

LIVING WATER

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

J. O. McCLURKAN, EDITOR.
VOL. XVI

NASHVILLE, TENNESSEE, NOVEMBER 1, 1906.

\$1.00 A YEAR IN ADVANCE
NO. 43

The Unevangelized Millions in China

By W. S. Ament, of China

I suppose that North China especially, is the saddest spot on the face of the globe. So you cannot expect the speaker to be in an especially cheerful state of mind. There are more weeping eyes, more sorrowing hearts, more people bowed down, more empty homes or desolate homes perhaps in my city of Peking than in any other city of the same size in any portion of the world. And China appeals to us by virtue of her very sorrows. She does everything on a large scale. When she is good, she is good on a large scale; when she is bad she is bad on a large scale. She is a great country, with great ideas. She had been a fountain-head of ideas to Asia for fifty centuries, and now she is great in her sorrow.

But China holds with terrific grip her old ancestral errors, and it seems as if there was no power on earth or above which could break all these barriers. We believe that many of them are broken; but there are barriers not broken yet, which are bound around the mind and heart of China and which can only be broken when touched by the finger of Jesus Christ. In order to prove the truth of this statement, let me present to you two pictures, which I hope you will contrast and see their special meaning.

Come with me to Peking and I will show you a sight which cannot be seen elsewhere in the world. It is not a very wonder-

ful sight viewed simply as a material object, but it is a moving sight viewed as a spiritual revelation of the condition of the people. It is an old cart drawn by a single ox in the city of Peking. And what is the object of this old cart which traverses the streets and lanes of the great city every morning, so early in the morning that many foreigners have said there was no such cart in Peking? I saw it last spring and was almost shocked when I saw it,

because I thought this Boxer explosion had blown it away and all it represented. But there it was, wandering along the streets of Peking. I looked in and saw its load. There were perhaps twenty-five little bundles in the

off its clothing and puts it on the cold ground so that if it dies, the spirit will go down into the ground rather than into the house to disturb the people. And when it draws the last breath the fire-crackers go off to dissipate the spirit. It is no indication of hilarity when the firecrackers are heard in Peking at midnight.

Shall the infant be buried? Does any one go over to the coffin-shop to buy a little casket for the infant? No, there are few infant coffins in the shops of Peking, and in the myriad cemeteries of China few graves of infants can be found. They take a bit of matting and a piece of cord, wrap and tie the child up and put it out of the gateway and let the dogs drag it around for two or three hours, and then will be heard the rumbling of the old baby-cart as it goes around from place to place and picks up these bundles. I mounted my pony once and followed the cart out through the south gate, and there stood the same old tower which had been there for hundreds of years, the same square hole, and the children were taken out of the cart and thrown in. And then the old carter got two armfuls of fuel and built a fire underneath and burned them.

Contrast with this picture another one. Thirty-five years ago a Scotchman, a Scotch preacher, came to the city of Peking. He had been most successful in Scotland, in Ireland, and in Canada as a preacher of the gospel. His name ought to be familiar to you all—William C. Burns, a man filled with the Holy Ghost and with power. He was thirty-two years old before he felt the call of God to come to China. He was too old to learn well the Chinese language; I think it would be a remarkable man who could at thirty-two learn the language of China so as to be as fluent as in his own tongue. But this man, waving



A SPINNING WHEEL

cart. What does it mean? When a heathen mother sees the little infant which has come into her home, does she dare pour out upon it the wealth of a mother's affection? By no means; that infant may be a demon in human form, and not until that child has weathered the perils of infancy does she dare give it the wealth of her maternal affection. If the child yields to some illness, she says: "My suspicions are correct; I see it is a demon." She tears

side his numerous friends, came to China, gave himself to the study of the language, learned it as best he could, and he went out and preached to the people. But there is something more powerful than language. There was the power of the holy life and he

rains, and he says: "Five years ago there was a white-faced stranger here who bade us pray to his God. I will look into it." He took down the book to learn of God and of prayer, and in a few days he heard that in another city there was a foreigner to explain the book.

This man and a friend walked up to Pao-ting-fu—sixty miles—where this foreigner had waited eighteen months without seeing a friendly face or hearing a friendly word. Two strangers one day appeared before him. "Can you explain this book?" they asked. "Yes," he answered, "I came to China to explain that Book." Without waiting even to wash themselves, they sat down at his feet, and learned the gospel of Jesus Christ. How these men took in the truth, how their natures unfolded and expanded! They remained two months and were the first men in that

Pitkin says, "You have a wife and family here; you should escape." He said, "No, pastor, we stand or fall together." He did send away his eldest boy, a beautiful fellow of fifteen years, with a Christian to escape to the mountains. The boy ran into a Boxer band. This Christian said, "Friend Boxers, do not burn any incense to find out if I am a Christian. Chop me into ten thousand pieces if you please, but spare this noble boy." And he told them the history of that boy so eloquently that a Boxer said, "I will adopt him as my son," and they spared the lives of both. But standing there at Pao-ting-fu, trying to do the best he could to defend the ladies in the back end of the compound, was his father.

There we have the character of the Chinaman, gripping with terrific tenacity those old errors, while on the other hand we see the possibilities of Christian truth as represented in this noble pastor and his blood-brother who survives now to carry on the work that he has begun. The Chinaman responds to the appeal of Christ. He has a pronounced religious nature; there is not a man on earth who has a more pronounced religious nature than the Chinaman who responds to the appeal of that which is highest and best just as soon as he understands it. What these waiting millions need, now that they are disturbed from their sleep of ages, is to have the finger of Christ put upon them, and they will stand the test when the hour of martyrdom arrives.

I believe that it was a Japanese artist who represented China in a cartoon as a mighty giant starving to death, while right beneath his cot were piles of gold and silver. China is a giant now starving for the truth, while Bibles are lying underneath the cot. It is for us to go and take out these Bibles, now that he is aroused and sees men as trees walking. This great giant is aroused and if haply stretching out his hands, he can come in contact with some one who will teach him the



CAVE DWELLINGS

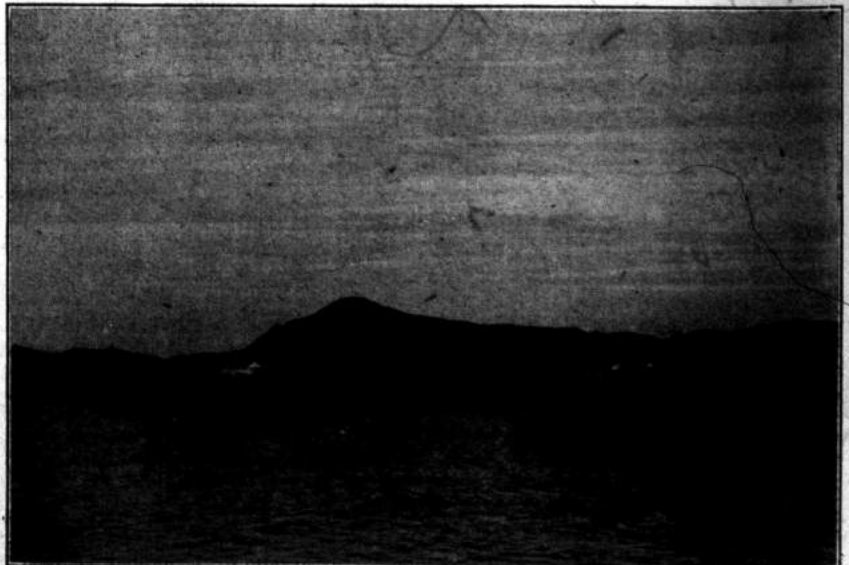
was a holy man. The Chinaman is extremely shrewd in picking out the man that is inspired by the Holy Ghost. If you are filled with love, the Chinaman will look right through you as though you were made of glass. And so this William C. Burns became an evangelist, and traveled up and down the coast of China, never tarrying in one place a great length of time, but leaving behind him the fragrance and atmosphere of a holy life.

He came up to Peking and preached in our little chapel, the first one opened in that part of the city by Dr. Blodget, and it seemed as if there would be no results until Mr. Burns put his fiery personality there, when our first Christian helper in the city of Peking was converted. For twenty years he could never mention the name of Burns without weeping.

Then Burns goes down to a market town south of Pao-ting-fu, and stays forty days. He talks with the men and women who gather around to hear the strange foreigner, and he gives the women needles and thread to secure their attention, and he becomes especially interested in one family. There are people in China known as "lovers of doctrine." This was a man naturally religious, he naturally loved the best things. How we missionaries look for such men in China, as the miner looks for diamonds in the earth,—these men of pronounced religious nature, men who pray to their god, men whose faith is shining with the very little light they have, and whose natures respond to the touch of Christ as a rose unfolds under the breath of spring! Such a man listened to Burns. They became interested in each other. Burns left a New Testament with that man, saying something about prayer. Five years rolled away, and this man had put his Testament on the shelf and it was covered with the dust of years. But a great flood came to his village, and that man saw his people praying to the gods to stop the

church to be baptized. Back they must go. Down in their home there were two boys,—thirty years ago this was,—one about twelve, another eight; these boys and their mother must know the truth. Soon they return and the whole family was brought to the missionary to study. These boys accept the truth and receive Christian names. A few years later they want to know more. They go to the North China College to graduate and go through our theological school, whence they returned to their homes, eloquent and humble preachers of the gospel, reverently mentioning the name of Burns, who started their faces toward Zion.

One year ago last June you might have seen one of these sons, forty-two years old, a tall, stalwart Chinaman, standing by the side of his friend, Mr. Pitkin, and refusing to leave him.



COAST SCENE

truth, he will be saved. Is it not the opportunity of strong men of all lands to turn their faces toward this mighty Empire, which seems to occupy a strategic point, spiritual as well as political, upon the earth? You can feel the pulse of the world in Peking as you cannot in any other capital. Is it not a mighty appeal that comes to us, "Give the Chinese the Gospel?" Is it not most important that China should come on the stage of history with her

heart, as well as her head, right? She will have material education, she will have new ideas, machinery, railways; etc., but far more than these, does she need to come into contact with that divine personality of Jesus Christ who alone can bring out the essentially noble qualities of Chinese nature and help us to help them to fulfill the great prophecy of Isaiah, "These from the land of Sinim."—Sel.

A SANCTIFIED TONGUE

BY J. W. HILL

The Scriptures abundantly teach that it is the privilege and duty of all Christians to be sanctified wholly throughout soul, body and spirit; this, of course, includes the tongue. But we do not propose to treat our subject on general principles. The tongue is so important a member in its relation to the body and the spirit, as to demand a definite treatment. James says, "If any man offend not in word, the same is a perfect man, and able, also, to bridle the whole body."

The tongue is regarded by the Apostle as the last stronghold of the enemy which is taken in the moral conquest of the man. It holds the balance of power against all odds. It is the key to the whole situation. When this is mastered it carries everything with it. The tongue under sanctified control, all else is an easy victory. David understood the delicacy of the situation, and said: "I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me."

Many men know Latin, Greek and Hebrew, but do not know how to hold their tongue. We need more bridles for this purpose than were made to govern mules during our civil war. Some dear brethren and sisters it is supposed could not even then hold their tongue, though provided with a snaffle bit. Even Moses, the meekest of men, was shut out of Canaan because he spake unadvisedly with his lips. The unpardonable sin is the sin of the tongue, speaking words of blasphemy against the Holy Ghost. The tongue was given for a noble purpose. Too much cannot be said in its praise as an instrument of good. Its highest and noblest mission is to glorify God. Not less than two hundred passages of Scripture might be cited calling upon men to praise and worship God by the use of the tongue, the mouth, the lips and the voice. How deeply is the world indebted to the tongue in the Gospel proclamation. Nothing ministers such grace to the hearers as a sanctified tongue under the influence of the Holy Ghost. The fact is fearful to contemplate that the power of the tongue for good only measures its power for evil. The devil

understands too well that if he can have control of the tongue, he may safely relinquish his claim upon the remainder of the man.

With even an occasional mastery of the tongue, he can undo an otherwise successful and consistent life. How many there are whose Christian lives would be consistent but for the contradictions of the tongue? It is the tongue, more than anything else, that gives the lie to our professions.

The Apostles James comes the nearest touching bottom in his portraiture of the tongue of all who have attempted the task. It is his graphic description of its subtle and malignant power, he employs the most forceful illustrations. The horse, with his gigantic strength, is controlled by a small bit and bridle. The mighty ships which plow the ocean are controlled by a small rudder. So the little paddle between our teeth is the rudder of the world, turning the whole family of man in any direction. These figures teach the power of little things over huge forces. The horse—the ship. Then the fire is summoned to the task. Behold how great a matter a little fire kindleth; what a terrible power there is in fire. A spark consumes a city and desolates a continent. The great fire of London in 1666, which commenced in a little wooden shop near London Bridge, burned down every building between the Tower and the Temple. A casual spark turned loose in the Western prairies produces a volume of flame which dashes on with maddening fury, defying all resistance until whole districts are devastated and left in ruins.

"The tongue is a fire, a world of iniquity." Who can measure the meets and bounds of this inspired description of the power of the tongue? "A world of iniquity." A generic evil embracing the whole catalogue of sins, of which the tongue is both the instigator and the breeder. It defileth the whole body; the poison of asps is in that little rattle under the lips, and it "setteth on fire the course of nature, and it is set on fire of hell." Hell is a lamp-lighter, a fuse attached to the tongue. The whole of our combustible being is ignited and exploded by the tongue. The tongue is dynamite. The

Apostle proceeds to show the terrible obstinacy of the tongue. For every kind of beasts, and of birds; and of serpents and of things in the sea is tamed, and hath been tamed of mankind, but the tongue can no man tame. It is an unruly member, full of deadly poison. The tongue outdoes all the ferocious animals of land and sea in its resistance of all reformatory agencies. Man has asserted his superiority over the most savage beasts, but breaks down in the attempted conquest of the tongue.

Again, the tongue outdoes all agencies in its inconsistency. Therewith bless we God, even the Father, and therewith curse we men which are made after the similitude of God. "Out of the same mouth proceedeth blessing and cursing." It reverses the order of nature.

No fountain can send forth at the same place both sweet and bitter water. Neither can a fig tree bear olive berries, or a vine figs; but it is left for the tongue to exhibit the strange incongruity of blessing God and cursing man with the same mouth. Many professing Christians are lavish in blessing and praising God, then, with shameful inconsistency, the same mouth is heard uttering imprecations upon their fellow men.

Years ago (perhaps under the editorship of Bishop Wiley) the Ladies' Repository contained an article under the caption, "How Greenville came to be without a pastor," in which the writer draws a living picture of gossip. The deacon and his pastor had been to the Synod. A sharp discussion had ensued, in which the pastor had become excited and indulged in some inflammatory remarks. After returning home, a sewing girl sitting at the window overheard the conversation, in which the deacon expressed his regret that his pastor had become so intemperate at the Synod. The pastor acknowledged the fault and expressed his regrets, whereupon Sabina Jane hurried away to the neighbors and started the report that the pastor had been intoxicated at the Synod, and had, in her hearing, confessed the whole disgraceful affair. The report ran like wild-fire, gaining volume at every repetition. Soon it was current that the pastor had got drunk while at the Synod and had dashed the chairs at the members and broken up the Synod in a row, and, in spite of all explanations and denials, that pastor felt bound to resign his charge and leave the place. A reproduction of the whole article would confer a great benefit upon society.

While it is true that no man, in his own strength, can tame the tongue, there is a remedy. Grace can conquer and tame the unruly member. The Holy Ghost can quench the fire from the mouth, and fire the tongue from on high, so that it will minister grace to the hearers. The tongue is an index to the heart, and when the heart is cleansed the tongue will voice the issues of the purified souls. A holy soul will produce holy conversation. "From the abundance of the heart the mouth speaketh!" When the heart is full of love and unmixed praises to God, the tongue will

control His name and speak His praise. It takes God and man to save a sinner, and so both Divine and human agency are involved in the sanctification and discipline of the tongue. Even a good heart may be betrayed by the uncultured tongue. It is necessary for the best of men to set a watch over their lips and guard the door, that nothing may find ingress nor egress, which is unholy. Holiness is a habit as well as an experience. The sanctified tongue must be cultured and trained to the language of Canaan. Old habits will assert themselves. The heart must be kept with all diligence, so that the thoughts and motives shall be pure. Evil thoughts proceed from the heart, and betray the tongue into their unholy service.

"Let no corrupt communication proceed out of your mouths." Sin must have an outlet. If it is smothered it will die of suffocation. When anger stirs in the heart, if no word escapes the lips it will soon subside. It is the word that kindles the flame of passion and gives place to the devil and sin. Grace, watchfulness and prayer all combine to regulate the heart and tongue.

The strange phenomena of bitter and sweet issuing from the same heart can only be explained on the hypothesis of the presence of the two antagonistic forces grace and carnality. When the whole lump is leavened the eye will be single and the whole body full of light. When the old man is crucified he will be speechless and God will be glorified with the mouth. The body of sin must be destroyed. Then the new man, created in righteousness and true holiness, will do the talking, and we shall be holy in all manner of conversation.—Guide to Holiness.

No Oil

A pastor from Canton of Vaud related an incident of the conversion of a lady in his parish, at a public gathering of ministers. She was one of those who live only for the world; thoughts of her sins had never caused her uneasiness; she was careful and troubled about many things, but neglected the one thing needful. One night, while alone in her room, she saw the lamp which lighted it suddenly go out. Although she was alone, she said aloud (thinking only of the accident which left her in the dark), "There is no oil in the lamp!" The words thus spoken echoed in the room and sounded in her ears, but with a new sense. She recalled the parable of the five foolish virgins who had no oil, and whose lamps had gone out at the coming of the Bridegroom; and from that moment, day and night, the Word of God remained in her soul, as an arrow remains in the side of a stag who flies away from the hunters. It occurred to her constantly—"No, I have no oil in my lamp! My God! What will become of me?" She was filled with fear; then she began to pray, and continued to pray until God answered her remarkably, and gave her peace.—Sel.

A Quiver of Arrows

ILLUSTRATIONS FOR CHRISTIAN WORKERS

Workingmen's Appreciation of A Rest Day

Some time ago I got up a petition in favor of the opening of the British Museum on Sundays, and sent it into our printing-office for the men to sign, when, judge of my astonishment, the foreman came to me and said, "If you please, sir, do you press for the signing of this petition? For, unless you do, the men had rather not sign it." "What in the world do they mean by that? Why, it's for their benefit that we want the museums opened on Sunday!" "Well, sir," replied the foreman, "the men think that would not be the end of it—it would only be the thin end of the wedge, and that, before long, workshops, offices and all kinds of places, as well as museums, would be opened on Sunday too." That petition was never signed.—Mark Lemon, Editor of Punch.

Working for Heaven

Two girls were one day speaking together in a shop of a child who was dying in the house in which they lived.

"Poor little thing!" said one. "After all, it is well to die young, and one minute of heaven is worth years of earth."

She spoke in a light, careless tone, which took all the good meaning out of her words, and a lady who was passing out stood still to listen.

"If one was sure of heaven, it would be all right," remarked the second girl, thoughtfully.

"It is only to work for it," returned the first speaker.

"You will never get to heaven in that way, my dears," said the lady. "The Son of God came into the world to open a way and give a right to enter into it to those who believe in Him. Our own goodness can never get us into heaven, but our badness need not keep us out of it, since 'the blood of Jesus Christ cleanseth from all sin.' Works done without love are not worth anything and cannot be pleasing to God. Do not work for heaven, but work for Jesus. First, give your hearts to Him, and then you will love to serve Him."—Sel.

"All-Round" Building

A certain gateway, built of massive stones, richly colored and beautiful in form, stood worthily at the entrance to noble grounds. It attracted crowds of people toward the restful and spacious place beyond itself, it delighted all who saw it, and it was a means of education in the value of things beautiful and solid and fine.

"But you wouldn't believe," said the owner, "how much trouble I had to make the work-

men put those marvelous colors where they would be of use. All they thought of was how to clap one stone on another in the quickest and strongest way—or the easiest way, sometimes. All they saw in a stone was the shape of it, and which side would lie the flattest—color or no color, beauty or no beauty."

Is it sometimes this way with our own actions, with our own character building? Do we think of the material side of things as all-important? Do we act honestly, squarely, and yet take no heed that our actions be also gracious, beautiful, and attractive to our neighbors? Does the quickest way of doing a thing appeal to us, rather than the kindly, gentle, and patient way that may please another, though it may take more thought and time on our own part?

The "how" of a thing is sometimes even more effective than the thing itself. One can be a worthy leader toward the noblest friends only when he gives thought to the kindness and graciousness of his ways, as well as to the solidness and strength of his life.—Sel.

Forgive Clean

"O, yes, I forgave her," she said, "but I thought she ought to know how badly I felt about it, and I was pretty cool to her for a few days."

Now, forgiveness is not forgiveness unless it is absolute, and goes so deep into the heart of the forgiver that it makes it kindly, sweet, compassionate, pitiful, and eager to help. To say we forgive, while we still feel one trace of satisfaction in distress or dismay of another, is to speak an untruth.

It is almost safer not to "forgive" than to forgive in that half-way fashion; for at least un-forgiveness is honest, and makes us ashamed of ourselves so long as we harbor it.

There is a sort of so-called "forgiveness" which partakes of Pharisaism. It seems to be given grudgingly in order to clear the conscience, and its effect is to make one less noble, and also to retard the repentance and improvement of the one thus forgiven. It is almost an insult.

If we only had to forgive once in a lifetime, it would not injure ourselves and others so much to leave unhealed wounds in our hearts, but we are called upon to forgive to seventy times seven. Think what hearts would be like at the end of that time, with seventy times seven unhealed, rankling sores within them!

"I have to forgive clean as I go," said one who made Christ his pattern. To "forgive clean" as one goes is to help to purify and sweeten the life of the one who forgives and the one who is forgiven.—The Wellspring.

Laborers and Co-laborers Urgently Needed

J. T. Butler

As in the life of individuals so in the life of nations and tribes, there are crises and critical turning points. One course has been pursued for a long time but now something has brought about a change in conditions and this causes a change in the thinking, speaking, and acting of the people. The great and stupendous question is what shall the change be? We are facing this very thing now in Guatemala.

There is a turning away from Romanism on the part of many, especially those who are reading and studying for themselves. Schools are increasing in number and there is an increasing desire on the part of thousands of people to investigate. I do not mean that there is any great and radical upheaval observable, but there is surely a change taking place. Many people have seen carried on in the name of religion such shameful and degrading things that they have turned away from the Romish church in disgust and are now incredulous, atheistic, and infidelic in their beliefs. The priests as a rule are dirty in their lives and when out of the pulpit do things that people who respect themselves do not do. The priests are not so numerous as one might think to find them in a Roman Catholic country.

Guatemala is divided into twenty-two departments. In the department in which Bro. Conway Anderson and his wife are located there are more than fifty thousand people and only one priest. Between Bro. Anderson's station and Coban where Bro. Richard Anderson and we are stationed there is another department of more than fifty thousand people and two

priests and no missionary. The department in which we live has more than a hundred thousand people and five priests. I suppose seventy-five thousand of these are Indians. They are very ignorant, superstitious, and suspicious and in great measure are the deluded dupes of these lecherous priests. A very small percentage of Indians can read as yet and thousands upon thousands of them will never read. In every village I find some who can read and that is whetting the desire of others to learn to read. What are they going to read? It is not there as it is here in regard to literature. There are some daily papers in Guatemala city but there is only one little Evangelical periodical in all the Republic of Guatemala. People who can read are hungry for something to read. It is a matter that is largely in our hands as to what they shall read. What shall it be? The Indian who can spell out some of his letters has much time to devote to trying to read. If we could sow

down the land with full salvation tracts and literature it would yield a rich harvest in the coming days.

In the cut we have a family of Indians and some of the neighbors burying one of their loved ones who has passed on to the great eternal beyond without knowing that "Ye must be born again." As they bury him they are ignorant of that same all important fact.

O what a terrific need there is of men and women who are on God's altar as living sacrifices to go down there and tell the "Old old story of Jesus and His love!"

The Indian is hospitable when you can speak his language and is ready to listen to you talk of Jesus. I do not say that he is hungry for the Gospel for he knows nothing of the Gospel to be hungry for it, but he is hungry for



AN INDIAN FUNERAL IN GUATEMALA

something. There is an unrest in his soul that nothing but the peace of God will satisfy. Many of you will say: "I would go if I were not so old!" Or, "I would go if such and such were not the case." Whatever your excuses may be, beloved, the Indian is without the Gospel and your simple excuses, honest though they may be, do not help him in the least degree.

We began to pray over the matter of a printing press for that land several months ago and asked the Lord to give us the outfit if He could trust us with it. During the summer different people have put into my hands \$205.00 for the purchase of this outfit. I told some that it would take about three hundred and fifty dollars to buy the outfit and get it on the field. I have secured already a part of the outfit but will have to buy some accented Spanish letters to use with the English type which I have. We need a paper cutter which would cost about seventy-five dollars. If we

don't get the paper cutter we will cut the paper with some kind of a knife. It will take more time to do it, but it must be done. It may be that some of God's people who read this would like to have a part in this work. If you would, send your offering to Bro. John T. Benson, care of LIVING WATER, Nashville, Tenn. Beloved, I do not consider this begging at all but a presentation of the need and the open door so that you may help if you believe God would be pleased to have you do so. Pray over it and do His bidding.

We expect to sail from New Orleans on the 15th of November for Guatemala. If more comes in for the press than we need to purchase it and get it there we will use it for the purchase of paper. Nobody there cares to buy what we will print, hence we will have to print it and send it out free of charge. The day will come when they will help with it but not now, except a few believers.

I am not a printer but I am learning some things about it now in the office of LIVING WATER and am sure that God will enable

Bro. Richard Anderson and I to carry it to a successful issue and that He will make it a blessing to many hearts in that benighted land. Will you not join us in prayer to this end?

"Hereby perceive ye the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

But whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

My little children, let us not love in word, neither in tongue: but in deed and in truth.

And hereby we know that we are of the truth, and shall assure our hearts before him." (1 John 3:16-19.)

IF CHRIST SHOULD COME TOMORROW

"If I were told that Christ would come tomorrow,
That the next sun
Which sinks, should bear us past all fear and sorrow,
Care and pain,
All the fight fought, and all the journey through,
What should I do?
"I do not think that I should shrink or falter,
But just go on
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise, and move, and love, and smile, and pray,
For one more day.
And lying down at night for a last sleeping,
Say in that ear
Which hearkens ever, 'Lord within Thy keeping,
How should I fear?
And, when tomorrow brings Thee nearer still,
Do Thou Thy will.'
"I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendor
Flashed o'er the sky,
I think that I could smile, could calmly say,
'It is His day.'"

WATERS FROM THE SANCTUARY

Ezek. 47:1-10

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

"BEGINNING AT JERUSALEM"

The above is the title of so significant a story that the sketch itself is placed on this page. It was written by one Lindsay Roberts, and carries a needed and wholesome lesson to many professors of Holiness who are casting about for some field of service for the Master. The sketch is as follows:

Madge Horton sat in the study waiting for the minister. She turned the leaves of an open book lying on the desk, and noted with interest a marked passage. The trend of a man's thoughts and even his history, may be gathered from the lines he marks in his books.

Her eye caught another passage, marked and re-marked, and she shut the book with a sense of shame, as one who has pushed rudely into a man's soul. To turn her thoughts she began to study a picture on the wall, and became so interested that she did not notice the minister until he stood close beside her.

"I received your letter this morning," he began. He was a man who had looked life in the face and found it much too austere and too solemn a thing to deal with without the "saving sense of humor." He had also learnt the value of knowing the individual nature of his members. He read the girl like a book.

"You want to do a little visiting, Madge?" he continued.

"Yes; I have felt lately that I have not done all for the church that I might. My present circumstances prevent me from taking up such regular work as Sunday-school teaching, but if you could give me the names of one or two people, I would visit them whenever I can rightly spare time." She spoke as one who has planned what to say, and stops when it is said.

The minister nodded. There was perfect freedom between these two, for their characters were similar.

"And you have thought the matter over: you are sure you can do it?"

Madge resented something in his tone. "Of course, I have thought about it," she said, with a touch of petulance. "Still, if you think I'm not fit for the work, don't give it to me. Only you said in your sermon last night——" She paused.

"Yes, yes," broke in the minister, "but so many young people rush into Christian work in a light-hearted, heedless fashion."

"Well, we soon get the light-heartedness taken out of us."

It was a random shot, but it went home. None knew better than this man how soon the

careless gaiety of youth leaves those who labor among professing Christians.

Well, we needn't wander into side issues. I know of a man whom you could visit. Shall I tell you a little about him?"

Madge turned and fixed her full attention on the minister.

"You ask if I know any lonely people. This man is very lonely. He works at home by himself, and often finds it dreary. For reasons which we need not now discuss he seldom attends church, and he has few friends."

"Hasn't he a wife and family?"

"His wife is dead. He has two sons at business all day, and a daughter who is—interested in other matters."

"Is he poor?"

The minister hesitated. "Poor is a relative term. He doesn't want the actual necessities of life, but has to work hard all day to keep things going. He was well off at one time, but business troubles have brought him down."

"Like ourselves," said Madge, with a light laugh. "'Broken-down toffs' is the grocer's boy's description of us. I'm glad you told me this, though, or I might have hurt his feelings by offering money."

"You can't be too careful in that respect. As much harm as good may be done by indiscriminate visiting."

"Oh, I know that. I remember a deaconess—but go on, please."

"As I was saying, though in humble circumstances now he has seen better days. He is quite a gentleman in point of education, can quote Latin with anybody."

"*Solvitur ambulando.*" That's all the Latin I remember."

"You might have remembered a worse bit. But don't try to display your knowledge before him. The great art in conversation is to draw others out, not just to talk yourself."

"Oh, dear, I suppose it is," said Madge, with a touch of remorse. "I'm afraid I never think of that. When I go to see people I begu to talk as soon as I'm inside the door, and I keep it up till I leave. I'm sure I shall forget to draw the other person out. Visiting is not as easy as it looks, I'm afraid."

"Work never is," said the minister, with a shade of grimness. "It's only the critics who think work easy, not the workers. But to return. You'll find it a real pleasure to know this man, or gentleman, I should say. He is a good listener, courteous and attentive in his manner; very sympathetic and interested in

others. And as a talker he is splendid. He has traveled, read and thought a great deal. You get as much as you give by going to see him." He paused.

"Thank you for telling me all this," said Madge. I feel as if I knew the man already."

A half-smile flickered over the minister's face. "It's not easy to know people."

Madge looked up with a puzzled glance. "You are cynical this morning, Mr. Grant. What makes you talk so?"

The minister roused himself with an effort. "I'm sorry. I am a little—put out this morning." As a matter of fact, he had just received a letter from a censorious deacon, hinting that he ought to resign. "I often visit this man on Monday afternoons, but you can go instead today."

"Deputy-shepherd!" suggested the girl, with a twinkle of her dark eyes.

"Mustn't make fun of the parson," he replied, with a responsive twinkle.

"Oh, of course I shan't before Mr.—what is his name?" Then woman-like she went on without waiting for an answer.

"You'll be our dear minister, then, to be spoken of with awe. Thank you again for telling me all this. I won't keep you any longer, because I know you're busy, or ought to be."

"You don't know where the man lives," remarked Mr. Grant. "Ah, you young people! More heart than head with some of you."

"How stupid of me. Where does he live, and what is his name?"

The minister did not answer at once. He was gazing out through the French window at a bed of daffodils on the lawn, nodding in the breeze. Suddenly he turned and looked the girl straight in the face, speaking slowly, "His address is 79 Overton Road."

Madge pushed back her chair with a bewildered stare.

"Why—but—that's *our* house; that's where I live!"

"Yes," said the minister, simply.

The moral of this "study from life" is too apparent to need a word.

Beloved, so surely as this girl was blindly and thoughtlessly neglecting her father even while she was longing to work for her Lord, so surely are there readers of this paper who need to be awakened along the same lines.

There are tired and over-worked mothers who need to be relieved, and entertained and diverted from the tread-mill monotony of their daily life. There are—but enough! Look around and find for yourself those in the home who need ministeries of love. Such ministeries will win your Lord's smile of approval just as fully (and in some cases more fully) as so-called "spiritual service."

Try it—and then—try it again.

I have learned that when men say a thing is impossible, the time has come for carrying it immediately into effect.—Dr. William Wright.

Woman's Ministry

By Mrs. Geo. C. Needham

PART 2

WOMAN'S PRIVILEGES

We shall see that these stand in pleasant offset to the rigors of her *Responsibilities*. It is the privilege of the unmarried woman in a very singular sense to be wholly devoted to the Lord and His service. Unincumbered by the obligations of wifehood, or the duties of motherhood, such are at liberty to attend continuously upon those things which advance God's Kingdom and glory. St. Paul has clearly stated this as a general principle. Exceptional cases of family care devolving upon some single women, do not disprove the leading truth herein declared: "And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband." (1 Cor. 7: 34)

This, let it be observed, is a matter of liberty rather than obligation. What the maiden woman lacks in husband and children, God graciously substitutes in paramount benefits and honors put within the grasp of her personal attainment. It is for herself to elect how excellent and useful as a Christian she may become. Thus, in the divine arrangement the unmarried woman is offered the pinnacle of privilege. While the worldly unmarried are wrestling with questions of social advancement or equality of wages, she may exercise her powers in a far better arena. Her Master is the Lord Jesus; her field is the world of perishing souls; her wages are the riches of eternal life; her present status, a child of the promises, waiting in hope. The position of none is more dignified and exalted than that of the single Christian woman.

The privileges of the married are likewise distinctly defined:

1. She is to be the glory of the man.
2. To be honored because the weaker vessel.
3. Conjointly with the man an heir of grace. (1 Cor. 11:7; 1 Pet. 3:7.)

The meaning of St. Peter's words is this: Be careful to respect her, since her weakness might incline you to dishonor her. There was need for this caution, so the men might be reminded, that if it was the wife's duty to *submit*, it was equally that of the husband to love and *cherish*; both so doing in the fear of God. (Eph. 5:21.)

It is in this respect that the believing wife has been favored to become a type of the church; yearned over with a tender care, akin to that sympathy with the Lord Jesus regards His ransomed saints.

For the married woman her estate suggests privileges prospective as well as present.

Though a transgressor, Eve was still Adam's helpmeet, bone of his bone, and flesh of his flesh. So believers, once united to Christ, are precious to His heart, and notwithstanding their failings are honored, shielded and supported by Him.

The wife, being one with her husband, is the partner of his privileges. The new name he bestowed upon her is the guarantee for this. Thus Christ and Christians are joint heirs of the glory which the Father hath given to the Son. (John 17:22.)

Apart from its typical teaching marriage is no mystery. But viewed in the light of future fulfilment, every stage is profundity. Two facts are made prominent always and everywhere—the ability of the man and the inability of the woman. The Rebekah for Isaac was loaded with precious things, for which she appears not to have returned anything save her emphatic willingness to "go with this man." (Gen. 24:58) The Rachel for whom Jacob toiled so long, seemed herself unable to offer any recompense. While in Ruth, redeemed by the powerful Boaz, we are furnished a still more striking instance of helpless poverty raised to rank and plenty. These women shared their husband's position, and its honor reflected upon them as the moon shines in the light of the sun.

One passage often cited as teaching that, under the new dispensation, the principle of man's headship has been abrogated, needs here a brief notice. It is written, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." (Gal. 3:28.) This passage contains three equal clauses. What is affirmed in one clause, precisely the same is restated in the other clauses. Six classes, arranged in couples, are employed to teach one and the same truth. If we would understand what the passage means in reference to women, we have to ascertain what it teaches in reference to Greeks and bond-servants.

1. The mention is made of Jews and Greeks, to show that under the gospel in the selection of grace, no preference was given to any nationality. This had not been so formerly. The Jews were the custodians of the promises, and the recipients of special divine favors. But now as a nation they were no longer to hold precedence. And this was the mirror to reflect the teaching that woman though first in the transgression, and meriting exclusion, was nevertheless to come in for the benefits of Christ's redemption equally with man.

2. Slaves held no rights of citizenship.

Their masters represented them. This was the mirror to reflect the truth that women, who under the law could not receive the sign of the covenant, but were represented in the circumcision of the man, were now, equally with the man, the subjects for baptism upon faith.

3. Becoming a Christian did not necessarily make any change in the outward or social circumstances. The believing Jew did not lose his tell-tale physiognomy, nor could the converted heathen denationalize himself. Many bond-servants, like Onesimus, continued in their degradation despite their conversion. (1 Cor. 7:21, 22, Phile. 10:14, 16.) And this was the mirror to reflect the truth that the gospel does not obliterate the restrictions of sex binding upon womankind. Did the gospel place her immediately upon the social platform of men? Then what need for all the tender New Testament exhortations to fathers, to husbands, and to male relatives on her behalf? Why enjoin the church to foster and provide for widows? Why did not St. Paul write Timothy and say, "Converted women are every whit equals of men. Turn them adrift; let them take care of themselves?" And why did he order them to be veiled or covered in the assembly, as a mark of special female decorum?

4. The adjective used in the passage is a masculine one—"Ye are all one (man) in Christ Jesus." It is an absurd word, drawing everything into one *FUTURE MAN* contemplated when the church shall be completed. It explains why throughout the New Testament, (with one solitary exception which is in Old Testament quotation, 2 Cor. 6:18), believers of both sexes are always addressed as *SONS OF GOD*.

5. The true meaning of the passage under consideration is inward and future. Greeks, servants and women are saved equally on faith. But Greeks, servant and women, they must remain throughout their earthly course. When the "one new man" is completed, then, in the next age, all present distinctions will be done away forever. All will be "Abraham's true seed." The saint who was a servant in life shall in glory be "a king and priest unto God." In the resurrection, distinction of sex will vanish entirely. All shall be like unto the angels; all virgins in the broadest sense of the term. (Luke 20:35; Rev. 14:4.)

From Woman's Ministry. Price 20 cents. Order of this office.

God can bring large results from small beginnings. You may count the apples on a tree, but you never count the trees in an apple. You may count the acorns on an oak, but not the oaks in an acorn. Let no one despise the day of small things. The clock that will not strike one shall not strike twelve.—Hurlburt.

"The sin you cover up now is the one that will burn deepest into your soul throughout all eternity."

LIVING WATER

PUBLISHED WEEKLY AT NASHVILLE, TENN.,
125 Fourth Avenue, North

BY THE

PENTECOSTAL MISSION
PUBLISHING COMPANY
(INCORPORATED)

J. O. McCLURKAN, EDITOR

JNO. T. BENSON, BUSINESS MANAGER
ONE DOLLAR A YEAR IN ADVANCE

Entered Jan. 3, 1903 at Nashville, Tenn., as second-class mat-
ter under Act of Congress, March 3, 1879.

EDITORIAL

The Literary and Bible Training School is making a good start in the work of the fall term. Let those who are expecting to come, do so as soon as they can.

Frank Ferguson and wife will, D. V., sail for Guayaquil in Ecuador, South America, from New Orleans, Saturday November 4th. The others of the South America party expect to follow in a few weeks.

The Torrey-Alexander meetings being held in the Ryman Auditorium in this City are attended by large crowds. Brother Torrey preaches the gospel with marked simplicity and faithfulness, and we believe much good is being done.

WHERE MOST NEEDED

Zinzendorf once said, "That place is my home which affords me the best opportunity for doing good," and Wm. Carey's motto was, "Not where I am wanted, but where I am needed most." Where we are most needed should be the determining factor in every step of life.

A native pastor in Central China was offered a salary ten times as large as the small sum that was given him by the missionary board, but he replied, "Matthew left the customs to follow Christ, and do you think I am going to leave Christ to follow customs?" With him it was not a question of easy position or money, but one of loyalty to Christ.

What a change there would be, even in the religious world, if those who profess the name of Christ regulated their conduct by Zinzendorf's and Carey's mottoes. Every minister of the gospel should choose his field according to this rule, and every investment made by the laity should be with this end in view—to work where he is needed most.

"It is not where you are wanted,
But where you are wanted most;
The call is not to the noble,
Who of wealth or fame can boast;

Not many wise are chosen,
Not many mighty are called;
But those who are weak and willing,
Whose lives are by Christ enthralled.

Should He open a door of entrance
For service in other lands,
Accept His Divine appointment,
And quickly obey His commands.
Would you know His will more fully?
Walk closer, dwell deeper each day,
And hour by hour His will He'll reveal
In every step of the way."

GREAT DISASTERS

This has been a year of great catastrophes—the earthquake and fire which so nearly destroyed San Francisco and devastated so many other portions of beautiful California, the Vesuvius eruption, the typhoon in South China, which destroyed so many lives and so much property, and the recent storms which swept our Southern coast. Yet in the midst of all these direful calamities, the most of people rush heedlessly on, forgetful of God and eternity. We believe as we draw nearer and nearer to the end of this dispensation, these woes will come faster, but the God of this world has so blinded the eyes of them that believe not that with few exceptions here and there they harden their hearts and stiffen their necks, not willing to retain the knowledge of God in their hearts. Such is surely the case.

Despite the plagues, Pharaoh resisted to his own destruction; the Canaanitish kings did the same, and the later nations followed in their steps. It is the same today. While there may be a temporary pause on the part of many, and a turning unto the Lord on the part of a few in times of great trouble, the multitude soon lapse again into their own habits. These are eventful days; portentous events are occurring so rapidly that we almost cease to note them. The marvelous achievements of the last half century in the way of discoveries and inventions far outweigh that of all the centuries preceding.

The wheels will move more rapidly as we near the end of the age, and we may expect life to become more strenuous even, than it is now as we reach the climax of all human effort, and along with this there will be an increase in the advanced throes of the coming tribulation.

REST WHERE YOU ARE

Turmoil and confusion may prevail and things may seem to be going to pieces, but rest where you are. This is only possible when the spirit has learned the secret of abiding in the Lord. If we are dependent upon circumstances for rest, we will often be full of unrest, but we believe that there is such a thing as committing everything so completely to the Lord that, though our hearts may be weary or torn and bleeding, we may still rest where we are. Life is only a vast school of discipline. We need its thorns as much as we need its roses. The bitter is as necessary as the sweet. Clouds must come as well as

day, and we should learn to kiss the rod because of the chastening effect which follows its use.

It is said that in the heart of a cyclone there is perfect stillness, and there is such a thing as rest in the midst of the storm. Few, if any of us, have learned the secret perfectly. Here, as in many other things, there is much ground to be possessed.

"When, spurred by tasks unceasing or undone,
You would seek rest afar,
And cannot, though repose be rightly won,
Rest where you are.

Neglect the needless; sanctify the rest,
Move without stress or jar.
With quiet of a spirit self-possessed,
Rest where you are.

Not in event, restriction, or release,
Not in scenes near or far,
But in ourselves are restlessness or peace,
Rest where you are.

Where lives the soul, lives God, His day, His world,
No phantom mists need mar,
His starred nights are great tents of peace unfurled,
Rest where you are."

THE LACK OF DEPTH

To one who really knows God, the lack of depth in Christian character so prevalent is painfully manifest. There is much popular religion, a kind of a surface affair, which leaves its votaries free to take the world on one shoulder and the church on the other. They are devotees of the lodge, the social glass, the card table, the theater, and other worldly places. You would hardly think of them down at the altar in an agony of prayer pointing sinners to the Lamb of God who taketh away the sin of the world. Tears, groans, soul travail for the lost, are experiences about which they know little, if anything. Theirs is an easy-going, popular, crossless, religion. They talk about the cross glibly, and sometimes wear one for an ornament, but they know nothing of the cross in the heart and of the blessed experiences of crucifixion and resurrection.

Ignatius, when about to be thrown to the lions, said, "We are God's grain, and must be ground by the teeth of lions that we may be bread for His children." In other words, life comes through death and the cause of Christ advances in proportion to the degree of sacrifice made by its advocates. Very few of us are willing to be ground so as to become bread for the hungry multitudes about us. We talk beautifully about life, forgetting that the measure of our death with Christ marks the degree of our life for Him.

The trouble with present day religion is its lack of heart. It is a shallow, insipid thing devoid of both beauty and power. The drift among the laity has been accentuated by the decline in fervor and zeal among the ministry. Churches are more of a social club than a real salvation station, and worldliness sits enthroned in both pulpit and pew. No wonder the old-time conviction is no longer seen and the shouts of victory, once so common, are now heard no more. They have not died to the flesh, the world, and the devil and yielded themselves a living sacrifice to God. They have not trod the way of death. They

Editorial Comment

RESPONSIBLE TO GOD

Men are accountable to God. No ecclesiasticism can take His place. Multitudes have made the fatal mistake of looking to the church for salvation rather than to the Lord Jesus. They have relied upon the Sacraments rather than the Christ. No wonder churches like the Roman Catholic have a large following. Their adherents are taught to believe that the institution can open or close the doors of heaven to them, and thus duped, they look more to the church than to God for their salvation. This is a fatal defect in Romish theology and it is to be feared that some protestants are drifting in the same way. W. J. Watkinson says:

"Weaken the sense of personal responsibility before God and you damage men every way. When the Church takes upon itself to see to the salvation of my soul, it has done its best to ruin me for time and for eternity. Just lately one of our statesmen called attention to 'decaying nations.' These decaying nations are Roman Catholic. Wherever that form of ecclesiasticism prevails, the nation withers. It is so in Europe, it is so in America, it is so wherever communities are wholly under Catholic government and influence.

What is the true explanation of this striking fact which at the moment arrests universal attention? It seems to us that the final explanation is this—the assumptions of the Roman Catholic Church injure, limit, and destroy the sense of personal responsibility. The Church does your thinking for you, and instructs you what to believe; it takes upon itself the burden of your sin; it makes up for your deficiencies by applying to you out of its treasury the merit of saints; in a word, *it undertakes to see you through*. This is the subtle temptation that lures many into Catholicism. They are crushed under the sense of personal responsibility, and taking refuge in the bosom of the Catholic Church, putting their burden on the priest, they find rest unto their soul. But what is the outcome of this damaged sense of responsibility and of the false peace that goes with it? The consequences are tragical and profound. The atmosphere presses upon us to the extent of some fifteen pounds to the square inch, so that an ordinary sized man suffers the pressure of many tons. But we can easily be freed from this atmospheric burden; put under an air pump the weight of the air is soon completely gone, there is no pressure whatever—only breath and life go at the same time. So the Roman Church diminishes the pressure of responsibility, but by the same act paralyzes and destroys civilization; destroying the sense of responsibility, it breaks the mainspring of

individual and national power and progress.

Whatever ecclesiasticism assumes or promises, we must bravely bear our burden. We must work out our own salvation with fear and trembling. No priest can relieve us of the burden of the understanding. We must for ourselves think out our creed. It is of no use for a student to copy the answers of his neighbors, even if those answers be correct. No use at all, worse than no use at all. He must for himself solve the intellectual problems submitted to him, and in attempting this his errors are more precious than the passive acceptance of infallible dictation. The Catholic says: What, is any tinker to shape a creed as he shapes a pot? The sufficient answer to which objection is, a tinker named John Bunyan saw more deeply into God's most Holy Book than any Pope that ever sat in the papal chair. With God's Word in your hand and God's Spirit in your heart, you shall for yourself prove what is that good and acceptable and perfect will of God. No priest can relieve us of the burden of the conscience. For ourselves we must trust in the Lamb of God who taketh away the sin of the world; if we do that, we need no priest; if we do not for ourselves trust in the Redeemer, no priest can help us an iota. No priest can relieve us of the burden of the will. Anatole France says: "An education which does not exercise the will is an education which depraves the soul." And the Church of Rome, teaching submissiveness and acquiescence in ecclesiastical authority, depraves the soul. The true teacher recognizes the dignity of his pupil, the fact of his inalienable independence, and educates his will.

Our whole salvation must be worked out in personal thought, penitence, faith, service and sacrifice. Let no one pray in your stead, give in your stead, read the Bible in your stead, sing in your stead, or work in your stead. If you seek great character, if you resolve to make your calling and election sure, you must prove the burden of your responsibility, for out of the weight of responsibility comes the weight of glory."

GOD GIVETH REST

God sends sometimes a stillness in our life,
The bivouac, the sleep,
When on the silent battlefield the strife
Is hushed in slumber deep;
When wearied hearts, exhausted, sink to rest,
Remembering not the struggle nor the quest.

He giveth rest more perfect, pure and true
While we His burden bear;
It springeth not from parted pain, but through
The accepted blessing there;
The season pondered o'er with thoughtful eyes,
The faith that sees in all a meaning wise.

Deep in the heart of pain God's hand hath set
A hidden rest and bliss;
Take as His gift the pain, the gift brings yet
A truer happiness.
God's voice speaks through it all the high behest
That bids the people enter into rest.

—Lucy Fletcher.

little or nothing about the cross as an experimental factor in their lives. They have never become so identified with Christ that the yearning of His heart over sinners has found a corresponding response in theirs. They are religious, but not pious. They call Jesus Lord, but have never yielded to Him that obedience which justified them in using such a term.

A legend says that the Master met Peter as he was hurrying away from Rome with the question, "Whither goest thou?" "I am going," said Peter, "away from Rome to escape the persecutions of Nero. He is burning all the saluts to light the city streets." "And whither goest thou?" said Peter, as he recognized his Lord. "I am going to Rome," Jesus answered, "To be crucified again because my servant Peter has run away." "No," said Peter, "I am going back and bear Thy cross." And he did, being crucified with his head down. While this is only a legend, it illustrates the great truth that we are emphasizing. Many a cowardly Christian is shirking around, or running from the cross. They are not willing to do their part in enduring what is left behind of the sufferings of Christ. Suffering with Him now qualifies us to reign with Him in the age to follow. Great is the need of an eye-opening, conscience-probing, heart-breaking, sin-killing revival, even among many of those who profess to be disciples of the Lord. Until this breaking up comes, there can be no great revival. The church may have a large membership, social prestige, plenty of money; boasted progress, but like that of Laodicea, she is wretched, miserable, poor, blind and naked. (Rev. 3:17.)

Matthew Arnold said that the distinguishing trait of Christianity was its inwardness. When truth has been enthroned in the inward parts, then, and not until then, will the whole life be Godward. A mere profession and intellectual assent to the truth is easy to obtain, but, we repeat, there must be a cleansing and crucifixion in the inner man before we ever come to that place where out of us will flow rivers of living water. The lack of this is the explanation of the moral and spiritual paralysis so prevalent.

BIBLE SCHOOL BUILDING

Most of the offerings for the Bible School building are cash. Will those who made pledges kindly remit as soon as convenient. We have discontinued the reporting of pledges in the paper, finding it better to just report the cash as it is paid. The Lord has blessed in the gathering of funds. Join us in prayer that the remainder may be speedily contributed. The School opened well and the outlook is encouraging.

Amount Necessary..... \$3,600

PREVIOUSLY PLEDGED	\$1171.10
M. B. M., Missouri	1.00
Mrs. E. P., "	5.00
Mrs. L. S., Tennessee	2.50
Mrs. M. W. S., "	25.00
John R., "	1.00
J. H., South Carolina	1.00
Mrs. A. S. S., Tennessee	25.00
S. R. W., New York	5.00
Mrs. D. V. P., Tennessee	1.00
Cash50
L. J., Tennessee	1.00
Total	1239.10
Balance needed	2360.90

OUR Young People

"Those that seek me early shall find me."
—Prov. 8:17

Address all communications for this
Department to Mrs. John T. Benson,
Eastland Ave., Nashville, Tenn.

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

Center Hill, Ark.

Dear Cousin Eva:—Here comes your little White county cousin. If you remember in my last letter I told you I wanted to join the church, but mamma did not think it best to join then. I could not be satisfied so later she consented. I go to Sunday-school and prayer-meeting every Sunday. Enclosed find ten cents to be applied as you think best.

Your cousin,

Zeta Dowley.

I am glad you so earnestly desired to be numbered among Christ's people, Zeta. But this is the *outward* part of it. There must be an *inward* part also. We must have a work done *in* us, if we would be His, indeed and in truth, as well as in name. There is something between the natural man and God. He has sinned, and this *must* be straightened up. Confession must be made to Him whose laws we have trampled upon, and we must see ourselves as lost and undone. When we confess, and *forsake* these sins, God mercifully forgives, and does a real work in our hearts, that makes us new creatures. We don't look at things as we did before, and we have new aims and desires. We are not always distinctly conscious that the work is being done, but we ought to know that we are changed. Then God promises us the witness of our salvation. We should seek Him, until He not only saves but gives us the assurance of it. I would urge upon all young converts not to stop until the witness comes to them.

Brace, Tenn.

Dear Cousin Eva:—Here comes a brown-eyed girl to join your Birthday Band. I was eleven years old, September 15, and I send you 11 cents for the orphan children. I have two brothers and no sisters. All of us are Christians, but my little brother and me, but hope to be some day. My grandmamma lives with us, and my teacher, Mrs. Taylor, boards at our house. Pray for us all. I will close.

Your new cousin,

Zora Rutledge.

Oh, Zora, that "some day" is the day Satan picks out for us. Did you know that? He is wise, and has been dealing with people a long time, thousands of years. He knows some things about us that we don't know ourselves. One is that if we put off the question of salvation, we grow less and less concerned about it, and finally get where we are utterly indifferent, or even set against it. We don't begin to realize the *truth* of this but He does. He does not at first persuade us to hate God, oh, no, that would shock us. He just gets us to

put off God's call, and laughs to himself, no doubt at our stupidity. Dear child, don't let him have his way any longer. Our God says, *Today*, if ye hear His voice, harden not your hearts. Get it settled.

Brighton, Ark.

Dear Cousin Eva:—Here comes another one of your old cousins wishing to join your Birthday Band. I am fifty-eight years old, will send (60) sixty cents for good measure. I was fifty-eight, 8th of March. Enclosed find 60 cents for the orphans' home. I do think that you have taken the right step in getting money for I do think we should be careful how we handle the money which God gives us. I am very thankful for the health I enjoy at present. I have been sick so long. The good Lord is so good to me. Bless His holy name.

Mrs. N. N. Hartsoe.

Here is another letter, from an older cousin with words of cheer for us. Our sister says that she is thankful for health, since she knows what sickness is. Now, why is it that we appreciate health so little while we *have* it? How many of you children ever thank God for limbs that are not crippled, spines that are sound, eyes that see, tongues that talk, ears that hear? We usually take these things as a matter of course, and don't see them as any special cause for thanksgiving. This is not right. Wont some of you today—nay, during this year, begin to thank God for the health, the sound limbs, the good eyes and ears?

Brownsville, Tenn.

Dear Cousin Eva:—Please make me a member of the band. I'm eleven years old. My uncle takes the *LIVING WATER*, and I like to read the children's page very much. I am living with my grandpapa and grandmama. My mother and father both are dead, and I only have one brother, his name is Jim. We go to church and Sunday-school every time it is convenient. We live 1½ miles from church. We are going to school. We have a fine teacher, her name is Miss Minnie Walker. We love her very much. I am going to try and live a true Christian life and want all of you cousins to pray for me that I may hold out faithfully.

Mary Terreter.

Dear Mary, my prayer is that you will come into vital, living relationship with Jesus Christ. Our religion, you know, is very different from any other, though Buddha, Mahomet and Confucius have hundreds of thousands of followers. These other religions are creeds, philosophies, rather, and by studying, thinking, *meditating* and learning the teaching in them, after long years of laborious effort, you may attain quietness of soul, or get where things fail to move you. How dreary and hopeless! Well, our religion points not to us, but to a divine Being, all powerful, who can in a moment touch the longing soul and work mighty changes. It is not a philosophy or teaching, but it is JESUS, praise His name forever. O, He can work in us, changing us, rooting out sin, temper, every ugly thing, and filling us with His joy. Try *Him*, dear. Just take the blessed Christ into your heart, and tell Him you want Him to live in you.

Monteray, Tenn.

Dear Cousin Eva:—I want to join your Birthday Band. I don't know how old I am, but Mrs. Gardner took me to raise on October 17, 1905. We think I am about eleven years old, so I send you eleven pennies. I

go to Sunday-school here, but I like my Mission Sunday-school a heap better. I was baptized there last summer. Mrs. Gardner takes the *LIVING WATER* and reads me the letters. I want you to pray for me that I may be a good woman.

Janie Parks.

Did you write this neat letter yourself, Janie? I am so glad that it is entirely possible for you to be a good woman, a help to other men and women. How can it be done? By letting Jesus have *right of way* in your life and heart. What we all need to do is to fling *wide* the door, and let Him come in and fill every room, closet, corner and cranny of our hearts. O, Janie, *Jesus is so successful*. He can do *anything*. He can change us so that we hardly know ourselves. How I wish that you may get *well acquainted* with this wonderful Being, and let Him fully into your young heart.

Clarence, Ala.

Dear Cousin Eva:—I wish to join your Birthday Band. I am eighteen years old today. You will find eighteen cents in the card enclosed to use as you think best. I wrote you in February, since then the Lord has sanctified me. Please pray for me that I may work for the Lord.

Your cousin,

Delia Bennett.

Delia, I really praise God that you know Jesus as your Sanctifier. Press on, there are heights yet to be won, where the air grows purer and purer, the view gets broader, and we get wonderful glimpses of God's truth, plans and *power*. I have seen some go back, thinking the way too narrow, the path hard. But I find that it *pays* to keep on, letting Jesus lead us up from victory to victory. There are fights, battles, discouragements, and we grow sick of self, but praise God, I *like* it, and never felt so determined to *go on*.

Reading, Mich.

Dear Cousin Eva:—Here comes little three-year-old Ruth to join the Birthday Band. She was three the 21st of September, and loves Jesus already. Grandmamma sent her a dollar for a birthday present and as Ruth is a tither she wants to send the tenth for the little orphan children. She has a dear little brother, Raymond, a year and half old and mamma wants them as early as possible to be truly converted. We find the children's page a great blessing. Please tell us, dear Cousin Eva, when you manage to take your time for secret prayer among all the duties. Lovingly,
Your sister in Jesus.

Mrs. G. V. Fallis.

I am so glad, my sister, that you realize the importance of training a child in the way it should go. I am believing more and more each day that these early, tender years are of vast significance. These little minds can be filled with deadly evil, or noblest impulses. God help us mothers to take hold, and by prayer, faith, love and instruction, rout the enemy.

My truest answer to your question would be, "I *fight* for time for secret prayer." Everything conspires against me, the devil plans, and I contest else I would go down in defeat. I used to think it hard to find time with so many cares pressing, but I sit down deliberately, take time for prayers and reading, and the day always goes easier, and I have *more* time than when I used to let myself be cheated out of it.

Cousin Eva.

How Many Hours a Day?

What hard study the young people of today put on the subjects which they think will help them to rise in the world! Within the last few years hundreds of young men scattered over the country have taken up the study of Spanish, with the expectation that, because of our new relations with Spanish-speaking countries, a mastery of that language will aid them in securing better business positions. But, as the following incident suggests, too often we pass the questions of chief importance without making any definite efforts to understand them:

"What church do you attend?" was once asked of a bright young fellow doing business in one of our large cities.

"Oh, I just run around," he answered, gayly. "I don't understand the differences between the churches; in fact, there is a great deal in the Bible itself that I don't understand, and, until I do, of course I can't join any church."

"How many hours a day do you spend studying this matter?" asked the questioner. "Hours?" he repeated, looking with surprise at the other.

"Well, then, minutes?"

The young man was dumb.

"Ah," said his companion, with patient sadness, "not one!"—Exchange.

Learning to See

"I saw a blind man today going about begging. I'm glad I'm not blind, aren't you, Uncle Jesse?"

"How do you know you are not blind?" asked his uncle.

"Cause I can see," replied Willie, laughing.

"Are you sure?"

"Deed I am," was the confident answer.

"I am certainly glad to hear it, for most people are a little blind."

"Most people? Why, I have seen only a few."

"There are different kinds of blindness. One boy can't see the use of going to school and learning; another boy can't see why he must obey his father and mother; another cannot see that it is wrong to lie and steal. So there are many who are blind to other things."

"I didn't mean that kind of blindness."

"That is the very worst sort. There are many people whose natural sight has been taken away who have learned to see themselves as sinners and have come to Jesus for forgiveness. There are thousands of others whose eyes are good who do not see that they need a Savior, and that is the worst kind of blindness."

"How are we to learn to see our sins?" asked Willie, soberly.

"That is one of the very things that Jesus came to teach us. If we ask Him to open our eyes, so that we can see our sins and weakness, and try real hard to obey Him, we shall learn to see more and more clearly."

"I'm going to ask the Lord to open my eyes, so that I can see everything that is good and everything that is bad."

"If you once learn to see all that, then your eyes will indeed be opened."—Selected.

QUIET TALKS ABOUT JESUS

The Crowning Achievement of
S. D. GORDON

Author of

QUIET TALKS ON PRAYER (55th thousand)

QUIET TALKS ON POWER (85th thousand)

"Quiet Talks on Power" came to us like a revelation. "Quiet Talks on Prayer" is a most remarkable book, a book among books. But "Quiet Talks about JESUS" embodies the utmost of Mr. Gordon's genius, the very keynote of his teaching. All his other work is and has been subservient to this topic and we have here the rich harvest of living and life-giving thought written with the thrilling conviction of an honest, truehearted man.

There is no question raised here about the Bible:—Simply a taking together and grouping of what it says. It is an attempt to sound that Book's great keynote: the winsomeness of God in Jesus. Price 75 cents net.

Pentecostal Mission Publishing Company
Nashville, Tennessee

"What Shall I Do With Jesus" is beautiful as a duet or solo. It is No. 51 in Living Water Songs No. 2.



One-
Syllable
Series
For Young Readers

Embracing popular

arranged for the young folks in words of one syllable. Printed from extra-large, clear type on fine paper, and fully illustrated by the best artists. A very handsome line of books for young children.

Handsomely bound in cloth and gold, with illuminated sides. Price 40 cents.

A CHILD'S LIFE OF CHRIST. 49 illustrations.

BUNYAN'S PILGRIM'S PROGRESS. 46 illustrations.

A CHILD'S STORY OF THE OLD TESTAMENT. 33 illustrations.

A CHILD'S STORY OF THE NEW TESTAMENT. 40 illustrations.

BIBLE STORIES FOR LITTLE CHILDREN. 41 illustrations.

THE STORY JESUS. 40 illustrations.

Pentecostal Mission Publishing Company
Nashville, Tenn.

An x placed after the date on a label means that the subscription will be continued until we are requested to stop it. Write us if you would like yours fixed this way.

A LIST OF OUR PUBLICATIONS

DEVOTIONAL

Waters from the Sanctuary,		
	Mrs. M. M. Anderson	.15
Lillies, North Winds and Sweet Spices,	" "	.40
The Boundless Blessing, A. B. Simpson		.10
Graven Upon His Hand, " " "		.10
The Best Thing " " "		.10
In Heavenly Places " " "		.10
Expectation Corner: or Is Your Door Open,	by E. S. Elliot	.40
Strangers of Earth, W. M. Tidwell		.10

MISCELLANEOUS

Backsliders and Worldly Christians,	A. M. Hills	.50
Open Air Meetings and How to Conduct Them,	Sundry Authors	.10
Only a Scotch Laddie,		.10
Jamie Rutherford: Sequel to Scotch Laddie	Mrs. M. M. Anderson	.10
Only a Scotch Laddie and Jamie Rutherford Combined		.50
No Hellum, W. B. Godbey		.10
How to Pray, C. L. Chilton		.10
Conviction Needed " " "		.05
Eternal Punishment " " "		.40
Satan's Side-tracks, W. B. Godbey		.10
Dispensational Sketch of Redemption,	E. P. Marvin	.10
Christ for the Body; or Healing in the Atonement, Mrs. M. M. Anderson		.10
Satan's Devices, by A. M. Hills		.05

SANCTIFICATION

	Cloth Paper	
Wholly Sanctified, by J. O. McClurkan	.40	.30
How to Keep Sanctified " "		.05
Why Teach Holiness, Jas. M. Taylor		.10
God's Provision for Holiness, N. J. Holmes	.50	.15
Scriptural Sanctification, P. R. Nugent		.05
The Secret of Spiritual Power, A. M. Hills	.50	.15
Facts, Faith and Fire, B. F. Haynes		.25
The Sanctified Life, " "		.15
Holiness: Not a Modern Fad, By A. M. Hills		.05
Sanctification: What It Is, How Obtained and How Retained, Sundry Authors	.40	.10
By His Life, M. H. Houston		.50
Perfect Love, S. L. C. Coward		.05
God's Nazarite, W. B. Godbey		.10
Plain Account of Christian Perfection, Wesley		.10

SECOND COMING

Behold, He Cometh! J. O. McClurkan	.50	.25
Signs of His Coming, W. B. Godbey		.10
An Appeal to Postmillennialists, Godbey		.10
The Christhood and the Antichristhood,	Godbey	.10
The Lord's Coming, C. H. M.		.10
The Millennium, W. B. Godbey		.10
The Age to Come, G. D. Watson		.25

BIOGRAPHY

Life of Samuel Rutherford, Henrietta Matson		.10
" " George Mueller		.10
Celebrated Missionaries, " " "		.10
Recollections of Chas. G. Finney " " "	.50	.20
Life of Madame Guyon, " " "	.50	.10
Chosen Vessels, Sundry Authors	.50	.25

WE WILL SEND POSTPAID YOUR SELECTION OF ABOVE BOOKS AT THE FOLLOWING PRICES.
\$1.00 WORTH FOR 75 CENTS; \$2.00 FOR \$1.50; \$3.00 FOR \$2.00; \$5.00 FOR \$3.00

Pentecostal Mission Publishing Company Nashville, Tenn.

FIELD NOTES

The church at Betsytown, Tenn., is to be dedicated the second Sabbath in November.

I am in school for the winter. Any band wanting preaching Saturday night, Sunday and Sunday night may write me at 143 4th Ave. N.,

Nashville, Tenn.

M. M. Pinson.

I have been running here for about a week, several converted and a good interest. I go from here to Leoline, a coal mining town. Pray for the Lord to give victory.

W. C. Robinson.

Fewa Schophouse, Tenn.

We closed our little meeting at Jonesboro, Ark., with victory. Seven claimed to be definitely blessed. Sister Smith, the pastor of the Holiness Church, and others treated us very kindly. Sister Smith gave us a sweet home. May the Lord do so to her and more.

W. H. White.

Willow Springs, Mo.

M. B. Beard and I closed a two weeks' meeting at Spring Branch, Van Buren county, October 21. God was with us in power to convict, save and sanctify. About fifteen were either saved or sanctified, men and women were real hungry for the truth. The last night of the meeting was an old shouting time with many. I am just praising God for this meeting. Yours in Him, saved and sanctified, Glory!

O. C. Crain.

Monterey, Tenn.

Our meeting at Frison Town was a time of great victory in the Lord. Some souls, we believe, were truly saved, some sanctified. And old time conviction seem to settle down on the hearts of many others. A goodly number of old people have been saved and sanctified and the entire place seems to be stirred as never before. I believe God is at work at this place. We give God all the glory.

S. W. McGowan.

Columbia, Tenn.

Just closed a wonderful meeting at Rolla, Va., where a number were saved and sanctified, others reclaimed. Old time conviction and real salvation was in evidence. We closed here a week ago, but the people were so stirred up that they sent for us the second time. People were saved in their homes. Some of them could not sleep for 36 hours on account of deep conviction. We go to Inwood, W. Va., from here. Pray for us.

Yours in His service,

W. D. Mitchell.

Rolla, Va.

The fire is falling, conviction deep, the devil is stirred and the hardest men in town are being saved. Glory! They fall from their seats. We were to go to Western Grove, Ark., from here, but owing to the tide and the revival waves we were obliged to run on. Oh, such shouts! They come shouting and go way and sometimes they just take charge and we can't have preaching at all. This is a great meeting. Some call me a devil, but they called my Lord a devil. I love the way of persecution. Glory! Many calls are coming. Yours in Jesus,

T. J. Adams.

Everton, Ark.

General Council Holiness Church of Christ

The General Council of all the Churches will convene in Texarkana, Texas, in the City Hall at 2 P. M., Nov. 20 to 25. The following States will be represented: Texas, Oklahoma, Indian Territory, Louisiana, Arkansas, Missouri, Kentucky, Tennessee, Mississippi, Alabama, Georgia and Florida. This will be the greatest gathering of the Holiness Church work this fall. Make your arrangements to attend. There will be arranged special missionary services for some of our outgoing missionaries and special rescue services under the control of competent workers. Reduced rates have been secured at one and third fare for the round trip over all roads, west of the Mississippi river—on the certificate plan. C. B. Jernigan, Corresponding Secretary. Pilot Point, Texas.

Our meeting which began October 11, closed last night. Bro. W. M. Tidwell was with us and God blessed his messages from time to time with the conviction of the unsaved and quickening of His professed children. The congregation which was very small at the beginning, gradually increased until the tabernacle could not accommodate them. More than a dozen people confessed Jesus as their Savior and five were baptized yesterday. We are believing for better things for the work at this place. There are a few people here that are endeavoring to stand true to Jesus.

Yours in Christ,

W. J. Sanders.

Murfreesboro, Tenn.

I have held and assisted in (12) twelve meetings this year. Have seen many souls saved and also quite a number have been sanctified in my meetings. The condition of my family necessitated my staying at home some this year, and I had to turn away some calls for meetings. But God has been with us and my work and tonight I am happy in the love of Jesus. Oh! I do glorify God tonight for what He has done for me. I would be glad to serve Him ten million years here in this world if it was His plan to leave me here that long. In short, I just love His service and am willing to spend and be spent for Him. Bless His name forever,

J. C. Crippen.

Ronconverte, W. Va.

Dear beloved in the Lord: I praise God, the Father, this afternoon for all His blessing, privileges and opportunities, and that we are "accepted of Him in the Beloved." We had an appointment at Las Andes for tomorrow (Sunday), but on account of the quarantine that was put on last Sunday in Gualan, we are compelled to postpone our appointment until next Sunday, or until it is God's will for us to go. I praise God that the quarantine don't hinder the work in Zacapa. We have to face many difficulties in the work, but I do praise God that the work is moving on very well. I don't want the brethren to become careless about sending me their old religious papers. Anything, brethren, that will point lost men to the Savior. Send them along followed by your prayers that God will use them in some way to lead some one to the Savior. We have no one to help as in this needed work, so you can help us in that way, as we can give them out many times when we have no time to preach to them—as the train is passing the station. I ask you to pray for us that we may be kept in His perfect will. May God's blessing be multiplied unto each one of you. I take pleasure in handing to you the testimonies of the faithful believers of Zacapa, hoping they may be a blessing to you. In His name,

Conway G. Anderson.

Zacapa, Guatemala.

We want to praise God for the great meeting He gave us at Petersburg. Large crowds attended. Indeed, we needed a much larger place for the night congregations. It was a glorious victory, I presume forty or sixty souls were either reclaimed, converted, or sanctified. They thought that nothing like it ever struck Petersburg. The last day we were there Brothers Price and Leonard, the leading teachers, dismissed school and all came over to church at 10 a. m. It was a lovely sight to see about 200, and most of them children, in the morning service, and hardly a dry eye in the house, all weeping for joy. Bro. Felix W. Johnson and Bro. J. A. Lee and wife rendered good help in the meeting. Bro. Yates is fine as a leader in song and music. He holds a tender place in the hearts of the Petersburg people and they unanimously want him there next May if the Lord wills. We were royally cared for in the home of dear Bro. and Sister Hannover. We will never forget the kindness we received from them, and all the people, as for that matter, and hope some day we will be with them again. I think all of Bro. Rives family got gloriously saved, and he could hardly stay on the earth for the great joy God had brought to his home. We had another meeting we wanted to help in so very much at East Brewton, Ala., but my lungs are in such a condition, we think it best to go to our little home the Lord has given to us in De

Funiak Springs, Fla. We do just praise Him for it, and ask all the LIVING WATER family to pray for us.

C. L. Bruner.

Petersburg, Tenn.

Bro. Morrison at Meridian Colleges

We are glad to announce that Rev. H. C. Morrison, editor of the Pentecostal Herald at Louisville, Ky., will hold a revival meeting in the Meridian Colleges Nov. 22 to Dec 2. We request that all who know how to get hold of God in prayer to pray earnestly for this meeting. We have the largest number of students in both Colleges we have ever had at any time and therefore our responsibility is greater than ever before and we are praying earnestly that they may be saved in the early part of the session so they will get the best advantage of the school year. Quite a large number of both Colleges have been saved already. A week has not passed, but that some have been saved or sanctified. Still, there is quite a number not saved and we want special prayer for them. There will likely be 800 enrolled this year in the two schools and it means much to send them out over the land filled with the Holy Ghost and doing the Master's work. The main object of our work here is to get the girls and boys prepared for God's service in this world and in the world to come. To this end we want your prayers and help.

Everybody is invited to attend the services during the meeting. Board can be had at a low rate in town and in the College community. This will be a fine opportunity to hear a mighty man of God. Let preachers and Christian workers arrange to attend this meeting. Your brother in Christ,

J. W. Beeson, President,
Meridian Female College.

Meridian, Miss.

Ethanan Training and Industrial Institute, Marion, North Carolina

The ninth session of this institute opened September 5, with considerable increased numbers over former years, and with decidedly a larger faculty. While this is an institution in which many scores are being educated for God who have not a cent of money, yet our heavenly Father who careth for His own, and as we trust and obey Him, He supplies our every need. Pray that we may be more perfectly in His will.

At present we are undergoing a transition. Our Father is giving us new light, and we must step out boldly in it. We are erecting a new building besides furnishing the Main building. We are greatly enlarging—our faculty and sphere of work. We are adding industrial courses as our children grow older and as our students come in to demand it. All this costs much in money and demands much in expenditure of labor and love and patience, as well as wisdom.

We are refusing no young man or woman who comes here entirely surrendered to God or who desires to be His obedient child, even if such person has no money, training or friends. While our work is mainly among the poor, we find some people of means who prefer an industrial faith institution in which to be educated for God. We believe that the children of the rich and the poor and well-to-do alike should be taught the honor and blessing of honest, gainful toil. All should learn alike how to glorify God through the absolute surrender to Him and wise use of the body, mind and spirit in glad, faithful service of all kinds needful and honorable in life. Such thus learn successfully what Paul meant when he said, "My God shall apply all your need according to His riches in glory by Christ Jesus." (Phil. 4:19).

We believe the training pleasing to God is that which first brings a child into God as an obedient servant, filled with the Holy Ghost, and then develops him there to the greatest possible point of perfection by drawing out the best that God has endowed him with, systematically, spirit first and guiding all, mind next and then body.

We praise God for all students and workers He sends here, for all material blessings, and above all for what He is to us. Please pray for us in this period of change and adjustment that our Father may make of us what He wills.

Let the young people above 14 who read this and who have thought they were not able to go off to school, first give themselves to prayer, then see what material aid they can get together to help them to pay their way, then write us asking for application blanks for themselves and their friends to fill out before entering our home and school.

God is using us to aid many to get an education and He will see that all His readily obedient children who come here will have His choice training. Pray that God may be with us richly in material blessings, in plans and methods of teaching and guiding the young, in the social, literary, and spiritual life of every one in the home and school.

Yours in His love and work for the common people who still hear Jesus gladly,
Wm. J. Beeson,
Principal of Educational Work.

We have now been in China about eight months. We feel that God is graciously blessing and helping us in the language and we feel that we are getting a good foundation laid for the language. This is without doubt the most difficult language in the world. We have nine tones to learn and the meaning of a word depends upon the tone, e. g. "mai" spoken in a high tone means to buy and "mai" spoken in low tone means to sell. The same word has other meanings. A sentence in the first book we studied says, "It is some consolation to know that after two thousand of the commonest characters are learned the others you will have to learn, will be easily found in the dictionary." But God is helping us. Praise His dear name. So many ways in which God is blessing and hearing and answering in prayer, in keeping us above this trying climate and healing when sick. There are many other ways in which God has answered prayer. We want to tell you something of the terrific typhoon which swept this part of the South China coast on Tuesday, September 18. Ever since we have been in China we have heard the people, especially other missionaries, speak of the typhoons they have here and have had a curiosity to know what a typhoon was like, but on the 18th of September, my curiosity was more than satisfied. The morning of the 18th was very quiet, a peculiar quietness. About 8 o'clock the wind began blowing real brisk, about 8:30 the typhoon gun was fired, warning people that a typhoon was upon them. It blew a terrific gale until about 12:30—about four hours. A western cyclone does its work and is gone, but don't think they can do more damage than a typhoon. We had scarcely gotten our house shut up, typhoon bars down and gotten inside when we got the full force of the storm. It looked as though we were going to be unroofed for a while, but we prayed and God kept, praise His name. Our only damage was water beating in under the tiles and under the doors and windows.

Our house faces the harbor and when the storm lifted we could see vessels in all conditions, just in front of our house was a vessel on the rocks; nearly any way we looked we could see vessels in distress. Some on the rocks, some on their sides, some sunk, etc. Large vessels of 6,000 tons were picked up by the wind and beached.

We praise God for keeping us out of the storm in a special way. We promised some friends to go out to an island on the 17th, and spend the day and night with them, returning on the 18th. On the morning of the 17th, I said to Mrs. Brooks, "Do you feel like going to the island?" She said us, "I don't think we ought to go." Neither of us felt that we should go. It is about an hour's run from Hong Kong by steam launch, and had we gone we would have been returning about the time the storm struck, and would have been on the sea during the storm. The S. S. "Huang Shan" (on which we have traveled several times) left Macas for Hong Kong on the morning of the storm. Miss Rhea, of Bro. Todd's mission, was a passenger. The ship was on her way to Hong Kong and had to drop anchor, but the wind drifted her, dragging her anchor 2 or 3 miles, when the wind seemed to pick her up and set her on a rock which was forced up through her bottom. Miss Rhea tells how quietly the Lord kept her when the life preserver was being put on her and she didn't know how soon she might have to take to the sea. Just out in front of our house were Chinese "junks" and "sanpans" (small boats), I think I would be safe in saying 200 of them smashed to kindling wood. Quite a number of houses were blown down in Yau Ma Tai, some very

near us. We felt the very presence of God all through the storm. Praise His name. It is not definitely known how many were lost; they found nearly 1,000 bodies. Something over 1,000 boats, counting all steamers, sailing vessels, junks and sanpans. These Chinese "junks and sanpan" are the only homes about a million of people in China know. They fear plague now as a result of the filth caused by the storm. Well, praise God He is able to keep above storms, plague and everything else. Praise His name. I am glad I am in China. Hallelujah! Well, while there have been stormy days we have felt that friends at home were praying. The other night Mrs. Brooks awoke with such a consciousness that some one who knew how to touch God was praying for us. A thousand blessings on you, keep on praying. With heathen under us, heathen to the left of us, heathen to the right of us, heathen all around and devil worship around, is it any wonder we sometimes felt the very presence of demons and have to cry to God for victory? We need your prayers and feel that we have them. The blessings of God on you all. Yours for lost souls,
E. H. Brooks.
Yau Ma Tai, China.

DEATHS

BROWN

Ada Coleman Brown, daughter of J. C. and Elizabeth Coleman, was born on White Oak Creek in Humphreys county, December 28, 1874; departed this life July 23, 1906, after an illness of about seven weeks. She professed religion several years ago at Pine Hill, the church near where she was raised, under the ministry of Bro. Gilbert. So far as we know, she lived a Christian life until her death. She leaves a husband, two children, a father and mother, several brothers and sisters behind. After a short burial service by Bro. Johnnie Williams, she was laid to rest in the Old Coleman Burying Ground to wait the resurrection morn.
Anna Jones.

McEwen, Tenn.

Our Next Mission Station

will, D. V., be opened in a needy part of

SOUTH AMERICA

We find very little has been published about this Dark Continent and as we wish our readers to be informed in regard to this new work which we are about to open, Miss Lula B. Hutcherson has prepared a little pamphlet titled

SOUTH AMERICA FOR CHRIST

giving briefly the needs of this field. The price is only five cents and we hope everyone interested in the spread of the Gospel will order one or more, read and hand to others.

Pentecostal Mission Publishing Company
Nashville, Tenn.

BIBLE CLASS

Memory Verses

"Let the word of Christ dwell in you richly in all wisdom." (Col. 3:16.)

LESSON 35

SOME RICH PROMISES.

Satan's overthrow.—"And the Lord said unto the serpent...I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) "Christ."

Earthly blessings.—"While the earth remaineth, seed-time and harvest, cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22).

Divine relationship.—"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward." (Gen. 15:1).

Keeping.—"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." (Gen. 28:15).

Passover.—"And the blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." (Ex. 12:13).

Health.—"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." (Ex. 15:26).

Communion.—"I will commune with thee from above the mercy seat." (Ex. 25:22).

Divine presence.—"My presence shall go with thee, and I will give thee rest." (Ex. 33:14).

Evangelists' Slates

J. H. Newberry

Elizabethton, Tenn.,	November 4-14.
Russell, East Tennessee.	November 16-26.
Woodbury, Tenn.,	December 4-14.
Home Address, Murfreesboro, Tenn.	

W. T. Currie

Roosevelt, Miss.,	November 6 to 13.
McHenry, Miss.,	November 14 to 20.
Alton, La.,	November 21 to 30.
Ponchatoula, La.,	December 1 to 6.
Sartinville, Miss.,	December 7 to 16.

E. T. Flanery

Bethel Church, Ill.,	October 14 to November 4.
Calhoun, Ill.,	November 7-28.
Hatsenville, Ill.,	December 2-23.
Wheeler, Ill.,	December 28 to January 15, 1907.
Russellville, Ill.,	January 17 to February 8.
Open for summer camps.	
Browns, Ill.	

OUR CLUB OFFERS

LIVING WATER, Nashville, Tenn.

THE HERALD OF LIGHT, Indianapolis, Ind.

THE WAY OF FAITH, Columbia, S. C.

TEXAS HOLINESS ADVOCATE, Greenville, Texas.

PENTECOSTAL HERALD, Louisville, Ky.

HOLINESS ADVOCATE, Clinton, N. C.

are all good full salvation papers, regular price \$1.00 per year each. We will be glad to mail any one of them with LIVING WATER for \$1.50. For each additional paper wanted add 75 cents.

If you would like a sample of either of these papers, write them at the address given above and they will gladly supply you with one.

PENTECOSTAL MISSION PUBLISHING CO., Nashville, Tenn.

Story of a Young Greek

One of our exchanges gives the following interesting story of a young Greek, which is worth repeating:

Accounts are frequently sent us of individuals and incidents in our mission fields which for one reason or another it is not deemed expedient to print. Such publication might bring the person concerned into some peril, or might even put a stop to the work begun. There are reasons which will be obvious to all our readers why the following interesting story should be given here without names of places or persons. It is enough to say that the story comes from a prominent missionary in Asia Minor, and is connected with a well-known outstation in that field.

"This young Greek, whom we will call Aristides, is twenty-eight years old, the son of a very wealthy and very worldly Greek. He was very zealous in the Orthodox Greek Church, and since his youth has been one of their choir or 'intonators.' About two and a half years ago he happened to enter our chapel; but as he heard something which seemed to him disrespectful toward the Virgin Mary he never came again. Last fall, yielding to the persuasion of a friend, he came again, and was so much attracted that he decided to come regularly. As he is a neighbor to the preacher, he began to call on him and talk about Christian things; he was very teachable and very diligent in his inquiries, especially regarding the new birth, repentance, complete surrender, sin and its forgiveness, etc. One evening in the week he would come to take notes on the sermon of the last Sabbath, so that he might understand it more thoroughly; when he had obtained a good grip on it, he would go home and talk it all over with his wife and mother.

"The father was scandalized by all this, and administered a sharp reproof; he charged the son with disobedience in that he was attending the Protestant services, and the father said, 'If you will be obedient to me in this, I will be to you a better father than ever before.' The son yielded, and stayed away for some weeks, still; however visiting the house to write a synopsis of the sermons. But when he found that his father was not in the least changed, and that it was only a trick to keep him away from the service, he began to go again. On Friday, March 16, he came as usual to talk and take notes on the sermon. It had been the custom for the preacher to pray when they separated. That night the young man said, 'You pray, and if the Lord sends me His Spirit I want to pray, too.' The preacher replied by quoting verses where the Lord promises His grace to those that seek His face. When the preacher finished praying, Aristides hesitated but a second or two,

and then began to pour out his soul in a prayer in Turkish. It must be borne in mind that the Orthodox Church is ultraritualistic and all the prayers are in ancient Greek. In all his life the young man had never prayed, although he had 'done,' or 'recited' prayers. In this prayer his words were simple, direct from the heart, and full of meaning; with marvelous insight he seemed to realize his own spiritual needs and to voice them in the most pleasant form. The preacher says he never heard such a prayer in all his years of service. Even in the prayer the young man said, 'O Lord, don't let me think that it is myself that am praying; it is only Thy Spirit speaking through me.' It was almost midnight before they separated.

"When he got home he found that his father had just finished a game of checkers. Kneeling, he prayed for guidance and courage. It must be borne in mind that this was an 'old school' family, were the father lives, eats, sleeps separate from the rest of the family; they never sit in his presence, never speak except to answer his questions, etc. As he entered his father glanced up with the Oriental greeting: 'Is it peace? Is it peace?' The young man replied: 'It is peace, father; only give me your hand that I may kiss it, and forgive me all my past faults, for I am now your son in deed and in truth.' The father hesitated, but when he saw the earnestness of the son he yielded and granted him forgiveness. Then the young man cried out: 'Now you are my father, and I am your son. Let me pray about it.'

"His father stared in astonishment, and replied: 'What are you thinking of, boy? Every one says his own prayers in private.' The youth replied; 'I know, father, that you would think it unfitting that you, a father, should follow your son in prayer. But think of the example of Christ. He was God, yet He became man. He was Master, yet He washed the dirty feet of His disciples. Will you not condescend to pray with me?' Strange to say, the father rose and stood in the attitude of prayer; the young man knelt at his feet and poured out his soul in prayer. At its conclusion he sat down near his father and said: 'Father, none of our family have repented and found peace in Jesus. Let us gather for family prayers, and perhaps the Lord will bless us.' Then he prayed again, and they retired for the night.

"After rising and having his private devotions, Aristides gathered all the family for prayers. A brother, twenty-two years old, refused to come in, but finally consented to stand near the door. Everybody realized that it would be next to impossible to get the father in; but the young man said: 'God will soften

his heart; he will come.' When all was ready he went to his father and said: 'Come, father, all is ready.' His father replied: 'Where?' 'Where you promised me last night,' he replied, and then went right in among the rest and began a simple, earnest prayer; the brother at the door came in and joined them; the mother began to weep; a sister, who had been bitterly opposed, begged that she might be prayed for; and the father too joined them thus making the circle complete. Each day this continued. Aristides urged them all to repentance. We too joined each day in prayer for these needy Greeks. Our young friend continued to preach to his own household, and soon the thought came to him: 'Why not pray for grace that I may preach to others?' Soon he said: 'The Lord has heard my prayer, and I shall preach in the church next Sunday afternoon.' With the consent of the priest he began that Sunday, taking his text from the lesson of the day. For one and one-half hours this man, who had never studied, and was but a learner in Christian things, told what the Lord had done for him and was ready to do for all. Of course some of the men began to object to 'this way.' They said he was preaching Protestant doctrine and would soon ruin the church; especially they said: 'He does not declare that the Orthodox Greek Church is the only true church.' Being very humble and very earnest, Aristides was ready to speak in houses and to individuals if they closed the church to him."

RECEIVING THE SPIRIT

"In his family life a marvelous change had come over the father; he became gentle; he would call his children lovingly and by name—a thing he had never done before. He began to read 'Pilgrim's Progress' most carefully and to ask questions as to its teachings. While reading it a second time he suddenly dropped dead, but the preacher feels sure that he died a Christian. The priest seems very well disposed towards Aristides, allowing him to preach in the church when he will, only asking him not to go to the Protestant chapel the days he is to preach.

"One day he had a colloquy with the priest something like this: 'Father, who can receive the gift of the Holy Ghost?' Ans.—'Only the clergy; it is their right.' 'Has our Archbishop received the Holy Ghost?' Ans.—'Is it possible to doubt it?' 'What sign is there to show that he has received it?' Ans.—'His office and his official robes; are not these sufficient proof?' 'May no one else receive it?' The priest was confused and replied: 'I suppose others can receive it too.' Then the young man replied: 'Praise the Lord! The Lord has given me His Spirit, and I can preach the gospel.'

"He is continuing in both prayer and preaching. Pray that the Lord may add His blessing even more richly. Several young ladies of the congregation, most of them teachers in our school, or the Gregorian school, have become most earnest in prayer and in effort."—Sel.

TESTIMONIES

Below are several testimonies sent us by Bro. Conway G. Anderson from Zacapa, Guatemala, C. A. Pray that these dear souls, the fruit of our mission there, may be rooted and grounded in the faith and that many more may be added to their number:

Dear Brethren in Christ: I praise God I am saved through faith in Jesus. Knowing I was before lost and dead in my trespasses and sins, yet God loved me and because of His love for me gave His only begotten Son that whosoever believeth in Him might not perish; therefore, I believe in Jesus Christ and thank God He saves me now.

Catalina Mirando.

Guatemala.

Dear Brethren in Christ Jesus: My heart is filled with joy and satisfaction because of the great change I have experienced. Having lived in darkness so long without God and hope, destitute of life and hope, of eternal glory, now I do not cease to thank God that He had mercy on me and touched my dark, sinful heart that I might repent of my sins, and accept with a sincere heart and living faith our Lord Jesus Christ as my only Savior. And I know that the precious blood that He shed cleanses me from all sin.

Rosaria Lopez F.

Guatemala.

Faithful and beloved brethren: I want to tell you what I was before and what I am now by God's grace. In the year 1904, I found myself bowed under a great weight of sin, crazed by drink. At this time I called upon God earnestly, but not in the right way and I found Him not. In my great desire for relief I went to visit the black image (idol god) at Esquipulas. I pled and cried to the image for relief, but as I left my home so I returned without help. I went deeper and deeper in sin until I lost all love and care for my family and was a helpless outcast only seeking to satisfy the desires and lusts of my evil heart. At last I heard the voice of the Savior offering pardon and eternal salvation. I thank God for a friend that invited me to the meetings at the Mission. It made my heart sad to hear the story of the "Prodigal Son" knowing I was a prodigal. I thirsted after righteousness and confessed my sins to God and now I am saved by faith in the precious blood that Jesus shed for us. Dear brethren, I thank God for all who are working in the blessed cause of our Lord Jesus Christ. And may He bless them more and more each day and me also with patience to teach my children and strength to resist the temptations of the devil.

Enrique Asevedo.

Guatemala.

I thank God for the sweet privilege of writing through the LIVING WATER paper, and testifying to the love of God in my heart. It has been some time since I wrote through this paper, but thanks be to God, I can write again and say to the many readers of this paper that I am still saved and sanctified through Jesus' blood. While we are more or less tempted of the devil, may God help us to overcome him. I do thank God for giving us a shield of faith wherewith we are able to quench all the fiery darts of the wicked. God give us a victory over sin and the devil, and Thou shalt have all the honor and the praise is my prayer. Yours, saved, sanctified and kept under the blood,
Tom Snyder.
Tennessee.

I rejoice in my heart that I am a child of God and that I am saved, sanctified and kept by His precious blood. I am so glad that we have such a wonderful Savior who can save from all sin. Hallelujah! My soul is anchored in the sweet haven of rest. I want every one who reads this to pray earnestly to God that He may save my grandchildren who are out on the cold bleak mountain of sin. Let's wake up and dig down and see if we cannot do more than we ever did for God, and the advancement of His cause. Oh brethren and sisters, let's fight on. God is behind this business of holiness, and it will stand the test when this world is on fire. I am so glad that I've lived to hear sanctification and holiness preached. I used to read it in my Bible, but I did not understand it. The preachers did not say anything about it. It is so plain now I can hardly open my Bible, but what I read something about holiness. I praise God that the Holy Ghost destroys that old carnal mind, doubts and fears, for perfect love casteth out all fear, for fear hath torment for He that feareth hath not been made perfect in love. Bless His name, I am waiting and watching every movement for I know not the hour when He will call for me to cross the river. I ask the LIVING WATER family to pray that I may do something for my Savior and that I may be more like Him. Yours, saved and kept by His own precious blood,

"I'm telling of Jesus so loving and true,
I'm telling His wonderful love
That precious old story that ever is new,
I'm praising His wonderful love."

T. C. Morris.

Tennessee.

Plain Account of Christian Perfection

BY JOHN WESLEY

A new edition of this little book. Get a number of copies and distribute among your friends. It will give much needed light.

PRICE { 10 cents single copy } Postpaid
 { \$1.00 per dozen }

Pentecostal Mission Publishing Company
Nashville, Tenn.

TRACT LIST

- Victory.
- What Aileth Thee?
- How May I Be Saved?
- Has God Spoken to You?
- How Do I Stand Before God?
- Read This Slowly and Think.
- A Message for Hungry Hearts.
- Art Thou Prepared for Eternity?
- False Prophets, Teachers, and Religions.

Any of the above sent postpaid for 3 cents a dozen; 30 cents a hundred.

—000—

- How to Dress.
- Woman's Dress.
- The Tobacco Vice.
- Tobacco—A Rational Appeal to Reasonable Men.

Any of the above sent postpaid for 5 cents a dozen; 50 cents a hundred.

—000—

- Jesus Is Coming.
- Signs of the Times.
- Conditions for a Revival.
- Conflict in the Heavens.
- Why I Should Be Sanctified.
- Hard Places in the Way of Faith.
- Scriptures Concerning the Second Coming.
- Sanctification—What It Is and How Obtained.

Any of the above sent postpaid for 10 cents a dozen; 80 cents a hundred.

—000—

- Himself.
- Some Reasons for Missions.
- Should a Tenth Always Be Given?
- Startling Facts and Figures About Missions.

Any of the above sent postpaid for 3 cents each; 25 cents per dozen; \$200 per hundred.

YOUNG PEOPLE'S LIBRARY.

A new series of choice Christian literature for children, selected from the best and most popular works. Handsomely printed on fine supercalendered paper from large, clear type, and illustrated by the most famous artists, making a very handsome and attractive series of juvenile books.

Fine English cloth, handsome new original designs, Price 40 cents.



- BUNYAN'S PILGRIM'S PROGRESS. 40 illustrations.
- A CHILD'S STORY OF THE BIBLE. 72 illustrations.
- A CHILD'S LIFE OF CHRIST. 49 illustrations.
- BLACK BEAUTY. By Anna Sewell. 50 illustrations.

Pentecostal Mission Publishing Company

ECONOMY

In the Lord's work is necessary and right. Therefore we use postal cards instead of letters where possible, but they are just as important. Have you received one? Will you attend to it immediately?

Sunday School Lesson

P. K. Huggins, * * * Richmond, Va.

Lesson for Sunday, November 11, 1906.

Jesus in Gethsemane

Matt. 26: 36-50.

Golden Text:—"Not my will, but thine, be done." (Lk. 22:42.)

Parallel accounts are found in Mk. 14:32-50; Lk. 22:39-53; Jno. 18:1-11.

Gethsemane was a garden across the brook Kidron (John) and near, or on, the Mount of Olives. It was a place of resort for our Lord (Luke) and now was to witness His great conflict before He reached the cross. It was probably well on into the night when our Lord reached the garden, as the occurrences in the upper room must have taken several hours. The meaning of that conflict none enter into so far as full fellowship is concerned, though from a statement in Scripture (Phil. 3:10; 1 Pet. 4:1-13; Col. 1:24) it is possible to have some fellowship in Christ's sufferings by suffering for Him in connection with the advancement of His cause. In Gethsemane He stood alone yet, though we enter not into the struggle, we do, through faith, enter into the results of it. He was in conflict that we might have peace and rest. The word rendered "agony" (Lk.) signifies also a contest or violent struggle and may refer to Christ's overcoming a mighty assault from Satan. This may have been an effort to end Christ's life before His work was completed on the cross—taking it away by Satanic power instead of His laying it down of Him. (John 10:18).

The lesson shows also Christ's, 2. *Sorrow and trouble*—(37) He was a "man of sorrows" that we might have joy. We see the depth of it here because it was "unto death." The burden was too great for His physical life to endure and it was probably this along with the premature death which it seems to involve that constituted the "cup" from which he asked deliverance.

3. *Submission*—(38) "Not as I will but as thou wilt." The Lord shows us an important element of a rightful attitude in prayer, namely submission. We can never truly pray "in His name" unless we are entirely submitted to God's will. Self-will has no rightful place in prayer and its presence is the cause of failure. In all our approaches to God we need to be mindful of this fact.

4. *Surrender*—(39) Submission and surrender are closely related, yet there is this difference, that surrender implies the yielding up of something (plan, pur-

pose, aspiration, possession, etc.) a person has, while submission may have reference only to receiving or enduring something that is not according to natural choice. Our Lord's prayer shows His attitude of surrender as regards the great work of redemption that could not be accomplished unless He went on to die on the cross. He did not have any self-will even in connection with such a God-glorifying matter as the redemption of man. He was consecrated to God and not to work. Have you learned the meaning of this?

Did the "cup" pass away by being removed or by His drinking it? We believe the cup represents the sorrow, burden and conflict which were "unto death," and that He drank it by going through it all, but that death was averted by strength given Him by angelic ministry. (Lk. 22:43). He "was heard in that He feared." (Heb. 5:7)—*Mackenzie*. God delivers either by taking the trial away or by giving strength and grace to go through with it without being injured or overthrown by it. Of course the latter is the better way.

5. *Loneliness*—(40,43) There are times when the heart especially craves companionship and this was probably such a time with our Lord. The three that He took beyond the others seem to have stood with Him more closely than the rest and could have been a comfort and cheer to Him then. But they failed and, so far as human aid went, left Him entirely alone. And what was true of Him in the garden is true of His true followers at times. They are left alone as regards human aid and sympathy for sometimes we must press on to a point where every friend fails us and fight out our little conflicts, as He did His great one,—alone. And still people act toward His fellow believers as the apostles acted towards Jesus. They get worn out and give way just when their help is most needed so that the failure of those whose "spirit was willing" becomes a practical lesson for today.

6. *Exhortation*—(41) Our Lord's never-ceasing thoughtfulness for His people is beautifully evident here. His love saw the willing spirit before it saw the weakness of the flesh, but it equally was prompt to urge the disciples to so watch and pray that they should not "enter into temptation" (or trial) by getting under its power. We may, through watchfulness and prayer, be conscious that we are in, or approaching, trial and thus be fortified to win the victory. Then, though surrounded by it, we do not enter into it. The apostles' purpose was good (v. 35) and they were, or thought they were, willing to die for Him but, when tested, sorrow and physical weakness dragged them down. It is equally true today that we can let sorrow, or weariness affect us that, when an opportunity comes to spend a while (perhaps in an all night meeting) with Christ, we will be equally open to the gentle reproof, "What! could ye not watch with me one hour?"

7. *Tender care*—When most people (if not all) would have been busy finding fault with the weak disciples Jesus tenderly tells them to get some rest. He would even turn their failure towards Him into some good to themselves. How much the divine way differs from

the human! The time was so short that He has to almost immediately say "Rise," yet He wished them to get what rest they could.

8. *Forbearance*—(50) He says "Friend" to Judas in the very act of betrayal. No bitterness, no hatred, no despising towards the traitor in his false act of friendship. "Love beareth all things." The Lord was ready for the cross and had no ill feeling toward the wretched man who was helping to send Him there. He tells us likewise to "love our enemies."

Lesson Questions:—Gethsemane? Sorrow? Submission? Surrender? The cup? Loneliness? Exhortation? Disciples' failure? Christ's care? Forbearance?

CHRIST FOR THE BODY

or

Healing in the Atonement

By Mrs. May Anderson Hawkins

Price 10 cents, or \$1.00 per doz.

This book will be helpful to any of God's children seeking the truth on this important subject. Sister Hawkins is not an extremist and treats the subject in a fair and conscientious way. She gives examples of healing coming under her personal observation, and shows how God deals in different ways with different persons.

Sent postpaid upon receipt of price.

Pentecostal Mission Publishing Company
Nashville, Tenn.

AN APPEAL TO POSTMILLENNIALISTS

By DR. W. B. GODFREY

Price 10 cents

An earnest, loving, Scriptural appeal to those holding this belief to search the Scriptures for the blessed hope of the Church, the Savior's premillennial appearing. We believe every true child of God would be glad to find that we will not be compelled to wait until the end of the millennium before we can hope for Christ's Coming.

Order of

Pentecostal Mission Publishing Company
Nashville, Tennessee

PROMPT ATTENTION

should always be given all postal cards received from us. They are often of more importance than you may think.

NO 2

LIVING WATER SONG BOOK

NO 2

THE RESULT OF MANY WEEKS CAREFUL, PAINSTAKING WORK

NUMBER TWO

We offer this book to our patrons, confidently expecting it to prove a great success

PRICE 15 CENTS EACH, \$1.50 PER DOZEN PREPAID, OR \$10.00 PER 100 NOT PREPAID

Pentecostal Mission Publishing Company

Nashville, Tenn.

NO 2

NO 2