathoms the riches of the believer's inheritance through Calvary—to smile over our distress and pass them by unheeded? Yet how patient He ever is toward our weakness, and how tenderly He whispers to our hearts, through His blessed Word, as He points to the Cross and then to our adorable High Priest, Mediator and Advocate who is seated

in power at His own right hand; "In whom ye have redemption through His blood."

Is not this sufficient to calm our fears and our agitations? Yet He does not pause here, but by His Holy Spirit causes us to read for ourselves, as a page from our personal history:

"And hath raised us up together and made us sit together in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

And then, with an irrepressible throb of unquenchable love He lifts the veil from Calvary's blood-drenched heights and points to this crowning message ineffaceably printed across the face:

"And hast made us unto our God kings and priests; and we shall reign on the earth."

Let us each, beloved, day by day, strive to obtain a fuller survey of Calvary, and its treasures of hidden wealth. As we catch glimpses, now and again, of these riches, the hallelujahs will never die from our hearts, no matter how fierce or prolonged our testings may be, forever before our vision will float the words:

"Many shall be purified, and made white, and tried," and beyond them, in the eternities, we shall behold "the Lamb that was slain from the foundation of the world"—now the wonder and admiration of the assembled universe—seated on His throne. And by His side will be seen his humble bride, arrayed in vestments of glory and made beautiful with His own imperishable loveliness stamped upon her.

Dear ones, let us "walk worthy of the high vocation whereunto we were called."—*Selected.*

The Genesis of Faith

SERMON BY C. H. PRIDGEON.

(Continued from last issue.)

III. FAITH IS THE HAND, FILLED.

Someone has compared faith to the instrument of our salvation—the hand that receives salvation. Scripture teaches, that we are saved by the blood, meritoriously; but it also says that we are saved by faith, that is, instrumentally—the hand by which we receive salvation. Again, Scripture teaches we are saved by works, manifestly or declaratively. Faith is the hand that receives salvation, and this hand—faith, of which we are speaking—is always full. Let me repeat that we are saved by faith, instrumentally: faith is the hand that receives salvation, and if it is this kind of faith, there is always something in the hand—it is never empty, because "faith is the substance." It is not the empty hand which is a type of faith, but the filled hand. If you see this truth, it will be a wonderful help to you to believe God, no matter what the seeming circumstances may be. He gives as soon as you truly believe. "He that believeth hath."

III. FAITH'S METHOD.

We always like to bring in the *how* of any sermon, that we may have practical results. This text answers the question, *How?* "Faith cometh by hearing, and hearing by the Word of God." That is the way to get faith, beloved, simply listen to the Word of God.

I. LISTENING.

A text in Isaiah, according to the French translation, reads, "My people will not listen to Me." There is really a great difference between hearing and listening: to listen is to hear with intent and this is the kind of hearing spoken of in our text. "Faith cometh by hearing," by listening to the Word of God, listening for God, and having a purpose

in the listening. This word in the Greek is the foundation word of our English word, *acoustics*.

One time there was a church—it was magnificent—and there was a certain congregation which desired a similar structure with just as fine acoustic properties as the first church. They gave out the contract to build a church, a facsimile of the one with the fine acoustic properties. After it was completed it looked exactly like its pattern, but it was a perfect failure as to acoustics. A lawsuit was begun, and they went over all the specifications, and found it exact as to measurements, and the same amount of bricks and stone had been purchased. As far as beauty was concerned, everything was the same; but as they measured there was a slight difference in the length of the auditorium; they could not understand it, but at last they discovered, that there was a one place where a course of half bricks had been put in, in place of whole ones. The other building was so delicately adjusted, that the length of the sound waves reached the exact distance across the auditorium, and the slightest whisper could be heard all over the room; but that half brick met and broke the sound waves in the wrong place, making it impossible to clearly hear in certain parts of the church. That little defect made all the difference.

Beloved, some of you do not hear God's voice, because something is the matter. It does not take much to hinder you from hearing God's voice—a very little may block. You may be all right and measure up exactly, except in one direction; but there is no communication with your Lord, because of that little thing. You, perhaps, would not think that it would make the difference. Something is the mat-

ter with your acoustic properties, find it today. How long is it since you heard God speak and since God spoke to your heart? No wonder you have not had faith when it comes by hearing. Real faith is only born through God speaking it within.

II. OBEDIENCE.

The word in the original also means "to obey." If you hear with any other intent than that which obeys God, it is not the kind of hearing that brings faith. "Faith cometh by hearing," and by the kind of hearing that obeys God. One of the most wonderful secrets that the Lord Jesus Christ ever revealed was the secret of how He learned all His spiritual teaching, as a man. As God He did not have to learn, but as a man He learned even as we have to learn it. The Lord Jesus Christ was always divine even while on earth; but when He became man, He did not take His divinity into account. It says, "But made Himself of no reputation, and took upon Him the form of a servant . . . and humbled Himself"—He emptied Himself. He was still God, but He did not take His Godhead into account. One day they said, "How is it that this man knows all these things seeing that He never learned—never went to college, never went to the Pharisees' school, nor sat at the feet of Gamaliel?" Jesus reveals to us the way He learned, and to some of us it may sound like every day teaching; but it is the pathway to spiritual mysteries and to the revelation of God where you can see Him face to face. It is this—he that willeth to do His will—he that wills to do, he that obeys, "shall know." The way He received, as a man, all spiritual light was by being willing to obey, and obeying every spark of light that came God poured in more light. We have in this text the same principle announced as applying to faith. Faith cometh by obedience. Walk in the light God gives, even though it costs deeper sacrifice and separation. Failure in faith springs from not following more closely. True faith cometh no other way than that of obedience.

III. THE POWER OF THE WORD OF GOD.

"Faith cometh by hearing and hearing through the Word of God." Faith, not simply gives the substance, but "is" the substance of whatever we believe for. But how? By hearing the Word. You hear the Word, and then God gives you faith through that Word. By the Word of God, the heavens and the earth were made. God said, "Let there be light: and there was light." As creation came by the Word of God, so faith, that is and possesses all God's Omnipotence, that has its source in God and is His gift, is created in you by the Word of God. This is the "How" of it.

Here was space without a world—God said, "Let there be a world," and there was a world. God tells your faith to say to this mountain, "Be thou removed," and it shall be done; faith says to the sycamine tree, "be plucked up," and it is done; faith says to you, when your brother has sinned against you again and again, seven times, yea, even seventy times seven, and he comes again to you—faith says, "I forgive you and love you." This is as miraculous as removing the mountain; but faith enables you to say it, and the love is created in you. John 15:7 reads, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." The Greek word for "done" means "it shall become—shall be created." "If ye abide"—you have this as the condition—"and My words abide in you"—this must be fully so, or He will not work—"ye shall ask what ye will, and it shall be done," because ye are so thoroughly given up to Him. It is He in you asking. It shall be done, it shall become, or be created if necessary, and it will be created, if it cannot be done in any other way. "All things are possible with God," and "all things are possible to him that believeth;" and the power to be-

lieve comes not from men, but has its source in God. Faith is not mere intellectual assent, nor founded upon reason: it has its spring in God, is God-inspired and God-imparted.

One day we were not saved, the next day we believed, and as soon as we believed we had. May God teach us that, not only in respect to initial salvation, but in respect to everything we need; and every time we take a spiritual step, God puts us in touch with creative power, not man's, but God's working through man. Kneel before Him, and listen as He speaks His Word of promise to your heart—"Faith cometh by hearing, and hearing by the Word of God." No matter what your need may be, definitely believe His promise. He giveth and worketh the faith within you. "Trust also in Him and He shall bring ti to pass."

SWANS, OR VULTURES?

Every boy has in him a little savage and a potential good citizen. The question is which is to get the upper grip; upon that depends what kind of a man he is going to be. He would rather be good than bad, all things being even. But they are not even. Give him the street and the gutter for a playground, rob him of his play, and he joins the gang, and learns the lessons which do not lead to respect for authority or property. Yet in the gang he will yield that respect to the boy who is bolder and abler than the rest, who is fit to lead. The savage has come uppermost, and he lives the law of the jungle. Put before him the other alternative, and he will adopt the Scout law to be dutiful, obedient, helpful and clean, with the same enthusiasm. They really start from the same point; it is the way they work out that makes the difference. Is he to kill swans or vultures when he is a man? Everything depends on the guidepost where the roads fork.

Write the one word, "Don't," there, and only that, and the boy if he has any spirit, will take to the jungle. Every father knows it; every teacher has learned it, if he has learned anything. The word is not in the Scout law. It is all affirmative. A Scout is loyal, he is helpful, he is friendly, courteous, kind; he is obedient, cheerful, thrifty and brave; he is clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd. And he is reverent toward God, faithful himself, and respectful toward the convictions of others. These are the Scout laws, and he obeys them not only because he has promised, but because he wants to. There isn't a "Don't" in the lot. I is as easy as all that.—*Jacob Riis, in Outlook.*

"A real, true, unselfish and active Christian is often amid his worldly neighbors like a live man standing erect and walking about amid the dead and dying of a bloody battlefield where none but himself is astir."—*Ex.*

The missionary spirit is the *normal* spirit of the Christian. When we lose this, love is lost. Salvation is not so much a matter of spiritual ecstasy or emotion or enthusiasm, as a deep abiding in Christ, an actual self-sacrifice for the bodies and souls of men.

Lowliness is fearless; humility is safe; he that is down need fear no fall; the humble shrub does not get near as much pressure and shaking from the rough wind as the more exalted trees and since men are but "as trees walking" this equally true of them."—*Sel.*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holly, acceptable unto God, which is your reasonable service. Romans 12:1.

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WEEKLY TEXT.

"But He knoweth the way that I take: when He hath tried me I shall come forth as gold." Job. 23:10.

YOUR OLD PAPERS.

Save your old papers and give them to somebody who will read them. It might be well to mail them to some one whom you know in the mission fields, or even nearer home. Keep them going, don't make waste paper of them. Every issue of *Living Water* contains something well worth preserving, so pass it on.

HOW TO GET THROUGH SCHOOL.

We have many inquiries from prospective students with regard to working their way through school. In fact, nearly all who write want to work at least part of their way for their expenses. To all such we have a proposition to make with regard to securing subscribers for *Living Water*. Anyone who desires may have a chance to work his way through. If you are interested, write for terms.

STOPPING THE PAPER.

It has been our custom for years to discontinue the subscription at the expiration of the time for which they were paid, unless otherwise notified, but in doing this we have found some dissatisfaction on the part of friends who have overlooked the matter of their subscription having expired, and they are disappointed in missing any copies. The postal authorities allow publishers to extend a year's credit to readers; that is, they can continue to send the paper for twelve months after the paid subscription has expired. We will from now adopt this rule. This will prevent dropping so many from the list and then having to put them back again in a short time. Everyone whose subscription has expired will be notified and given an opportunity to have it discontinued, if they so desire. In this way we shall be forcing the paper on no one and at the same time protecting those who wish to have it continued.

A WORD OF GREETING.

Living Water is coming to you in somewhat different form. A better quality of paper is being used, Our purpose is to pack its columns with choice matter, as far as in us lies, to give its readers the best that we can gather from every available source. We are not expecting to make a paper that will please everybody. We are catering to that class of readers among all movements and creeds who

hunger for deeply spiritual food. The ministry of *Living Water* is chiefly to the "inner circle." As wise and as good men as we are ministering in other quarters, but our purpose is to make a paper that will be a blessing to devout people everywhere without regard to sectarian lines or doctrinal peculiarities. We have convictions, and one of them is that there is a place for such a paper, and will you not join us in prayer that through the rich grace of our Father the paper may increase in being made a blessing?

A HIRED RAZOR.

ISA. 7:20.

The Lord uses various instruments in order to punish evil doers. At one time He sent the hornet; at another time, the fly and bee. The prophet declared that the Lord would shave Judah with a razor that was hired. This instrument was the Assyrian army; that is, He would chasten them by some outside power, borrowing the Assyrian army for the purpose of inflicting such punishment as the guilty deserved.

Whom does He shave? Whomsoever and whenever it pleaseth Him. He is sovereign. He lifts up and pulls down according to the good pleasure of His own will. The nations are in His hands no more than a drop in the ocean. He sitteth upon the circle of the heavens, and the inhabitants thereof are as grasshoppers. Anyone thoroughly drenched in the Old Testament Scriptures cannot fail to see that God sets up and removes nations at His own pleasure. However, all the shaving is done by a tender and loving hand, and the ultimate purpose is the highest good for a rebellious race.

The hired razor is the alien force imported to execute the fierce wrath of Jehovah against the terrible wickedness of that day. Mark you, the Israelites did not shave and for some foreign foe to come in and shave head and beard and feet was indicative of a crushing humiliation. God uses all kinds of instruments. He said, "I will make thee a sharp, threshing instrument." He speaks of Cyrus as His servant, and Nebuchadnezzar, the founder of the first of the four great world empires of Daniel's prophetic vision, was a chosen instrument for the chastening of His rebellious people.

People sometimes stumble at the kind of razor that is used. Habakuk first expressed surprise at the sin of His people going unpunished, and then when the cruel Chaldean king came in to shave them he could not understand why God would take a more wicked people to punish His own. The presence of the bloody Chaldean in the land was an astonishment until he went up on the watchtower and had a vision of God's greatness and goodness, and out of this revelation came such confidence in the fact that He is all power, all wisdom, all goodness, and would always do just what was best. He learned that the just should live by faith, and walked down from his place of vision with a new understanding of God. Sampson, so mighty as long as he kept his covenant with the Lord, had his head shorn by an enemy. What a pitiable spectacle, he who slew a thousand of his foes with the jawbone of an ass and afterwards carried off on his back the gates of the city in which he was imprisoned, now yielding to the seductive charms of the heathen woman, and with his head upon her knee having his locks shorn until his power was gone! When he is warned of the approach of the enemy he arises and goes out to shake himself as aforetime, for he wist not that the Spirit of the Lord was departed from him. He had been shaven with a hired razor. Alas! alas! that so many have been the victim of these Delilahs.

David said, "Let the righteous smite me, and it will be like oil upon mine head." We would all naturally prefer to choose the instruments of our punishment. There is a story of a Judge, who, in the olden times, in sentencing three men to hang, gave them the choice of the kind of tree on which they were to be hung. One said one kind and another another until it came the turn of the third one who was an Irishman, "If it please ye honor," said he, "I would like to be hung on a gooseberry bush." "No," exclaimed the judge, "that is too small;" but like the witty Irishman he said, "If it please yer honor I will wait till it gets big enough." We would all be like Pat in this respect, much preferring to choose the rod that is to smite us, but wiser to submit to God, as did David when he was given his choice of the calamity that should come upon his people, he submitted to God. To be shaven with a hired razor is to be afflicted by an enemy; oppressed by some one that hates us. As these proud Assyrian armies marched through the streets of Jerusalem the hired razor was doing its work and the cheek of every patriot blushed with shame, but the people were worshipping the gods that destroyed them, and there was no other way to awaken their moral consciousness and show them the utter folly of their course than to shave them with this hired razor. When such gross idolatry brought them into the deepest humiliation they would recognize the folly of worshiping gods in whose service their deplorable condition grew worse and worse. There are many who rebel against being shaved with a hired razor, but it is useless to kick against the pricks. When the time for punishment comes the Master will use just such an instrument as pleaseth Him, and the sensible thing to do is to humbly submit, and in penitence turn again to the Living God.

The Lord is continually using on His people the hired razor, and bringing from without first one thing and then another to shave us, as the occasion demands. It may be a wicked neighbor, a cruel traitor, a backslidden preacher, an unbelieving husband, a prodigal child or it may be something brought from beyond all this circle of influence, but it matters not, the Lord sends it and the chastened soul should learn its lesson while the hired razor is being used, so that it may not be necessary to bring in another.

LONGSUFFERING WITH JOYFULNESS.

A strong combination, so far as the world is concerned. Those who wore sackcloth were not allowed to enter into the Persian palace of the olden time, no mourners were wanted inside. All trouble must be buried outside the palace walls. The proud monarch had trouble enough of his own, and did not want to be depressed by anybody else's. It is a striking picture of the world, that old Persian palace barring its gates against the grief-stricken and broken-hearted. When the poet sang, "Go bury thy sorrow; the world hath its share," the song winged a very important lesson, but there is danger that the first line should make a wrong impression, for there are times when trouble should not be buried, but poured out on somebody else's heart; that is, there are hours when the heart is just bursting to unbosom itself to some sympathizing soul, and in so doing will find great relief. Of course, the songster had in mind these doleful creatures who are everlastingly going around whining, complaining, and talking of nothing else but their sorrows, but it was not this kind only who were shut out of the Persian palace, but all who had the broken heart. The Bible, as Dan Crawford says, is a Book of a thousand eyes and a Book that always lays its finger upon the needed spot. The Bible couples joy with long-suffering.

Longsuffering with joyfulness! That is joy at work bringing forth fruit. Very commendable in the great preacher to want to finish his ministry with joy. Speaking after the manner of the world, his was a hard road to travel, hounded from city to city, assailed and fiercely persecuted by his brethren according to the flesh, continually carrying about on his body the crash of the heathen world, yet he writes from a Roman dungeon, "Rejoice in the Lord alway, and again I say rejoice." This letter to the Philippians, a prison document, has the most joy in it of any of the letters he wrote. More than a dozen times he alluded to this inward delight.

Longsuffering with joyfulness is a combination not found in the marts of the world. It is one of the glorious peculiarities of our holy religion. Our Master talked of joy right under the shadow of the cross. Those who walk with God have found a joy forever in sorrow, a secret balm for pain—it is the joy of the Lord, the comfort of the Holy Ghost.

Ian McClaren, in one of his sermons, answers the objection so often made with regard to preachers talking so much about sorrow by saying to them that they seldom call the minister in at any other time. They are sought most at the hour of grief, their visitations were most frequent to the houses of mourning, and hence it was most natural that their allusions to the ministry of the grief should be frequent. But here again, Christianity is utterly at variance with the world, for those who have the deepest sorrow may also have the greatest joy. Longsuffering with joyfulness, taking pleasure in distresses, glorying in tribulations.

There are those who fail precipitately in the face of every difficulty. Human weakness accounts for the failure of many. When there is any foe to be met, they run; when there is any load to be carried, they leave it for others; when there are any grades to pull, they balk; they will not endure hardness as good soldiers of Jesus Christ; they cannot be depended upon for the battle; they always fall back into the ranks of the shirkers; they are not to be depended upon for standing in the heart of the struggle between the upper and nether millstone singing songs in the night and rejoicing in the Lord alway.

Then there are those who do take life seriously, and never shun its burdens, who trudge along the journey bravely fighting a good fight, but they are not finishing their ministry with joy. Too often a pessimistic wail is heard where there should be a jubulant shout. They are enduring, but not enduring gladly. They are in tribulation, but they are not glorying in it, night is on, but no songs are heard. No heathen dungeons are being rent assunder while they raise a midnight shout. They need to look up. The heart crash was on the Master who said, "I have a baptism to be baptised with, and how am I straightened till it be accomplished," but He never gave way to discouragement. A typical instance is when He laid His hands on that poor, afflicted man and looked up and sighed. With one hand on a grief-stricken world and the other on heaven He wrought the miracle. Had He looked down and sighed, He would have been a striking illustration of pessimism. There is no inspiration in looking down, but He looked up. He so identified the trouble with God as to bring deliverance. That is the secret of the triumphant life. Sin is here, yes, but also One is present who can cure it. Burdens are here many, yes, but there is One here who can bear them. Sorrows are here, great heart crashes, yes, but there is Somebody always present who can heal the broken-hearted. Glory to God! So whatever the need, look to Him.

Even the most devout souls need to learn the lesson of longsuffering with joyfulness. They do not always behave as they should. Their life is attuned too much in the minor key. Through satanic pressure, not through any lack of courage or faithfulness, but the direct attack of the enemy, highly sensitive souls they are, finely organized creatures, and the devil plays with them as a cat does with a mouse. He is not allowed to destroy them, but he is permitted to tantalize them. He is the accuser of the brethren, and in these latter days he is going to and fro seeking to confuse, to harrass, and to burden the people of God, so that unless we are thoroughly rooted in the Scriptures many of us will fail to keep longsuffering and joyful. The stoics can suffer long in silence, but it takes a saint to suffer long with joyfulness. Resist the adversary through Him who died on the cross. Determine not to yield to satanic pressure. Hear the apostle exclaiming, "Thanks be to God who always causes us to triumph through Christ Jesus our Lord." Battles there will be, yes; conflicts many, many heavy grades to pull, and rocky roads to travel, long-drawn-out nights of pain, tragedies of grief, but in the midst of them all down, down in the depth of the heart strangely commingling with them all may be the song in the night, longsuffering with joyfulness. A despondent, long-faced preacher was met by a joyous Spirit-filled brother who said to him. "Brother, are you enjoying the experience of Perfect Love?" "Well," he drawled out, in a monotonous way, "I hope so." "It does not seem to be agreeing with you very well," replied the brother so radiant from the sunlit hills of Canaan. We ought to so conduct ourselves that the world will see that our religion is agreeing with us, that our God can do better for us than the devil ever does for any of his servants, that it is a good thing to serve the Lord, that it always pays to do right, that we are on the winning side, and that while there is a vicarious work that the church must do, a furnace seven times hot through which she must pass, in the midst of it all there is the presence of the Son of Man, whose presence always brings joy.



A GOOD EXAMPLE.

Haitang is a Chinese island about twenty-five miles long, with a population of 70,000. About thirty-seven years ago, it is reported, one of the inhabitants, being on the mainland, heard of Jesus, from a fellow-traveler at a Chinese inn. He accepted the truth, returned to Haitang, and did not rest until he had carried the Gospel to every one of the 411 villages on the island. When the missionaries went, about ten years ago, they found a prepared people. There are now preaching stations in thirty villages. Some of these poor village Christians give one-fourth of their income for the spread of the Gospel.

A similar spirit of sacrifice in the home land would soon settle the question of a sufficient number of outgoing missionaries to meet the urgent needs abroad. The heart of the home church is not moved with a feeling of compassion and the heathen world perishes in its sin, while the self-satisfied Christendom passes heedlessly by.

FRANKLIN'S ESTIMATE OF PRAYER.

Benjamin Franklin has been quoted as a skeptic, but the following paragraph from a speech, made in the convention, for forming a constitution for the United States in 1787, is orthodox enough for the most devout. The fact is that

nearly everybody believes in prayer, more than many of them will admit. It takes a crisis to bring the soul, face to face, with realities. A man may be in a skiff cursing one moment, but let it turn over and the next moment he is praying. In their deepest nature men believe in prayer, and when driven to an extremity seldom fail to put their faith into practice. As Franklin says:

In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten this powerful Friend? Or do we imagine we no longer need His assistance? I have lived for a long time (eighty-one years); and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of man. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that "Except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall proceed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests; our prospects will be confounded; and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, or conquest. I therefore beg leave to move that henceforth prayers, imploring the assistance of heaven, and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

QUICKENED BY THE WORD.

Scriptures may be heard often without having any effect on us. It is not until they have been appropriated by us that we are strengthened thereby. "Thy Word have I hid in my heart, that I might not sin against Thee." The most familiar verses, when illuminated by the Spirit, are seen in a new light, and give a sense of inward quickening. As in the following experience related by Charles H. Spurgeon:

In the year 1854, when I had scarcely been in London twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. I gave myself up with youthful ardor to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions. I became weary in body and sick at heart. My friends were falling one by one, and I felt, or fancied, that I was sickening like those around me. A little more work and weeping would have laid me low among the rest. I felt that my burden was heavier than I could bear and was ready to sink under it.

As God would have it, I was returning mournfully from a funeral when my curiosity led me to read a paper which was wafered up in a shoemaker's window in Dover Road. It did not look like a trade announcement, nor was it; for it bore, in good, bold handwriting, these words: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwellings." The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality.

I went on with my visitings of the dying with a calm and peaceful spirit; I felt no fear of evil, and suffered no harm. The Providence which moved the tradesman to place those verses in his window I gratefully acknowledged, and in the remembrance of its marvelous power I adore the Lord my God.



P. R. NUGENT, Richmond, Va.

TRUSTING IN RICHES AND TRUSTING IN GOD.

Lk. 12:13-34—Mch 1.

GOLDEN TEXT: "Where your treasure is there will your heart be also." Lk. 12:3.

Vs. 13, 14. This man doubtless supposed he had hit upon a splendid way of getting what he regarded as his rightful property. The Lord had a good deal of influence with some people, and evidently had authority. So, if the man could enlist Him in behalf of his material interests he would be all right. He and his brother were evidently contentious over what some friend, or relative (possibly a parent) had left. The other had either gotten all, or more than his share, and this one wanted a division. He was probably well satisfied that he was altogether right and contending for the right. The Lord's reply shows that he was as truly in the wrong—in the same wrong—as his brother. Even if part of the inheritance was rightfully his he was wrong in having a covetous desire for it. A person can be in a wrong attitude about what is, in itself, right.

Christ's reply does not mean that there is never to be a lawful adjustment of differences and disputes between people. God's laws for Israel provided for this and also in the New Testament there is provision for it. 1 Cor. 6:4. What He evidently meant was just what He said—He was not appointed to do such work and therefore had nothing to do with it, for Jesus kept exactly to the course mapped out for Him by the Father. His coming was not to act as judge. That will be true of Him when He comes again.

V. 15. Covetousness is a subtil, widespread, active sin. It is working in people when they are not conscious of it; and when anyone allows it to regularly work in his life it becomes a ruling passion and that person becomes truly a covetous person. Covetousness is the desire for more; the desire to possess a thing for personal gratification. It is wanting to have a thing merely to have it in possession and not in order to use it for God's glory and for some real need for one's self or for others.

The covetous man lives for the present life—a life that is limited by the duration of bodily life. And bodily life now, of course, "consists" (literally, is) of these material things—food, clothing, shelter, or the money that will purchase them, for all these minister to bodily life. But life in the deeper, true, sense; life as applied to an endless state of blessed existence with God, is not in these goods and, therefore, cannot be found, nor obtained, there. The only thing a man can find in "goods" is physical life, the opportunity to gratify covetousness and selfish pleasure, and to gratify business instincts; or an opportunity to serve God and his fellowmen and meet personal, temporal needs. In the latter case a man is not finding (or trying to find life) in goods.

Life (not merely existence) is in Christ. "God hath given to us eternal life and this life is in His Son. He that hath the Son hath life; he that hath not the Son hath not life." He who has Christ cannot continue in a covetous, selfish course. Life in Christ includes the dispositions and practices that characterize Him. Here is some Scripture truth about covetousness: Forbidden, Ex. 20:17. Caused Achan's ruin, Josh. 7:21. Paul free from it, Ac. 20:33. Its evil effects, 1 Tim. 6:20. Abhorred by God, Ps. 10:3; Isa. 57:17. Calls for discipline, 1 Cor. 5:11 (note with what vile sins it is classed). Excludes from God's kingdom, 1 Cor. 6:20; Eph. 5:55. Prayer against it, Ps. 119:36. Its absence prolongs days, Pro. 28:16. A heart matter, Mk. 7:22. It is therefore removed when God purifies the heart. Warning against it, Lk. 12:15. Unbecoming, even in speech, Eph. 5:3; Heb. 13:5. Hints may come under this head. It is idolatry (Col. 3:5) because it finds satisfaction in the creature instead of the Creator.

Vs. 16-21. We are not told that this man was dishonest, oppressive or unjust in getting wealth. But he was covetous and selfish. He also left God out of his calculations. He also counted on years when he was not sure of a day. He lived for time instead of for eternity, laying up treasure on earth instead of in heaven. He thought his soul's welfare was summed up in pleasures that mainly pertained to his bodily life. He labored for his own gain without knowing who would get it. These points show his fatal mistake. How many are still making it!

Vs. 22-30. This teaching is closely connected with the preced-

ing verses. It shows just the opposite course to that taken by the "Rich Fool." Jesus says: "Take no thought," that is, distracting, anxious thought. The "Rich Fool" took much thought. The disciples of the Lord (He speaks to them here, v. 22) must learn to so trust Him that they will be free from all anxiety about the material things that are necessary for this earthly life. True, the soul's earthly existence is connected with bodily life, for when the body is dead the soul has departed from it, and the word translated soul in v. 19 is life in v. 22, because the soul is closely linked to bodily life. But the great mistake people make in this: they are anxious about providing for the continuance of this present condition by providing for bodily sustenance, overlooking partly, or wholly, that God who gives this existence of soul and body will surely not forget to provide for the soul's earthly state. Then, too, the soul, is more (in importance, value and rank) than mere "meat." The soul has needs meat can never satisfy and it is really degrading to men to be anxious about, or unduly taken up with, food. It is also unbelief towards God. The soul's chief need is met by "seeking first God's kingdom and righteousness" in the simple faith that the lesser needs will be met. Our part is to do God's will and be anxious about nothing. Our Father knoweth our needs (30). Then why be troubled?

Vs. 31-34. The disciple's true course is that of unloading the things of this world rather than accumulating them (33). The right use of earthly possessions is to use them in God's will and thereby lay up treasures in heaven instead of on earth. The former is gain, the latter is loss. And since the heart is with its treasures he who lays them up on earth has his heart on earth and when he goes he must leave both heart and treasure behind him!

Nor does a person have to be a "Rich Fool." He may be a poor one, for it is a question of *where* a person's treasure is and not *how much* treasure he has there. A poor person can be rich toward God by living for Him.

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Rev. E. R. Crockett is doing evangelistic work in Pennsylvania.

Rev. Allie Irick is having most gracious meetings at Princeton, Florida.

Rev. Aupa Smith is evangelizing in North Dakota, and the Lord is giving great victory.

Rev. C. K. Spell has been holding revival meetings at Tilton, Kentucky. The blessing of God was upon the services.

Rev. C. F. Wimberly reports a most gracious meeting in his church at Madisonville, Kentucky. He was assisted by Rev. J. B. Kendall, of Wilmore, Kentucky.

Rev. H. C. Morrison held a four-weeks meeting in the Methodist Church at Wilmore, Kentucky. The Lord blessed and souls were saved and others sanctified.

Rev. H. L. Powers has been in charge of an evangelistic campaign on the Hamburg, Kentucky, charge, Methodist Church. The Lord blessed in converting, reclaiming and sanctifying souls.

Rev. G. M. Hammond, of the Nazarene Church, is now one of the field agents for the Anti-Saloon League. He is doing splendid work, preaching and teaching from place to place. He is making his headquarters at Ruskin, Tenn.

Kingswood College at Harrodsburg, Kentucky, has had a sweeping revival of religion. Every unsaved student in the school has been saved. Rev. B. S. Taylor was the evangelist in charge. This school is under the presidency of Brother J. W. Hughes, a devout man of God.

Rev. B. S. Taylor, of Moores, New York, is at Trevecca College this week. He speaks to the students each day at chapel hour and is holding evangelistic services in the evening. He is a strong, forceful preacher and the Lord is graciously blessing in these services. Mrs. Taylor is also the guest of the College.

I want to testify to the fact that I am on the victory side—saved, sanctified, and healed. I have been traveling this way for nearly sixteen years, and I can truly say that it gets better as I journey on. I am watching unto prayer for the coming of the Lord. Yours for Bible Holiness,
E. T. TURNER.
Norfolk, Texas.

We began a meeting at Union Schoolhouse, near Maryville, Tenn., January 30. There have been thirty-four professions up to date, meeting still going on, house is crowded every night and cannot tell when the meeting will close. Pray that many more souls will be saved. Yours under the blood.
JAMES MARTIN AND WIFE.
Maryville, Tenn.

I am praising God for His keeping power. He sweetly keeps each moment of my life. Some one may ask, how is this done. It is only by living in an attitude of prayer, faith, and trust, and a close walk with God. We are taught in His Word to shun the appearance of evil. How beautiful to ever seek to do the things that He would have us to do. Yours in Christ,
VIOLA BENNETT.

The Lord is blessing the Wesleyan Pentecostal Church of this city in all of its efforts to spread scriptural holiness in this section of the country.

Brothers Hoople and Wilson are to be with us for our annual mid-winter meeting, Feb. 12 to March 1. We are looking forward to a time of salvation. Pray for us.

REV. H. B. HOSLEY.

307 D. St., N. W., Washington, D. C.

The Midwinter Bible Conference opens in this city February 22 and will continue until March 1, with the following speaks: William Souper, pastor of the Clubham Commons Presbyterian Church, London, Eng., who will speak especially to ministers and teachers. S.

D. Gordon, author of "Quiet Talks" and a preacher of large usefulness. F. N. Palmer, Bible instructor for fifteen years at Wynona Lake, Ind. George R. Stewart, the well-known co-laborer of Sam P. Jones. W. J. Williamson, strong, capable Baptist preacher of St. Louis. Camden M. Cobern, of Allegheny College, Meadville, Pa., an archaeologist who has made five trips to Egypt, and will doubtless speak of some of the important discoveries in connection with that country. Melville Trotter, perhaps the best known mission worker of the country. B. A. Abbott, of St. Louis; C. B. Wilmer. The day services are to be held in the First Presbyterian Church, and the evening services in, the Ryman Auditorium.

We have just started at Central Baptist Church, Memphis, a daily noon prayer-meeting, something on the order of the Fulton street prayer-meeting of New York City.

Daily from 12:30 to 1:00 P. M. a prayer band gathers at this place and special consideration is given to requests for prayer sent in by telephone, telegraph, or letter from anyone, anywhere. Already requests have come in from a number of different places and many testimonials to answered prayers have been received.

This meeting is not simply for Central Church or the Baptists alone, but will be carried on by all those who feel interested in the project. We believe with Tennyson, that "More things are wrought by prayer than this world dreams of," and we are hoping and praying that it may prove a great blessing to a large number of people. Sincerely yours,
BEN COX, Pastor.

IMPORTANT NOTICE.

A MESSAGE OF VITAL INTEREST TO THE HOLINESS PEOPLE OF THE GREAT SOUTHWEST.

If some one should make an outcast of your daughter or sister would you like to have her placed in a vice district amid the vilest environment and be allowed to drift down to the bottomless pit of torment?

Or would you like for some saints of God to get hold of her and help her back to a life of decency?

The question seems almost sacrilegious, but it may be that our carelessness in assisting rescue work gave rise to the question.

Believing as we do that full salvation is the *only complete remedy* for the redemption of the outcast, it is, therefore, *thrust upon* the Holiness people to do this particular kind of work and we can not afford to neglect our duty.

While it is true that many of the Holiness people have fully felt this burden and have responded to the limit of their means and some have greatly sacrificed to help establish and maintain the Berachah Home, it is also true that a great many others have been very careless and indifferent regarding its success. To those who have fasted, prayed, wept and actually denied themselves to make it go we extend our deepest thanks and heartfelt appreciation and wish to say to them that, if the Home had to close now and never be opened again, that their labor of love and sacrifice would not be lost, for a great work has been accomplished. But we wish to say that, without scarcely any effort on the part of the great bulk of Holiness people, the Berachah Home at Arlington, Texas, has been established and maintained, but because of the neglect of the many the burdens on the few have been so great that it became apparently absolutely necessary for Rev. J. T. Upchurch, the founder and Superintendent of the Home, to resign in order to prevent him and his wife being utterly crushed by the heavy load they were carrying. When the Board came together and understood the situation they accepted his resignation, but when we looked for some one to take his place—the person could not be found. As no other way seemed open to us, we very much against our wish accepted a proposition to sell the property to the Baptist denomination to be used by them in the same kind of work.

We gave them sixty days in which to close the deal, but during the time there was so much grief manifested among the Holiness people that when the Baptist failed to make the payment and asked for an extension of the time, we decided best not to extend the time, but to give our people another chance to demonstrate their willingness and ability to continue the Home as an interdenominational Holiness institution.

Bro. and Sister Upchurch positively refused to continue to Superintend the Home and be wholly responsible for all the financial obligations, as they have already spent some twenty of the best years of their lives to demonstrate that a genuine rescue work can be done, and as they have other splendid opportunities to do Holiness rescue work without having to carry such heavy financial burdens we do not believe it is right for them to make all the sacrifice to keep the Home going. However, they did agree to accept the superintendency of the Home for the present, without any guaranteed remuneration and

(Continued on Page 16).

Missionary Edition for February, 1914

At Work Again in Cuba

BY MRS. J. L. BOAZ.

FOR the past week the language of our heart has been, "Praise the Lord, O my soul, and all that is within me; praise His holy name!" We are again on the mission field with our whole heart in the work, praising God for the privilege of giving up all for Jesus.

Everything here brings a flood of pleasant memories of the beginning of our missionary work and of the time when God so definitely called us to the mission field. At that time we were in charge of the Pentecostal Mission at Murfreesboro. Never were people more kind and attentive to the pastor and family than those dear people were. We were so happy together in God's work, with a happy home, and everything to make us happy and contented. We were not seeking a change. But there in the quietude of our little home God spoke to each of us individually, before we mentioned it to each other, "I need you on the mission field? Will you go?" The voice would not be stilled, but day after day kept pressing the question and awaiting an answer. I well remember the test made, to be sure we were not mistaken. Mr. Boaz had never said anything to me about going to the mission field, so I said, "Lord, if this is Thy voice, and that I may be sure it is, let him come to me and speak to me about it." So I never mentioned to him how God was dealing with my own heart, but waited and prayed to know God's will. A few days after that Mr. Boaz called me, saying, "I want to talk with you a little while. I have something to say which may be quite a surprise to you. I believe God wants us on the mission field." Tears filled my eyes, but I was not surprised. We decided then and there that we would say, "Yes," to God and that we would go when He opened the way. We have never for one moment doubted that God wanted us for missionary work. Just twelve years ago we came to Cuba, in company with Miss Leona Gardner, and six months later opened this station in Trinidad. There was no missionary work being done here then, and if there was even a Protestant convert in the town we did not know it. We put all our heart and strength into the work here, and God has given great victory, notwithstanding the many trials that have come.

Six years later Mr. Boaz's health was so completely broken down that we were compelled to return to the States

and for six years we were shut out from the missionary field, but all that time our hearts were there, and the one desire of our heart was to return if God opened the way. Last summer the Lord permitted Mr. Boaz to visit Trinidad, this being the second visit since leaving the field. The Lord greatly blessed him at that time and he returned with strong faith that God would give him health and strength and give him the necessary funds to again take up the work in Cuba.

From that time on his faith has never wavered and God has been so good to us, supplying the needs so far, praise His dear name forever!

On December 30 we left Waverly and started on our journey, stopping over in Nashville long enough for a blessed service with the friends and students of Trevecca College. Notwithstanding that many heart-strings had been severed that day in parting from our dear son, whom we left in college, a precious mother and many other friends and loved ones, yet there was such a thrill of joy in our hearts, in that service, that we had ever said, "Yes," to God and had dedicated our lives to missionary work.

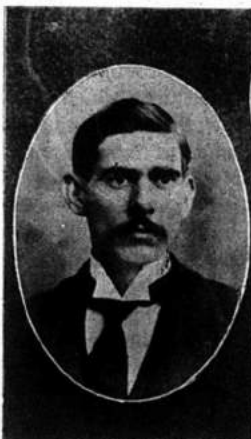
The Lord wonderfully blessed us all along our journey. The kind friends of Waverly and Nashville prepared a bountiful lunch for the time we should be on the train, and during the entire journey of eleven days there was not the slightest wreck or the appearance of a storm. How precious is the thought of the love and faithfulness of our Father, so tenderly caring for His own!

We took ship at Tampa. Our steamer stopped at Key West for about six hours. We had time to walk up in the city, visiting the principal parts and finding it restful from our confinement on board the ship.

We had three days to wait in

Havana and as we were quite tired tried to make it a time of rest. The children especially enjoyed the warm weather and the trees, flowers, birds and animals of Central Park.

Instead of crossing the island on train, as we have before, we took passage on a ship sailing around the western end of the island. On this route we landed at the Isle of Pines for a short time and enjoyed a view of the island for the first time. There is little to be told of the scenery of the western extremity of Cuba. Not a single town or village



MR. AND MRS. J. L. BOAZ.



MISS LEONA GARDNER.

is in view. Only the woods and seacoast can be seen. We were some times diverted by a shoal of fish and once the sailors on board hauled in a large one, weighing twenty pounds and next day we had the pleasure of helping eat it.

After a stopover of twelve or fifteen hours in Cienfuegos, we reached our destination, safe and sound on Friday morning, January 9. Bro. Castellanos was there to meet us and also the minister at Casilda, Bro. Badal, with his Sunday School scholars to greet us and give us a welcome. These met us at Casilda and when we reached the mission at Trinidad our faithful friend and sister, Leona Gardner, was waiting to receive us and our hearts rejoiced at the thought of being once more united in the same work we had begun together.

We are very much impressed with the faithful work and sacrifice of each of the workers here. Bro. Castellanos has deepened wonderfully as a preacher of the Gospel and his life of patience and resignation to God under fiery trials and sickness in his family, the sacrifice he makes, and his prayerful life, portrays the true Christian minister of the Gospel and has won many souls for Christ.

The minister at Casilda seems quite a strong character, can preach the Gospel with power, and has a great influence on the young people.

Many friends at home know Miss Leona Gardner. Too much cannot be said in commendation of her in this field. She has stood alone, through suffering and great sacrifice, never tiring, trusting and praying for victory in the work.

We have four services each Sunday and also Tuesday, Thursday and Friday nights. The prospect of the work is good and we are looking forward to a great revival in the near future. We are now making arrangements to open two new stations in the country. Last Sunday the congregation in Trinidad voted to pay the rent at Condado, where Bro. Castellanos will take charge. We trust the Lord will lay it on some one's heart to take the rent at the other place, which will be about \$3.00 per month.

These missions have to be fitted up and we are asking the Lord to lay the burden on the hearts of our friends to help us by sending special gifts for these expenses. The cost of bringing seats for the school and fitting up these stations amounts to \$200.00. We have given all we had and kept back nothing and we trust God to supply our needs on these lines according to His own promise.

Last Sunday night five new members were received at Casilda, and eight have been received into the congregation at Trinidad since we came. So you see the Lord is blessing in many ways. The young people are showing great interest in the work and we are hoping for great things through their influence later.

One thing more we want to lay on your hearts is an organ for the chapel in Trinidad. The one we use now belongs to Bro. Castellanos, and when he goes to Condado, it will leave our work without one. As they have always been accustomed to one, it will hurt the work if we do not get one. We have not the money to buy with and feel sure some friend of the Cuban work would like to give one, or contribute toward getting one. Above all things pray! Pray until you feel the burden as much as if you were here. Already some of our friends are responding with joyful hearts and cheery letters, and we pray God's richest blessings upon them and upon each one that will give themselves to prayer and will contribute gifts either great or small toward this work. And when our king shall come for us we shall lay our sheaves at His feet, *your sheaves* and burs and rejoice together over the victory won in Jesus' name.

A MISSIONARY HERO OF SOUTH AMERICA.

THE following letter is from F. G. Penzotti: He laid in jail in Lima, Peru, for eight or nine months, some years ago, for no other offense than that of preaching the gospel. He is now agent of the American Bible Society for nearly all of South America. We know him personally to be a man of God. He has shown us much kindness in the work for God in the Argentine. This letter was written to Bro. Hall, who edits the "Gospel Standard" in the Argentine.—Lula Ferguson.

TACNA, CHILE, Sept. 9, 1913.

MY DEAR BRO. HALL: Since last I wrote you from Peru, I have visited Iquique, Pisagua, Arica and am now in Tacna, the northernmost city of Chile. Tacna has some twenty thousand inhabitants; it is a pleasant city, more like a garden in the midst of a sea of sand, owing its fertility to a valley through which flows a river, which brings its water from the eternal snows of the mountains.

The Province of Tarapaca, in which Tacna lies, is a great desert into which the people have to carry the very water they drink. And yet there are many settlements with thousands of inhabitants, who mine annually millions of tons of saltpeter. If this, instead of being used to make powder to kill, were employed as fertilizer, there would be an abundance of bread. All this region is a very good field for preaching and the distribution of the Scriptures, and, in fact, we have here many groups of converted people.

From here I propose to turn into Bolivia. I am aware that I will meet there with "St. Patrick's Cavalry" (a favorite expression of Mr. Penzotti for the innumerable armies of fleas), but I will meet better things, too.

In Peru the "Saving Truth" is gaining its way, a fact which irritates the sons of might, and black birds are not wanting who are pecking at the truth.

It is but a short time ago that in a village of the interior a priest burned alive a poor woman who was suspected of being a witch. It is only three months ago that the bishop of Puno brought bound the teacher of an Indian school and some others, beating them all way way from Chuito to Puno, where they were thrown into a dirty prison, for the only crime of teaching the Indians to read and write and of preaching to them the Gospel. Yet the result of accepting the Gospel is the abolition of the bad habit of chewing coca, giving up their drunkenness and their idolatry.

A few weeks ago two Bible colporteurs came to a city in the interior and a son of Loyola set the people against them. Had the civil authorities not interfered, they would soon have been killed. The charitable priest, seeing his plan had failed, entered into the restaurant where the men had taken refuge. There he spied a big bowl of corn mush which he quickly dumped over the head of one of the colporteurs.

In Callao also the priests were very active and demanded from the Prefect that he should stop all evangelical labour. This officer, however, answered: "To put a hindrance into the way of so good and moralizing a work, I would have to be a savage, which I am not, and therefore will not hinder that work."

With Christian greeting to you all, fraternally yours,

F. G. PENZOTTI.

TO EVERY MAN HIS WORK.

LULA FERGERSON.

WE hear Christ saying I can of mine own self do nothing; as I hear, I judge and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me.

We are the "Sent of God," we are Christ's representa-

tives. In John 17:18 Christ says, "As thou hast sent me into the world, even so have I also sent them into the world."

God had a purpose in giving his only Son to die for a wicked world, God had a work for Him to do.

Paul was arrested on his way to Damascus; he fell to the earth and heard a voice saying, "Saul, Saul, why persecutest thou me?" Paul said, "Who art thou Lord?" . . . "What wilt thou have me to do?"

Paul realized at once that there was something for him to do. Thus it is in the life of each child of God. There is a work for you. God has a purpose for each life; God has a work for each child. Life is a trust, not a possession. Great honor is given to men who leave their native land and go to foreign countries as representatives of their nations in the diplomatic circles. All the strength of the nation he represents is at his command. God has given a work to his people to do today in this generation; the unborn can not do the work of today. We are to do it or fail.

The words, "Go ye into all the world and preach the gospel to every creature," rings out from Mark. The purpose of the church is to gather out a people (Acts 15:13-14). The work of the church is to witness (Acts 1:8). Are we doing it? Today there are 200,000,000 more heathen in the world than there were one hundred years ago. There are (500,000,000) five hundred million people who will pass into Christless graves this generation. Shall we give them a chance? One thousand million hearts who have never known the name of Christ, a billion souls this moment marching hellward without the light of the gospel.

Well may we ask, "Have I the mind of Christ?" "This day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us." Truly today is a day of good tidings here where the gospel is preached. And if we continue to tarry greater mischief will come upon us. There is plenty of money; much of it in the hands of sanctified people. In the year 1912 there was given to foreign missions, \$12,000,000; chewing gum, \$15,000,000; jewelry, \$200,000,000; tea and coffee, \$98,329,310; soft drinks, \$107,536,000; confectionery, \$178,000,000; tobacco, \$949,500,000.

Four hundred dollars for things that are not necessary and one poor, little paltry dollar to missions. And yet we call ourselves representatives of the meek and lowly Nazarene, who had not where to lay his head. It is a personal affair. One can not do the work of another. Are we really obeying the Lord?

"If any man will come after Me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

ENCOURAGING NEWS FROM INDIA.

Our hearts are made to rejoice greatly at the encouraging news that comes to us from our missionaries in India. Our precious heavenly Father is graciously blessing them. He is giving new experiences of grace. He is touching their bodies with renewed physical strength. He is encouraging their hearts; He is answering prayer. He is giving them souls from heathen superstition transformed by the matchless power of Christ into "kings and priests unto God." The missionaries write us, also they have told us of the beautiful Christian lives of many of these native Christians. Their prayer life is beautiful. Our heart is often made to rejoice in remembering that our own name is upon the prayer list in the girl's orphanage at Dhulia. Miss Long has told us about the prayer life of these dear girls and of how God hears and answers their prayers.

Many of you will remember that only a few months ago there were requests for prayer in this department that our dear Miss Long would be healed. Her health was in a pre-

carious condition. Physicians said she must return home. Arrangements were made for her return and the time was set for her to sail, but God's people continued to pray, and Jesus—to whom her life is committed and whom she serves overruled all human plans, and hindrances came at the times set for her sailing. Today we received this message from her: "I am stronger than I have been for years. I am doing all my own work and helping Miss Williams with her work."

What a privilege has been ours to pray for this servant of the Lord whom He is using to be a blessing where workers are so few. How well we remember when she was preparing to sail after her first and only furlough, how her heart cried out to be back with her girls and the Christians in India, and how she longed to give the message of the Cross to those who have never heard it. She said, "I am going back this time to stay. I never expect to leave India again till I go to meet my King." She has given her all to God for India. Shall we not continue to pray for her—to pray more than we have in the past? Also to pray for this orphanage and these dear girls.

The co-workers at the Dhulia station are Misses Williams and Basford and we are sure you will be glad you have prayed for them when you read the following quotation from a letter:

"Misses Williams and Basford and the Bible women went to two towns fifteen miles from Dhulia one day this week. They preached twelve times in one day to about one thousand people. Miss Basford gave her testimony in Marathi six times that day. They returned at dusk tired, but happy." What a full day was this, but what a blessed one. Picture if you can these one thousand dusky-faced Hindoos with upturned faces listening to the message of salvation; then ask God to give you a new vision of India's millions and of the entire heathen world rushing on without Christ and without hope.

How glorious to have a part in a work like this. What a joy to help missionaries and pray for them when they are so abundant in labors.

We are rejoicing and thanking God that Miss Basford has gotten this difficult language so quickly. She had been on the field less than a year when this letter was written. Continue to pray much for her. Remember to pray for Miss Williams, who is such an important factor at that station. Surely we have every reason to praise God and to push the battle for greater victories.

No problem is more constantly pressed upon the followers of Christ than that of guidance. After all has been said about the essential conditions of surrender, faith, and rightness of spiritual attitude to God, the personal and divine factor of the Spirit's presence and the Shepherd's voice is the last and greatest word. We are not left to the conclusions of our own judgment and the convictions of our own faith only, but we have the gracious promise, "When He putteth forth His sheep, He goeth before them, and they know His voice, and they follow Him." The profoundest thing in every spiritual life is personal acquaintance with the Lord Jesus Christ, and such fellowship with Him that in the last analysis of every question we refer the conclusions of our sanctified judgment, the indications of His providence, and the promise of His Word to His own heart, and in a way which the world cannot understand, but which every true disciple recognizes, receives from Him the deep and satisfying assurance, "Arise, let us go hence." Let us not be satisfied until our Shepherd becomes thus real, personal, and ever present in our life and experience. —Selected.

TREASURER'S REPORT FOR JANUARY.

Our friends will see that we have a shortage in our January report. Will you join us in prayer for an increase of offerings for this work. We praise God for the victories won at our missionary stations. We thank our friends for their support, but we long to do greater things for our Christ. Will you join us in prayer and offerings?

Contributed by Pentecostal Tabernacle previously	\$ 668 02
Contributed by Pentecostal Tabernacle this month	93 42
Total	\$ 761 44
Contributed by Pentecostal Tabernacle Sunday School previously	205 11
Contributed by Pentecostal Tabernacle Sunday School this month	84 83
Total	289 94
Contributed by friends previously	1,288 55
Contributed by friends this month	202 52
Total	1,491 07
Total collections to date	\$2,542 45
Previous disbursements	\$2,054 01
Disbursements this month	651 50
Total	\$3,705 51
Shortage to date	\$ 163 06

IMPORTANT NOTICE.

(Continued from Page 12).

also agreed to continue the general superintendency for five years if the Holiness people wish to get back of the Home and make it a go.

Aside from its work of redeeming erring girls and their fatherless babes, the Berachah Home has stood for so much that is vital to the Holiness movement we believe that it will be nothing less than a public catastrophe for this Home to change hands or to be closed. We are not asking the Holiness people to keep making the sacrifices they have been making for the past twenty years, for they have not only worked without guaranteed compensation, but have been responsible for its financial support as well.

The Board has a standing offer of twenty thousand dollars for the property, but have no desire whatever to sell it if the Holiness people will stand by the work. This Board has agreed to serve for five years, support the Home and pledges to attend the annual meetings of the institution.

In order for the Home to accomplish the work it should there should be provided a larger income of not less than five thousand dollars per year and we are going to ask the Holiness people of the country to pledge and pay this amount for the next five years. If our people will do this, others will rally to the support of the work and an institution will be established here that will be an honor to God and Holiness.

Please remember that the property is in one of the finest locations for doing this kind of work in the South and is entirely free from debt, therefore, all money given will be used in operating the institution and improving the property.

If you agree with us that the Home ought to be continued as an interdenominational Holiness institution for the redemption of the outcast and her fatherless babe, how much will you promise to pay annually for the next five years for its support, same to be paid annually in advance or quarterly in advance.

Do not lay it off, but pray earnestly and write at once for we can not afford to let this matter go by default. If our people will come to our aid the Home will go forward, but otherwise we shall be compelled to lease Bro. Upchurch.

As we have until April 1, 1914, on this question we request that you write now to Berachah, Drawton, Texas, inclosing a small offering to meet the present expenses and let us know what you are willing to do. The first installment of your pledge to be paid April 1, of this year.

With a deep desire that the Berachah Home at Arlington, Texas, continue its great work we set our hands to this appeal and urge every Holiness reader to act at once. Yours in Jesus' name,

BOARD OF DIRECTORS.

D. W. Linville, President, McGregor, Texas; Dr. Thos. E. Mangum, Secretary, Ballinger, Texas; Ben F. Teaff, Eddy, Texas; S. W. Ryan, Ryan, Oklahoma; J. P. Yarborough, Madge, Oklahoma; E. C. DeJernett, Peniel, Texas; A. P. Hunt, Cooleage, Texas; Chas. E. Rose, Dallas, Texas; M. W. Burgess, Fort Worth, Texas.

Missionary Directory

INDIA.

- Roy G. Coddington, Supt., Khardi, District Thana, India.
 KHARDI STATION—Address, District Thana, India.
 Roy G. Coddington.
 Mrs. Roy G. Coddington.
 Mrs. Bertha Davis.
 Miss Olive Graham.
- DHULIA STATION—Address, Dhulia, West Khandesh, India.
 Miss Mattie Long.
 Miss Florence Williams.
 Miss Jessie Basford.
- VASIND STATION—Address, Vasind, District Thana, India.
 Miss Eva Carpenter.
 Miss Bessie Seay.
- PARLI STATION—Address, Khardi, District Thana, India.
 Miss Lizzie Leonard.
- AT HOME—Hopkinsville, Ky.
 H. Hugh Gregory.
 Mrs. A. Hugh Gregory.

CHINA.

Mrs. Alice, Galloway, Chik Hom, Hoi Ping, Kwang Tung, China.

CUBA.

- J. L. Boaz, Supt., Trinidad, Cuba.
 TRINIDAD STATION.
 J. L. Boaz.
 Mrs. J. L. Boaz.
 Miss Leona Gardner.

CONDADO STATION.

Teofilo Castellanos.
 Mrs. Teofilo Castellanos.

CASHIUA STATION.

Afonso Badal.

CENTRAL AMERICA.

- J. T. Butler, Supt., Coban, Guatemala.
 COBAN STATION.
 J. T. Butler.
 Mrs. J. T. Butler.
 R. S. Anderson.
 Mrs. R. S. Anderson.
- ZACAPA STATION.
 Conway G. Anderson, Zacapa, Guatemala, Central America.

OTHER WORKERS.

- J. A. Dunkum, Christobal, Canal Zone, Panama.
 Victor W. Kennedy, Apartado, Panama City, Panama.
 AT HOME—Englewood, Tenn.
 Thomas O'Toole.
 Mrs. Thomas O'Toole.

SOUTH AMERICA.

- Miss Angie Holland, Lapaz, Bolivia, S. A.
 John Burman, Evangelist.
 AT HOME—Nashville, Tenn.
 Mrs. John Burman.
 Frank Ferguson.
 Mrs. Frank Ferguson.

TREVCCA HOSPITAL.

This institution has been opened in connection with Trevecca College for the purpose of training nurses and medical missionaries. It is located at 125 Eighth Avenue, South. It is well equipped, has large airy rooms, having been an old Southern mansion. The rates are quite reasonable and the medical attention competent and thorough. Those desiring hospital treatment where they may be under home-like and quiet religious surroundings will find this an agreeable place.

Get your friends to subscribe for *Living Water*. We are sure it will be a blessing to them.