

# Living Water

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

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## MISSIONS AND CURRENT EVENTS

BY A. B. SIMPSON

"For a great door and effectual is opened unto me and there are many adversaries" (I. Cor., xvi. 9.)

Two pictures rise before us in this text, namely: a great opportunity and a great opposition.

I. The Opportunity, the favorable things in connection with the work of Christian missions. These may be grouped in three classes, namely: the present condition of public opinion in regard to missions, and the facts that warrant this favorable judgment. Second, the providential workings that are opening every door. And third, the spiritual encouragements.

Two hundred societies, uniting the whole Church of Christ, have in the face of opposition and along the path of martyrdom, won their way into the favor of the leading heathen nations of the world, and placed the banner of Christ over the strategic centers of the whole world-wide situation. The great Bible societies have

made languages where they did not exist, and translated the Holy Scriptures into more than 450 of the principal dialects and tongues of the earth.

Educational work has reached a wider circle even than the missionary message. Hospitals have sent out their blessed healing influence, creating favorable sentiment toward missions on the part of multitudes that have not yet received the Gospel. An army of 100,000 foreign and native laborers are marching to win this world for the Lord Jesus Christ and these are some of

the noblest representatives of Christian scholarship, consecration and devoted piety. The very highest types of character are found among our native workers and our native Christians.

Testimonies are given by cabinet ministers, diplomats and public men of the inestimable value of Christian missions.

Five million souls stand today in heathen lands as the product and the fruit of modern Christian missions. Since we met at Old Orchard a company vaster than this great congregation have confessed Christ in heathen lands. Thousands of souls in a single week have been won to Jesus Christ, and hundreds

are being won every day.

These are some of the features of that living picture of which it may be truly said that there is nothing like it in Christian achievement, noble enterprise, heroic sacrifice and glorious fruition.

It has caught the heart of woman, and our Women's Societies are leading in this noble crusade all



FACES THAT FOLLOW

around the world. Someone, speaking along this line in a recent religious assembly, well expressed the attitude of woman to missions, when referring to the fact that men help the missionary cause by their wills after they were dead, and women help the missionary cause with a will while they were living, and added, "We are greatly indebted to dead men and live women."

But the men are getting on fire and the Layman's Missionary Movement has touched the hearts of earnest men all over the

United States and Canada, has added hundreds of thousands of dollars to the missionary treasury, and increased missionary zeal.

### 2. The Providential Openings.

"The stars in their courses fought for Cisera," and they are fighting for missionary work today. Dr. Dorchester, an authority on statistics, declares that two or three centuries ago the Christian nations controlled only seven per cent. of the world's population. Today they control 82 per cent. of the whole world's population. Anybody can understand how marvelously God has been weakening the power of Roman Catholic and Mohammedan nations. He has driven the Roman Catholic powers out of Canada, out of our Southern States, out of Cuba, the West India islands, the Philippines and South America, and given a right of way to the Gospel.

Mohammedanism has been waning for nearly a century in Europe, Asia and Africa, God compelling her to give liberty for the acceptance of the Gospel to her subjects. God has marched through India, eliminating the East India Company by the Sepoy rebellion, breaking the old barriers and giving 300,000,000 people liberty to receive the Gospel of Jesus Christ.

Still more stirring is the story of how God through colonial enterprise, exploring ambition, and more secular agencies has opened Africa and transformed its whole black map until we laugh at the ideas we had in our childhood.

Our God is marching on, and we are not even keeping step with Him. "A great door and effectual" is surely open to us.

I cannot stop to speak of the auxiliaries of missions; the new transportation lines, the cable, the telegraph, the highways of travel to heathen lands, the protection of foreign consuls. God has annihilated space and time and sent us to give the Gospel as promptly as He has prepared the way.

### 3. The Encouragements Along Spiritual Lines.

The Holy Ghost is just as busy as the agents of God's providence. Missionary revivals today are becoming the types of true revival, putting to shame our got-up evangelistic machinery at home. It is not strange that Mr. Chapman, with an army of evangelists, backed by enormous capital and vast co-operation in all churches, should be able to capture for a time a community, and a great many profess conversion. But it is strange that a lone missionary, like Titus Coan, should in a few years add thousands to the mission churches of Hawaii with nothing to draw them but the Gospel of Jesus Christ. It is strange and glorious that the most desolate and discouraging mission field on earth, among the Telugus should have a Pentecost ten years long and 100,000 souls gathered in simply in answer to prayer through the Gospel of the Holy Ghost. It is glorious that among such people as the proud Manchurians and Chinese by the simple preaching of the old Gospel in its plainest form, men should be broken to pieces, and those meetings become Bochim of weeping and confession; and thousands turn to God without anything sensational. It is stranger still that a people like the Koreans, so passive that they had not the force to oppose Japanese aggression, should today by native workers alone be gathering tens of thou-

sands into their churches and have faith to claim a million souls.

God is working in heathen lands at a far more rapid rate than He is in our home churches. Truly "a great door and effectual is open" unto us.

II. "There are many adversaries." Of course, the devil is the first one. His lieutenants are the godless foreigners that live in heathen countries, in civil service and in business, where many of them are a menace to every thing that bears the name of Christian. Along with the kind of men we send is the rum and the opium and the agnostic literature and French novels that are poured into the Oriental world by the greed of England and America. These are the adversaries that fill our hearts with shame and against which we can only pray.

Another adversary is the extraordinary revival of Mohammedanism and heathenism. They are imitating our missionary methods. They are holding their street meetings as we do, singing their songs sometimes to our tunes, trying to beat us with our own weapons. The devil is trying to borrow the Sword of the Lord to fight his battles. And he is succeeding well.

A remarkable book has recently been published by a Chinese scholar. This writer protests against sending to China the Christianity that we do not ourselves believe. He says to the Higher Critics of Britain and America, "find out first whether your Gospel is true before you thrust it upon us. We don't want your cast-off clothes."

Just as serious is the protest of godly men in England and America against missionary leaders who tell the people that we have got beyond the old Gospel and we are not sending the heathen the message that our fathers sent. We are more liberal, they say, and we do not know but there is an eternal hope for

them in some other way. Do you wonder there is reaction and retrenchment in these societies? Do you wonder that one society this spring was a quarter of a million dollars in arrears, and that another society has been retrenching for years at the rate of fifty thousand dollars a year?

One society in Great Britain this year retired every missionary at home on furlough. Do you blame people for saying that if Christianity is no better than Hinduism why take the trouble to send the Gospel to them? The Chinaman may be right, after all.

One or two wealthy men in England have lately said they would never give another shilling to give the heathen that kind of a gospel. It is as wrong to send someone else to preach a lie as to preach it yourself.

These things create a need for the people that believe in the true Gospel to be more faithful than ever.

Give them that old Gospel of which Paul was not ashamed. Thank God there are a few people who feel like him still.

The last adversary that I have time to speak of is the worldliness of the modern church and the selfishness, especially the religious selfishness, of many Christians, the spirit of the world in the Church of God today. It is a time of luxury and extravagance. A woman said to me the other day on these grounds, our rich men are money-mad, and some women are fashion-crazy.



A BRIDE OF THE CONGO

Business men, have you found your calling? Oh, the vast sums the world can get for its plans and enterprises!

Then there is the religious selfishness that keeps the Gospel for yourself. Do you know what would be the proportion of ministers in Maine if you were treated as you treat the heathen? Five in the State of Maine and two in Boston. And yet we have more than one minister to every seven hundred, while the heathen have one to every quarter of a million. Is that fair? What does the Lord think of our religious selfishness?

Do you know what ninety millions of Americans are giving to missions? Ten millions of dollars. That is, just eleven cents a head per annum.

Someone asked a Scotchman why so small a coin as a farthing was ever made. He replied, "To help Scotchmen to be able to put something in the collection."

A quaint Indian chief when converted used to say in missionary meetings: "There is a gentleman here tonight who is very modest. He likes to keep in hiding. He is a very nice gentleman and has great influence. But he is very modest. His name is Mr. Gold. You hardly ever see him in a missionary offering or a church collection. Mr. Gold, come out, and help us in this great work. Look at your little brother, Mr. Silver. See how busy he is! And your other little brother, Mr. Copper, how he spreads all over the collection basket. Come out, Mr. Gold, and let us see you. Or, if you cannot come yourself please send your shirt, that is a good ten-dollar bill, a banknote." That was the way a converted Indian saw the selfishness of modern Christianity.

There was a woman once that gave all and the Lord's heart throbbed with such joy—that He gave commandment that all the world should hear it to the end of time, the sacrifice of one who loved Him well enough to give her all. Beloved, how much sacrifice is there in your giving?

We do not ask you today to give your loose change, but we ask you today to sit down and think a whole year long and enter into a covenant with the Lord to go home with you and help you to save and sacrifice until you multiply your ability this morning by 365 days.

I have heard of a Kru girl on the coast of Africa who brought as a Christmas present to the mission ninety cents in a great bandanna handkerchief. The missionary asked where she got so much money, and she told him with a shining face that as Jesus lived and died for her she thought she would just like to live and die for Him, and she sold herself as a slave to a planter who gave her ninety cents for her life-work in his fields. Beloved, shall we be true to the call of sacrifice? Shall we let the Cross of Jesus speak to us, or shall we go back to ignoble selfishness?

I must close by an appeal for something better than your gifts. God wants you, young man, in your prime, you young student who have been looking for a vision of success. Oh, there is no field so imperial, no work so glorious, as the missionary work. None of our missionaries today would undo their lives if they could. God wants you, my brother, my sister.

In New York, a winter ago, a little harbor boat was struck by a ferry boat and a great hole cut in her side, and she began rapidly to fill with water. There were a number of passengers on board, especially children and women. The captain gave orders to rush her to shore as fast as steam could carry her. But the water came bursting in and the ship was sinking. Everything that could be thrust into the great rent was put there. Finally, the captain, a noble Norwegian, when he saw all this was unavailing, flung himself into that great hole and succeeded in beating back the waves until they reached the dock. The people

were saved. The captain was taken bruised and bleeding to the hospital, and when at last he rallied all he said was, "Were any of the babies lost?" He put himself in the breach.

Some of you have given something, but will you give yourselves? Will you say, "Lord, if you can use me to evangelize the world, send me."

There always comes to me at these missionary meetings not the vision of the poor African, not of the poor Chinese, not of the poor Hindu, but the vision of my Lord crying for help. That man of Macedonia that called, "Come over and help us" was Jesus, the Man of Calvary. The men of Macedonia did not want Paul when he came, but Jesus did. Jesus was over there trying to save them, preparing them for the Gospel, and He wanted help and He cried, "Come over and help us." Beloved, Jesus is not on the throne merely. Jesus is in China. Jesus is in Africa. Jesus is in India, and He needs you. What shall your answer be?—*The Alliance Weekly*.





## Phebe Palmer

BY JENNIE FOWLER-WILLING, EDITOR  
OF THE OPEN DOOR.

Quite soon after the blood of Christ cleansed my heart, I began to read the *Guide to Holiness*, and the books and booklets written by its editor, Mrs. Phebe Palmer, of New York City.

The first time I went to New York I called to see her. I wanted a look at the woman who had had the courage and skill to hold a winning controversy in the church papers, with one of the strongest of the Eastern D.D.'s, and to go all over the United States and Great Britain, proclaiming in her clear, plain, incisive way, that every responsible human being who surrendered all to God

of conflict between the human and divine; but those who have broken through similar barriers can easily supply the lack of exact information; for human nature is the same at base, whether it sings bass or soprano, wears pants or skirts.

She took up her task, and plodded through it, day after day, year after year, her kind, strong, unselfish husband standing by, and holding up her hands when the battle was heavy and hard.

The first time I saw her at work was on the Dixon District campground, in Northern Illinois.

My Great-Heart and I had gone many miles to hear her; and the Lord, who had used her to win 20,000 souls to the Lord, during the four years in the Old World, was with her in power.

She taught preachers, teachers, wise and unwise. Many accepted the truth; but some stumbled over its simplicity.

The head and front of her offending was her assertion of the instantaneous acceptance by the Lord of the offering where the seeker believes he has given all. Feeling or no feeling, one must believe that the Lord has received all for which He has asked, and in the surrender of which He has graciously helped.

One preacher, a good, easy-going theologian, with a set of excellent morals, which he was not ashamed to compare with those of the "Holiness people," declared that she was teaching heresy. One had to believe that he had received of the Lord what he had not yet received, in order to get it.

"I will not believe a lie, for the infinitesimal part of a second, to get anything of the Lord!" asserted the good man doughtily.

To see how she would answer the criticism, I repeated it to Mrs. Palmer.

"Oh, I never teach that!" she exclaimed, and with one slash of her nimble, logical rapier, she cut down through the objection, and showed its fallacy. Believing that we do receive the petitions that we ask of Him, before we have the feeling that usually accompanies such faith, is the crux of the difficulty.

A few years ago, I was leading a small prayer-meeting, and I read from the English revised version the story of the withered fig-tree, in the eleventh chapter of Mark, and our Lord's teaching about it. When I came to the words, "believe that ye have receive them, and ye shall have them," a bright, strong woman, whose husband was the editor of a holiness periodical, and a member of the National Holiness Association; herself no small, unofficial factor in the work, interrupted me. "Don't read that into it! I can never accept that!"

"I'm afraid you'll have to. Here it is—in black and white,—in the revised version of the New Testament."

"I doubt if you could get those old English divines to change it."

Later an illustration came to me that seemed to throw light on it. The instant one's finger touches hot iron it is burnt, though it may take an infinitesimal part of a second to telegraph that information to the perceptive faculties, and to call in the judgment to decide that the finger is burnt. On account of our slow mental processes, the fact antedates our knowledge of it, and is far more reliable. Belief in the law that makes the fact, is faith. That may illustrate the point at issue as nearly as the crude, bungling finite can help us understand the Infinite.

At that Dixon District camp-meeting, one scene may never be forgotten. Before a large audience of eager people stood a young minister who was at the head of the Conference Seminary. He had risen from the altar, where he had been earnestly seeking a clean heart, and Mrs. Palmer was questioning him. Step by step she led him on, till he reached the crux where her logic forced

(Continued on page fourteen)



## Glimpses of Gethsemane

A SERMON BY C. H. SPURGEON

"When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place; for Jesus oftentimes resorted thither with His disciples." (John, xviii, 1-2.)

1. *View the Place—Very Dear to Christ*—2. *Imitate the Saviour—Seek Retirement—Prepare for Suffering*—3. *View the Disciples—Unwatchfulness*—4. *Take Warning from Judas—Betrayal a Dreadful Sin.*

Our Lord knew that on that particular night He would be

betrayed into the hands of His enemies; and, therefore, He would need to be prepared, by a special season of devotion, for the terrible ordeal He was about to endure. That passover night was a night to be remembered on this account, and He would, therefore, keep it particularly sacred; but it was to be made still more memorable as the time of the commencement of His passion sufferings, so He determined to spend the

whole night in prayer to His Father. In this act He reminds us of Jacob by the brook Jabbok; when he had to face trouble on the morrow, he spent the night in wrestling prayer; and this greater Jacob spent His night not by Jabbok, but by the black, foul brook of Cedron, and there wrestled with mightier power even than the patriarch put forth in his notable night struggle with the Angel of the Covenant. I want you to try, in thought, to go as far as Gethsemane, and I think you ought to be encouraged to go there, because our text says, "Jesus oftentimes resorted thither with His disciples."

1. And, first, so far as we can in thought,

### LET US VIEW THE PLACE.

I do not want to find out exactly where Gethsemane was; it is enough for me to know that it was at the side of Mount Olivet, and that it was a very retired spot. My conception of it is the result of having for many winters resided in a little town in the South of France, where olive-trees grow to perfection; and where, on the side of the hills, I have often sat me down in olive groves, and I have said to myself, "Gethsemane was a place just like this." I am sure it was so, because one olive garden on the side of a hill must necessarily be very like another. The hills are lined out in terrace above terrace, each one seldom above eight, ten or twelve feet wide; then you rise, say, five, six, seven, or eight feet, and there is another terrace, and so on right up

the hill; and on these terraces the beautiful olive-trees grow. One of the charms of an olive-garden of that kind is that, as soon as you get into it, you may sit down under the lee of the bank at the back of the terrace,—perhaps in an angle where you are sheltered from the wind; and you will be completely hidden from all observers. I have had persons sitting within a few yards of me, of whose presence I had no idea. One Sabbath day, when we had been spending a little time in prayer together, I saw what appeared to be

### AN ENGLISHMAN'S TALL HAT

moving away, at a little distance, just above one of the terraces. By and by, I recognized the head that was under the hat as that of a Christian brother whom I knew, and I found that he had been walking up and down there, studying his sermon for the afternoon. He had not noticed us, except that he had heard some sounds that seemed to him like prayer and praise. One reason for Christ's going to that particular garden was because

He had gone there so often that He loved to be in the old familiar place. Do you not feel something of that in your own special place of prayer? I do not like reading out of other people's Bibles so well as out of my own. I do not know how it is, but I like my own study Bible best of all; and if I must have a smaller one, I prefer one that has the words on the same page as in my Bible, so I may easily find them; and I do



GETHSEMANE

not know whether you feel the same, but I can usually pray best in one place. There are certain spots where I delight to be when I draw near to God; there is some association connected with them, of former interviews with my heavenly Father, that makes the old armchair to be the very best place at which one can kneel. So, methinks, the Saviour loved Gethsemane because He had oftentimes resorted thither with His disciples; and, therefore, He makes that the sacred spot where His last agony of prayer is poured out before His Father.

2. That, however, is only the introduction to the main matter of our meditations; so, now, let us view the Saviour in Gethsemane.

### THAT WE MAY IMITATE HIM.

And, first, our blessed Lord is to be imitated by us in that He frequently sought and enjoyed retirement. His was a very busy life; He had much more to do than you and I have; yet He found abundant time for private prayer. He was much holier than any of us are, yet He realized His need of private prayer and meditation. He was much wiser than we shall ever be; yet He felt the necessity for retiring into solitude for communion with His Father. He had much power over Himself. He could control and compose Himself far more readily than we can; yet, amid the distractions of the world, He felt that He must frequently get away alone. It would be well for us if we were



more often alone; we are so busy—so taken up with this or that committee-meeting, working-class, Sunday-school, preaching, talking, visiting, gossiping,—all sorts of things, good, bad, or indifferent,—that we have no leisure for the due cultivation of our spiritual life. We rush from pillar to post, without proper time for rest; but, brothers and sisters, if we want to be strong, if we mean to be like Jesus our Lord and Saviour, we must have our Gethsemane, our place for secret retirement, where we can get alone with our God. I think it was Luther who said, "I have a hard day's work before me today; it will take me many hours, and there will be a stern struggle, so I must have at least three hours' prayer, that I may gain the necessary strength for my task." Ah! we do not act in that wise fashion nowadays; we feel as if we cannot spare the time for private prayer; but, had we more communion with God, we should have more influence with men. But our blessed Master is especially to be imitated in that He sought retirement when He was about to enter upon

#### THE GREAT STRUGGLE OF HIS LIFE.

Just then, when Judas was about to give the traitor's kiss,—when scribes and Pharisees were about to hound Him to the cross,—it was then that He felt that He must get away to Gethsemane, and be alone in prayer with His Father. What did you do, my dear brother, when you apprehended trial? Why, you sought out a sympathizing friend. I shall not blame you for desiring the consolations of true friendship, but I shall not commend you if you put them into the place of communion with God. Are you even now dreading some approaching calamity? What are you doing to meet it? I will not suggest that you should neglect others, but I would admonish you that the first and best precaution is to get away to your God in prayer. As the feeble comies find their shelter in the solid rock, and as the doves fly away to their home in the dovecot, so should Christians, when they expect trouble, fly straight to their God upon the wings of fear and faith. Your great strength does not lie in your hair, else might you feel as proud as Samson was in the days of his victories; your great strength lies in your God. Wherefore, hie away to Him with all speed, and ask from Him help in this your hour of need.

Some of you pray when you are, as it were, at Calvary, but not at Gethsemane. I mean you

#### PRAY WHEN THE TROUBLE COMES

upon you, but not when it is on the road; yet your Master here teaches you that to conquer at your Calvary, you must commune by wrestling at your Gethsemane. When as yet it is but the shadow of your coming trial that spreads its black wings over you, cry unto God for help. When you are not emptying the bitter cup,—when you are only sipping the first drops of the wormwood and the gall, begin even then to pray. "Not as I will, but as Thou wilt, O my Father!" You will thus be the better able to drink of the cup to its very dregs when God shall place it in your hand.

It is prevailing prayer when one gets as far as that; a man is prepared to die when he knows how to present that petition. That is the best preparation for any cross that may come upon your shoulders. You can die a martyr's death, and clap your hands, even in the midst of the fire, if you can, with all your soul, really pray as Jesus prayed, "Not as I will, but as Thou wilt." This is the object which I set before you, my brothers and sisters in Christ,—that, if you are expecting sickness,—if you are fearing loss,—if you are anticipating bereavement,—if you are dreading death,—let this be your great ultimatum, go to God now, in the

time of your distress, and by mighty prevailing prayer, with such prayerful sympathy as others can give you, breathe but this one petition, "Thy will be done, O my Father! Thy will be done; help me to do it; help me to bear it; help me to go through with it all, to Thy glory. Let me be baptized with Thy baptism, and drink of Thy cup, even to the dregs."

#### 3. Now, in the third place, let us view

#### THE DISCIPLES IN GETHSEMANE,

by way of instruction to ourselves. All Christ's true followers have to go there; some have only to stand at the outside gate and keep watch; but His highly-favored ones have to go into the denser gloom, and to be nearer to their Lord in His greatest agonies; but, if we are His true disciples, we must have fellowship with Him in His sufferings.

Our difficulty is that the flesh shrinks from this trial,—and that, like the disciples, we sleep when we ought to watch. When the time of trial comes, if we get depressed in spirit about it, we are apt not to pray with that fervor and vigor which greater hopefulness would have begotten; and when we come to feel something of what the Saviour endured, we are too apt to be overwhelmed by it rather than stimulated by it; and so, when He comes to us, He finds us like the disciples, "sleeping for sorrow." The Master gently said, "The spirit indeed is willing, but the flesh is weak;" but I do not suppose that one of the disciples made any excuse for himself. I feel, if I may judge them from myself, that I should always have said, "I never can forgive myself for going to sleep that night; how could I fall asleep when He said, 'Watch with me'? And when He came again, with His face red with bloody sweat, and with that disappointed look upon His countenance, said, 'What, could ye not watch with Me one hour?' how could I go to sleep a second time? and then how could I go to sleep a third time?" Oh, methinks that Simon Peter

#### MUST EVER HAVE REMEMBERED

that his Saviour said to him, "Simon, couldst not thou watch with Me one hour?" That question must have stuck by him all his life; and James and John must have felt the same. Brethren and sisters, are any of you sleeping under similar circumstances,—while Christ's Church is suffering,—while Christ's cause is suffering,—while Christ's people are suffering,—while a trial is coming to help you into fellowship with Him? Are you, instead of being aroused to a higher and intenser devotion, sinking into deeper sleep? If so, Christ may in His great love excuse you, but I beg you, not to begin making excuses for yourself. Nay, rouse ye, brethren, and "watch and pray, lest ye enter into temptation."

That slumber of theirs must have been greatly rebuked by their Saviour's kindness to them. As I understand the narrative, our Lord came to His disciples three times, and on the third occasion He found them still heavy with sleep, so He sat down beside them, and said to them, "Sleep on now, and take your rest." There He sat, patiently waiting for the traitor's arrival—not expecting any help or sympathy from His disciples, but just watching over them as they would not watch with Him, praying for them as they would not pray for themselves, and letting them take another nap while He made Himself ready to meet Judas and the rabble throng that would so soon surround Him. Our Master, in His great tenderness, sometimes indulges us with such sleeps as these; yet we may have to regret them, and to wish that we had had sufficient strength of mind and earnestness of heart to keep awake, and watch with Him in His sorrow.

4. Now I close with a word of warning which I have almost anticipated. Let us, in thought, go to Gethsemane to

TAKE WARNING FROM JUDAS.

Let me read to you the latter part of the text:

"Judas, also, which betrayed Him, knew the place; for Jesus oftentimes restored thither with His disciples." "Judas, also, which betrayed Him, knew the place." Yes, he had probably, many times, been there all night with Christ. He had sat with the other disciples in a circle round their Lord on one of those olive-clad terraces, and he had listened to His wondrous words in the soft moonlight. He had often heard his Master pray there. "Judas, also, which betrayed Him," had heard Him pray in Gethsemane. He knew the tones of His voice, the pathos of His pleading, the intense agony of that great heart of love when it was poured out in prayer. He had, no doubt, joined with the other disciples when they said, "Lord, teach us to pray."

I can hardly realize how terrible will be the doom of those who, after making a profession of religion, have prostituted their knowledge of the inner working of the Church of God, and made it the material for novels in which Christ's Gospel is held up to scorn. Yet there have been such men, who have not been content to be like birds that have fouled their own nests, for they have also gone forth, and tried also to foul the nest of every believing heart that they could reach.

WHAT A DREADFUL THING

it will be if any one of us here should know the place, and therefore should betray the Saviour! Do you know the place of private prayer, or do you think you do? Do you know the place where men go when the shadow of a coming trial is looming before them? Do you think you know something about fellowship with Christ in His sufferings? But what if the greed of gold should overmaster in you, as it did in Judas, such natural attachment as you feel towards Christ and better things? And what if even Gethsemane should, like a pit, open wide its mouth and swallow you up? It is terrible to contemplate, yet it may be true, for "Judas also, which betrayed Him, knew the place." I cannot bear to think that any one of you should be familiar with the ins and outs of this tabernacle, and yet should betray Christ, —that you should be one of those who gather around this communion table, that you should be familiar with all the loving and tender expressions which we are wont to use here, and yet, after all, should forsake our Lord and Saviour Jesus Christ. Pass the disciples' question round, and each one ask it, "Lord, is it I? Is it I?"

It is the nature and glory of God to be always receiving. The nature and glory of man to be always receiving. God make us for? We have been made to be a vessel into which God can pour out His life, His blessing, His love. We are created to be each a receptacle of divine heavenly life and blessing just as man is put into us. Have we understood this, that our great object of our creation—is to be always receiving? When we enter into this it will teach some precious things. O how utterly folly of being proud or conceited. What an idea

Therefore, hold Thou me up, O Lord, and I shall be safe; keep even to the end, for Thy dear Son's sake. Amen.

—*Christian Herald, London.*

AN INWARD IMPULSE.

All laws—the law of Moses, the Sermon on the Mount, the maxims of present-day rationalistic philosophy, as well as our own self-made rules of conduct—command from without; the Gospel restrains from within. Laws come to us as an external authority, laying upon us burdens of obligation, without enabling the will to obey that which it approves. We may mistake approval for obedience. Many men accept the Sermon on the Mount, for instance, as the Christianity which they profess; but the Sermon on the Mount is a law, more spiritual than that of Sinai, and more difficult. The effort to regulate life by the Sermon on the Mount, because of its inward scrutiny and its high demand for purity and righteousness of heart, if the effort be made apart from Christ, is certain to result in the usual effects of legal obedience—an intensified sense of sin and guilt, a severer self-condemnation, and a conviction of inability to purify the springs of action by the effort of obedience. We need the impulse from within, the renewed will that is brought into harmony with the will of God, of which the Sermon on the Mount is the highest expression. We may approve the Sermon and reject the Cross, but unless we accept the Cross we cannot live the Sermon. When we have been "crucified with Christ," and have "risen with Him in newness of life," the Sermon on the Mount is no longer an external command; it is the natural expression in life of the new nature which we have received from God through Jesus Christ.—*From "The Culture of the Spiritual Life."*

We want religion which softens the step, and tunes the voice of melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion which is polite, deferential to superiors, considerate to friends; a religion which goes into the family, and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest-moon, and makes the happy home like the eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion which shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls who are traveling over them.—*Selected.*

If we attempt to come before God with an ungrateful heart, His face will turn away from our prayers. Again, "We are to enter into His gates with thanksgiving and praise." (Ps. 106:4.) If we approach the gates of mercy without thanksgiving and praise, we will find them locked and they will not open to our prayers; although they may be loud and long, there will be no voice to answer. Our confessions may be accompanied with demonstrations like the false prophets in the days of Elijah. They may be accompanied with great self-denial and expensive sacrifices, but without charity, they will only be like the sounding brass or a tinkling cymbal. We may bestow all our goods to feed the poor and give our body to be burned, but without love it profiteth nothing. (See I Cor. 13th chapter.) But if we come to God with thankful hearts and pray in harmony with the word of God, fire will fall on the altars of our souls as it did in answer to the prayer of Elijah in the presence of the false prophets.—*S. B. Shaw.*

Youth without faith is a day without sun.—*Onida.*



# LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



SOLD OUT.

Few realize the subtle power that money has. The oft repeated remark that "The love of money is the root of all evil," passes in at one ear and out at the other. But how few give serious thought concerning their attitude toward money. The love of it grows silently but so rapidly that it soon weaves a mighty cable around its unsuspecting victim. It is more difficult to rescue a man who has sold out for money than from most any other sin.

How often is it the case that the affairs of the church are controlled, not by the spiritual members, but by a few rich men who hold the reins of power. Even those churches where the Bishop has the appointing power, they do not hesitate to dictate to the authorities as to whom they want. One of the marks of present day apostasy is the fact that men are so often selected for official positions in the church without regard to their spiritual equipment but rather on account of their commercial, political or intellectual standing. These things may rate high in the Church of God. As long as the leaders of the merciless combines figure prominently in the church, the masses will be puzzled to know how such conduct can be harmonized with the teaching of Christ. But it is the case in many ecclesiastical circles that "Money covers a multitude of sins." It was a sad day for the Church when her work was placed in the hands of the covetous money getter.

We are not at all sure that the millions spent in erecting costly structures as houses of worship is the best investment. That they should be large, comfortable and with a measure of ornamentation, we readily grant, but is it not true that a great deal that is expended in the building of churches is in a spirit of vanity to gratify pride rather than to glorify God? Mr. Wesley advised against expensive church buildings, arguing that such could only be erected by the help of the rich, and therefore the church would be too much dominated by that influence.

Those who are to witness for Christ, both in life and doctrine, must beware of the money god. Abram would not let the King of Sodom make him rich, and shortly afterwards the Lord appeared unto him saying: "I am thy exceeding great reward." The World is willing to pay the church's bills provided it can dictate her policies. It was the love of money that ruined Baalam. Gehazi was smitten with leprosy because he had first been smitten with covetousness. Judas clung to his treasureship with such a selfish grasp that he sold his Master for less than \$18.00. Demas, though at one time a beloved fellow-worker with the great apostle, returned to the purple clad hills of Mace-

donia, perhaps to take his place again in some quiet retreat in the classical city of Thessalonica. Whether it was money or some other sensual idol that drew him thither, we know not.

In contrast with this, how striking the example of Luther. When one of the Popes asked a certain cardinal why they did not stop that man's mouth with silver and gold, the prelate replied "That German beast regards not money." Elliott, the apostle to the Indians, was so indifferent to all material gain that the officers of the church feared to pay him, knowing how ready he was to give it away. On a certain occasion they tied the purse so securely that they thought he would not be able to open it until he got home and therefore would pass safely through the temptation until he at least reached his family. But on his way he was accosted by a beggar and after making an unsuccessful effort to open the purse, he handed him the whole thing, saying—"Evidently the Lord wants me to give all this to you as I am not able to open it." This was carrying the question of generosity to an extreme, but it is refreshing to know that there are many devout souls who are not enslaved by mammon.

Some years ago while conducting a meeting in a small town, the pastor of the church where the services were being held, approached us in the following manner: "What are we going to do about these meetings? The truth is being preached." We replied, "Why, go ahead." Well, he said that Bishop So-and-So had told him to keep under his wing and he would see that he was taken care of, or words to that effect. We afterwards saw him close his church against meetings such as were being held there at the time.

It behooves us all to very carefully and prayerfully scrutinize our motives lest we are influenced by some motive of gain. We have cause to fear that much truth has been withheld because the money power was against it. Certain methods of work, right in themselves but unpopular at the financial centers, have been abandoned. Certain doctrines, true and very necessary to be preached, have been abandoned, so far as any public use of them is concerned, because they were frowned upon by the powers that be. Sanctification and the Lord's coming have been ignored by many who believe in them, but maintain silence relative thereto, lest they should lose their ecclesiastical heads. A muzzled preacher, what a pitiable spectacle. Of all men under the sun, the minister of the gospel should be the last one to be in bondage to money. That subtle threat to cut off rations if you do not do so and so, has brought many a man into line. Leaning on an arm of flesh rather than on the Lord has been the downfall of not a few. When the larder is empty, clothing scarce, and funds low, so very low that grim want stares one in the face, it takes more courage than is necessary to face a man who slumber of theirs must have been greatly rebuked, when if he had but been true to his kindness to them. As I understand the narrative, he came to His disciples three times, and on the third time he found them still heavy with sleep, so He sat down beside them and said to them, "Sleep on now, and take your rest, but I will sit here, patiently waiting for the traitor's arrival—not that I need any help or sympathy from His disciples, but just watching them as they would not watch with Him, praying for them, but would not pray for themselves, and letting them take another course. We will do the best we can under the circumstances," many have dragged along, shorn largely of their own power by a worldly church, and the church in turn being cursed by the ministry of a worldly preacher.

In conclusion, let us each prayerfully guard against listening to the entreaties of the flesh for a good time, and be true to the



message that God gives to us, regardless of whether the people will hear or not hear. We cannot, we must not sell out to the world. Truth is priceless. The whole world, if it were one piece of solid gold, could not buy one decillionth part of the truth. Our business is to do our duty without fear or favor. Stand for the right amid every kind of opposition, refusing to accept a bribe from the world or to be muzzled by the church. Our call came from the Lord and to Him we are responsible now, and before him we shall stand for final judgment. "Love not the world, neither the things of the world, for the world and the lust thereof passeth away; but he who doeth the will of God abideth forever."

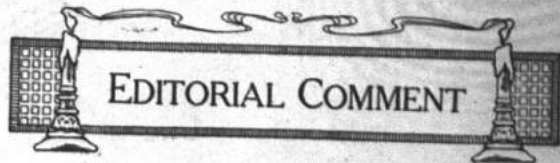
"AS UNTO ME."

We instinctively seek to rid ourselves of burdens. Self does not want anybody knocking at the door for bread at the midnight hour. Send them away, for they trouble us, is a familiar plea. Solomon said that it is better to go to the house of mourning than that of joy. We would never have heard of religion if it had not been for its Gethsemanes and Calvaries. "She who liveth in pleasure is dead while she liveth." The man who draws himself up in his own shell and lives for himself hardly reaches the level of the brute creation. Lives are not transformed until they are smitten with another's grief and carry another's burden. He who lives for earth's needy multitude has a universality of love, a depth of joy and a fullness of life which, compared to that of the poor little weakling who consumes himself on himself, is as a grain of sand to the mountain. What wealth of love and richness of spirit is opened to all who will go forth and minister at the altars of a sinning and suffering world. Be slow to ask relief from any burden. It may be freighted with blessings for you as well as for others. When the hungry multitude thronged the steps of Jesus He said to His disciples, "Give ye them to eat." The same hungry multitude can be seen to-day. "Give ye them to eat." It will mean that you shall weep with them that weep, and rejoice with them that rejoice, that others' burdens shall become yours; but consider it a great privilege to thus labor with Him. You are here to fill up what is left behind of the suffering of Christ and to know the joy of ministering to all this varied and vast need of a stray world.

Lucy Rider Myer, in the following poem, from *The Missionary Helper*, graphically sets forth the process of reasoning through which one passes from a self-centered life to that of entire devotion to God in the service of others:

in it, every day, every hour, every moment.

Just as it is the nature and glory of God to be always  
 it is the nature and glory of man to be always receiving.  
 What did God make us for? We have been made to be  
 as a vessel into which God can pour out His life, His beauty,  
 His happiness, His love. We are created to be each a receptacle  
 a reservoir of divine heavenly life and blessing just as much  
 as God can put into us. Have we understood this, that our great  
 —the object of our creation—is to be always receiving? I  
 fully enter into this it will teach some precious things. On  
 —the utter folly of being proud or conceited. What an idea  
 suppose I were to borrow a very beautiful dress and walk about  
 wearing of it as if it were my own, you might say, "What a fool!"  
 here it is the Everlasting God owns everything we have;  
 we dare to exalt ourselves on account of what is all His?  
 what a blessed lesson it will teach us of what our position  
 I have to do with a God whose nature is to be always giving.



IN EVERYTHING GIVE THANKS.

Not give thanks for everything, but rejoice in the midst of all. We do not understand that we may offer praise for the overruling of it for good. Again, much that we regard as misfortunes are blessings. Trials and crosses are often among the greatest blessings in disguise, for it is only through such disciplinary processes that the character is perfected. When we consider that the disagreeable is indispensable enrichment and strengthening of character we see that we should offer thanks for this phase of experience as well as for the agreeable. What a change would be wrought in our lives if we thus acted.

George Matheson, the well-known blind preacher of Scotland, who recently went to be with the Lord, said:

"My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross; but I have never thought of my cross as itself a present glory. Teach me the glory of my cross; teach the value of my thorn. Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow."

THE ACHIEVEMENTS OF FAITH.

Moral heroism has roots in strong faith. This is strikingly illustrated in that galaxy of heroic deeds wrought through faith recorded in the eleventh chapter of Hebrews. The first chapter of Joshua abounds with exhortations to be of good courage. Men who believe tremendously usually work mightily, and things are brought to pass. They may be long waiting, but the fruitage is sure to come. The prospects are always as bright as the promise of God. *The Record of Christian Work Says:*

Robert Morrison, the first Protestant missionary to China, died strong in the faith that that country would become Christian. Yet he labored there for twenty-seven years, fighting against hatred, opposition and persecution, and won by his own efforts but two conversions. There is a lesson of faith that many of God's workers need to learn.

"I do not know the word 'discouragement,'" said Rev. John Scudder. "I long ago erased it from my vocabulary."

"I do not want your pity, dear friends in the homeland," wrote a missionary from Zululand, "for I am in the tip-top field of the world."

"My soul, wait thou only upon God; for my expectation is from Him," wrote Gardner upon a rock on the east of Terre del Fuego, just before death by starvation.

"We missionaries have put in all we have got here," said Rockwell Clancy, of India, to a magazine correspondent. "We are here for life; we are at work and we are happy."

A Christian worker once said: "The lessons I learned from lives of missionaries are valuable. J. Hudson Taylor teaches me the supremacy of childlike faith; Mackay, of Formosa, the transforming power of consecrated forceps and the preaching of Jesus; Paton, of the New Hebrides, how holy a passion of love for souls; Andrew Murray and George Muller, that prayer avail-eth; Sheldon Jackson and Edgerton Young, that the frozen North cannot cool a flaming zeal for Christ." Another said: "These missionaries teach me that enduring hardship inspires love and quickens zeal. The cold of Greenland could not keep the Moravians away from their noble work there. The fever heat did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the homeland."



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

*Dear Cousin Eva:* I thought that I would write you and send our birthday dues. Fred Christy, 30 years old the 26th of May; Cora Christy, 23 years May 6th; Howard Christy, 3 years old September 9th. I enclose one dollar and fifty-six cents birthday dues, forty-four cents to be sent to the suffering ones in China. This is a small amount to send. I send it willingly. I have taken *Living Water* a little over one year, and it is such a blessing. Cousin Eva, I have been a church member for nine years; but for the last year my heart is longing for something, so last Sunday night I went to the altar and laid everything at Jesus' feet, and I got the blessing that my heart had been longing for. Praise His name; He is able to save and keep us. This is my first letter. May the Lord's rich blessing rest upon the *Living Water* family, is my prayer.

CORA CHRISTY.

Aniske, Iowa.

This letter brings us good news. As we come in contact with the hungry hearts day by day, we wonder why it is these dear ones go on year after year unsatisfied, when He who said, "Come and I will give you rest," is still ready to give peace and joy, even in the midst of sorrow and disappointment, and strengthen us in times of weakness. If we yield all to God and trust Him to abide in our hearts, we may be sure He will help us. Sometimes we do not feel worthy to be called Christians, if we depend on our feeling, but let us look away from these to Jesus, realizing that He is our righteousness, and that He is able to keep that which we have committed to Him.

*Dear Cousin Eva:* It has been some time since I wrote, but I never feel that I can write anything that will do anybody any good, though I read many things in *Living Water* which do me good. I praise God this beautiful morning that I am trusting in Him who has saved me by His grace. Dear Cousin, another year has come and we are still spared to live for something, we know not what. Eternity will tell.

Cousin Eva, as we look upon the joys and sorrows we feel more than ever determined to follow the Captain of our salvation. As we look around and see so many precious souls out of the ark of safety we realize that what we do must be done quickly, for Satan and his agents are setting snares for those who know not God.

Dear Cousin, I have had the pleasure of seeing my only boy since I wrote you last. He has been in the West two and a half years.

Cousin Eva, my time is most up. I do hate to give up the paper. I think it the best paper I ever read. May God bless you in your work and may His blessing rest upon *Living Water* and its readers. Long may it continue to spread scriptural holiness over this land, and bless our hearts and homes by its weekly visits. Pray for a mother and her children that we may be a blessing in this world for Jesus. The Children's Page is the first read by me, so send them in, for I get much good out of them. With love and good wishes to all the cousins.

Yours until Jesus comes,

Box 7, Oakley, Tenn.

ELIZA C. PATTERSON.

Paul said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Our lives are most effective for God when we learn to live in the present, not hindered in our service by regrets of yesterday

or fears for to-morrow, but like little children, putting our hand in our Father's, and walking with Him in perfect assurance that all things are working for good to us and our dear ones.

*Dear Cousin Eva:* I have decided to join your birthday band, so enclosed you will find eleven cents (11c). I was eleven years old the 6th of November. My real mamma is dead—she died when God sent me to live, so I have an aunt whom I call my mamma now.

I go to Trinity M. E. Church, South, to Sunday-School, and we get a little paper called the *Visitor*. I do enjoy having my mamma read its stories so much.

My teacher is Miss Compton and I love her very much. I wish I could go over in the foreign fields and tell the story of God to all those who want to hear the Word of God.

My mamma has just read to me a story about how our dear missionaries are attacked by wild animals over there, but how God held them back and saved them. I think our Lord certainly must have held them back so they could do His work. I enjoy hearing the stories of *Living Water* so much.

Please pray for my mamma, for she is sick so much of the time. She wishes to be well to work for Jesus. I will pray for you and all your workers.

Well, I must say good-bye,

Your little boy,

Roanoke, Va.

JORDAN THAXTON (GIVENS.)

While you cannot go across the waters and tell about Jesus, you can live for Him here every day, my little cousin. He has said, Be kind to one another, and you can speak kind words for Him and do what you can to help others. If you do this because you love Jesus, you will grow to be a useful man, and God will let you know just what place in life He wants you to fill.

*Dear Cousin Eva:* I don't know what I would do if my dear mother were to die and leave me. I hope and pray that she will outlive me, for she is my best friend. No one would be like mother; no one would have such loving and tender care as mother and father.

Father has been at rest five long years. It seemed when father was carried away from home I could not understand why God called him away. It seemed there was nothing but sorrow and sadness—though he is at rest, and I know he can't come back to me; but, thank God, I can go to him. If it is God's will for my dear mother to live the rest of my days, I would be so thankful, though we must all be submissive to His good will, whatever way it may be. God has seen fit to put me in this world an invalid. Remember, I am this way for just awhile; it won't be long until God will call me to that home not made with hands, and I am ready to meet him and my loved ones who have gone on before.

God did not put us here to stay always, and if we will live for Him we shall not be afraid of death. I have seen many who have died in me, and funds low, so very low that grim want stares one in the face. It takes more courage than it seems to face death. I have seen many who have died in me, and funds low, so very low that grim want stares one in the face. It takes more courage than it seems to face death.

Jan's slumber of theirs must have been greatly rebuked by our and our's kindness to them. As I understand the nature of the thing, I came to His disciples three times, and on the third time I found them still heavy with sleep, so He sat down beside them and said to them, "Sleep on now, and take your rest." I was there, sat, patiently waiting for the traitor's arrival—not for help or sympathy from His disciples, but just watching them as they would not watch with Him, praying for them, but would not pray for themselves, and letting them take advantage of the circumstances." Many have been dragged along, shorn largely of their own power by a worldly church, and the church in turn being cursed by the ministry of a worldly preacher.

In conclusion, let us each prayerfully guard against listening to the entreaties of the flesh for a good time, and be true to the





## Thanksgiving and Consecration

BY ANDREW MURRAY.

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee."

To be able to offer anything to God is a perfect mystery. Consecration is a miracle of grace. "All the things come of Thee, and of Thine own have we given Thee." In these words are four very precious thoughts I want to try and make clear to you:

1. God is the owner of all, and gives all to us.
2. We have nothing but what we receive—but everything we need we may receive from God.
3. It is our privilege and honor to give back to God what we receive from Him.
4. God has a double joy in His possessions when he receives back from us what He gave.

And when I apply this to my life—to my body, to my wealth, to my whole being with all its powers—then I understand what consecration ought to be.

1. *It is the glory of God and His very nature, to be always giving.* God is the owner of all. There is no power, no riches, no love, outside of God. It is the very nature of God that He does not live for Himself, but for His creatures. His is a love that always delights to give. Here we come to the first step in consecration. I must see that everything I have is given by Him; I must learn to believe in God as the great owner and giver of all. Let me hold that fast. I have nothing but what actually and definitely belongs to God. Just as much as people say "this money in my purse belongs to me," so is God the proprietor of all. It is His and His only. And it is His life and delight to be always giving. Oh, take that precious thought—*there is nothing that God has that He does not want to give.* It is His nature, and therefore when God asks you anything He must give it first Himself, and He will. Never be afraid whatever God asks; for God only asks what is His own; what He asks you to give He will first Himself give you. The possessor, and owner and giver of all! This is our God. You can apply this to yourself and your powers to all you are and have. Study it, believe it, live in it, every day, every hour, every moment.

2. Just as it is the nature and glory of God to be always giving, *it is the nature and glory of man to be always receiving.* What did God make us for? We have been made to be each of us a vessel into which God can pour out His life, His beauty, His happiness, His love. We are created to be each a receptacle and a reservoir of divine heavenly life and blessing just as much as God can put into us. Have we understood this, that our great work—the object of our creation—is to be always receiving? If we fully enter into this it will teach some precious things. One thing—the utter folly of being proud or conceited. What an idea! Suppose I were to borrow a very beautiful dress and walk about boasting of it as if it were my own, you might say, "What a fool!" And here it is the Everlasting God owns everything we have; shall we dare to exalt ourselves on account of what is all His? Then what a blessed lesson it will teach us of what our position is! I have to do with a God whose nature is to be always giving,

and mine to be always receiving. Just as the lock and key fit each other, God the giver and I the receiver fit into each other. How often we trouble about things, and about praying for them, instead of going back to the root of things, and saying, "Lord, I only crave to be the receptacle of what the will of God means for me; of the power and the gifts and the love and Spirit of God." What can be more simple? Come as a receptacle—cleansed, emptied and humble. Come, and then God will delight to give. If I may with reverence say it, He can not help Himself; it is His promise, His nature. The blessing is ever flowing out of Him. You know how water always flows into the lowest places. If we could but be emptied and low, nothing but receptacles, what a blessed life we could live! Day by day just praising Him—Thou givest and I accept. Thou bestowest and I rejoice to receive. How many tens of thousands of people have said this morning: "What a beautiful day! Let us throw open the windows and bring in the sunlight with its warmth and cheerfulness!" May our hearts learn every moment to drink in the light and sunshine of God's love.

"Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee and we have given Thee of Thine own."

3. If God gives all and I receive all, then the third thought is very simple—*I must give all back again.* What a privilege that for the sake of having me in loving, grateful intercourse with Him, and giving me the happiness of pleasing and serving Him, the Everlasting God should say, "Come now, and bring Me back all that I give." And yet people say, "Oh, but must I give everything back?" My brother, don't you know that there is no happiness or blessedness except in giving to God! David felt it. He said: "Lord, what an unspeakable privilege it is to be allowed to give that back to Thee which is Thine own!" Just to receive and then to render back in love to Him as God, what He gives you. Do you know what God needs you for? People say, "Does not God give us all good gifts to enjoy?" But do you know that the reality of the enjoyment is in the giving back? Just look at Jesus—God gave Him a wonderful body. He kept it holy and gave it as a sacrifice to God. This is the beauty of having a body. God has given you a soul; this is the beauty of having a soul—you can give it back to God. People talk about the difficulty they meet with in having a strong will. You can never have too strong a will, but the trouble is we do not give that strong will up to God, to make it a vessel in which God can and will pour His Spirit, so as to fit it to do splendid service.

We have now had the three thoughts: God gives all; I receive all; I give up all. Will you do this now? Will not every heart say, "My God, teach me to give up everything?"—*The Central Christian Advocate.*

## Preacher and Prayer

BY E. M. BOUNDS.

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Our work is doing fairly well. I so much desired to be with you in your fall meeting but was not able to get there. Blessings on you.

E. C. SANDERS.

#### ATTENTION.

All evangelists certificates expire at the end of the year and those wishing them renewed will send in their applications at once. We will take pleasure in issuing the same to all who are entitled to such recommendation.

The Bible Training School and the Apostolic Holiness Church, of Greensboro North Carolina, held their regular Christmas Holiday Convention December 22 to January 2. J. L. Glascock, L. E. Swaney and others were in charge. The Convention was the guest of W. R. Cox of the Bible School.

We closed a revival at Cash's Schoolhouse Sunday night, Dec. 24th. The Lord blessed and gave us a great victory. Twenty-nine souls were saved and two sanctified. A father and son who had not spoken for nine years came together and are now reconciled. Praise God for victory through the blood. My next meeting will be at Gethsemane, Tenn. Yours under the blood, Greenville, Tenn.

JAMES C. MARTIN.

The Lord has given us two meetings lately. In the first, at Goulding, we organized the saints into a church and they called a pastor and are busy for the Lord. A rather lengthy rainy spell interfered with the last, but the Lord gave us souls for which we praise Him. We are now in McDavid, Fla., to begin a meeting. Pray for the meetings that the truth may be believed and accepted.

Yours for the lost,

McDavid, Fla.

J. M. AND DOROTHY HUTCHESON.

Bros. J. F. Penn and R. A. Sullivan have recently held a successful meeting here. A few were definitely blessed in the forgiveness of sins, believers were edified, and seed was sown,

which will, in due time, spring up and bring forth fruit. To Christ be all glory, because without Him we can do nothing. May the Lord bless every interest of the Pentecostal Mission. *Living Water* is still food for our thirsty souls. As students of Trevecca College and members of its Missionary Society, let's not forget our missionary dues and the debt on Trevecca College.

Your brother,

Beersheba, Springs, Tenn.

MACKEY BROWN.

#### CHINA'S SORROW.

We are in the midst of war, flood and famine here, and conditions seem about as bad as they can get in the natural, but I know my Heavenly Father is taking account of the things that are going on, and He will not permit us to have more than our share of trial, and discipline. I suppose ere this letter reaches you, you will have heard of the great revolution that is going on here, as I suppose by this time the papers at home are full of it.

I stopped off in Wuchang on my way home from the hills on account of the terrible floods we are having in Wuhu. Our yard had water in it three feet deep all over, and the natives and our missionaries here had to sail around in tubs. They thought it was dangerous for me to come here then as I am so recently from home and not thoroughly acclimated. I was studying in Wuchang when the war broke out. It is a walled city of 250,000 people, and all the gates were closed, and we were shut up in there. The soldiers were encamped on a hill overlooking our house, and from there they were shooting around in different directions. We were shut up in the city all day Monday, Tuesday and until Wednesday noon. The American Consul got permission and got the Foreigners out on Wednesday. We made our escape with a suitcase in hand. I had to leave my clothes, most of them there. It was certainly trying times. They said they weren't going to harm the Foreigners, but we didn't know but what we would be hit accidentally; but through it all I never had greater quietness in my soul, and I felt that if I went out of this life it would be a grand exchange. We got out of the city safely, and went over to our home at Hankow, and then later on, we got our clothes out. On Sunday the American Consul advised all women and children to leave Hankow, and there we took boats down the river. Some of the missionaries went to Shanghai, but we stopped off at Wuhu. We may have to leave here any day. Our lives are in no danger, but it is not convenient living like this Wuhu, China.

GEORGIE MINTER.

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## PHEBE PALMER.

(Continued from page four)

him to acknowledge his confidence in the Divine veracity, and assert that "Christ's blood cleanseth from all sin.

A few weeks later, in conversing with another of the "brainy" men of the conference, the question was asked, "Are you now cleansed from all sin?"

"I believe I am."

"Since when?"

"Since that morning on the Dixon District camp-ground, when Mrs. Palmer took the professor through her catechism. Professor and I have always been chummy; and when I saw that he was in for it, though I was back in the audience, I said myself, 'He's going through, and I might as well keep step with him.' So I did—back there—and reached the same conclusion; and I've stuck to it ever since."

Eternity alone will reveal how many of our bright, honest young people she was leading, while she had that minister under her fusilade of questions.

An evening scene in that same camp-meeting was too dramatic to pass easily out of mind. Though she was not a leading figure in it, she told me she had seldom seen such a display of Divine power.

My husband was preaching, and in the midst of his sermon, a tremendous thunderstorm closed down about the camp-ground. He gave up trying to talk against heaven's artillery, and asked one of the preachers to sing "Rock of Ages, Cleft for Me." Down on their knees fell that pulpit-full of preachers, their white faces lifted toward the gleaming skies. They sang the first verse of the hymn over and over with all the strength of voice and soul they could muster. When the books are opened we may know how much good was wrought by the pouring out of the hearts of those good men in that tremendous tide of holy song.

A story was told me that illustrates Mrs. Palmer's faith in the Lord's care. I have never seen it in print; and some of the points may have become warped by the years; but, as near as I can recall, it was like this:

One morning a minister came to her husband's office, to talk with her about his Christian experience. He had come from some "up-State" town to get spiritual help. She was so used to such calls she did not notice his name or residence.

While she was talking with him, her mail was handed to her. She opened one letter; and when she glanced at the first line, she saw that it was not hers. Turning toward her husband's partner, she handed it to him.

"It's for you, Doctor; I opened it by mistake."

He hated her on account of the strictness of her religious teachings; and he was determined to make an end of her work. So, a few days later, she found herself under a criminal prosecution for tampering with the United States mail. If the charge was sustained, it would land her in State's prison.

Dr. Palmer was greatly distressed for her. She had opened the man's letter, and there was no one by whom she could prove that it was through mistake but the minister with whom she had talked that morning. She did not know his name or address; but she was sure God would open some way for her escape. She said, "If He sees I am worth more to Him to go to State's prison, I will go; but I'll not doubt, or worry myself out of His hand."

The only way the Palmers could think of to find that minister was by a note in a daily paper, to ask that the preacher with whom Mrs. Palmer had talked about the spiritual life, in her husband's

office, that particular morning, would write her immediately, and so save her a great deal of trouble.

A forlorn hope! "Looking for a needle lost in a hay-mow!" But He in whom she trusted led that particular man, that particular morning, to buy that particular paper, and read that particular notice, and his testimony saved her reputation and work.

When she was with us, she told us a story illustrating the Lord's power to save. This also may have suffered from years; but I will give it, as nearly as I can, as I received it.

At the close of an evening meeting, she noticed an intellectual-looking man making his way toward the altar, while the people were going out. When he reached the place where she was standing, he introduced himself and told her how much he was interested in what she had said.

She replied: "I hope you enjoy the grace I have been talking about."

"Oh, no; indeed, I do not. On the contrary, I am not at all what you would call a Christian. To be frank, I do not believe in God, or in your Christ."

"You would be glad to."

"Indeed, I would; but it is impossible. I have given the matter much thought and study, and I am settled in my skepticism."

"Would you like to have me tell you," she asked, "how to let God get all those great obstacles out of the way, and make you a true Christian?"

"Indeed, I would!"

"I can't explain the process so that you could understand it; but I can lead you through it, so that you will surely reach the result. The only condition is that you do exactly what I tell you to. Will you promise to do so on your honor as a gentleman?"

After a few moments of deep thought he said, "I'm not afraid of your requiring anything unreasonable. Yes, I'll do what you tell me to."

"Then kneel here at this rail, and say, 'O God, for Christ's sake, forgive my sins.'"

He drew back, and argued the foolishness of praying to One of whose existence he was in doubt, but she held him to his promise; and with much protest, he knelt and repeated the words of prayer.

Then he looked up at her with a steady eye, as much as to say, "You can see, it has done me no good."

"Say it again," was her inexorable order.

He obeyed, with a little less hesitation. "And again." "And

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again." Her persistence incommoded her host and hostess, the sexton, and all who were waiting, many of whom knew the strong stuff of which the man was made. But when the Spirit of God showed her that the eternal destiny of a soul was at stake, she was like Margaret Van Cott, who said, under similar circumstances, "I must have that soul, if I have to wade through Hell to get it."

She kept her eye on the Master and obeyed the Spirit's voice; and within an hour they heard from his lips a good, clear, humble testimony that God, for Christ's sake, had pardoned his sins.

Phebe Palmer was a plain, simple, straightforward woman, living in a time when a woman was not suffered to teach in the pulpit, especially in that part of the land where Mammon was laying the cornerstones of his mighty throne, and one's worth was measured by his rent-roll, rather than by his morals or behavior.

She gave all into Christ's hand. She obeyed Him in everything, and she believed that He would see her efforts for the greatest possible result. He did, and a revival of heart-purity swept thousands into the fountain of cleansing, and tens of thousands trusted our Lord for the pardon of sins.

When Florence Nightingale was asked to give something of her life for publication, she replied: "There is very little to be said. I have done nothing, God has done all; but I never denied Him anything."

The same formula made Phebe Palmer the power for good that she was; and it will make everyone great.

New York City.

### THE WATCH AND ITS CASE.

A clergyman once tried to teach some children that the soul would live after they were all dead. They listened, but evidently did not understand. Taking out his watch, he said:

"James, what is this I hold in my hand?"

"A watch, sir."

"How do you know it is a watch?"

"Because we see it and hear it tick."

"Very good."

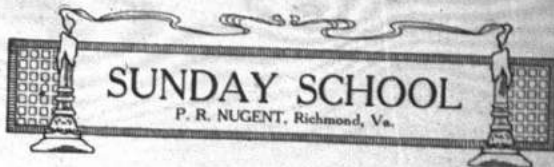
He then took off the case, and held it in one hand, and the watch in the other. "Now, children, which is the watch? You see there are two, which look like watches. Now I will lay the case aside, put it away down here in my hat. Now, let us see if you can hear the watch ticking."

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick, go and keep time, as you see, when the case is taken off and put in my hat just as well. So it is with you, children. Your body is nothing but the case; the body may be taken off and buried in the ground, and the soul will live just as well as this watch will go when the case is taken off.—Selected.

"We can not gain happiness by seeking it as an end, or by making the pursuit of it the sole business of life. It is not one of the prizes of forethought and exertion to obtain it. It eludes our grasp when we keep it continually in view and make it the chief object of life. It comes when we are not seeking or expecting it as an incidental result of loving work for others."—Editorial in "Northwestern Christian Advocate."

"It is better to endure all the frowns and anger of the greatest on earth than to have an uneasy conscience within our breast. O let the bird in the soul be always singing, whatsoever one may suffer!"



### BIRTH OF JOHN THE BAPTIST FORETOLD. (Lk. 1:5-23).

LESSON FOR JANUARY 7, 1912.

Golden Text: "Without faith it is impossible to please God." (Heb. 11:6).

V. 5. This Herod was "Herod the Great," a strong but cruel ruler. The course of Abia (or Abijah) was the eighth of the twenty-four courses into which David divided the priests with reference to their service in the temple. (I Chron. 24:10).

V. 6. So far as an outward conformity to the law was concerned it was possible to keep it fully and be blameless (Phil. 3:6; Mk. 10:20). Inward conformity to the law cannot be reached apart from the saving, sanctifying power of God in Christ Jesus. Notice what kind of people God chose to be parents of the great prophet—not only with reference to heredity but also to the training John would get in a godly home. Both of John's parents were thorough in their walk with God for they walked "in all the commandments and ordinances of the law."

V. 7. A childless state was looked upon as a reproach by the Jews of that day. God's choice of this couple was calculated to show His power as being superior to nature. John was also given in answer to prayer as was the case with Jacob, Esau and Samuel. Isaac and Sampson were children of promise. Though it is not explicitly said that they came in answer to prayer it is probable that this was the case.

V. 8-11. Times of prayer are especially times for God to deal with people. Zecharias was both in the line of duty to God, as well as prayer to God, when God's messenger met him.

V. 12. It is noticeable that the appearance of supernatural beings makes people afraid generally. This shows how much out of harmony with the supernatural man is.

V. 13-17. There are here: 1. Answered prayer, showing God's faithfulness and truth. 2. A supernatural answer, showing God's power. 3. Joy to Zecharias both on account of the answer and the nature of the answer—a son and a notable one (15). 4. Many, as well as Zecharias, were to "rejoice at" John's birth for he was the fulfilment of prophecy that meant blessing to God's people. 5. He was to be a Nazarite (indicated by abstinence from wine and strong drink)—a man especially separated unto God. 6. He was to be filled with the Spirit from birth. This filling evidently had reference to gifts, or qualifications, for his office as a prophet and not to personal spiritual salvation for "That which is born of the flesh is flesh," and "Ye must be born again," apply to all men. There is even a filling of the Spirit that has reference to mechanical work (Ex. 28:3; 31:3). Mental understanding is also connected with the presence of the Spirit (Num. 11:17. Dan. 4:8, 9 shows that Nebuchadnezzar recognized this as the explanation of Daniel's ability. 7. His ministry was to be effective on the line of repentance for "many" were to turn to God. 8. Officially he was to be the forerunner of the Messiah; and his work on the line of repentance prepared the way for faith in the Messiah for there can be no effective faith in Jesus unless a person has repented. This is still true.

V. 18-20. Zecharia's question was one of unbelief. It was evidently an unbelief that his light should have kept him from for it at once receives a rebuke from the angel. When a person, by his knowledge of God, is well prepared to believe what God tells him, to doubt under such circumstances is a sin for which God holds us responsible. Zecharias should have considered—not nature's helplessness—but God's almightiness. Like many others, he had prayed but when the answer came in promise he doubted the Word of God.

(Continued on page sixteen)

## THE BIRTH OF JOHN THE BAPTIST.

(Lk. 1:57-80.)

LESSON FOR JANUARY 14, 1912.

*Golden Text:* "Blessed be the Lord God of Israel, for He hath visited and redeemed His people." (Lk. 1:68.)

V. 59. Good friends sometimes make great mistakes in their decisions, because they go just by natural reason and leave out God's declared will. To these friends "Zecharias" seemed just the name for the boy. They doubtless wanted to honor and gratify the father by perpetuating his name by his only child.

V. 60-63. Elizabeth had no doubt learned of God's will from her husband and she stood true to that will against her friends and any natural inclinations she may have had. The child that she was given by God was to be held for God and treated as He said. "John" means, Jehovah is gracious, or, the grace of Jehovah. The fitness of this name is seen when we realize that John was to announce the coming of Him by whom grace comes. (John 1:17.) When God gives a name it has always a special application. John, too, was a gracious gift to his parents.

V. 64. Doubtless Zecharias was much blessed in enduring God's judgment for all those months. It tended to intensify his loyalty, show him the nature of sin—especially unbelief—and teach him humility and faith. Notice that his tongue was loosed in connection with his obedient stand in the matter of his son's name. Perhaps he would have wavered on this line but for God's dealing with him.

V. 65-66. God's operations take place in connection with His servant's obedience. Through this He so works that others learn to fear Him. No doubt impressions made then lasted till John's work began, and helped it on, for people remembered what took place in his infancy.

V. 67. Before Christ it seems that only in special instances were people filled with the Spirit. Now it is God's provision that all true believers be filled. Not to believe is to come short of our privilege and need.

V. 68. This is partly the speech of fact and partly that of faith. God had not, apparently, "visited His people" (Israel) by prophets for four hundred years. The birth of John was another visitation. Then came Jesus. Redemption was to come by Jesus and was yet future when Zecharias spoke. By faith he called the things that were not as they were.

V. 69. "Horn" is a sign of power. The following from Needham gives further meanings:

"1. *It Is Life.* Horns, like the reindeer's, grow and are restored when broken. 'He restoreth my soul.' (Ps. 23:3; 132:17, 'The horn of David shall bud.')"

"2. *It Is Beauty.* The adornment of many animals, like the Mexican ox, and the antelope, are their horns. The beauty of the Lord rests upon those who believe. Salvation is a cleansing of the body as well as soul. (1 Sa. 2:1.)"

"3. *It Is Strength.* With his horns the rhinoceros ploughs his way through the jungle. With the Gospel we are to storm the kingdom of Satan, as well as beat down every personal sin and foe. (Mic. 4:13.)"

"4. *It Is Refuge.* This the horns of the altar symbolized. Thither Joab fled. (1 K. 2:28.)"

"5. *It Is Victory.* In battle the uplifted horn on the brazen helmet signalled victory. Rams' horns announced the downfall of Jericho. (Jos. 6:20.)"

"6. *It Is Plenty.* Isa. 5:1, margin. Our salvation is a cornucopia. All streams of blessing rise in Jesus, the fountain."

"7. *It Is Inheritance.* The horn is the symbol the Spirit uses to set forth government and dominion. (Da. 7:8.) We have received a better, and enduring Kingdom. (Heb. 12:28.) Zecharias speaking in faith, counts things not yet, as already done."

V. 70. Attention is called to "mouth" instead of "mouths." Many prophets were as one mouth speaking out the great message about the Messiah. "As" reminds of God's faithfulness and truth. He did "as" He said.

V. 71. For Israel, God's salvation is to be rational and spiritual. The former will come when Jesus comes. The latter is for them, and all others, now. In both respects the salvation is a reality. Those who penitently come to Jesus should come with firm faith that He will save from enemies—Satan, sin, self, dangers, evils. To save is to deliver, help, sustain, guard, heal. The word means very much. (See on V. 74.)

V. 72-73. Jesus coming as one of the Jewish race was according to promise—which promise was to include national, as well as individual, blessings.

V. 74. Deliverance, salvation is granted, given by God freely. It is complete enough to even now so save us that we can serve (religiously, in worship as well as in work) Him without fear, on any line. (See on V. 71.)

V. 75. Note two points about holiness and righteousness. 1—They are "before Him." That which is holy and righteous before God cannot but be real however men may see it. What is not thus before God is not real, no matter how much men may call it holy and righteous. 2—"All the days of our life" means, of course, just what it says. It refers to this present life. The enemies are here, but—hallelujah!—we have a Saviour to save us from all of them. Do you practically believe this?

V. 76. Zecharias magnifies God and John's God-given work, and not John as his son.

V. 77-78. Remission of sins and all of salvation is by God's tender mercy in Christ. (Lk. 24:47; Ac. 20:21; 16:31.) "Day-spring" is sunrise. The word may also mean "branch."

V. 79. Jesus is the true light. Only in connection with Him can we have true light.

## News Notes

Colored Methodists are discussing the question of forming a national body of colored Methodists.

The largest Presbyterian congregation in the world is that at Elat, West Africa, connected with the American Mission. There are 6,000 members and catechumens connected with it, and the huge church holds 5,000 people.—E.

"Forty-four new missionaries have been accepted this year by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and forty-one of these have already passed their examinations and received their appointments."

Representatives from all the Indian tribes in the United States met recently in a council in Columbus, Ohio. The object of this meeting was to plan for the uplifting of the race. It is hoped that as a result of the meeting new spiritual life may come to this race of people.

A special effort is being made for an advance in home mission work. In the West, states group-meetings are being held for consultation. Plans are being made to meet the "unmet needs" in rural districts, in mining towns, in suburbs, in cities, in lumber camps, in mining camps, and among Indians. This is certainly a step in the right direction.

Recently 100,000 men, women and children marched in sections through the streets of Philadelphia witnessing for Christianity. The march was planned by the Sunday Schools of the city. Business men marched side by side with little children. The city was greatly impressed, and recognized the power of the Sabbath School. The Mayor said: "No one realizes as I in the capacity of Mayor of the city of Philadelphia, the importance of reaching the younger generation for Jesus Christ. No one realizes better than I the need for such a display of righteousness as you Christian men are leading on this glorious afternoon."

260 Milton, Mrs. Alice L. Noyes