

LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT,"—Jer. 33:3

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HESTER ANN ROGERS

O. P. FITZGERALD



HESTER ANN ROGERS.

This transparent, sensitive, fervid woman presents a curious psychological study. She was an illustrious example of the glorious work that may be wrought in the human soul by the transforming and sanctifying grace of God. She burned and shined. Having begun the new life, she went right on unto perfection. The flame of her devotion shone with a radiance undimmed and ever brightening from the moment it was kindled, at the touch of faith, by the Sun of righteousness. The unclouded mirror of her soul reflected the faintest image that was cast upon it. She was intensely subjective, and all external impressions were fused in the furnace of her glowing soul and reproduced, bearing the stamp of her own individuality. Even in sleep she was responsive to touches unfelt by natures less delicately strung and tuned. Her ardent spirit could not be satisfied until it had grasped and held all her gracious Lord offered to give. She knew the length, breadth, depth and height of the love of Christ. Freely receiving, she freely gave. Walking daily with God in white, the flowers of paradise bloomed along her pathway.

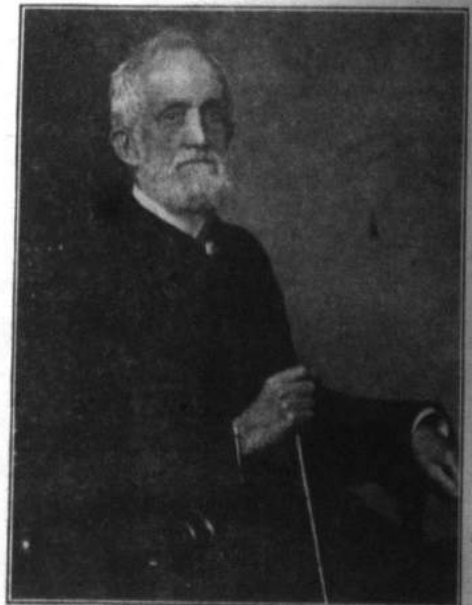
She was born in 1756. Her father was a

clergyman of the Church of England, from whom she inherited some of the best traits of her character. His death, which took place when she was nine years old, profoundly affected her. "I believe," she writes, "I shall have reason to bless God forever for the lessons he gave me." Her childhood was one of perpetual agitations. She had an intense love of pleasure and a peculiarly sensitive conscience. Oscillating between worldliness and religion, alternately dancing and praying, going to church and then to the theater, now reading the Bible and then novels and romances, her early girlhood was a continued battle in the midst of antagonistic influences and tendencies. The world bid high for this gifted soul; but God asserted His claim to her heart by the drawings of His Spirit. Referring to the vanities and mistakes of this period of her life, she says: "Yet in all this I was not left without keen convictions, gentle

drawings, and many short-lived good resolutions, especially till fifteen years of age." She read such books as were accessible to her, some of which were helpful and others harmful. She fought a long, hard battle against the world and against false and superficial views of religion, all the time yearning for what was truest and highest, and making some progress in the knowledge of heavenly things. Under a sermon in the parish church on the Sunday before Easter, in April, 1774, she was so powerfully affected that she wept aloud, to the amazement of those around her. She went home, ran up stairs, fell on her knees, and made a solemn vow to fully renounce all sin. After a sleepless night she rose early, took her "finery," high-dressed caps, and such like, and ripped them all up, so that she could wear them no more; then cut her hair short, that it might not be in her power to have it dressed, and in the most solemn manner vowed never to dance again. If there was a tinge of mor-

bidness in this, it was associated with such a conviction as breaks the proud heart and prepares it for the healing touch of the Great Physician.

She had never yet met the Methodists, and did not think well of them; but a neighbor who had found the peace of God among them strongly advised her to attend one of their meetings. She went privately at five o'clock in the morning, and took a private seat. The preacher was Samuel Bardsley, and his text was: "Comfort ye, comfort ye my people, saith your God." "I thought every word was for me," she writes. "He spoke to my heart as if he had known all the secret workings there; and pointed all such sinners as I felt myself to be to Jesus crucified." Enlightened and comforted, she said: "These are the people of God, and show the way of salvation." Henceforth she consorted with the Methodists. A storm of persecution followed.



O. P. FITZGERALD, AUTHOR OF CENTENARY CAMEOS.

Her mother threatened to disown her, and but for the intercessions of a kind uncle, would have turned her out of doors. She was disinherited by her god-mother. "This, however," she says, "weighed nothing to me, as my language was, None but Christ in earth or heaven." She proposed to do all the house-work for her mother on condition that she might be left free to follow her religious inclinations. Thinking that, as she had never been used to hard labor, she would soon weary and give it up, her mother consented. "But they knew not the power and goodness of that God who had strengthened me in all my tribulations," she writes. Through these tribulations she was led into the light and liberty of the gospel. It came at last by an act of faith. Responding to the voice which spoke to her inner ear the words, "Fear not, only believe," she answered: "Lord Jesus, I will; I do believe; I now venture my whole soul upon Thee as God; I put my soul into Thy hands; Thy blood is sufficient; I cast my soul upon Thee for time and eternity." In a moment her fetters were broken, and her soul felt the full rapture of redeeming love. "I was truly a new creature, and seemed to be in a new world. I could do nothing but love and praise God," she writes. Her labors, fastings and vigils came near destroying her life; but deliverance came at last through the relentings of her kindred. She was tried, and came forth as gold.

After a long sickness her health returned, and soon afterward she tells us that by faith she claimed and enjoyed the perfect love of God—the love that casteth out all fear. "I now walked," she writes, "in the unclouded light of His countenance, rejoicing evermore, praying without ceasing, and in everything giving thanks. I dwell in Christ, and Christ in me. I durst not deny the wonders of His love." After this there was a deeper tone and an intenser glow in her Christian life. Such passages as this, taken from her journal, show the habitual state of her trusting soul: "I was so happy in the night that I had little sleep, and awoke several times with these words deeply impressed, 'The temple of an indwelling God.' His love humbles me in the dust; it seems as a mirror to discover my nothingness. Sometimes my weakness of body seems quite overpowered with the Lord's presence manifest to my soul; and I have thought I could bear no more and live. But then I eagerly cry, O give me more and let me die!" She enjoyed "a heaven of communicated bliss," as she herself expresses it. But the fulness of her joy did not cause her to forget that she was still in the smoke and dust of the battle, fighting the good fight of faith. "A hypocrite," she writes, "may boast he is never tempted—has no doubts or fears—but a child of God (some rare cases excepted) is seldom long together unassaulted by our vigilant adversary."

In 1784 she was married to James Rogers, a worthy and useful Wesleyan preacher, and a wider field was opened to her for service in her Master's work. For ten years she was his helper in successful labors in saving souls and edifying the Church. Like a lighted torch she carried and kindled the flame of religion everywhere she went. She was a

class-leader, having as many as three of these weekly meetings, and nearly a hundred souls under her charge at one time. Her power in prayer was extraordinary—she prayed for instantaneous blessings, and answers were given in mighty baptisms from on high. In the chamber of sickness she was an angel of light. She occasionally preached. Her manner was quiet, but her word was with power. She was known and esteemed throughout the Wesleyan Connection in the British kingdom, and enjoyed the special friendship of Wesley and Fletcher. She was among the group that stood around the dying-bed of Wesley, having been a member of his household for two years previous.

Her death was both pathetic and beautiful. "After giving birth to her fifth child, she lay composed for more than half an hour, with heaven in her countenance, praising God for His great mercy, and expressing her gratitude to all around her. She took her husband's hand and said: 'My dear, the Lord has been very kind to us; O He is good, He is good; but I'll tell you more by and by.' In a few minutes afterward her whole frame was thrown into a state of agitation and agony. After a severe struggle for about fifteen

minutes, bathed with a clammy, cold sweat, she laid her head on his bosom, and said, 'I am going.' Subduing his alarm, 'Is Jesus precious?' he asked. 'Yes, yes; O yes!' she replied. He added: 'My dearest love, I know Jesus Christ has long been your all in all; can you now tell us He is so?' 'I can; He is—yes—but I am not able to speak.' He again said, 'O my dearest, it is enough.' She then attempted to lift up her face to his, and kissed him with her quivering lips and latest breath."

A light and graceful form; a short, firm chin accentuating the delicate arch of the beautiful throat; a mouth small and exquisite, a faultless nose; eyes tender and thoughtful, with eye-brows perfectly arched; a rounded forehead, above which the hair is modestly put back over the shapely head, with its plain and becoming cap; the whole face sweet and womanly, and illuminated with a saintly light reflected from within—this is Hester Ann Rogers, whose Christian experience as pictured in her own glowing words has quickened the faith and love of many, and will for generations to come continue to augment the spiritual forces that are bringing this world to our Christ.—*Centenary Cameos.*

WHY SO FEW CONVERSION?

BY E. P. MARVIN.

God plainly and emphatically declares, in Ezekiel, that if watchmen do not warn the wicked of the death penalty for sin, they will not repent, and the watchman must perish with them.

You may talk love alone to sinners until they are lovesick, but this pleasing aspect of redemption alone will never convert them. Both life and death must be set before them, the reward of the righteous and the punishment of the wicked. Love is influential after conversion.

Christ, more than all others, warned the wicked, frequently and fearfully. Take one case of many, in Matt. 10:18: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Paul solemnly charged the elders of Ephesus, "Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." He says also: "Knowing the terror of the Lord, we persuade men."

Edwards, Finney, Nettleton, Moody and all soul-saving evangelists have earnestly presented the sinfulness of sin and the awful doom of impenitent sinners.

Hope and fear are both natural, proper and powerful motives. We cannot eliminate them from human nature. Crowns are promised to allure our hopes, and a dreading hell to alarm our fears. Christ was the most alluring and alarming of all preachers. Even He "for the joy that was set before him, endured the cross."

A sanctified pietist may reach the sublime sentiment:

"Do not I love Thee, O my God,
Do not I love Thee well,
Not for the sake of gaining heaven,
Nor of escaping hell?"

But this is too high for impenitent sinners, and they do not attain unto it.

God warned Noah and Lot, and Jonah warned Nineveh.

Some one says: "Amid the multitudinous devices of Satan in order to effectually secure the damnation of the world, the dogma that there is neither hell nor devil ranks pre-eminent. It is so conducive to downright infidelity that it quickly leads the deluded victims to the conclusion that there is neither God nor devil, hell nor heaven, thus leading them out into the bleak and desolate fields of confirmed atheism. They call it a mere scarecrow, a false alarm, only calculated to cheat people out of their innocent pleasures, and thus acquiesce in the consolatory dogma that there is no hell. This is one of the most obvious fulfillments of the latter-day prophecies."

The people want "smooth things," and so preachers who aim at popularity and "the seven great principles, the five loaves and the two fishes," avoid this odious truth, give them entertainment with sensational and secular themes, "romantic Bible stories," and "a bright hour in music and story."

The "Amusement Heresy and Cooking Story Apostasy" with the current ecclesiastical frivolity, is absolutely inconsistent with the Bible warnings of an impending hell.

This spirit is disintegrating the Church into worldly clubs and trumpery societies, spawning upon us like the frogs and lice of

Egypt. Some one even calls them "bundles of tares for the burning." The masses influence their leaders and also follow them.

Now I submit, for the honest and prayerful consideration of my ministerial brethren, whether the paucity of conversions today is not largely due to the paucity of preaching the sinfulness of sin and the doom of the sinner.

It is a common proverb that "no one preaches hell any more." Yet in God's Word an eternal hell is as plainly revealed as an eternal heaven.

Preachers give various false and foolish reasons for not warning the wicked, but the real reasons are plain to all intelligent hearers.

In many cases it is simply worldly policy for popularity, place and pay. In other cases the preacher has secretly lapsed from the faith into Universalism, and is a false and perjured man in an orthodox pulpit. They ridicule the "old blue theology."

The popular press also helps this apostasy from solemn and vital truth.

Sinners, therefore, naturally think they will come out all right if they behave themselves pretty well, and fewer and fewer of them repent.

Dare these unfaithful preachers, who never warn sinners of a future hell, read attentively and seriously Ezekiel 33:8? "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand."

The world pursues a frenzied speed
For pleasure, gain and spoil;
The times are perilous indeed,
And lawlessness appals.
Vice and high crime hold carnival,
No power can break the spell;
No fear of God restrains the will,
They think there is no hell.

moved, that partnership has been blessedly dissolved, he has to concentrate now with strenuous patience and attain. This is Paul's clear teaching. See Phil. 3:8-16.

The cultivation of Holiness is impossible without spiritual concentration, and it is to be feared that many a one is misled into arduous Christian work in order to evade the arduous spiritual concentration our God enjoins. Also is it perilously possible to cultivate by concentration a spurious, unhealthy "holiness," not *through the fear of the Lord*. There is a higher, subtler form of carnal pride that is set on *my holiness*; it is unscriptural, morbid, and ever ends in "experiences" rather than "character," in taking myself seriously and God less and less seriously.

"*In the fear of the Lord.*" Charles Kingsley somewhere calls his wife "a dear dread," and this contains the idea of this "fear" in the verse. Our Lord is the "dear dread" of the saint. Personal devotion to Him perfects holiness; all else spiritually is "a delusion and a snare," albeit a hypnotizing intensity of "states" and "experiences."

"If thou turn
Thy thoughts upon thyself, for the great sake
Of purity and conscious whiteness—self—
Thou wilt but half succeed. The other half
Is to forget the first, and all thyself,
Quenching thy moonlight in the blaze of day—
Turning thy Being full unto thy God—
Doing the Right with sweet unconsciousness—
Having God in thee—a completer soul,
Be sure that "thou alone!—thou not the less
Complete in choice and individual life,
Since that which sayeth I, doth call Him, *Stro.*"
—Tongues of Fire.

A PASTOR'S FAREWELL.

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews;

And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide with me.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.

Take heed, therefore, unto yourselves, and

Holiness Created and Cultivated

BY OSWALD CHAMBERS.

"Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1, R. V.).

PERFECTING HOLINESS.

Imagine two artists, hating one another, at work on the same canvas, one trying to paint an angel's face, and one a devil's face; and you have a very fair illustration of an unsanctified Christian striving to "perfect holiness"—his body is, as it were, the studio of two deadly opposed artists; one called the "new man" and the other the "old man." They must separate and separate for ever, or forever end in an agony of failure. But again imagine an artist, alone and unhindered by another, at work on his canvas to portray the angel's face, technical difficulties impede his progress, the lofty vision recurrently inspires and retards.

"That to his burning, hurrying brush was given,
Sphere beyond sphere the infinite of heaven—
From light to light his leaping spirit flew,
The heaven of heavens was round him as he drew,
Till clear—obscure in eddying circles lay,
The golden folk, the inhabitants of day."

And this may serve as a fair illustration of the sanctified saint "perfecting holiness."

CLAIMING.

"Having therefore these promises." What promises? See 2 Cor. 6:16-18. "I will dwell in them, and walk in them, and I will be their God" . . . "and ye shall be to me sons and daughters, saith the Lord Almighty."

Sanctification is an instantaneous, continuous work of grace, and the saint must prove an actual life experience that he or she is sanctified. This is made real by faith. Faith is a heroic certainty that what we have seen in spirit will be actual in life. Faith is not that hypothesis of insanity so prevalent today,

best known as "Christian Science," in which the posture is taken on the ground that "so and so is, whether it is or not, because I think it is." Any mental attitude that places reckoning as the ground of faith must be classed as mere credulity or insanity. We reckon on the facts of faith. No man can reckon the old man dead till he is. Fact first, and reckoning makes that fact obvious. The facts faith holds in spirit are God's promises and the circumstances of our daily life, in service, or suffering, or success, prove whether we lay our reckoning on God's promises or on the easier basis of ordinary moral reasoning (2 Peter 1:4).

CLEANSING.

"Let us cleanse ourselves from all defilement of the flesh and spirit."

All defilement, not "condemning sins we have no mind to" and "excusing those we're most inclined to." There must be no moral partiality in the sanctified. 1 John 1:7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

"All defilement of the flesh!"—nothing contradictory to God's will. "All defilement of the spirit!"—nothing contradictory to God's nature. This successful sanctification is not attained by imitation, but by impartation and indwelling. Moreover, this cleansing is not maintained by any conviction or creed, but by a personal relationship to our Lord. The saint has been unselfed and invaded, so to speak, by God. A God-determined life manifesting itself against all comers—"more than conqueror."

CULTIVATION.

"Perfecting holiness in the fear of God." Now we recall again our artist illustration, he has no antagonist—our saint has no antagonist, his old disposition has been re-

to all the flock over which the Holy Ghost has made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

And now, brethren, I commend you to God, and to the word of his grace, which is able to

build you up, and to give you an inheritance among all them which are sanctified.

I have coveted no man's silver, or gold, or apparel.

Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all.

taking action on their behalf. Yea, He will soon avenge their wrongs. Yet when the Son of Man comes, will He find faith on earth?" (Weymouth.)

Weymouth remarks on this passage that the reference to the Lord's coming in Luke 18 shows the close connection of this parable with chapter 17:20-37; and Fausset writes in his commentary of its primary reference to the Church in the last days. "So low will the hope of relief sink," he says, "through the length of delay (i. e., of the Lord's coming to redress the wrongs of His Church) that one will be fain to ask, will He find any faith of a coming Avenger left on the earth?"

How true this is at this present time, as regards the Church at large! There are the few who are crying to the Great Judge of all day and night, but the great majority have almost lost faith that God will interpose and take the reins of the government of the earth, and they are turning to every conceivable plan for the amelioration of the sufferings of the people—not to speak of the "elect," who find that "might" is right, and truth is lacking on every hand. The god of this age is still blinding the eyes of them that believe not, and "the forces that control and govern this dark world" (Eph. 6:12, Weymouth) hold the people under their control. The picture drawn by the Lord of the "last days" and recorded in Matt. 24:8-12 is increasingly unfolding before our eyes. The love of the many is waxing cold, and iniquity is being multiplied.

How vivid the picture! How inspiring the message! How urgent the call! (1) The Church is oppressed by the adversary. Darker and darker grows the condition of the world around. No words can describe the darkness settling down upon the people. The Word of God is ignored, or else so rendered void by criticism that God fails to find a channel *through His Word* to the masses of the people. The Cross of Christ is cast aside, and His Blood counted a common thing, so that the Savior is no Savior to the souls for whom He died. Truth is lacking, and the people perish for want of the heavenly bread. (2) The "elect" are crying to their God day and night, but still no relief. "Avenge us of the adversary," who is doing all this, they cry—but apparently no response! And why? The Lord in one sentence reveals His Father's heart, and that one sentence is enough for the elect to rest upon, that the God they cry to is not like the judge of the parable—immovable. *Why is there no answer from heaven? "He is long-suffering over them."* Yea, *long-suffering* over the sufferings of His elect as they cry, yet He waits for the "fulness of time"! In the days of the Judges it is written: "His soul was grieved for the misery of Israel" (Judges 10:16). How surely, then, He is grieved with the sufferings of His elect, who cry unto Him day and night, in their distress over the oppression of the adversary. (3) But how inspiring the message from the Lord, who knew His Father's heart: "I say unto you that he will avenge them *speedily*!" But His "speedily" is not ours! He will avenge when His "moment" comes, and then it will be

"Her Continual Coming!"

Luke 18:5.

By Mrs. PENN LEWIS

The Gospels are full of the many lessons in prayer which the Lord sought to teach His disciples, ending in the climax-lesson of the Supper-room, when He spoke to them of His going to the Father, and all that the coming of the Holy Spirit would mean in revealing to them their union with Him, in such oneness of spirit and life that they need but to "ask," and He would work out through their petitions the "greater works." The lessons in prayer He had given them up to this time might be described as more or less preliminary, or indicating certain aspects of prayer in connection with special circumstances or need. Some of these prayer-lessons were in parable—or story form—only to be understood in their application by the context words He had been speaking, such as the brief picture-lesson recorded in Luke 18:1-8, of the "widow" and her adversary, and her cry for help to a judge, who at last is moved to action by her persistency.

We have often remarked how much we lost in our reading of the Scriptures by our habit of detaching verses or paragraphs from their context or setting in the sacred record. The story of the widow and the judge has, of course, an application to general prayer in its encouragement to faint not until the answer comes; but its lesson is much more forceful when it is read in connection with the latter part of the preceding chapter, for it was spoken to the disciples in connection with the Lord's foreshadowing of the days which would immediately precede His coming.

The story, therefore, of the widow and the judge is heightened in its force and application when it is read as the Lord's own pre-given message to His Church in the days of travail which she would pass through just before His appearing. The "widow" pictures the "Church" in deep distress and need, apparently defenseless, and helplessly under the oppression of a cruel adversary. All that the "Adversary" plans and carries out through others, and the great suffering to the faithful few is vividly pictured in Matt. 24:4-28, which ends up with the same mystic words as Luke 17:37: "Wheresoever the carcass is, there will the eagles be gathered together."

In the story the widow is described as going to a "judge," so callous and so selfish as to be unmoved by fear of God, or fear of man. She cries for help to this "judge" in brief words, which only can be wrung out of deep distress, for superfluity of language quickly died upon the lips of souls in deep, deep need—just as do "long prayers" and "flowery speech" in those who go to the throne of grace with a real heart-cry! "Avenge me of mine adversary," the widow cries; or, "Vindicate me against mine adversary," as the Syriac reads. But the judge would not move—neither would the widow cease going to him. "She came oft to him," the story runs. Possibly if she had had any other resource she would have grown weary and hopeless, and perhaps the humiliation of persistently entreating a callous man to act on her behalf would have stayed her going. But the adversary's oppression was so unendurable, and her resources so absolutely nil, that she was driven, so to speak, to go to the judge again and again with just one persistent cry: "Avenge me . . . vindicate me . . . do me justice . . . ease me . . ."

Her continual "coming" did the work. "Lest she wear me out," said the judge, "I will avenge her." Her persistency told even upon a man who could not be moved by fear of God or fear of man. And here the story ended as far as the widow's prayer was concerned. There was no need to say more. "Her continual coming" was rewarded. That was the main point—for He spake the parable for "an end," and that end that they—His disciples then listening to His words, and "His disciples" right on to the end of the dispensation—"ought *always* to pray, and not to faint." And why? Because if a poor widow could move a callous judge to act on her behalf, by simple persistency, how sure and certain then would be the response of God, the Hearer of prayer, to the cries of His elect Church in its hour of travail. The widow went oft to the judge, but the "elect" would cry to God *day and night* with cries wrung out by the depth of her need. Will God not listen, and avenge the wrongs of His own people? Most assuredly, although "He seems slow in

speedily—yea, like a lightning-flash, for "as the lightning . . . shall be the presence of the Son of Man," and like a lightning-flash shall the adversary fall, and the elect-Church be avenged.

The "elect," however, have much to do with this, for it is in answer to their crying day and night that the avenging comes, even as the "prayers of the saints" in heaven are the cause of "thunders, and voices, and lightnings, and an earthquake" on earth (Rev. 8:4, 5). How urgent the call, then, to prayer at this time. The elect must suffer as they see the Church oppressed by the adversary, and the elect must pray—yea, cry: "Avenge us of the Adversary," and not faint,

until the Lord comes forth as "lightning" in answer to their prayers.

"Her continual coming" was said of the widow! How often shall we pray? One prayer-meeting a week? Nay. "Without ceasing." How can it be? Only by abiding in the sphere of prayer, where day and night in the shrine of our spirits, the Spirit Himself maketh intercession for us with groanings which cannot be uttered—yea, intercession for the saints according to the will of God. "Yea, I come quickly. Amen. Come, Lord Jesus." Let this be our cry to Him at this time. Come—come in mighty power among Thy people. Come and make bare Thine arm for the drawing out of Thine elect. Come, and cast the adversary down to the earth. Come, Lord Jesus!—*The Life of Faith.*

person. From this position she could overlook the table at which the queen was dining with the ladies of her court, and they watched with interest to see the effect of so much splendor on the simple child. She looked carelessly on the costly dresses of the guests, the gold and porcelain on the table, and the pomp with which all was conducted; and then, folding her hands, she sang, with a clear, childlike voice, these words:

"Jesus, Thy blood and righteousness,
Are all my ornament and dress;
Fearless with these pure garments on,
I'll view the splendors of Thy throne!"

All the assembly were struck with surprise at seeing so much feeling, penetration and piety in one so young. Tears filled the eyes of the ladies, and the queen exclaimed, "Ah, happy child! how far are we below you!"—*S. S. Illustrator.*

A QUIVER OF ARROWS

Illustrations for Christian Workers

THE AFRICAN'S IDEA OF "CHRISTIAN"

"A new commandment I give unto you, that ye love one another; even as I have loved you." C. J. Wood says: "The language of Pondoland, Africa, has a very suggestive word for 'a Christian': 'an interpreter.' Jesus sent His followers into the world to live lives which should interpret Him."—*Sel.*

FORGIVING AND FORGETTING.

"Forgive and forget" has become a proverbial saying. Two men in the city of New York had become estranged through some misunderstanding or ill-doing. Both were troubled in conscience, and finally one wrote to the other, "Lte us forgive and forget." The reply was, "I agree to forgive, but I want neither to forget nor to be forgotten." Love cannot be satisfied with forgetting. It wants to remember and be remembered.—*Sel.*

"IN HEAVENLY PLACES."

Scientists tell us that there is a place up in the air above the earth where a stone weighing a ton would weigh naught. The attraction from other bodies at that height would overcome the attraction of gravitation, and you could hold this immense stone on your finger. There is a place high up in the spiritual realm where our burdens become light. The closer we are to God, the lighter our sorrows are; the closer we are to earth, the heavier they rest upon us.—*Ex.*

ACQUAINTED WITH GOD.

There was an old woman in Leicester England, whose custom it was to carry flowers to the hospital, and talk about their souls to patients, nurses, and even doctors. One of the doctors, standing in the doorway one day, remarked: "Do you believe God will hear your prayer? I'm hard up. If I asked Him, would He send me five pounds?" The old lady answered: "If you were introduced to the Prince of Wales, would you put your hand in his pocket at once?" "No," he said, "not till I knew him better." "You will need to be a great deal better acquainted with God before you can expect such an answer to your wish."

But we may be so well acquainted with God that it will perfectly natural to bring to Him, as our nearest and best Friend, every need of our souls.—*Selected.*

THE TOTAL ABSTAINER AS A GOOD SAMARITAN.

And it came to pass as a certain man journeyed from the cradle to the grave he fell among saloonkeepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead.

A moderate drinker came that way, and when he saw him he said: "He is but a dog; they served him right. Let him die; he is a curse to his family."

And also a license voter came that way, and when he saw him he said: "The brute! Put a ball and chain upon his leg and work him on the street."

And a fanatic teetotaler came that way, and when he saw him he had compassion on him, and raised him up, assisted him to his home, and ministered to his wants and the wants of his family; got him to sign the pledge, and started him on his journey in comfort and happiness.

Who, think you, was the greater friend to humanity—the saloonkeeper, the moderate drinker, the license voter, or the fanatic teetotaler?—*Watchword.*

"OUT OF THE MOUTH OF BABES."

It is related of Befurche, gardener to Elizabeth, consort to Frederick II, that he had taken great pains to train his one little daughter in spiritual truths. When this child was five years of age, the queen saw her one day while visiting the royal gardens at Shonhausen, and was so much pleased with her that, a week afterwards, she expressed a wish to see the little girl again. The father accordingly brought his artless child to the palace, and a page conducted her into the royal presence. She approached the queen with untaught courtesy, kissed her robe, and modestly took the seat which had been placed for her, by the queen's order, near her own

A WILLING SACRIFICE.

Some years ago a minister was called to see a little girl seven years old, who was dying. She lived in a back street. When the minister got there a woman showed him where the child was, and he sat down and talked with her.

"What do you want, darling?"
"Well, sir, I wanted to see you before I died."

"Are you dying?"
"Yes, sir."
"Would you like to get well again?"
"I hope not, sir."
"Why not?"

"Oh, sir, ever since I became a Christian I have been trying to bring father to church, and he will not come; and I think if I die, you will bury me, will you not?"

"Yes, darling."
"Well, I have been thinking if I die father must come to the funeral; then you will be able to preach the Gospel to him, and I should be willing to die six times over for him to hear the Gospel once."

She died as she expected, and just before the time she was to be buried the minister was himself taken sick, and could not attend the funeral. But some time afterward, a rough-looking man called upon him and held out his hand.

"You do not know me?"
"No; I do not."
"I am the father of Mary—the father she died for. I heard as how she said she would die for me six times if I could only hear the Gospel once. It nearly broke my heart. Now I want to join the inquirers' class."

He did join, and became a true friend of Christ. That little girl was truly walking in the footsteps of Jesus, because she was willing to die even, in order that her father might be saved from his sins. If we do not need to die for others we should at least try to be like Jesus in living for them and in doing all that we can to lead them to be Christians.—*Sunday-School Times.*

HEAVENLY TREASURE.

"What I spent I had;
What I kept I lost;
What I gave I have!"

—Old Epitaph.

Far East Witnesses Strange Revival Scenes

Extraordinary Religious Manifestations Reported from Manchuria—Stolid Chinese Witness in Contrition and Shout in Emotion—Korea and India, Too, Report Scenes Out-rivaling the Phenomenon of the Famous Welsh Revival.

Manchuria, the chessboard on which the nations are playing the most critical diplomatic game of the day, is also the scene of the most remarkable religious phenomena reported from any part of the globe today. The stories brought to this country by men lately from North China recall the scenes of the famous Welsh revival which, a few years ago, attracted the attention of civilization. This is no mere story of routine mission work; it deals with an unexpected and extraordinary outburst on the part of the natives for which there is precedent only in the allied demonstrations in Korea and India, which are also well-nigh incredible.

The story is brought to this country by Rev. W. J. Drummond, a Canadian missionary of the American Presbyterian Board stationed at Nanking, Central China, and now on a furlough. Having heard in Nanking some intimation of the strange doings in Manchuria, Mr. Drummond was led to return home by way of the Siberian Railway, stopping for a time in Mukden. His story of what he saw is more than corroborated by the written testimony of other European eye-witnesses. The gist of this almost unbelievable narrative, recalling as it does the experiences of the apostles on the day of Pentecost, is as follows:

Since February the missions of the Scotch and Irish Presbyterian churches in Manchuria have witnessed a truly marvelous revival, which, like the ancient burnt cross of the Scottish Highlands, has been carried from church to church and village to village, until the whole vast region from Mukden to Harbin and Newchang is aflame with a fervor which is astonishing alike the missionaries and the heathen natives.

The meetings are first characterized by a strange tenseness, and people attend in large numbers. After one or two meetings there is an extraordinary outburst of confessions on the part of Christians, who, all unsuspected by their fellows, have been recreant in one way or the other. Some of these confessions from respected Christians have been amazing in the revelation of duplicity or gross wickedness which they have shown. One elder confessed that he had been made custodian of some church funds which were supposed to have been lost during the Boxer troubles, but which he had really appropriated to his own use. In these times of confession men and women undergo the most fearful physical emotions and contortions, falling on the floor and writhing in agony. A second striking characteristic of the outbreak is the spontaneous and simultaneous praying aloud on the part of the Christians. An entire church full of people will all be heard praying at once, and the tumult is indescribable. Yet, the testimony is that with all this apparent disorder there is really a strange orderliness. The periods of confession and prayer are usually succeeded by times of rejoicing. There has been a general breaking down of family and neighborhood feuds, a reconciliation of enemies, and a restitution for wrong done.

Following these meetings the members of the churches go out in bands, like the early Christians, carrying the fire to surrounding places. It is frequently reported that in connection with the meetings there has been witnessed a literal fire. The story is told by a reputable native that on his way to a meeting in a neighboring village he saw what he thought was a house on fire. As he drew near he inquired of the villagers whose house was burning, but none of them could see what was so plain to him. Another instance is reported of the whole congregation deserting the chapel because they saw the room filled with the tongues of fire. These incidents are reported by natives; none of the missionaries in

Manchuria have seen this fire; although several Europeans reported similar phenomena during the Indian revival, which is quite analogous to the one in Manchuria.

Apart from these alleged supernatural manifestations there has been a breaking down of the apathy and opposition of the heathen. The cause of Christianity is fairly sweeping through the affected region. The story is told that in one meeting a man appeared, evidently bent on making trouble. The leader was quite disturbed by his appearance. He arose, as he afterwards said, to defy this strange spirit—and then suddenly fell writhing, bleeding and unconscious, to the floor.

Such are detailed glimpses of the great revival. It must be said that all the circumstances existing in Manchuria were against any display of excessive emotionalism. The Chinese are stolid and unemotional to the last degree. They are supposedly the most materialistic people on earth; some missionaries had previously said that outbreaks of emotion might be expected in India, but surely not in China. Moreover, the missionaries at work in Manchuria are from the Scotch and Irish Presbyterian churches, bodies noted for their hard-headedness rather than



A GROUP OF MANCHURIAN COLPORTEURS.

their inclination to anything savoring of hysteria. The missionary by whom Mr. Drummond was entertained in Mukden in the famous Dr. D. Christie, who, it may be mentioned in passing, has been decorated by four imperial rulers, the Chinese Emperor, the Emperor of Japan, the Czar of Russia and the King of England, for his conspicuous service during the Russo-Japanese war and during the Boxer days.

The one preacher whose name, more than that of any other, as associated with this revival, is Mr. J. Goforth, a missionary of the Canadian Presbyterian Church in Honan, China. Mr. Goforth had been to Korea to observe the revival there, and on his way home had stopped in Manchuria, and had spoken in the churches. So great was the impression made that he was called to Manchuria, and he has since visited among the churches. Wherever he has gone scenes like those described have followed his preaching. Yet it is reported of him that he speaks without emotionalism, and he has even been criticized by other missionaries on the field for his excessive efforts to restrain the display of emotions. His sermons have been largely expositions of Scripture, in addition to the narration of the Korean story. What the outcome of this Manchurian revival will be, and what part it will have in the future of the rapidly-growing Chinese Christian Church, are, of course, problematical questions.

Informed members of the churches in this country know the story of the past two years in Korea. The scenes in Manchuria will not be regarded by them as

sensational or incredible, because they but repeat what is now widely known concerning the native Korean Church. This revival, which began in P'yeng Yang, in the north of Korea, spreading gradually to the south until now it has touched all parts of the nation, has, in its way, been as important a factor in Korea's recent political history as the activities of the Japanese soldiers and civil officials. The native Christians have stood steadfastly for law and order. They have refused to join the insurgent Korean bands who have been maintaining a guerrilla warfare against Japan. On the other hand, they have refused to submit to Japanese oppression and injustice and it is freely predicted that because of the marvelous strength and growth of the Christian community in Korea, that nation will yet succeed in maintaining its national identity, despite the weakness of its rulers, the corruption of its officials and the determination of the Japanese to wipe it from the slate of nations.

The course of this strange religious manifestation may clearly be traced. From Manchuria it runs back through Korea to Wales. The Korean revival was a direct outcome of the Welsh revival. In like fashion, an even more extensive movement of identical character and even more marvelous manifestations is reported from India. There, too, paradoxically, it is the conservative Presbyterians who have witnessed the most excessive instances of zeal or spiritual possession, or whatever else it may be called. Bishop Warne, of the Methodist Church, who has been in this country since March, telling the story of India's revival to absorbed congregations, was asked by a

traveler in India whether he had seen any of the dancing by moved Christians in connection with the revival meetings. "No," he naively replied; "the dancing has been mostly among the Presbyterians." The most learned of Indian women, Pandita Ramabai, well known in this country, is at the head of a school of twelve hundred girls and young women where some of these inexplicable occurrences were reported.

It must be a matter of remark among Christians who have inherited their faith through centuries of devout ancestors, that the revival fire, as it is commonly termed, which broke out in the hills of Wales, should manifest itself in remote heathen lands, among stolid Orientals, and not in the seemingly prepared ground of the Christian churches of America and Europe.—The Religious Rambler.

Silver Filings

I wish no created good, but to be one with Him and to be living for my Savior and Lord—Henry Martyn.

"While you are waiting to have some mystery explained to you, you might travel many miles in the love of God."

When the Church has become as a little child, the world shall become as the family of God.—Dr. William Douglas Mackenzie.

Oh! but Christ's love casteth a great heat! Hell, and all the salt sea, and the rivers of earth, cannot quench it.—Samuel Rutherford.

"Neither Devil or devil can do more than send opportunities for bliss or blight, and we bless or blast ourselves by the use or abuse of them."

"Every man has experience of God's goodness stored away in the chamber of his memory to cure him of distrust, if he would only look at them."

At best our least endeavor
Must faint and fall forever,
Without God's guiding finger to point the bow of
where.
—Margaret J. Preston.

Waters from the Sanctuary

Ezek. 47: 1-10

Mrs. May Mabbette Anderson. Washington, D. C.

THE CHRIST.

Our Lord, the Christ. Most blessed name!
I met Him, first, on Calvary's rugged height,
And lo! His glance filled all my soul with light
That else had brooded in eternal night.
I sang His praise with joyful tongue
And on His accents gladly hung,
Nor sought for wealth or fame.
And then I heard Him gently say:
"My child, come closer. Hide thyself in Me."
The whisper thrilled, and yet I paused to see
The cost, the price that I must pay that He,
My Lord, might be my All-in-all.
I faltered, yet His tender call
Still followed, day by day.

Dear saints of His—His chosen few—
You know the path I trod, and how His grace
Kept wooing till I longed to have His face
My beacon-light in every time and place,
Far more than life itself; and so
I gladly yielded all, and lo!
All things, to me, were new.
His love, so changeless, strong, and true.
Swept through my soul, a living, fervid fire;
And while the sacred flame leaped high and higher,
Evoking praise and ardent, fond desire,
I cried, with untold sense of rest:
"My head is pillowed on His breast."
The glad thought thrilled me through.

And then, in childing tone, He spoke:
"Not so. The furnace-fire must first be met—
Thrice heated—child. And this takes time." "And
yet"—
I murmured, shrinking back—"dost Thou forget
That I am Thine; Thy very own?
What need to suffer now?" His tone
Most sweet and tender, broke
Like sunshine through my dread,
As low He said: "And wouldst thou reign with Me?
Wouldst lean forever on My heart, and see
And share My glory? This can only be
When all thy chaff is blown away;
Thy work in stubble, wood, and hay.
All burned, and thou art dead.

"Yea, more. Thine inmost soul must know
Glad fellowship with Mine in pain, nor faint
When suffering comes. My love will hush each
plaint,
And thou canst walk, unmoved, where every saint
Has trod who ever saw My face.
Art ready, now, to prove My grace,
And face the dreaded furnace-glow?"
"Yes, yes," I quickly, humbly said,
And soon the scorching heat around me swept.
I found it hard, at first, and freely wept
Until I felt His clasp, and saw He kept
His place beside me, night and day.
'Twas then the suffering slipped away;
I smiled, and raised my head.

Ah! Is there need to tell you more
Of this sweet story of my walk with Him?
It matters not though fires burn high or dim,
He thrills my soul with rapture to the brim.
I only see His blessed face;
It fills, for me, all time, all space.
He whispers, o'er and o'er:
"Lean close, My own, against My heart,
And draw thy life, thy strength, thy all from Me.
Lo! I am thine through all eternity."
What wondrous love, O Christ, is found in Thee!
The least of all Thy saints am I—
Not fit e'en at Thy fet to lie,
So wonderful Thou art!

And yet, my King, full well I know
That as I spurn myself and look away
In Thy dear face—more bright than full-orbed day—
The whiteness of Thy presence, ray by ray,
Transforms and changes even me—
Thy weakest child—and hid in Thee
Thou makest me as the snow.
Apart from Thee I sing no song.
And find no grace I can claim as mine;
But oh! 'tis sweet to know that love like Thine
Can cause the vilest as the stars to shine,
And girded with Thy power and might
Thy weakest saint can put to flight
The foe ten thousand strong!

THE POLISHING PROCESS.

Some of us are like the marred earthen vessel that desires to remain exactly as it is because it dreads the process of being formed into a thing of beauty and of grace. We do desire, perhaps, to be all that our blessed Lord would have us, but we shrink back from His ways of shaping and polishing us.

So it is with deep sympathy that I now write to those who are asking for help in this matter. Beloved, the very place where you now are, no matter how unlovely or hard or even dreadful it may seem, is His place for the work He is accomplishing within you. You may "squirm" as you read this, and try not to believe it. Yet it is wholly true. And some day you will look back at these stony spots in your life, where every step you take is stained with blood, and thank God for bringing you along this route.

It is well to inscribe over our hardest trials, as well as over the minor ones: "This is merely my Father's way of polishing an unrightly vessel so that it may become a joy and pleasure to Him."

Then, when the trial seems specially unendurable, and you feel that it cannot be borne another moment, just pause and read the inscription over it. Floods of comfort will begin to stream into your soul. Not in floods, at first, but in tiny rivulets which will, as you continue to study the inscription, in all its pregnant meaning, indeed soon swell into a flood. And, your eyes being thus turned from your sufferings for a season, will enable the Holy One to strengthen and gird you afresh, and send you out into the fray quite "made over."

No process of polishing is ever pleasant to the recipient of the operation. If inanimate things could only think and feel and speak, no doubt but that violent opposition to the irritating methods employed would fill the air.

Let us be careful—exceedingly careful—when under this beautifying process (which, to us, seems to be denuding us of all attraction), that we are not only quiet and trustful in spirit, but also thankful that our Father is interested in us, and is striving to make us all that is lovely and desirable to His heart. It is sometimes easy, beloved, under great

tests, to have the heart of a "murmurer" without knowing it. We keep looking at our trials, so much heavier than our neighbor's, until a kind of self-pity is engendered. Then it is but a short step to "murmuring." Not audibly, nor where any ear can hear, except the all-hearing Ear of God.

Remember, in this connection, that the Israelites did not really "murmur." We are told, "they, as it were, murmured." And we know how direful were the results.

A well-known writer, referring to trials, says: "The presence of clouds upon your sky, of trials in your path, is the very best evidence that you are following the pillar of cloud, and walking in the presence of God. They had to enter the cloud before they could behold the glory of the transfiguration. A little later that same cloud became the chariot to receive the ascending Lord. It is still waiting as the chariot that will bring His glorious appearing.

"It is still true that while 'clouds and darkness are round about His throne, mercy and truth are ever in their midst,' and 'shall go before his face.'"

And then, beloved, if we will only see things in their true perspective, we will know that every trial is merely an opportunity to rise higher in the spiritual scale, and also an opportunity to prove God. In seasons of darkness and of sorrow is when the soul unconsciously challenges God to verify His promises. At times He seems to us slow to do this. But this is the more fully to prepare us for blessings that ever flow from such "verifying."

So, beloved, as we wend our way along the gloomy paths that are appointed, let us keep our own hearts, and those of our fellow-pilgrims, glad with songs of praise; then the "holy watchers" will say of one and another such pilgrim: "It is joyful to watch them. They ever look glad and free from care, and are always chanting the praises of God."

Shall we be thus spoken of? Or will we be numbered amongst the sad-visaged throng, who, while toiling bravely onward, are ever saying by their sad faces: "This is a hard way. Had I known how rough it was, I should not have dared come."

Nay! Nay! Let the Lord gird you afresh, and say, as you await His touch: "I am rich, for my Inheritance is God. Therefore will I ever sing His praises and extol His love."

WANTED: A PARIAH GOD.

Recently, while a catechist and Rev. A. W. Turner were holding a meeting, a villager objected to one saying there is only one true God. It wasn't that he objected so far as he himself was concerned, but he had chivalrous feelings for the despised Pariah. He said, therefore, that if there is only one God the Pariah's condition is worse than is generally supposed, for in that case he is without a God at all, since it is unthinkable that the Pariah can worship the same Deity as other men. That man was voicing the general opinion respecting the non-caste people. Can we wonder at progress being slow? Yet there are men who argue that the Hindus do not need the religion of Jesus Christ!—Ez.

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EDITORIAL

BE STILL.

Be still! Just now be still!

Something thy soul hath never heard,
Something unknown to any song of bird,
Something unknown to wind, or wave, or star,
A message from the fatherland afar,
That with sweet joy the homesick soul shall thrill,
Cometh to thee, if thou canst but be still.

Be still! Just now be still!

There comes a Presence very mild and sweet;
White are the sandals on His noiseless feet.
It is the Comforter, whom Jesus sent
To teach thee what all the words He uttered meant,
The waiting, willing spirit He doth fill;
If thou wouldst bear His messages, dear soul, be
still!

—Exchange.

NOTICE.

Our next issue will be the last paper for this year, it being the fiftieth number. We furnish our readers with fifty copies a year. There happens to be fifty-three Thursdays in this year. Our next paper will come out a little later than usual so as to more evenly divide the time between its publication and the first copy of the New Year. It being the Holiday number, we purpose carrying a still larger amount of reading matter, which we hope our readers will find helpful.

STATE-WIDE PROHIBITION.

If the reports are correct, the next Legislature of this State will be in favor of State-wide prohibition, as there is a majority in both Houses committed to that issue. Doubtless the friends of the rum traffic who have been so notoriously active in this State during the last few years will do all they can to turn the tide of this Legislative sentiment and defeat the will of the people, but we do not believe that they will be able to do it. However, it behooves us all to both watch and pray.

Let us reinforce our friends in the Legislature with all necessary help in the way of widely-circulated petitions, personal appeal and prayerful co-operation. Those who are true to the cause will stand without any such backing, but the more legitimate force that can be brought to bear upon the Legislature, the stronger the probability of winning the

wavering members and the more decided the victory. Let every friend of prohibition leave no stone unturned to help bring about this long-desired result.

REVIVALS IN MISSION FIELDS.

Some of the most remarkable religious awakenings are now occurring among the heathen. India, Korea and portions of China have been visited with gracious revivals. As is usual in such cases, they have been attended with phenomenal manifestations. It would not be well to say that all these physical demonstrations in every case were attributable to the work of the Spirit, but no doubt much of it is. The revivals which have burst upon us like a thunderbolt out of a clear sky have all, so far as we know, been attended with striking phenomena of some kind, and these revivals in the Far East are no exception to the rule. Perhaps these physical manifestations are incidental and corroborative rather than essential in the work of the Spirit. In the revival of 1800 people had the jerks, and in what is known as the revival of the Wesleys, there were sudden prostrations such as are witnessed nowadays in old-fashioned camp-meetings.

The mistake is often made of putting the emphasis on the physical phenomena rather than on the deep and abiding work of the Holy Spirit.

We publish in this issue an account of a revival in Manchuria, and while some things reported may appear as exaggerations, we doubt not but what a great work is being accomplished, and that what is really being done may never be reported, for after all the largest work of grace cannot be tabulated by statisticians. We, in common with all lovers of truth, rejoice in the great work that is being done among these who have so long sat in darkness. May it be multiplied a hundredfold.

THE COMING OF THE LORD.

Jesus is coming. We know not when, but we hope that it is not a far-off event. The more we study the Scriptures, the more thoroughly are we convinced that the premillennial coming of the Lord must be taught if the people are to have a clear grasp on the plan of the ages as outlined in the Scriptures. There is enough of the divine program stated in the Word to give us an intelligent idea as to God's purpose concerning the human race. Unless we study the Scriptures dispensationally, we will have a confused notion as to the plan and purpose of the past, present and coming ages. Right here is where many blunder. They do not begin with the right premises, and necessarily reach wrong conclusions. Correct views as to the coming of the Lord are not essential to personal salvation, but they are essential to a proper understanding of the work to be accomplished. A right relation to Christ settles the matter of our personal salvation, and a right relation to dispensational truth as revealed in the Holy Scriptures is necessary for our largest usefulness.

We cannot afford to compromise on this point. The Lord's coming is too vital a fact to be treated lightly. Premillennial truth is

the keystone in the arch of revelation, and is full of encouragement. If we had to get the world converted before the Lord came back, dark indeed would be the outlook. After nineteen centuries we have not succeeded in getting one little town converted, and right here in our own city, where the Church has been entrenched for a century, the powers of wickedness often triumph. And when we look abroad we see a thousand millions of heathen yet untouched by the gospel, and often in the homeland the Church in many places is driven back into sin rather than forward into holiness. There can be no millennium until Jesus comes.

We have been greatly encouraged as we have studied the Scriptures dispensationally; that is, with a view to discerning God's plan for the various ages. The Bible is a new Book when seen in the light of these discoveries.

Evidently our postmillennial brethren have missed the mark in their conclusions relative to the Lord's return. We believe that many of them have never seriously looked into the Scriptures with a view to this truth. It is easy to follow popular illusions, the traditions of the elders and surface opinions. The Church, in its purest ages, has always been premillennial. Heart purity has a peculiar affinity for the coming of the Lord. "Oh, but," exclaims some one, "if it is not necessary to salvation, why lay such stress on it?" While a correct understanding of premillennial truth is not essential to salvation, it is of great value in establishing us in right doctrine and holding us to correct practices. No important truth like this can be overlooked or ignored without hurt.

If young converts were taught the distinction between the work of Christ for them and the work of Christ in them, discerning the finished work of Christ, clearly discerning the distinction between their standing and state, there would be a very marked decrease in backsliding, for many drift back into the world for want of truth. The degree of freedom which we have is measured by the degree of truth which we possess. The importance of a symmetrical knowledge of the Bible grows on us the more we are brought into contact with sanctified people. Oh, how many, while endeavoring to "grow in grace," have not heeded the latter clause, "and in the knowledge of our Lord and Savior Jesus Christ."

As we near the end of the age, premillennial truth will become more luminous, and it is a backward step to relegate this great doctrine to the garret where we dump non-essentials, for it is a link in an important chain. Dispensational truth would be unintelligible without a right understanding of the Lord's coming, and the Scriptures would be difficult of interpretation were we blind as to the return of the Lord Jesus.

Union is important. Our hearts yearn for it, but not at the sacrifice of such vital truth. We must rightly divide the Word of God, giving to each his portion in due season. Every doctrine of the Scriptures is important. Comparatively speaking, some are more important than others, and as we see it, we cannot afford to be silent with regard to such

a pivotal doctrine as the Lord's return. There are many things connected with it of which we are uncertain, but premillennial truth holds a strategic position in the vast mountain range of doctrine as set forth in the Scriptures and it must be emphasized if we are to obtain the best results.

The coming of the Lord is a source of great inspiration and encouragement, and the balance-wheel of many truly spiritual people. To receive this truth means an enlargement of spirit and a better equipment for service. Somehow it seems to us that people are too ready to sacrifice one truth for the sake of another. The highest type of truth is essential in the development of the highest type of character, and the Church has suffered much on account of our failure to preach the whole Bible. Not that we knowingly withheld any portion of it, but not knowing it ourselves, we could not teach it to others.

Editorial Comment

THE WORD IN ITS APPLICATION TO OUR VARIOUS NEEDS.

There is no condition of life but that there is something in the Word of God applicable thereto. There is no trial, sorrow, emergency or battle but what the needed counsel is given in the Word. Such is the many-sidedness of Scriptural thought and expression that there is a recipe contained therein for all life's ills. Hence the importance of knowing the Book. He whose mind is saturated with Scriptural knowledge will not fall an easy prey to the devil. The Lord Jesus met every temptation of the devil with, Thus saith the Lord. The Word is the sword of the Spirit, the weapon by which we are to resist the devil. Ignorance of the Word means no sword, and that means defeat. When will people learn that they cannot stand on their feelings, but that they must be established in the Word of God. Luther wrote on his study walls and embroidered on his garment this Scripture, "The word, O God, is settled in the heavens." It is not necessary that we should write it thus on our garments, but it should be written on our hearts. People are strong only through the quickening ministry of the Word. This is the means by which the Spirit makes us strong. Hence many are weak and sickly. They feed upon every other kind of food except the Scriptures, and as a result the world comes in with a rush and they haven't the power of resistance. The time that they should have given to the prayerful study of the Bible has been taken up by the daily press, novels and other light reading which can never supply the necessary food. A. T.

Measureless has been the loss sustained by a failure to preach the coming of Jesus. This great doctrine always stirs people, and it has a mighty influence in breaking them loose from the world. The New Testament abounds in illustrations to this effect. The practical result of looking for the Lord touches every phase of life.

So vital is its relation to the most effective service that watching for His coming is one of the most helpful of all means for the promotion of faithful service and holy living. "Blessed are those servants whom the Lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37).

"Jesus, Thy feast we celebrate;
We sing Thy praise, we adore Thy name.
Till Thou return and we shall eat
The marriage supper of the Lamb."

Pierson, in *The Bible and Spiritual Life*, says:

Twelve conspicuous symbols are chosen in the Word of God to represent its uses and the range and scope of its application to all human need. We may class them under seven divisions:

1. The *Mirror*, to show us ourselves as we are and may be (James 1:25).
2. The *Laver*, to wash away our sins and our defilement (Eph. 5:26).
3. The *Lamp and Light*, to guide us in the right way (Ps. 119:105).
4. The *Milk, Bread, Strong Meat and Honey*, affording sustenance and satisfaction to the believer at all stages of spiritual development (Heb. 5:12-14; Ps. 19:10).
5. The fine *Gold*, to enrich us with heavenly treasure (Ps. 19:10).
6. The *Fire, Hammer, Sword*, to be used in the warfare of life (Jer. 23:29; Heb. 4:12; 1 Th. 6:17).
7. The *Seed*, to beget souls in God's image, and to plant harvest fields for God (James 1:18; 1 Peter 1:23; Matt. 13).

NAMELESS LIVES.

You will find it very interesting to take your Bible and run through it with a view of seeing just how much important ministry is mentioned therein, the name of the doer being omitted. We do not know who carried the lame man to the gate, nor the four men who held the corners of the sheet on which the paralytic was carried to Christ. Take, for instance, the nameless women, who yet have permanent mention: Pharaoh's daughter, the mother of Samson, the Queen of Sheba, the widow of Jarephath, the Shunamite woman, Naaman's slave girl, Belshazzar's mother, the woman at Jacob's well, the widow of Nain, the woman who touched Jesus' garment, Jairus' daughter, the Syrophenician woman, the widow with her two

mites, Philip's four prophet daughters, etc. And as many men could be mentioned similarly, and there is a still larger number who have no mention at all, not only their name omitted, but no mention of their deeds, and yet they wrought heroically.

But there is a correct account being kept on the books above and it does not matter so much about these earthly records; they will go up after a while in smoke. Take, for instance, our own lives. Many whose lives have in some way touched ours are no longer remembered, but in the end they will not be forgotten; in fact, the bulk of service is rendered thus. There is but little tabulating of our works here. Some of the greatest martyrs have no tablet erected to their memory, but they will shine when the sons of God are manifested up yonder. The Apostle found over in Athens an altar dedicated "to the unknown god," and we might well erect an imposing monument to nameless heroes. George Matheson, in writing on this subject, says:

"And a certain lame man was carried, whom they laid daily at the gate of the temple called Beautiful" (Acts 3:2).

Who carried him? We cannot tell. Peter and John found him at the beautiful gate of the temple, and healed him there. But the main actors of the drama were the men who brought him to the gate, and these are nameless; they are known only to God. Is it not ever so? Have we not all been carried to the gate of our destiny by obscure hands? When we pass through the portals of beauty, do we remember indebtedness to the unknown? Do we remember the modest lives that, like the angels of Jacob, blessed us and refused to give their names? Do we remember the mothers that planned for us, and the sisters that spun for us, and the strangers by the wayside that lent us a helping hand? How often do I read, "And they brought him to Jesus." Who are "they"? It is known only to God. They left no personal record; they planted their flowers and ran away. But the eye of the Master has followed them, and they shall not escape fame; they have a record in the Book of Life.

Son of Man, gate of all beautiful temples, help me to remember those that carried me to Thee. They sank beneath their burden and made no sign; they passed and left no monument; but they opened for me the gate called Beautiful, and I have entered in. The world thinks I have carved my own destiny because my helps are in the mist; but they are all seen, all sent, by Thee. Forbid that I should be proud of having reached the gate called Beautiful. Let me build on its threshold to the memory of the dead. Let me build to the voices long silent that have led me on. Let me build to the chords of unrecorded hearts. Let me build to the speechless prayers, the unuttered yearnings, the lonely vigils, of hidden lives. Let me build to the unspoken influences that drew my eyes to the morning, and beckoned me up with their son. Thou hast touched my lameness, and set me free; but the couch that bore my impotence yet lingers at the gate, and, if it would be to me the ivory gate and golden, the relic of my past must enter in.

"Run, run, and work, the law commands,
But gives me neither feet nor hands;
But sweeter sound the Gospel brings,
It bids me fly and gives me wings."



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

Mena, Ark., Nov. 25, 1908.

Dear Cousin Eva: We will send in our birthday offering: Dollie Joplin, 33 years; Freddie Joplin, 11 years; Pearlle Joplin, 4 years. Little Freddie has gone to be with Jesus, but before he died he asked that his offering be sent in. He wanted you to use it for the cause of Christ. He was a humble child and God took him to live with Him. By the grace of God I am saved and sanctified, and out and out for Him. I intend to do all I can for His cause and kingdom. Your sister in Christ,

MRS. DOLLIE JOPLIN.

A sadness came into my heart as I read these lines. I feel that it is a loss to us, for Freddie loved us and the work we are doing. Paul speaks of the family of God, saying that some of them are still on earth, the rest in heaven. So it is beginning to be with our circle of cousins. A small circle is forming up there. God has wonderfully blessed us, yet a few have been gathered out, and have entered into glory. This brings a solemn feeling to my heart. If God has honored us by taking some of our band up there, we who are left behind should try to live worthy lives. By His help I am going to be more faithful.

Waco, Tex., Nov. 17, 1908.

Mrs. Jno. T. Benson, Nashville, Tenn.

Dear Sister Benson: One of the little cousins has gone to be with Jesus. Our only son, our darling baby, John, left us just three weeks ago this morning. While my heart is sad and my arms ache to clasp my baby again, I would not recall him if I could. He is safe in the arms of Jesus, and oh! thank God, out of reach of pain and sorrow, and where sin can never touch him. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We cannot understand it. We gave him to God before his birth, and prayed that God would make of him a holiness preacher; but we know that He doeth all things well. The little darling was unusually good and obedient, and his beautiful life was such an example to the other children that it seemed strange to us that he should be the first to go. But God's way is best, and some day we will understand. Out of our grief we praise Him because He enabled us to say, "Thy will be done," even before death came. The solemn thought that we are parents of a pure little being in heaven will have a holy influence on our lives that nothing else could have. After a while I want to gather up dear little John's pennies and send them to the birthday fund. Pray for us, Sister Benson, and may God bless and keep you. Sincerely,

R. 3.

MRS. E. CAMMACK.

Another one of our band has left us to go up higher. My heart goes out to this precious mother who has so often written us. I know the ache of empty arms, yet today I

rejoice that the little one who left us in our early married life—a baby boy, also named John—is safe in the home above. Thank God we do not sorrow like those who have no hope. We have such blessed hope in Jesus, a time to come, when there will be no shadows. I want all my dear cousins to have a little time of quiet as you read this mother's letter, and think of the pure, spotless baby in the glory-land. Are you ready to go if Jesus should call tonight?

Woodford, Tenn.

Dear Cousin Eva: The money I enclose was a part of Mrs. Ruth Holt's tithes. She had a large family and could have used all that she made, for things which her nine children needed. But she believed the tenth belonged to God. Her death was very sudden, and was a terrible shock to her family. She was one of the best women I ever knew. Pray for her children. Yours in love,

MRS. J. W. HOLT.

As I read this letter I thought of the great change death makes in our condition. A rich woman dies. She has had all the beautiful things wealth could provide. She has been admired, well known, sought after. But if she has left God out of her life, she enters upon an eternity of awful poverty, of woe, of darkness. But how different it is with the Christian! Maybe her hands are hardened with toil, she has had to plan to make both ends meet, she has had few of the luxuries of life. But when she closes the door of life here, she steps into a place of wealth, beauty, easy and honor forever. There are many who are first that shall be last, and last who shall be first. God bless the husband and children left behind. May they follow in the path she trod.

Reading, Mich., Nov. 12, 1908.

Mrs. J. T. Benson, Nashville.

Dear Sister Benson: Ruth has reminded us several times to send her dues, so enclose five cents. She and Raymond (three years old) have real little meetings at home, when we have an evening alone, and we pray and sing and testify and read the Bible and the children get really blessed. Your paper is so helpful. May God bless and guide you continually. Your sister in Jesus,

MRS. G. V. FALLIS.

I print this letter for the benefit of the mothers who belong to our band. O, mothers, we must take time to pray with, read to, and influence these young hearts! We will have to push aside other things, sacrifice here, plan there, fight for this time, but it is so necessary. The Lord help us to realize the importance of the work He has put into our hands.

R. F. D. No. 5, Bedford City, Va., Nov. 10, 1908.

Dear Cousin Eva: Enclosed please find fifty cents apiece for Miss Florence Williams and Miss Mattie Long. I was converted in a meeting held in the summer. Cousin Eva, I am still looking for your "picture" in LIVING WATER.

From a cousin,

M. EDNA WRIGHT.

Cousin Eva forgets all about the picture until some one reminds her. Keep on looking for it, though, and that will remind me that I must not disappoint you.

Woodford, Tenn., Nov. 18, 1908.

Dear Cousin Eva: Here comes a little boy twenty years old. Mamma is going to send the birthday dues. I will send mine, too. I am a Christian. I have five brothers. One of them is a Christian. His name is Bracey. I belong to the Methodist Church. I have one sister. I love her very much.

Your cousin,

BUFORD HOLT.

Buford, one of the sweetest things in the world to me is love between a brother and sister. Why do we see so little of it? When I was a girl I appreciated praise, or attention, more from my brother than from any other boy. I believe nearly all girls are like this. Why don't you try politeness and kind words on your sisters, boys?

Dear Cousin Eva: I am a little boy seven years old. I will send seven cents. I want to be a good boy and do some good in the world. I try to do right but it is hard to do. Pray for me.

MARVIN RYE HOLT.

Yes, Marvin, it is hard, sometimes, to be good. But it is harder to be a sinner. I mean by this that it is harder on us. It brings all sorts of trouble, so that God tells us the way of the transgressor is hard. The easiest, straightest, most pleasant pathway, after all, is the one the Christian must walk in. I am so glad I entered when I was a child.

CONTRIBUTIONS.

Mrs. M. E. Moore, Mahon, Miss., \$5.00; Mrs. Delia Hassell, Franklin, Tenn., \$2.00; Mattie E. Bobo, 25c; Katie Pitts Cotton, \$1.50; Mrs. John T. Brooks, Smithville, Mo., \$1.00; Mrs. Anna Holman, Houston, Ark., 25c; Sallie Cox, Paduchi, Va., \$2.00; Mrs. Sallie Stone, Union City, \$1.00.

The Lord bless these dear ones. Their kind letters and words of encouragement are a great help to me.

DUES.

Woodford, Tenn., Nov. 10, 1908.

Mrs. J. T. Benson.

Dear Cousin Eva: All of our birthdays are past and I must send in our dues. You see from our list that we have another dear little boy; seven souls in our care. Where will they spend eternity? What a great responsibility rests upon us as parents. Pray for us; we need the prayers of real praying people, that we may be able to train the children in the right way. Here is the list: J. W. Holt, 48 years old; Ollie L. Holt, 36 years old; Laughren Holt, 18 years old; Buford Holt, 12 years old; Bracie Holt, 8 years old; Marvin Holt, 7 years old; Evelyn Holt, 5 years old; Barney Holt, 2 years old; Julian Weston Holt, 2 months old the first day of November. Enclose \$2.00—\$1.35 for birthday dues and the rest for the ponies and cart. May the Lord bless you abundantly. Lovingly,

MRS. J. W. HOLT.

As I read this letter, I thought, God has taken some of our members, and He is giving us new ones. This dear little baby has been born in our family. What a sweet way for him to belong to us. This letter made me think of the prayer I am bringing to God daily. "What is the nurture and admonition of the Lord?" He has bade me raise my children in it, but I am so ignorant that I haven't very clear ideas of what it is. Quietly, then—patiently—I talk to Him about it each

day, and I believe He is going to let the wisdom of it sink into my heart.

3520 Chicago Ave., Fruitvale, Cal., Nov. 7, 1908.
Dear Cousin Eva: I will send my birthday dues. I am eight years old today. My grandma came and had dinner with me. Auntie gave me a nice Bible. I can read out of it when Mama teaches us our Sunday-school lessons. I like to go to Sunday-school. The pastor's wife gives us a little sermon five minutes long each Sunday. I love to hear them. I have a kitty for a pet. Your little friend,
JANETT SLIGH.

And in place of selfishly spending all upon ourselves, let the real spirit of the season—the Spirit of Jesus in us—reach out, and take into our good times some who are less fortunate than we are.
COUSIN EVA.

Every year we have been unable to supply the demand for Art Calendars, so if you want one you had better order before our stock is exhausted.

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A carefully selected collection of 120 Scripture verses, beautifully printed in three colors on gummed paper and perforated to tear out like postage stamps. Neatly bound in book form. Every page is printed in a different combination of colors, giving a variety in color, as well as in verse.

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- Miss Mattie Long, Dhulla, West Khandesh, India.
- Miss Eva Carpenter, Vasinid (Thana) India.
- E. H. Brooks, 29 Sai King Rd., Kowloon City, China, via Hong Kong.
- Mrs. E. H. Brooks, 29 Sai King Rd., Kowloon City, China, via Hong Kong.
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- Mrs. Frank Ferguson, Casilla 402, LaPaz, Bolivia.
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- Mrs. John Burman, Casilla 402, LaPaz, Bolivia.
- Thomas O'Toole, Kingston, Jamaica, B. W. I.
- All offering for this work should be sent to the Treasurer, J. T. Benson, Nashville, Tenn.

"I'm Going There," the first song in our new book, Bread of Life Songs, was sung thirty nights in succession in a Philadelphia meeting, and they still wanted to hear it.

What a pleasant day you had. Many years ago I remember waking up one bright July morning. It was my ninth birthday. By my bedside I found a fat little red album for holding photographs. How shiny it was, and how beautiful the clasps looked to me. Five nickels lay on top of it. O, what a happy girl I was! I could hardly wait to dress, I was so eager to put the pictures I owned into the album. I have that little red book yet, and I have never forgotten the joy in my childish heart that day. Little girls in China and India don't know anything about such dear birthdays, Janett. This is what Jesus has done for us. We owe it to them to bring Jesus into their homes.

Canonsburg, Pa., Nov. 12, 1908.

Dear Cousin Eva: Enclosed find one dollar and sixty-two cents for our birthday dues, and use the rest where you think it is most needed.

Your cousins,

MR. AND MRS. R. R. CHAPMAN.

I am always glad to hear from our Pennsylvania cousins. I told you about visiting that great State several times in my childhood. I am very fond of a snow scene; and I can remember clearly the frozen river, the snowy fields, the great pines I loved to look at. I spent such a happy Christmas there, when I was six years old. Nor have I forgotten the scarlet gloves, thick and warm, the picture book and candies I found when I awoke. I remember there was a pink candy key, large enough to fit a door, and I thought it quite wonderful, and kept it for a long time before I could make up my mind to eat it. Perhaps you think this was a poor Christmas, with little to make me happy. Well, in those days they did not lavish so much upon children. Not being used to it, I did not expect it, and was just as happy as I could be. Indeed, I am sure I was much happier than the majority of children are now at Christmas. We have given them so much that they are selfish, hard to please, often displeased and complaining. Christmas is getting to be a sort of bad habit. Each year we spend more, give more, and get more selfish. I am in favor of Christmas. I wouldn't take it away from my little ones for a good deal. But I want to do only that which will make them happy, without being selfish. We parents are to blame. We are foolish about our children, indulgent, and inclined to spoil them. Can't we do better? Naturally, a child will have a good time with a few things. Why should we change them for the worse? Why should we plant desires in their hearts they would not have but for us? Let us make this the best Christmas we ever had. Let love and joy and cheer play a large part in it.

Let's Push The Building For China!
From Now Until Christmas Is The Best
Time Of The Year To Sell Mottoes.

Some time ago we made the following offer:

We want to send \$3.00 worth of wall mottoes to a number of our friends, to be sold by them, the proceeds to be returned to us and the profits to be used in finishing this Orphanage.

These mottoes are beautiful and sell very readily so that we do not think you will have any difficulty in disposing of them. They range in prices from 5 cents to 25 cents each and have silk cords to hang them up by and are beautifully illustrated with Scripture texts. They preach wherever you put them.

If, however, after a faithful trial you find you cannot sell them, you are at liberty to return them to us.

We know those who responded will rejoice with us in the report that enough mottoes have been sent out to raise the desired amount as soon as they are all paid for. We trust that those who have not remitted will do so as soon as possible.

This plan has worked so well that it encourages us to continue it in behalf of a similar building which Brother Brooks needs so badly in China. Who will take advantage of this offer in behalf of China? Address—

PENTECOSTAL MISSION, Nashville, Tenn.,

John T. Benson, Treasurer.

FIELD NOTES

NOTICE.

Our next issue will be the last paper for this year, it being the fiftieth number. We furnish our readers with fifty copies a year. There happens to be fifty-three Thursdays in this year. Our next paper will come out a little later than usual, so as to more evenly divide the time between its publication and the first copy of the New Year. It being the Holiday number, we purpose carrying a still larger amount of reading matter which we hope our readers will find helpful.

I am ready to hold revival meetings anywhere now, and would like to correspond with a singing evangelist.

T. RICHARDSON GRAY.

700 E. Fifteenth St., Sedalia, Mo.

Rev. P. H. Crumpler and his good wife are ready and willing to assist in meetings. He is a superannuated preacher of the South Georgia Conference, but is in good trim for work. They sing well and preach a full gospel. Present address, Waycross, Ga.

I preached here (Van Leer, Tenn.) Sunday morning. The Spirit is working in this place. We had a fine prayer-meeting Sunday night. There are indications of a revival. I preach at Reuben Ross next Sunday. The fire is burning in my heart and I expect to press the battle for Jesus. In His name,

W. C. ROBINSON.

Since the Convention I have been engaged in pastoral work. I have accepted the pastorate of four churches in the spurs of Cumberland Mountains in Overton, Fentress and Pickett Counties. This is a new field of labor. There has not been much Holiness preached. Pray that God may enable me to preach His Word and break the bread of life to hungry souls. Yours for the Lord,

R. E. STARNES.

We wrote our last item to LIVING WATER in October. Since then we have held a good meeting in the M. E. Church, South, at Rose Hill, N. C. Several were saved, some sanctified and a number of old fuses settled. Glory to God. We have just closed a meeting in the Holiness Church at Fayetteville, N. C. Brother W. J. S. Walker was with me and led the singing and did most of the preaching. We had a good time. About twenty-five professions. Amen!

A. B. CRUMPLER.

We are still in the battlefield for the Lord in Giles County, Virginia. We just closed a gracious meeting at Browns School House, November 29. Seventy precious souls were saved and a large number sanctified. We give Him the praise who bowed His head on the cross and said: "It is finished." Our organist and singer, Brother E. E. Hess, assisted in the preaching. He is a young man, 22 years of age, whom God has filled with the Holy Ghost and sent to preach His Word.

LEVI MURRAY AND WIFE.

Roanoke, Va.

J. C. Newton, who for years has been a student of the Literary and Bible Training School of this city, fell asleep in Jesus Thursday morning, after an illness of ten days with pneumonia. He was a bright, capable student, a lovely character and a devout Christian. A very impressive funeral service was conducted here at the Pentecostal Tabernacle, and then his remains, accompanied by his brother, O. B. Newton, were shipped to his home in southern Alabama. We expect to see him again (1 Thess. 4:16-18).

We had blessed services at Oak Grove and Friendship, 28th and 29th ult. Brother Jno. L. Boaze preached at Friendship the 19th and 20th, at 11 a. m., and at Oak Grove the 20th at night. We all have been considering having a convention at Friendship ere long. We feel a crisis is upon us and that God is calling us to take advanced ground in a more progressive way. Let's all love each other better, shake hands, unite and pull together and fight sin every way. The Lord is blessing us in many ways. Pray for us to keep true. In Jesus' love

E. C. SANDERS.

We have a Holiness band at "Oyler's Chapel," Franklin County, Va., led by Brother H. T. Weaver, a thoroughly consecrated minister of the gospel. We had an especially sweet Thanksgiving service. Both preacher and people seemed to be filled with the Spirit. While we were singing "The Meeting in the Air" (in "Bread of Life Songs"), the fire fell, and such praising God one seldom hears. The presence of the Lord seemed so real that one brother cried out, "What shall we do, brethren?" I trust we will do great things in the name of the Lord. I praise God for Holiness bands. We made a pledge to pray for each other and give thanks every day all the year around. LIVING WATER is food for our souls. Wish we had it in more homes. I find the articles on "Prayer and Faith" especially helpful. I ask the prayers of the LIVING WATER family that we may live such pure and holy lives that we may drive Satan out of our community.

Yours under the Blood,

MRS. JAS. P. THOMASSON.

CONVOCAION FOR CHRISTIAN WORKERS.

There will be a Convocation for the benefit of preachers, missionaries and Christian workers of all kinds at the Meridian Colleges, from December 25 to January 1.

Rev. Joseph H. Smith will give a series of lectures on spiritual life and methods of work.

Dr. Gross Alexander, editor of the Methodist Review, will give a series of lectures on "Expository Studies in the New Testament." Some of the lectures will be on the following subjects: "The Sermon on the Mount," "The Epistle to the Romans," "The Epistle to the Ephesians," "The Epistle to the Colossians," etc. There will be other lectures by members of the college faculties and visiting brethren, and preaching of evangelistic nature at night.

It will be a feast of good things for soul and mind. Everybody is invited. It is free to all alike. Arrangements are being made for free entertainment of all visitors. Those who are thinking of attending and want free entertainment, write to Mrs. Jean Kincaid Smith, Meridian, Miss., care Woman's College.

Don't miss this great Convocation for Christian workers.

AN APPEAL.

God has laid it upon our hearts that there should be at least one church in Washington where Holiness should have right of way. At the present time there is not a single church building that is open to definite Holiness preaching.

The writer has been here for six years, and during all that time not a definite Holiness meeting, excepting in small missions (praise God for the missions) has been held, only as we have hired halls and secured men like Brothers Fowler, McLaughlin, Robinson, Huff, Carradine, Hoople, Walker, Ruth, and others of like character and definiteness. Some of these men are familiar with the conditions here, and we refer to any of them as to the accuracy of our statements, and the character of our work. This is the greatest field to spread Holiness from that we know of. In a sense, Washington is to the country what the heart is to the body, and a well-organized work, whose object is to preach Holiness as a second

work of grace, eradicating the old man of sin in the sweetness of perfect love, is sure to have some good effect on the whole country.

We have purchased a property centrally located, which we are able to carry, but we need help to erect an auditorium capable of seating 1,200 people. Will you help us to do this? Our purpose is to have this property so deeded that its doors shall never be closed to clear, positive preaching of the second blessing. We have had considerable experience in home and foreign mission work, and we can honestly state that we believe that money invested in this work will bring the greatest dividends in the advancement of true Holiness of any place we know of.

Beloved, will you not invest one or more dollars in this great work? Address H. B. Hooley, 307 D Street, N. W., Washington, D. C.

REQUEST FOR PRAYER.

We want to ask special prayer for the mission work here. Put us on your prayer-list. The Lord prosper you.

C. M. PERKINS.

Manchester, Va.

DEATHS

We find that too much space is being taken by obituary notices, which are usually of local interest only. Often they are sent in a half column in length, which requires considerable labor and expense on our part and will be read by only a small number of our readers. The local press is, as a rule, the best medium for these lengthy articles. A few brief lines announcing the facts may be interesting to a larger circle of friends. Unless there should be some unusual reason why it should not be so, we have concluded to limit these items to ten lines, as they are local rather than general in interest, as above stated.—Ed.

LETTE.

Brother Coleman Lette has been promoted by his Heavenly Father and has passed away from us to fill the exalted position. He left a glowing testimony. Farewell, but not forever. "The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

HIS PASTOR.

MONTANDON.

After an earthly pilgrimage of thirty years, Mrs. Ella Montandon, our beloved friend and sister in Christ, was carried from this world to the great beyond. September 22, 1908, at her home near Walling, Tenn., she passed away calmly and peacefully. She had been sick for some time, but bore her suffering with the greatest patience. During her sickness she said all was well with her soul; that her faith was still in the Lord. Sister Ella accepted Christ in the pardon of her sins in early life, and united with the Methodist Church. A little over two years ago she became interested in the subject of sanctification, and reached an experience of heart-purity that enabled her to go forward with greater victory in her life. It was always a joy to visit her and hear her talk and praise God for His saving and sanctifying power. The deceased leaves a devoted husband, father and mother, a sister and two brothers, and a host of relatives and friends to mourn their loss. Her body was taken to Warren County, to the old family home, and laid to rest beneath flowers brought by loving hands. The funeral service was conducted by Lips Weaver.

FANNIE AUGHINBAUGH.

BIBLE CLASS Religious Notes

J. M. C., Mt. Grove, Va.: "Please explain Matt. 1:13."

"Then" shows that the parable has reference to the time of Christ's coming, for it connects it with the latter part of ch. 24. I regard the virgins as representing two classes among those who are looking for Christ's coming. The difference consisted in the possession of oil which, taken spiritually, represents the Holy Spirit. Those who have really received the Holy Spirit to abide always (Jno. 14:16) are represented by the wise virgins, and those who have not by the foolish ones. The latter missed the blessedness of the marriage feast (v. 10; Rev. 19:9), but that does not necessarily mean that they were lost in hell. "I know you not" seems to refer to "not knowing them as guests." Full readiness for the Lord's coming is a much closer matter than many suppose, for the parable shows that expectation and readiness are not always found together.

BOOK NOTICES.

EXPOSITIONS OF HOLY SCRIPTURE. By Alexander Maclaren. A. C. Armstrong & Son, of New York, are publishing this excellent sermon commentary on the Bible in separate volumes, averaging about 400 pages each, the entire series, when completed, numbering probably twenty or twenty-five volumes. The mechanical work is well done and the books are full of the rich and luminous thought and homiletic material for which the author is noted. The following volumes are already issued: Genesis, Chronicles, Esther, Job, Proverbs, Ecclesiastes, Isaiah, Matthew, Jeremiah, John, Acts of the Apostles. Any thoughtful preacher will find these books quite helpful. The sermon on Genesis 4:7, which we published some time ago in LIVING WATER, is worth the price of a half dozen of them. It pays to keep a supply of such literature on hand. Sold only in series of six volumes; \$7.50 net.

MISSIONARY MISSILES, or Shot and Shell for the Missionary Campaign. Compiled by A. W. Roffe, 274 Bathurst St., Toronto, Canada. This little book is just what it purports to be—a collection of pointed facts with regard to the great work of missions. It would prove helpful to any one in stimulating missionary zeal. Facts are the fuel with which to kindle missionary enthusiasm. Price 10 cents.

MISSIONARY CALENDAR for 1909. A neatly gotten up calendar, containing a missionary thought for every day in the year, each page neatly illustrated with views from mission lands. A calendar of this kind is worthy of a place in any home, and those interested in the propagation of missionary truth will find it a helpful ally. Price 25 cents. Published by A. W. Roffe, 274 Bathurst St., Toronto, Canada.

FOR SALE.

Billhorn folding organ, 3 1-3 octaves, two sets reeds; weight, 33 pounds; oak case; slightly worn; cost me \$32.50. First check for \$15.00 gets it. Pine Bluff, Ark. SAM S. HOLCOMB.

We have received many inquiries about "The Bridal Procession." This song is in our new book, Bread of Life Songs.

A PITCHER OF CREAM.

By Bud Robinson.

It abounds in stirring facts and truths given in the author's quaint style. It must be read to be appreciated. Get it, read it. It will interest you and help you to a nobler life.

Bound in cloth. Price 50 cents.

PENTECOSTAL MISSION PUBLISHING CO.
NASHVILLE, TENN.

It is said that the cost of simply setting up in type a new edition of the Bible amounts to \$5,000.

The World's Woman's Christian Temperance Union is the most powerful woman's organization in the world. It was organized in 1833.

The British Government has increased the duties on spirits for Sierra Leone 25 per cent, in response to the agitation concerning the liquor traffic in Africa.

The police authorities of Japan are forbidding the circulation of numerous books translated into the Japanese from the French, which they consider hurtful to the Japanese.

A recent proclamation by the Viceroy of Fuchan, China (population forty-eight million), prohibits the payment of money for public idol worship, striking at one of the strongholds of heathendom.

The retirement of Dr. Charles H. Parkhurst from the presidency of the Society for the Prevention of Crime will bring regret to all lovers of law and order. He has proven a courageous, resourceful and hard worker in a most necessary work.

John H. Mott, the Secretary of the World's Student Christian Federation, is now visiting England again. Wide interest is being aroused throughout that country in connection with the L. M. S. Missionary Week, and Mr. Mott's presence will still further quicken the growing interest.

It is said that during the past twelve years our country has increased 25 per cent in population, 47 per cent in wealth, 58 per cent in college students, and 33 per cent in the membership of the Protestant churches in the United States; the number of ministerial students in thirty leading Protestant seminaries has declined 19.2 per cent.

The city of Jerusalem, in the land of Palestine, is to have a Young Men's Christian Association. Mr. A. C. Harte, for many years the successful General Secretary of the Mobile (Ala.) Y. M. C. A., volunteered to give his life to this work. For the past year Mr. Harte has been serving in Seoul, Korea. Mr. W. W. Crutchfield, Vanderbilt, '08, has been appointed Secretary at Seoul, and has gone to the field. The Mobile Young Men's Christian Association has agreed to provide the support necessary for the work in Jerusalem for five years.

A zealous colporteur in Korea is Kim Syong, who during 1907 traveled with his little donkey "Skylark" a total distance of 1,050 miles up and down the country, says The Bible in the World. During the frequent hostilities carried on between the Japanese troops and the Korean insurgents calling themselves "The Righteous Army," Kim Syong was often stopped by the outposts of one or other of the contending forces. As, however, Skylark could not be taken for a warhorse, and the pack of Bibles was as good as a passport anywhere, he was not detained or ill-treated.

In connection with the World's Sunday-school Convention, which will take place in Washington in June, 1910, a party of five leaders of the Sunday-school movement in the United States will during next summer undertake a motor-car tour through the principal towns and seaside resorts of England and Scotland. The object is to awaken interest in the development of better methods of teaching in Sunday-schools, and in the convention itself, and to effect this meetings will be held in every place touched by the tour. The suggestion was first made by the Americans, and it was at once adopted by the British Sunday-school Union, which has undertaken to organize and plan the extensive tour.

Penetrating the Soudan, traveling through miles of high grass and almost impassable jungles, Dr. J. S. Derr, a graduate of the University of Virginia, and a medical missionary, has visited savages of Africa who, up to his coming, had never seen a physician. Many of them had never seen a white man. Dr. Derr has brought health and strength to hundreds of poor, suffering humanity in this dark spot of the earth. The natives regarded him with awe and wonder, and he had difficulty in some cases in preventing those who were healed from falling down and worshipping him. Among the friends he made, because of applied medical science, was one of the most bloodthirsty and implacable chiefs of the Soudan. However, Dr. Derr is accomplishing more than this. He has been very successful in explaining to the natives the gospel of the Great Physician.

The assembly of the Federal Council of Churches of Christ in America meets in Philadelphia, December 2 to 8, in the Academy of Music and Witherpoon Hall. Thirty leading Protestant denominations, with a constituency of fifteen million communicants, will be represented by about 450 delegates. The program does not expect to produce any results in the way of organic union between the different churches, but is expected to bring into line the various divisions of the great army of the Lord for a definite, shoulder-to-shoulder advance in the interest of the moral and spiritual welfare of the country. Each body affiliating is entitled to a representation of four delegates, and one additional delegate for every 50,000 communicants. The Council thus is given definite official relations to the constituent churches, but it has no legislative powers. Neither will it have any authority to draw up a common creed or form of worship. The matters with which it will be concerned include Sabbath desecration, marriage and divorce, child labor, the social evil, temperance, work for foreigners, for the laborers, the moral and religious training of the young, the immigrant problem, etc.

BASIS FOR ORGANIZATION.

At the called meeting of the Pentecostal Mission held in Nashville September 25, it was urged by many that there were various communities within the bounds of the Mission where the work of the Lord could be more rapidly advanced by the organization of congregations, and the Mission was imperturbed to extend a helping hand to these needy fields. After much prayerful consideration, the following was adopted as the basis for forming and taking care of these congregations:

1. That in districts where such assemblies were needed, the Superintendents assist in forming the same.

2. That, pending the meeting of our Annual Convention next fall, we recommend that the rules of government as adopted by the Pentecostal Tabernacle Congregation of Nashville, Tenn., be used as a provisional basis for all other congregations that may be formed within our bounds.

3. With regard to the connectional government, we recommend that they work under the general oversight of the Home Committee of the Pentecostal Mission until the annual meeting of said body next fall.

HAVE YOU SEEN IT?

Bread of Life Songs meets the demand for new songs, as it contains a number by the most popular authors which have never been published before.

THE CHOICE OF JOHN DEXTER

BY HARRIET LUMMIS SMITH.

It was very late. John Dexter had not slept for nearly twenty-four hours, but, as he climbed the creaking stairs to his room in the fourth story, he was not conscious of fatigue. The sense of triumph which possessed him warmed his blood, and temporarily set at defiance weariness and hunger. He had scored his first success. After that it would be plain sailing.

It was a little over six months since John Dexter had left his home in the country, a little less than three since he had secured employment on the force of the big newspaper, which had been the oracle of his boyhood. Today he had received his first important assignment, had acquitted himself with credit, and secured an interview with a man notoriously difficult to approach. The heads of beginners in journalism are not likely to be turned by the praise they receive from their superiors, yet enough had been said that evening to make clear the fact that John had scored a little triumph. He knew that the attitude of his associates had changed toward him. In a sense, he was no longer on trial. He had proved his right to be counted one of them.

He lit the gas in his small room and looked affectionately toward the bed in the corner. The sight of it suggested that sleep would be a luxury. He stretched his long limbs in anticipatory fashion, and then his eye fell on a letter lying on the dresser. He took it up eagerly, and at once a shadow crossed his face, for the handwriting was unfamiliar, though the envelope bore the home postmark. He held the missive to the light with the anxious anticipation so frequently the result of the unexpected. The sight of the signature did not allay his fears, for it was that of an old neighbor. "What can she want of me?" John asked himself, and then he turned to the letter for an answer.

"Dear John: I don't know whether anybody ever gains anything by interfering in what is none of her business, but I'm going to do it, and trust to its coming out all right.

"John, your father is overworking since you went away, and he's going to break down. I suppose it's true that there's a better chance for a smart young man in a big city than there is here, but at the same time the city can't give you back your father.

"Of course, he wouldn't write you anything about it, nor your mother, either. They've sacrificed for you all your life, and they're ready to keep right on doing it to the end. But I thought it was only fair that you should know how things were, and make your choice accordingly.

"Your affectionate friend,

"CAROLINE PROCTOR."

The luxury of sleep did not come to John Dexter after all. The weariness of his body was powerless against the feverish activity of his brain. He had realized that his departure would mean a great deal to his father. John had helped out in the office of the little country newspaper in every way imaginable. He had set type when the emergency came, and had written editorials when his father was ill and unable to perform that duty. He had solicited advertise-

ments and corrected proof. He had swept the office, and had interviewed irascible subscribers. He knew it all—the drudgery, the pettiness, the grinding economy, the gradual loss of aspiration. To give up when his hopes seemed on the eve of realization was almost more than he could bear.

Then another picture came. His father, gray-haired and stooping. He could see him bending over his desk, writing and pausing to scan what he had written. He did not express himself as easily as he once had done. Words were slow in coming. Sometimes he sat staring hard at the paper for an hour before he wrote the half-dozen lines for which the typesetters were waiting.

"If I were only further along so that I could take care of them without giving up and going home!" John told himself, as he tossed from one pillow to another. But that was out of the question, and might be out of the question for years to come. There was one way to help his father, and that was the way of sacrifice. John Dexter's wide eyes saw the streaks of the dawn on the wall of his room before he slept. But by that time his choice was made.

John's old neighbors at East Parksville were divided in their opinion of the youth's return. Some regarded it as a vindication of the superiority of village life to that of the city, and they openly congratulated John on his good taste. Others assumed that his home-coming was proof of his failure, and they tacitly commiserated him. The gray-haired editor of the West County Gazette made neither mistake.

"I guess you found out I needed you, my boy," he said, his hand on John's shoulder. "And I do. There's got to be young blood in this paper—new ideas, new push—or its day is over, like mine." It was his first admission of failing powers, and the lump in John's throat made words impossible. But the hands of the two met in a clasp more eloquent than speech.

The little newspaper office, with its small force and imperfect equipment, seemed more hopelessly inadequate than ever, after John's experience in the city. He did his best to conquer his dissatisfaction by working as he had never worked before. He took up certain needs in the village life, and hammered away at them persistently week after week, till people began to get interested and discuss the topics when they met. He introduced features that would prove of interest to the boys and girls of the family. The weekly visits of the Gazette began to be looked for with new interest. The subscription list began to grow.

"But John had a bigger plan in mind. "Father," he said, one day, "in six months' time they will be voting on the local option question."

"Yes, they'll vote on it. But it's always settled one way here. Seems queer, in as

decent a county as this, that liquor men should have it all their own way."

"I was wondering, if we went into the fight for all we're worth, if it mightn't make a difference?"

John's father ran his fingers through his gray hair and looked at his son thoughtfully.

"If you want to go into it as a matter of principle, Johnny, I haven't a word to say. I don't think much of a man who puts his pocketbook before his convictions. But it won't be popular."

"I don't know as it will, father. But I'd rather make a losing fight on the right side than to try to keep people from finding out where I stand."

The glint of battle lighted in the older man's eyes. "Go ahead, Johnny," he answered. "I'll stand by, whatever comes."

The fight of the Gazette in favor of the temperance reform is still a favorite topic of discussion in West County. There were no preliminaries. Without warning it suddenly appeared as the champion of reform. It argued the question from every standpoint. It quoted figures. It gave facts. Steadily, persistently, fearlessly, it hammered away.

For the first three months John's efforts were received in a somewhat apathetic manner. No one, either friend or foe, seemed particularly interested. Then a few irate subscribers wrote, canceling their subscriptions. The Gazette mentioned the fact in its next issue and defended its course. Some threatening letters came, and they were published in full in the columns of the Gazette. Farmers driving to town that day and meeting on the way, pulled up their horses, while they discussed the situation.

One day a tearful little woman in black came to John and told him how her fifteen-year-old boy had come reeling home in the middle of the night, after spending his week's earnings at a saloon in the village. John saw the boy. The next week's Gazette published a full account of the incident, giving the name of the saloon where the liquor was sold. That night fathers and mothers, after their children were asleep, talked over the problem of keeping the boys safe, and one licensed saloonkeeper cursed the sheet which did not have the decency to conceal names.

As the time of the election drew near, the excitement increased. The threatening letters became more numerous, and the Gazette adhered to its policy of printing them, except for the necessary omission of profanity and filth. "These," wrote John, "are the weapons of the enemy." There were other letters, the majority of them from women, which appeared in the Gazette without names. "God bless you for your courage," one wrote. "If this had been done years ago, I might have been a happy mother instead of a broken-hearted one." Another wrote: "My husband is going to vote against the saloon. It has swallowed up most of his earnings for a dozen years, to say nothing of his strength and manhood, and we think it is time he retaliated."

When the vote of West County swept the saloons out of existence, no one doubted where the credit belonged. John was overwhelmed with congratulations. More than one bronze-faced farmer wrung his hand,

and said, with emphasis, "When you get a little older, we're going to send you to the Legislature. Don't forget that."

Proudest and happiest of all was John's father. "It hurt me when you gave up and came home," he acknowledged to his son. "I knew you were ambitious and that you'd set your heart on doing well, and it seemed a shame to have you bury yourself here. But I guess you've done better for yourself right here in the Gazette office than if you'd stuck to your job in the city. You did the thing that seemed to be a sacrifice of all your hopes, and it's turned out for the best after all."

John's eyes met those of his father in a frank smile. "I fancy, father," he answered, "that when a fellow chooses the right as well as he can, it always turns out for the best."—*Selected.*

SECULAR ITEMS

Tomas Estrada Palma, the first President of free Cuba, died in Santiago Province, November 4, of pneumonia, after a short illness.

William H. Taft has offered the postmaster generalship to National Chairman Frank H. Hitchcock, and Mr. Hitchcock has accepted.

China is to have a new government university at Peking. A preliminary appropriation of \$1,400,000 has been made, and first-class instructors are to be prepared from other countries.

Colonel Richard Pilkington, the largest employer of labor in Lancashire, England, in his will disposing of \$4,000,000, forbade his heirs to sell or rent any part of the estates to anybody for the purpose of dispensing intoxicating liquors.

A big gymnasium, the gift of Mrs. Russell Sage, is being erected in Manila for the use of the 5,000 soldiers at Fort McKinley, the largest military post of the nation. The building will cost \$25,000. It adjoins the Y. M. C. A. clubhouse.

The State Department at Washington has received the following dispatch from Minister Furness at Port Au Prince, Hayti: "The government troops have been defeated and the insurgents are marching upon the capital. Situation serious."

A hopeful sign of the awakening of native government to the physical needs of the people is the fact that the Sultan of Turkey has founded a medical college and hospital in Damascus, and is building a large hospital and industrial school in Beirut.

Breathing spots are soul purifiers. The cities are fast finding that out, and the good citizens are helping along the cause of the city park. Boston, through the will of George F. Parkman, is to receive the greater part of an estate of \$8,000,000 for this purpose.

America could well take lessons from Japan on railroad operation. The corporate-owned railways of the Island Empire carried, last year, 126,000,000 passengers, and deaths from accident were only nineteen. The government roads, which carried 47,500,000 passengers, had no fatalities.

November 15, New York City opened the greatest exhibition the world has ever known in the warfare it is waging against the white plague. It is estimated

that more than a million people visited this collection, which has been gathered from fifteen countries and contains 5,000 separate educational units.

The sale of intoxicating liquors will be absolutely prohibited on the grounds at Seattle, Wash., during the Alaska-Yukon-Pacific Exposition, which is to be held in that place next year. This is the first time in the history of expositions that such a thing has happened, and it is surely a very commendable thing for the directors to do.

In 157 schools of New York City, 35,000 girl pupils are learning to be economical cooks and housekeepers. To keep a family in a city flat, the rule of the school is, "Make it as quiet, restful and clean as possible, and the prettier the better." This is the idea that is being spread among the schoolgirls, at a cost to the city of \$4.90 a year for each girl.

THE MOST RECENT WONDER.

Mr. Hans Knudsen, a Danish electrical engineer, has invented or discovered how to make a typewriter work by means of wireless telegraphy from an office situated any distance away from it. Not only can a typewriter be operated, he declares, but a linotype composing machine. The method is exceedingly simple when one sees it and understands its basis.

The butchery record of American railway accidents is reported to be unusually light for the year ending June 30, 1908. The report of the Interstate Commerce Commission for this period shows 3,764 persons killed and 68,989 injured. As compared with the previous year, when there were 5,000 killed and 76,286 wounded, the new figures are taken in many quarters as evidence of more careful railway management.

Ethel Annakin Snowden, the English leader of the Woman's Suffrage Movement, who is now visiting this country, is only twenty-seven years old, and yet she is the most eloquent English-woman now living. Not since Frances Willard has there been an English-speaking woman with such a gift of oratory, so much magnetism, or such persuasive sweetness of manner and ability to move great bodies of men and women. In England she is already famous from one end of the land to the other.

An eminent jurist said recently that the United States today is the most lawless country on the face of the earth, writes John P. Ryan in Appleton's for November. He added that defiance of law by rioters is mild compared with disregard of legal rights and the liberty of citizens, the usurpation of power and abuse of functions; that the grand jury system has been converted from an institution designed to protect the citizen into an agency used in many instances for private vengeance, for the placing of a stigma on honorable men, and for bolstering up of political ambitions.

Dr. Emil Beck, of Chicago, has discovered a cure for tuberculosis of the bones. The treatment consists in filling the cavity caused by the disease with a metallic salt and thirty grains of bismuth-subnitrate, combined with sixty grains of vaseline. The discovery was incidental to an X-ray photograph of a little invalid in the Home for Destitute Crippled Children in Chicago. The solution was applied to fix the outline of a tubercular abscess and, being left in the cavity, proved a healing agent. In a five-weeks' trial, twenty out of forty crippled children in the home were cured. Medical men estimate that fully fifty per cent of all crippled children suffer from tubercular trouble of one kind or another. What a hopeful advance science is making in the cure of human disease!

Within the past year active and vigorous steps have been taken in New York, Chicago, Washington, and other large towns and cities to place the supply of milk under restrictions which will render it safe for the consumer. Many other cities and towns have taken up the cry and are demanding similar

precautions. The serious aspect of this all-important question of milk has long been known to physicians, health boards, and educated dairymen, but through lack ways and means to control the situation the practitioner or dealer has never been able to cope with this problem single-handed. Epidemics in the past and others raging at present throughout the country, the recent reports and unanimous decisions of the International Tuberculosis Congress held in Washington, in October of this year, and the proven advantages of certified and pasteurized milk as compared with the raw product consumed in hospitals and homes, have left no doubt in the minds of those most intimately associated with the milk question that the time has arrived for an uprising in the interest of a pure and safe milk supply.



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- Held in His Mighty Arms.
- Peace, Perfect Peace.
- Jesus, I am Resting, Resting.
- Not I, But Christ.
- The Lord's Prayer.

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Know all men, that I hereby give, bequeath and devise unto the Pentecostal Mission of Nashville, Tenn., the following property, viz: (Here describe property given.)

The same to be handled, used and controlled by the Trustees of said Mission for such purposes connected therewith as may to them seem wise, proper and to the best interest of the Mission.

Witness my hand this the.....day of..... 190...

Note.—If real estate is given, the instrument must be subscribed in the donor's presence by two witnesses, neither of whom is interested in the gift or devise.

Through Shadows Into Sunshine

A charming story, by Mrs. May Mabbette Anderson, setting forth the abounding victory possible, even in the midst of the darkest shadows, to those who know the Lord. Calculated to steady the faith of those tempted to doubt the reality of salvation.

Price 10 cents.
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NASHVILLE, TENN.

Sunday School Lesson

P. R. Nagent, * * * Richmond, Va.

Lesson for Dec. 20, 1908

CHRISTMAS LESSON.

Luke 2:8-20.

Golden Text: "For unto you is born this day in the city of David a Savior which is Christ the Lord" (Luke 2:11).

1. The Shepherds (8). The fact that God chose shepherds to deal with that night brings out an important fact, and one that it is hard for the natural man (whether he be religious or otherwise) to see and acknowledge. It is this: Some of God's highest honors are bestowed upon people who possess little or no earthly honor. This may come from two causes: (1) Those in the humble walks of life may, at the time, be more in touch with God and, therefore, in condition to receive somewhat from Him. (2) Human greatness is apt to appear as a sufficient ground for getting something from God, whereas it is not. So, lest man take something to himself on account of having some earthly greatness, the great ones are often passed by (1 Cor. 1:26, 27). So, on this blessed night, the high priests, Sanhedrin, doctors of the law, king, princes and nobles—those who had earthly honor in religious or civil matters—were passed by, and men whom they would doubtless have scarcely noticed heard from God news that had been waited for through the centuries. It would no doubt have been useless for God to have told some people what He told these men. They would not have believed the message, and the very thing that was to be a sign to the shepherds' faith (v. 22) would have served rather to intensify the unbelief of those who walked amid earthly dignities and honors. God spoke to the shepherds because they could and would give heed and not because a shepherd, as such, is any more acceptable to God than a king (Gal. 3:6). The action of the shepherds showed what they were.

2. The Message (10-12). (1) It was reassuring. The sight of the glory of God was more than they could stand without fear. The tender wisdom of the angel is seen here. They needed a "Fear not" to quiet them before they could rightly receive the message God had for them. (2) Gladdening. "Good tidings," "great joy" (literally, "I evangelize to you great joy") were expressions that were calculated to bring joy. From the standpoint of God and His holy angels the coming of the Lord Jesus was an occasion of great joy, and the fact that men do not see it thus shows how unlike God's view man's is. He who has not learned anything of the gladness and joy the angel told about that night comes far short of understanding the gospel. (3) Explaining (11). This verse gives the reason why the tidings were joyful. A Savior had come and He was the long-expected Messiah Lord. When we dwell on the meaning of the word translated "Savior," we see why it is joyful. It is thus defined: "A savior, deliverer, preserver, who saves from danger and brings into a state of prosperity and happiness;" "who saves . . . from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness." (4) Confirming. The message was to be confirmed by a sign. The description was exact in order that the sign might be clear.

3. The Angelic Chorus (14). It had reference to both the heavenly ("highest") and earthly regions. "Peace among men of good pleasure" is a literal translation of the latter part of the verse. The sight of these angels and hearing their song seem to have come immediately after the message of the first angel was finished.

4. Results (15-20). The effect of the whole matter upon the shepherds shows what kind of men they were. They were humble, teachable and believing enough to promptly accept what was told them, and act upon it. They did not argue about, nor resist, the strangeness of so great a Babe being in such a place, as many would have done. Promptly they went to "see this thing which is come to pass" (15). Notice that they did not say "see whether this thing is come to pass." They would have shown doubt on their part. Their language was that of implicit faith, that made them act with haste (16), as well as promptness. And after they had seen Him they be-

*He saves from sin (Matt. 1:21), and that includes the consequences.

came witnesses of the fact (17). It is noticeable that the witnesses to the Lord's birth were shepherds and that witnesses to His resurrection, and other truths, were women (Matt. 28:7) and fishermen (Mk. 16:20). We do not suppose that testimony to the humble birth of Christ was altogether popular, for the full truth about Him never has been. His coming was so unlike what the world would expect that some no doubt made light of the shepherds and their testimony. But they did their work well, spreading the news "abroad" (17), so that people were stirred (18). Some of God's messages are short, unadorned and contrary to human ideas, but when told under His orders they accomplish His purpose.

Mary's past experience had, of course, made a deep impression, and now that Jesus had come, she closely observed all that came to her notice about Him. We suppose she was a spiritual student of these matters, weighing them carefully (19).

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