

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. XIX.

NASHVILLE, TENN., SEPT. 30, 1909

\$1.00 a Year in Advance
No. 38

THE PENTECOSTAL MISSION ABROAD

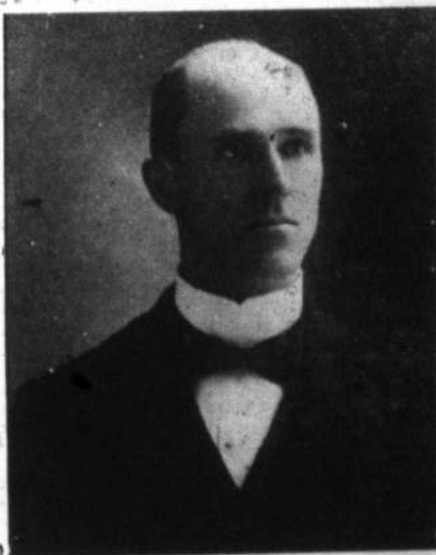
By FANNIE CLAYPOOL

It was to the Antioch church that the Lord first spoke concerning those who were outside the range of the Gospel message and who were not hearing of Christ, crucified for the redemption of humanity, nor of His willingness to be the abiding comforter of the heart and life. And it was when this church was worshipping the Lord in prayer and fasting that the Holy Ghost separated two of its leaders to go out as heralds of the riches of the hidden treasure that God designed to be revealed to His creatures. And thus it has ever been as the soul has met Jesus and turned an inquiring face unto Him that there has come the desire to know Him, in a deeper, fuller and richer sense; and in the intimacy of this enlarged acquaintanceship the Master has opened the eyes long blinded to see the fields "white already to harvest," and to the souls thus in touch with Him comes the longing desire to be obedient to the great commission given for all disciples and to in some way go to the regions beyond.

This truth has been verified in the Pentecostal Mission organized in Nashville ten years ago. It had a constituency of devout people who soon began to realize that "the supreme business of the church is the evangelization of the world." Their prayers began to ascend for those who had long sat in darkness and in the shadow of the night of heathen superstition and idolatry.

This salvation, that, to them, was a veritable well of joy springing up in their hearts, they desired to make known to those in whose hearts and lives there was no lasting joy; but rising still higher in thought and purpose there was the burning desire to be one with Christ in His yearning for the world, and to watch with Him for its salvation. And when God's people lift their hearts to Him in prevailing prayer there follows activity along the lines of their praying. So it was in this case, and soon they were sending representatives across the waters.

As their missionary zeal increased they began to plan larger things for the spread of the Gospel; and the Lord seemed to lay upon their hearts the forming of a missionary board through which they might



J. T. Butler.

send out their own missionaries, open stations and do aggressive work. The Board was formed as The Foreign Missionary Bureau of the Pentecostal Mission, and the Pentecostal Mission is chartered by the State of Tennessee.

The Hand Divine seemed to be guiding in all these undertakings and overruling for the furtherance of the Gospel. As they prayed and planned, God was preparing men and women to carry out these plans, and was adding to their constituency those equipped for service in the regions beyond. Strange it might seem to the skeptical that things should occur thus, but it has ever been true that as lives are yielded to God, given to Him for service, and filled with the Spirit that He opens the avenue to active effort in His vineyard, and gives the privilege of serving Him where the "fields are white to the harvest."

As this new constituency was longing to launch out and enter some open door, there came to them J. T. Butler, a young

man upon whose heart there rested the burden of the Indians of Central America, and to whose soul God had spoken concerning this people so long neglected. Late in the year 1901 he, with his wife and Mrs. Goodwin went to Guatemala, Central America. Early the following year they were joined by Conway G. Anderson. A station was opened and aggressive work begun.

In a few brief months Mrs. Butler joined the blood-washed throng in the New Jerusalem. Brother Butler was compelled to return to the States, but the work went on in his absence. Mrs. Goodwin was allowed but a brief period of labor in this field until she, too, was called to lay down her armor and be forever at rest in the presence of her Savior.

Before Brother Butler returned he was married to Miss Lena Hertenstein, of Nashville, who was a regularly appointed missionary and who has since been a faithful helper. In November 1904 this station was reinforced by Richard S. Anderson and wife; and in 1906 by Miss Angie Holland. Mrs. Conway Anderson was also a regular missionary and a faithful laborer, but in 1907 had to return on account of ill health. She reached South Carolina enroute to her home in the West, became seriously sick and the Lord released her from suffering and took her to Himself.

The present force of workers now on this field are: J. T. Butler, Superintendent; Mrs. Butler, Conway G. Anderson, and Miss Angie Holland. Richard S. Anderson and wife are on furlough at their home in South Carolina.

We have great reason to praise God for the way in which He has blessed the efforts of His servants on this field. They have a printing press from which they are sending forth tracts and leaflets in the native tongue, also are printing a monthly paper in the



John L. Boaze and Wife.



Rey G. Coddling and Wife.

LIVING WATER

interests of their work. They have regular church work with congregations, Sunday Schools and such other work as belongs to active church life. J. T. Butler has charge of the station at Coban, and Conway Anderson at Zacapa. From these points they are going out to the adjacent communities; also make evangelizing tours into other sections of Guatemala.

CUBA.

Our neighboring island of Cuba was the next field

er Glover and his wife did good service for a few months but had to return home on account of poor health. In March 1903, Frank Ferguson and Miss Lula Hutcherson were sent to this station. Together these toiled, planning, working and praying. They did evangelistic work, and entered the open doors of the various lines of service presented to them, and the Lord richly blessed. "Souls were saved and God honored.

In 1905 Brother Ferguson and Miss Hutcherson returned to the States. In 1907 Brother Boaze's health falling he, with his family was forced to return to the States. He has since been to Cuba on an evangelistic tour.

The workers now in charge are Miss Gertrude Smith, Teofilo Castellano, and Mrs. Castellano. Mr. Entralgo, a Spanish teacher is giving some assistance; also others not connected with the mission. Miss Gardiner is on furlough in her native Tennessee. They have a faithful congregation, a Sunday school and do the regular line of religious work. House-to-house visitation is an important feature of their work, and Miss Smith has taken the care of some children which she has in her home. These missionaries feel that they have won many victories on this field.

INDIA.

This newly organized board with its constituency of praying people, was not content to confine its efforts in Latin America. The Orient, with its millions of people groping in heathen night, appealed to them as a land over which the Father must be looking with pitying, yearning love, and to which He would be pleased to have them minister. Here again was seen how God overrules, and how He guides in the affairs of men to give them opportunities for efficient services; also how He places His chosen vessels in touch with the agencies committed to Him for the thrusting forth of laborers into His vineyard. It was after having been twice in Africa as a missionary of the Y. M. C. A., that Roy G. Coddling returned to the United States on account of impaired health. He came south in the interest of missionary work, and became associated with the Pentecostal Mission. Later he entered LIVING WATER office as proof reader and stenographer. These few years of regaining his health were to him a time when he entered into a deeper experience of fellowship with the sufferings of Jesus, and to him there came the intense desire to be at the front of the battle in India where there were but few to hold up the Cross of the Christ—the only deliverer

from the cruel bondage of heathenism. So it was that there was at the command of this board a man educated, prepared, experienced, and devout to go to India as the superintendent of a new mission.

Before going out Mr. Coddling married Miss Rosa Lowe, of Nashville, a Spirit-filled young woman equipped for the service of the Lord. Another series of providences brought to Nashville and to these workers, Miss Lizzie Leonard, a young woman with whom



MRS. J. T. BUTLER, CENTRAL AMERICA. In which this new board opened a station.

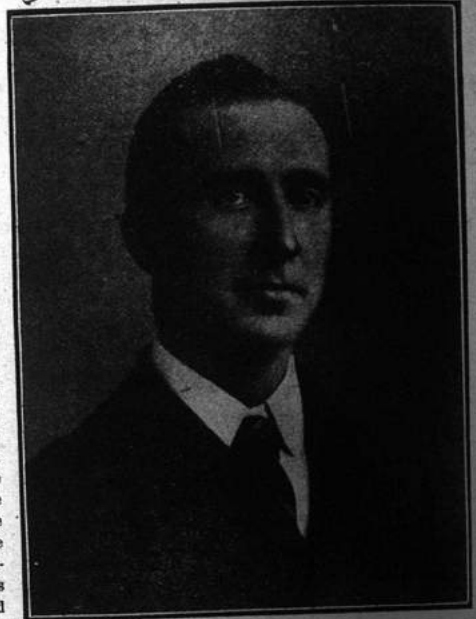
While evangelistic services were being held at Erin, Tenn., by some of the ministers of the Pentecostal Mission, J. L. Boaze came to the altar, consecrated his life wholly to God and received the baptism of the Holy Spirit. He was being blessedly used of God as pastor and evangelist, but there came to him and to his wife a vision of the needs of the people of Latin America. They answered the call of God for this service, united with the Pentecostal Mission, and were appointed to South America. Miss Leona Gardiner, a consecrated

young woman, was accepted for the same field; and together, in January 1902, they set sail.

Like the heroic Judson, who made so many attempts to reach India, but was placed in Burma, they, through a chain of providences never reached South America, but were located at Trinidad, Cuba, where they opened a station with Mr. Boaze as Superintendent.

From the beginning there was associated with them Teofilo Castellano, a Spanish brother, who has been efficient in service, and who with his wife are regular appointed missionaries.

In the fall of the same year there joined them Brother Glover and his wife and Miss Gertrude Smith. Broth-

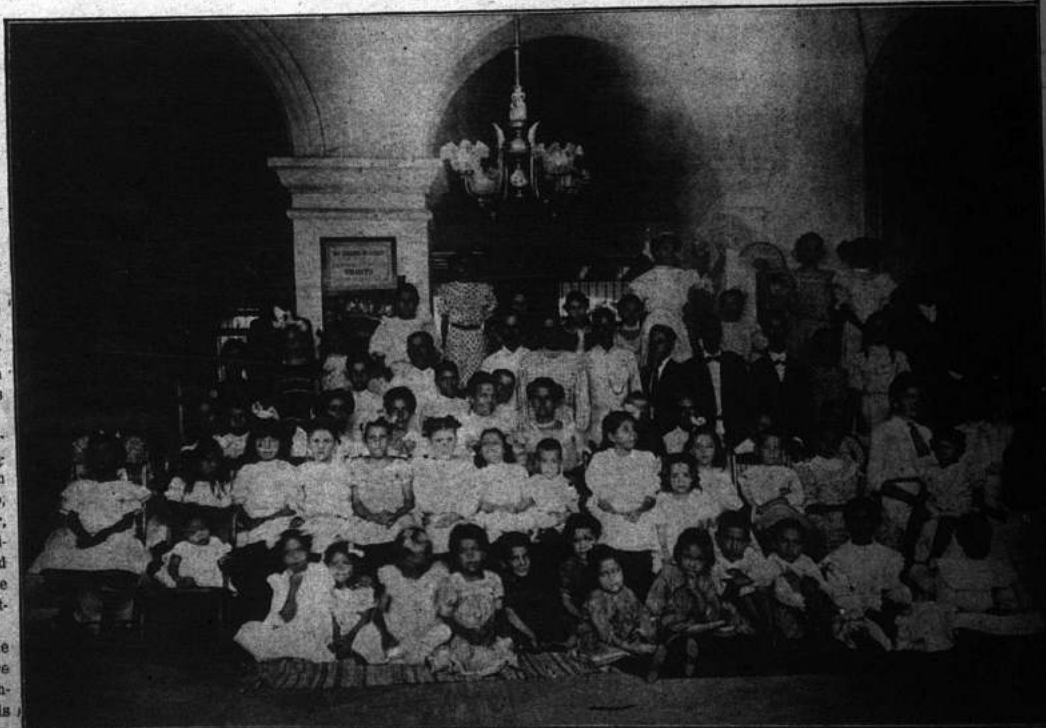


C. G. ANDERSON, CENTRAL AMERICA.

God had been dealing ever since her childhood. She had received the blessing of sanctification, her life was yielded to the will of God and He had given her a burning love for India. But His providences stopped not here. In a home near Nashville another girl was learning of God as she grew up in a christian home. Later she heard the doctrine of the experience of holiness preached. Her life was given to God. He sanctified, hence it became her joy to do the will of the Father and He spoke to her concerning India; thus Miss Eva Carpenter was at the service of this board.

In October 1903, Mr. Coddling, Mrs. Coddling, Miss Leonard, and Miss Carpenter bade adieu to the home land rejoicing in the privilege of going to India to tell the lost of a Savior precious to the soul. They went direct to Bombay, and after investigation located their station at Igatpuri, among the western Ghats, and in easy access of Bombay. Doors of service opened to them and they were permitted to be a blessing even while learning the first principles of the language.

Early in 1906, these faithful ones were rejoiced over there coming to their assistance Hugh Gregory and Miss Pearl Thompson, who were afterward united in marriage. In 1906



CONGREGATION AT TRINIDAD, CUBA.

they were further strengthened by the addition of Misses Florence Williams and Mattie Long, who had previously gone to India from the South and were working along independent lines. Feeling their need of affiliation with other workers they united with this band. They also united with the Pentecostal Mission and became its missionaries.

In the fall of 1907 Miss Mary Moss joined the this party of workers, but on account of poor health had to return in the spring of 1909, and is now on furlough though not idle. In January 1909 Mrs. Bertha Davis and Miss Bessie Seay were added to the number.

The present force consists of Roy G. Coddling, Mrs. Coddling, Misses Carpenter, Long, Williams, Seay, Mrs. Davis, Hugh Gregory and and Mrs. Gregory.

Miss Leonard is on furlough in the interest of the further development of the work, and has been holding missionary services in various sections.

What a privilege belongs to these to tell of Jesus a Savior from all sin, a friend, a comforter, a deliverer—a Savior for the high-cast, the despised low cast, the Mohammedan, and all the various grades of human life as found in this land of castes and distinctions. Also bring a message of comfort and cheer to the shut-in women of whom there are millions in India; to cast a ray of hope into the sad lives of a few of the twenty-seven millions of out cast widows who are wandering homeless and friendless; to be able to offer One sufficient for any condition of life, or any imposed circumstance, even in India—the land of sadness and sorrow. But if to these who have gone there belongs this privilege there rests with those remaining the privilege as well as the added weight of the responsibility of doing the part belonging to the ones left behind to "hold the ropes" as William Cary so aptly expressed the situation, when he pioneered the way into this land, and laid the foundations for future Protestant missionary work. More than a hundred years have passed since then and how sad that so few of this great mass of three hundred millions of people have learned of Jesus as their Savior; but amid this ap-

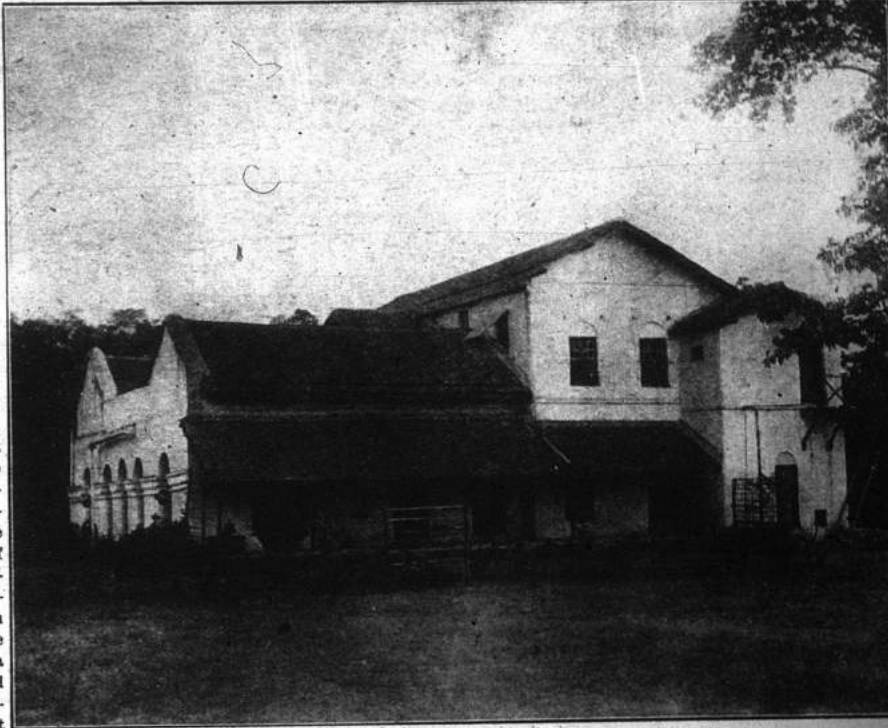
palling situation it is encouraging to look at the work of this little band faithful and true over in the western hills. As we think of this may we not ask ourselves, how much interest we have in what has been done, and how much are we going to have in the future?

At Dhulia Misses Williams and Long-have an orphanage for girls. A quotation from a letter written by Miss Williams gives an insight into their

of a plain little home, as we had expected. He gave a beautiful home, spacious grounds, with large shade trees, many flowers and a small field. How we secured this place is still a mystery to those who do not know the Lord.

Some time ago the Lord spoke to our hearts about opening a rescue home in addition to the orphanage, but as our field superintendent, Mr. Coddling, had advised us to add no expense to the work till the home

had been entirely freed from the small indebtedness that remains, we hesitated and waited further upon the Lord in the matters. He made His will clear, and moved upon the hearts of our friends at home, who sent us some love gifts, and thus enabled us to open the Bethesda. The buildings are poor, made of mud, but a shelter, a real home for sin-sick souls. Bethesda is less than two months old and already seven women are comfortably cared for. There is no other home of this nature nearer than Bombay or Poona, hence you can readily see the great need of this one here. We have been compelled to turn women away because we had no place for them, but now, praise the Lord, we can take them in, love and lead them to Christ. Poor, unfortunate widows, deserted wives and girls dedicated to idols in infancy are simply forced to live lives that bring wreck and death. Many of them are sold by their own parents and lead the vilest lives imaginable. One-fifth of all the Marathi



THE ORPHANAGE AT DHULIA, INDIA.

work, and will be inspiration for prayer and faith:

"Some promises and agreements made with us have been broken, financial burdens have been heavy and mistakes and failures on our part have been numerous, discouragements stared us in the face as we were almost overwhelmed by the power of spiritual darkness.

But with all this there are the "Overweights of Glory." God has been faithful and true, and has never left us alone nor suffered us to have more than we could endure. He has answered prayer in a very marked way. We asked Him for a home and He gave far more than we had hoped for. Instead

girls born in Maharashtra are married to Khandoba, one of the vilest gods, so they can never really marry, but are ushered into this awful life and know nothing else until rescued.

This new department of our work needs to be supported by your prayers and means. Mothers, look into the faces of your pure, innocent girls and think for a moment what might have been. Will you let the Lord roll this great need upon your heart and show what your part is? Won't you let the appalling need itself appeal to you? May the Lord bless and help!

The Lord is blessing in the orphanage, in the village school and the evangelistic work. We are now



MISS LIZZIE LEONARD, INDIA.



MRS. PEARL GREGORY, INDIA.



HUGH GREGORY, INDIA.

a family of forty and nearly all are saved and some sanctified through the blood."

She has her station at Vasind and from this point



MRS. CONRAY ANDERSON, DECEASED.

she is going out. Miss Leonard also engages in this same blessed ministration. Before leaving she lived in a tent in a neglected section and carried on her work. On her return she hopes to open a new station.

Mr. and Mrs. Gregory are engaged in the different kinds of work. While learning the language, Miss Seay is doing a much needed work in nursing the sick, and Mrs. Davis is rendering efficient service as stenographer; while of course both of these are doing many other things.

Truly God has signally blessed in this field. Shall we not ask yet greater things of Him for this people and expect Him to wondrously use these workers?

CHINA.

It is always true that as people continue in earnest prayer that interest keeps alive. With this board the vision tarried, and there was seen "great, hungry" China with her teeming millions. The upturned yellow faces spoke appealingly. But before this these same yellow, sad, inquiring faces had looked into two other faces; and the God that speaks to human hearts had spoken in tones of love, to two souls whose wills were the will of God. And when He speaks to such there is a glad repose, a willing assent to His call; so it was that E. H. Brooks and his wife were appointed to open up work in China.

In February 1906 they reached Hong Kong and a short distance inland found a field of service. After

investigation they have located their station at Macao, inland from Hong Hong where they are faithfully doing the work of the Lord wherever a door is opened to them. Their chapel services are very much blessed of the Lord. They have been joined in their work by Mrs Alice Galloway, a very efficient and devout helper, and she has a separate station, so they are reaching out and the seeds of Truth are being sown for future harvesting. They also have native preachers and teachers who make a valuable addition to their work. Brother Brooks has a school for boys. In this school the Word is instilled as well as literary branches taught.

Mrs. Galloway has some boys in her home and has the training of others. We quote from a letter from her in which she gives the testimonies of some of these boys:

"I want to give you some of the testimonies from boys so lately heathen. Ah Chut, thirteen years of age, said he knew the Lord Jesus was the Savior and died on the Cross, and he believed and He saved him. Ah Tsing, nine years old, one of my boys, said "Jesus died on the cross to redeem us from sin. Bye and bye I bigger, I want to preach the gospel from a clean heart." Ah See, thirteen years, said he used to steal and tell lies, but since he came to school and heard of Jesus and believed in Him, he did not

Spirit convicted an unsaved man, he gave his life to God and soon was called to go with this same message of salvation to the people of South America, the long neglected continent. This young man was John Burman and he came to Nashville, entered the Literary and Bible Training School for preparation. This completed, he married Miss Mattie Holland and in



MISS GERTRUDE SMITH, CUBA.

the fall of 1907 he, with his wife, went to Lapaz to join the Fergusons.

Mr. and Mrs. Ferguson, through effort and sacrifice, fitted up a nice mission hall where services were held three times a week. The people attending are interested and often serious. Together these four workers have done much seed sowing and we believe there will be a harvesting time.

Early in 1909, Mr. and Mrs. Ferguson returned home on account of poor health, and are now on furlough. This work in its pioneer stage needs especial prayer.

The Pentecostal Mission has in all twenty-nine missionaries, seven of whom are on furlough, but some of these will soon return. This number includes Thomas O'Toole, who works in Kingston, Jamaica, and looks after his own support. There is great reason for thanksgiving for these consecrated lives and for the victories won through them; for the constituency at home providing for their support and holding them up in prayer. Let there not be a lagging in interest. They have never needed prayer more than now.

The board has never needed your financial aid more than now. There are other young people waiting to go out. They should not be kept waiting when souls are dying without this wondrous salvation. O that the burden might lay heavily upon the hearts of the followers of the One who shed His blood upon Calvary for a lost world.

Nashville, Tenn., September 25, 1909.



TEOFILO CASTELLANO, CUBA.

want to, and broke down. Hong Wing, sixteen, said before he came to our school he thought Confucius was the only great man, but since he had studied the Bible, and learned of Jesus, the Savior of the world, he had repented and Jesus forgave his sins, and was following Jesus now. Ah Sing, ten years, the other boy with me, said: "Jesus is the great physician and he can heal my soul's sickness." Sin Tai said he used to steal, but now he trusted Jesus. Ka yan said before he stole some, but now he did not want to, for Jesus had forgiven him and saved him."

Surely there is genuine work being done to the glory of God, hence should have our earnest prayers.

SOUTH AMERICA.

The next effort of this board was back to the thought of former years, and to our sister continent so long neglected. The one to undertake this work was Frank Ferguson, who with his wife (Lula Hutchinson) reached the West coast in the autumn of 1906. After considerable delay and investigation they opened their station at Lapaz, Bolivia.

Again was seen how God moves in a way mysterious to man. Out in a western mining town remote from the more busy spheres of religious activity, the Holy



MISS LEONA GARDINER, CUBA.



MISS MARY MOSS, INDIA.

LIVING WATER IMPERFECT CONSECRATION

(1 Sam. 15. 14.)

By Rev. HARRINGTON C. LEES.

"What meaneth this bleating of the sheep that I hear?" Is it not natural for sheep to bleat? Not dead sheep; and Samuel had just been assured that they were all dead when the voice of the living creature is lifted up to give the lie to this assertion. We have been singing—

Christ is all the world to me
And all my heart is love.

Does a voice from heaven ask concerning this congregation: What meaneth, then, the bleating that I hear from the objects which you say you have forsaken? The vocality of defective consecration! The outside world may see little to criticize in our life. It may be that the work that we have been doing is successful; but from God's point of view there is very little to commend.

There are three primary necessities for our hearts to face—(1) a right attitude, (2) a right atmosphere, (3) a right adjustment—if we are to be the better for coming to this Convention.

(1) A RIGHT ATTITUDE.—From this story we learn, first of all, that one of the voices by which you detect imperfect consecration is the voice of self-complacency: "Blessed be thou of the Lord, I have performed the commandment of the Lord." Someone here, perhaps, speaks with the same self-satisfaction: "We are all right; we do not need any blessing. We have been here before, and know all that these men have to say." Saul may have believed that he had performed the commandment of the Lord; or he may have been trying to cover the cowardice of his self-condemned heart by a bold assertion. But the attitude was all wrong. It was

THE ATTITUDE OF THE PHARISEE,

who says: "I am not as other men are;" the attitude of the elder brother, who declares: "Neither transgressed I at any time thy commands;" The attitude of the church at Laodicea: "I am rich and increased with goods, and have need of nothing; the attitude of the other Saul before his conversion. Paul lifts the curtain from the old life and lets you see

the list of qualifications which used to delight his soul: "Hebrew of the Hebrews, of the seed of Abraham." While he speaks thus, he says, "I am as a fool," and throws all these things on one side as the refuse of his folly. Is that our attitude before God, or are we saying, "I have performed the commandment of the Lord?"

(2) A second great necessity is THE RIGHT ATMOSPHERE. Samuel's words to Saul in verse 16 are significant: "Stay, I will tell thee what the Lord has said to me this night." "Stay" should be translated "be still." We sing:

Speak, Lord, in the stillness,
While I wait on Thee—

but is there always the stillness in which He can speak? There are so many voices that one can scarcely hear Him. Is there a soul to whom the Lord says: "What doest thou here?" You come to Keswick because a friend has paid for you, or because you find it pleasant to spend a week here, or because the speakers include men you have never heard, but are anxious to hear? "What meaneth the bleating of the sheep"—the voice that makes the silence vocal by reason of imperfect consecration? The pivot of the verse is the contrast between the voice of the sheep and the attitude of the king.

Someone is repeating the statement of Saul: "I have performed the commandment of the Lord." What commandment? "Go work to-day in my vineyard?" Then, what mean those idle Sunday afternoons? "Go and be reconciled to thy brother?" Then what mean these months of misunderstandings, bitter letters? "Preach the gospel to every creature?" Then why all this postponing of doing any work for the Lord? How vocal the silence can be when God opens our ears to His voice! Is there any voice going up to God from someone you have wronged? You who are in the ministry: some of you have not proclaimed the Gospel; people have not been brought to know Jesus Christ, because you have been preaching "fireworks"

instead of the Gospel. "The voice of thy brother's blood crieth unto thee from the ground." Is the Lord saying that to anyone here? Unpaid bills in your desk at home, while you are trying to find out what full consecration means? You can only know and enter in as you obey the command: "Owe no man anything." If

THE ATMOSPHERE IS VOCAL

with defective consecration, listen that you may hear God dealing with you. There is nothing that has hindered your progress with which God is not ready to deal.

(3) The third necessity is A RIGHT ADJUSTMENT. "To obey is better than sacrifice." Obedience means that which you do in consequence of what you hear. I am often amazed and startled as I consider how much listening and speaking there is in the course of Keswick week. What about the *doing*? To obey is God's great commandment—that which you do in consequence of what you hear. Here is the king who ought to be enjoying his kingdom, but who is being rejected by God. There is no fault to be found with His ruling; it is his incapacity for obedience that made him a bad king. God's great complaint against many of us is—not that we cannot rule or serve, but that we cannot obey.

A right adjustment! how we need it, but where shall we find it? In "the strength of Israel." What a wonderful name to be given to souls that have been defeated! The same thought comes out in the New Testament: "Victory through our Lord Jesus Christ." He will be victory to you if you will take the right attitude before Him, and say: "I have not performed the commandment of the Lord, but by the grace of God I will." There must be the stillness to listen to His voice. You may not be conscious of any great need, only a few slight inconsistencies, but you do not know how serious your case may prove to be. Then yield to Him who is the tender-hearted physician as well as the skilful surgeon, acknowledging your failure and abandoning your defeat and its cause.

SANCTIFIED WHOLLY

(Some years ago, at a holiness camp-meeting, we heard Dr. Walker, of the Presbyterian Church, preach an impressive sermon on Sanctification. We sketched the sermon at the time, and will give our readers the benefit of the outline from the text, 1 Thess. 5: 23. The sermon made a good impression.—Editor.)

The word "wholly" does not mean holy, but rather, as Martin Luther's translation gives it: "Durch und durch," through and through. "Wholly" is a compound word, and is in the superlative degree. It means complete, a consummation. "Wholly," which is the key to this precious passage, means:

1. The individual in particular. It is an experience provided for and proffered to individual members of the Church, and, hence, it includes the entire Church. The whole soul, the whole body, the whole spirit, are to

be "wholly" sanctified. There is certainly individuality expressed in this passage. Each one of us has a soul, a spirit, and a body, and as individuals we are to be sanctified. It is a precious and glorious privilege.

2. It is for converted persons only. That is, converted persons are the candidates. Provisionally it is for all men, just as regeneration is. It takes converted persons to be subjects for entire sanctification. For, entire sanctification has its foundation in regeneration—in regenerated persons. This epistle was addressed to Christians. It speaks of "holy brethren," and similar characterizations.

3. It extends to every department of the individual. "Spirit, soul and body." Every

constituent element of man. The soul, the seat of affections, of love, of sympathy, of the will and conscience. The body, eyes, ears, lips, tongue, hands, feet, etc. The spirit, all the intellectual powers cleansed and permeated with divine light, life, power, glory and victory.

4. It is complete in every part. Paul declared: "I keep my body under." "Keep thyself pure." The body is not the seat of sin, the soul is, but the body may become the instrument of sin. We are to "cleanse ourselves from all filthiness of the flesh and of the spirit, and perfect holiness in the fear of the Lord." The whole body, the whole soul and the whole spirit are to be perfectly cleansed from all sin and taint.

5. It is accomplished *in this world only*. If it is ever to be done it must be done in this world. The Scriptures nowhere teach that it can and will be done in another world. The world to come is one of destiny. This world is one of peril, of probation, of preparation, of possibilities, of achievement, of salvation, of victory. Holiness is to be exhibited here, demonstrated here, experienced here and recommended here. We are to be preserved blameless. Paul does not pray for the glorified saints to be preserved blameless, but he prays for it for Christians in this world, and even "Unto the coming of our Lord Jesus Christ."

6. It is wrought by God alone. "The God of peace" is the author of it. It is the work of God, and the work of God alone. He sanctifies, we consecrate. He cleanses, we separate ourselves from all filthiness of the flesh and of the spirit. In verse 13 of this chapter we read: "Who also will do it." Who? "The God of peace." It is not God and the Church. It is not God and the ordinances. It is not God and suffering. It is not God and calam-

ity. It is not God and death. It is not God and prayer. It is not God and faith. It is God, God, and God alone. The Church may stimulate us to seek it. The ordinances are a blessing and help to us. Sufferings make the promises of God more precious. Calamities teach us our dependence upon God, and our own helplessness. Prayer and faith strengthen our desires and our grip upon God, but God must do it, and does the work.

7. It is instantaneously done. It is no process. It is a divine act. The Greek language gives it in the aorist tense, which means now, momentary, with lightning rapidity. Aorist tense is the lightning tense in the Greek language. It is nowhere used in the Bible, nor in all Greek literature in any other sense, than in a moment of time, in the twinkling of an eye. You cannot grow out of sin, neither can you grow sin out. If a man knows a thing by blessed experience, it is far better than what fifty men do not know. As the colored brother stated it: "What I see know is more than what one hundred men do not know."

the buffetings which came upon him. There is no trace in his letters of unnatural stoicism.

In the early days of the Christ-possessed life, many of God's children have thought that it honoured the Lord most to hide their "feelings" under a reserved exterior, and a reiterated "Praise for the Lord!" But how little we understood the real life of Jesus, "manifested in our mortal flesh."

We did not see the *un-reality* brought about by the crushing of our humanity, and how, instead of glorifying the Christ, we were really hiding Him, and repelling others who saw the hardness produced by our unnatural conceptions of His life as manifested in vessels of clay. We would not confess that we were "troubled," or perplexed," and we grieved over our "fear" and "much trembling," sorrowfully telling ourselves how sadly we had failed in realizing the life we longed to live.

Yet "troubled; perplexed; cast down;" writes Paul about himself to the Corinthians; the life of Jesus in the earthen vessel shown by his faith in the faithfulness of God. He is "hard pressed," it is true, but "not crushed;" he is "perplexed," but not "despairing;" he is often "smitten down" outwardly, but he is *not destroyed*; as dying, yet behold He lives; the outward man is perishing, but the inward man is renewed day by day.

Conybeare remarks that the force of the tenses the Apostle uses, implies that the state of things he describes was *constantly going on!* Not one great test, and one great victory, followed by a life of deliverance from trial.

Nay, Paul writes, "I, in the midst of life, am *daily* given over to death for the sake of Jesus, that in my dying flesh the LIFE WHEREBY JESUS CONQUERED DEATH, might show forth its power" (2 Cor. iv. 11. C.H.). How clearly the pattern is given in these words! Daily the vessel of clay is made to know its weakness, so that daily the life of Jesus which conquers death might show forth its power.

Again as regards the service of Christ, "weakness, and fear and much trembling," seem always to be the necessary condition of the vessel for the fullest "demonstration of the Spirit and power." A trembling vessel energized by the Holy Spirit, is the picture before us in the life of Paul, yet many of us have been disposed to think that we know nothing of the life abundant, when we tremble in giving the message entrusted to us by the Lord. We have thought that the day would come when we should have great *consciousness* of power, forgetting the object lesson in the Apostle Paul.

THE OUTWARD APPEARANCE OF THE VESSEL.

"I Paul . . . in outward appearance, am base among you" (I who am mean . . . and lowly in outward presence." C.H.)—2 Cor. x. 1. A.V. m.

"Say they . . . his bodily presence is weak, and his speech contemptible."—2 Cor. x. 10. A.V.

God's "illuminated vessels" are not always outwardly beautiful ones! Man thinks so much of outward appearance; of a noble presence; of fluency of speech; of strength of body; but God chooses to do His mightiest work with instruments that are often manifestly weak, base, and despised. Moreover He allows them also to remain "contemptible"

ILLUMINATED VESSELS

MRS. PENN LEWIS

"God Who commanded the light to arise from darkness, hath Himself shined in our hearts, that we might be ILLUMINATED with the knowledge of the glory of God . . . but we have this treasure in an earthen vessel."—2 Cor. iv. 6, 7. Syriac version.

"The God of this age hath blinded the unbelieving that the *illumination* of the gospel" (2 Cor. iv. 4. m.)* should not dawn upon them, writes the Apostle Paul to the Corinthians. The "illumination" he describes as coming from the knowledge of the glory of God in the face of Jesus Christ. And those who are *illuminated*, shine as *luminaries* in the world" (Phil. ii. 15. m.), in the midst of all that is crooked, and perverse, and contrary to God.

"Illuminated vessels" then, the Lord purposes His children to be. Illuminated by beholding as in a mirror the glory of the Lord; and "transformed continually into the same likeness," the "glory which shines upon us" is "reflected by us, even as it proceeds from the Lord, the Spirit." (2 Cor. iii. 18. C.H.)

But, continues the Apostle, "this treasure is lodged in a body of fragile clay, that so the surpassing might (which accomplishes the work) should be God's and not my own" (C.H.). An *earthen* vessel, although illuminated! A body of fragile clay, although indwelt by the Lord of glory.

In practical life it is important that the heavenly treasure should be clearly distinguished from the "fragile clay," lest the vessel should forget, and imagine itself a heavenly one.

Alas, sometimes the vessel of clay does forget that the Heavenly Treasure is in an earthen vessel, until the Lord permits the buffetings to come, and then there is a sharp and sorrowful awakening.

Let us note first—

THE EARTHEN VESSEL DESCRIBED.

"A body of fragile clay."—2 Cor. iv. 7. C.H.

"The earthly house of our bodily frame."—2 Cor. v. 1. m.

"This corruptible . . . this mortal."—1 Cor. xv. 54.

"The body of our humiliation."—Phil. iii. 21.

These words describe the earthen vessel as it always will be until the Lord's appearing.

It is "*fragile clay*," and therefore liable to be broken beyond usability, if severely strained beyond its power to bear. Alas, how often God's "vessels unto honour" forget this, and treat the vessel as though it were already of the gold of heaven.

It is the "*earthly house of our bodily frame*," and therefore subject to the law of God made for all bodily frames until they are "dissolved," and the "house from heaven" is given. Alas, alas, how ignorant we often are of these laws of God, and break them as we would not break the ten commandments, given on Sinai.

It is called the "*body of our humiliation*!" We are children of God, "heirs of God, and joint-heirs with Christ;" yet we groan, "longing for the adoption (redemption) which shall ransom our body from its bondage." (Rom. viii. 23. C.H.) "We groan, longing to be clothed upon with our habitation which is from heaven" (2 Cor. v. 2), for it is humiliating to be fettered by a body of clay, subject to the limitation of its laws, whilst in truth a citizen of heaven.

THE EARTHEN VESSEL AND ITS SUFFERINGS.

"Pressed out of measure, above strength, inasmuch that we despaired even of life."—2 Cor. i. 8. A.V.

"Troubled," "Perplexed," "Persecuted," "Cast down."—2 Cor. iv. 8, 9. A.V.

"Weakness," "Fear," "Much trembling."—1 Cor. ii. 3. A.V.

Here we see the illuminated vessel, manifestly mortal and in humiliation. The Apostle Paul does not attempt to hide that he felt

*All references from R.V. The letters C.H. indicate Conybeare & Howson's translation of the Pauline Epistles.

in the eyes of others, lest they glory in the instrument, and fail to see the power of God.

Hence Paul writes to the Corinthians warning them that no man should "glory in men," and bids them learn "not to think of men above that which is written." Indeed as regards himself he has found it safest not to speak too freely of Himself as He is "*in-Christ*," lest any man should have an exaggerated reverence for him, and think more highly of him than they ought to think. He found it best to glory in his *weaknesses*, and say little of the "abundance of the revelations." He was willing to remain in the eyes of others a "contemptible vessel," and to accept the truth that in outward appearances, he was "base" in their midst. (See 2 Cor. xii. 5,6).

It needs self-effacement to calmly accept the truth about ourselves as we are seen by the eyes of others, and not shrink back in sensitive self-consciousness from any service the Master pleases, content to speak but broken words if souls are led to Him; to be lowly in outward appearance, if the "beauty of the Lord our God" is thereby seen to be from Him, and no flesh glory in His presence.

THE INDIVIDUALITY OF THE VESSEL.

"I have been crucified with Christ . . . Christ liveth in me."—Gal. ii. 20.

"I know a man in Christ . . . on behalf of such a one will I glory: but on mine own behalf I will not glory, save in my weaknesses."—2 Cor. xii. 2, 5.

These words and many other passages, show how clearly Paul recognized the personal individuality of the one indwelt by the Risen Lord.

The expressions used in Gal. ii. 20 seem a contradiction, and yet they are true. "I have been crucified *together* with Christ" (literal Greek), describes a change at the centre of the man through fellowship with the death of Christ, which brings in a new force of the life of Christ, to be manifested through the "me"—the personality of the earthen vessel. Hence the Apostle says, "*yet I live*." As if he would say, "I have died in the person of the Crucified One. I was nailed to the Cross in Him. He now lives in me as His temple. In my personality I live, for I have all my own individual characteristics and tastes. But the life I now live in the body, I live by faith in Him, simply working out that which He works in, and through me, as the fragile vessel of clay. Of what I am in union with Him I may glory, but of myself as the earthen vessel, I can only glory in weakness—weakness which is the vehicle for the manifestation of His strength."

In writing to the Corinthians, Paul made the same clear distinction between himself as the earthen vessel, and the Lord Who was his life. He was able to discern when the Lord gave him commandment, and when he was using his own personal judgment. "I give charge, yea not I, but the Lord," he writes. "I have no commandment of the Lord: but I give my judgment," are his words later on, and again, "after my judgment: and I think that I also have the Spirit of God." (1 Cor. vii. 10, 25, 40).

The Apostle takes no position of infallibility. He knows when God speaks through him, and then he does not hesitate to say it; but

he also frankly explains when he is using his own personal judgment, and only ventures to add that he thinks that the Holy Spirit is in accord.

The manifestations of the life of Christ in earthen vessels is transparent and simple. So "natural," and open, and free. Giving no room for insisting that others should accept all that is said, as "from the Lord," nor for the spirit of bondage and fear of exercising the mental powers given to men by God Himself.

We need therefore to recognize the humanity, and individuality of the earthen vessel, alongside of the blessed indwelling of the Risen Lord. Then we may faithfully declare, "Thus saith the Lord" about all that is written in His word (*not our view of what the word means, but the Word itself simply as it is written*), whilst humbly saying over all light given personally to the soul, "I think also that I have the Spirit of God."

THE CONTINUAL NEED OF THE VESSEL.

"I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself (i. e. as a vessel) should be rejected" (or "fall shamefully of the prize" C.H.)—1 Cor. ix. 27.

These words used by the Apostle Paul about himself, show the need of constant watchfulness in the daily walk. It is always possible at any stage of the spiritual life to fall in keeping the earthen vessel in its subordinate place, under the complete control of the Lord the Spirit. "I buffet my body" writes the Apostle, clearly referring to a conflict with his body to "bring it to bondage," and keep it "temperate in all things," so as not to hinder him from winning the prize of the high calling of God.

There is always a "lest I should be rejected" for each one in the Master's service; always a danger of failing shamefully of the prize; of being "not approved" at the judgment seat of works, where every man's work will be tried by fire, and tested for reward.

There is even now a possibility lest we "frustrate the grace of God" in calling us into His service, by making it necessary for Him to alter His purpose concerning His using of us, and put us aside for more pliable and faithful vessels. We may turn from the path of sacrifice; we may fail to be "temperate" in supplying the lawful demands of the bodily frame; or we may sink and yield to the cry of its weakness, instead of casting ourselves upon the Divine strength.

At all times, the earthen vessel must be kept subservient to the heavenly life, whilst avoiding the extreme of asceticism, and unduly severe use of the sensitive bodily frame. The will of God must walk carefully, and with vigilance, lest in the *lawful things of life*, there should creep in the choosing of an easier path at the cost of the heavenly prize.

THE DANGER OF THE EARTHEN VESSEL.

"Lest I should be exalted above measure through the abundance of the revelations, there was given to me . . ."—See 2 Cor. xii. 7, A.V.

Again we may emphasize the fact that Paul the Apostle filled with the Holy Ghost, uses these words about himself! They shew that even *abundance of grace* may be a danger, needing the special guarding of the earthen vessel by the Lord Himself.

Paul tells us how the Lord provided for the danger! He gave him a "stake in the flesh" (v. 7,m.), which kept him broken and humble. Paul calls it a "messenger of Satan," although given to him by God Himself. To Paul there were no "second causes." It looked a thing that should be taken away, but when he understood from the Lord, that the stake was necessary to cast him continually upon the strength of Christ, the Apostle cries "Most gladly, Lord," and at once rejoices in the will of God.

Spiritual exaltation may be manifested in the looking down upon others not in our stage of experience. It may shew itself in self-confidence under the guise of "faith," a spirit of judgment and criticism with assumption of spiritual knowledge beyond others; or a dogmatic assertion of the truth. How subtle the snare!

But God is faithful, and will guard His children who trust in Him. He knows how to give each abundantly-used vessel, a "stake" that will keep it broken at His feet. He knows how to protect His chosen vessels from the dangers of their natural temperaments, and make it safe for them to be used of Him, He, Who is the Creator, will measure the "stake" to the need of the vessel, and teach it the secret how to abound, as well as how to be abased.

Let us, therefore, brethren, beloved of God, "offer our bodies a living sacrifice, holy and well-pleasing to God," whilst we wait for the appearing of the Lord from heaven—

"Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."—Phil. iii. 21. Pathway Series.

There is an inward state of heart which makes truth credible the moment it is stated. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind; life is credible to a spirit in which life ever beats strongly; it is incredible to other men. Because of that, such men believe. Of course, that inward state could not reveal a fact like the resurrection; but it can receive the fact the moment it is revealed, without requiring evidence. . . . There are men in whom the resurrection *begun* makes the resurrection credible. In them the spirit of the risen Savior works already; and they have mounted with Him from the grave. They have risen out of the darkness of doubt. . . . They have risen above the narrowness of life, and all that is petty, and ungenerous and mean. They have risen above fear—they have risen above self. In the New Testament that is called the spiritual resurrection, or being risen with Christ; and the man in whom all that is working has got something more blessed than external evidence to rest upon. He has the witness to himself; he has not seen, and yet he has believed.—F. W. Robertson.

"Try to do some act of love. Try some heart to gladden; While that heart your hindering up, Yours will never sadden."

LIVING WATER

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 matter
under Act of Congress, March 3, 1879.

EDITORIAL

BE STILL.

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

Be still, Just now be still.
There comes a Presence very mild and sweet,
White are the sandals on His noiseless feet,
It is the Comforter whom Jesus sent
To teach thee what the words He uttered meant.
The willing, waiting spirit doth He fill,
If thou wouldst hear His message,
Dear soul, be still.

—Selected.

YOUR OWN MISSIONARY.

Some of our readers have already undertaken the support of a missionary. Perhaps there are others who would like to have some one representing them in the mission field. A missionary can be supported at from \$260 to \$300 per year according to the field where he labors. This is only for the personal expenses of the missionary. Outfit transportation to the field, rents of hall etc., are additional; but these are provided for from the general fund. Several young people of the Pentecostal Mission wish to go to the foreign field soon. If you would like to assume the support of any of these write us for such information as you may desire concerning them. Should you not be able to keep a missionary in the field without some other help you might get others in sympathy with the work to assist you. What will you do about it?

PROFANE CURIOSITY.

Elizabeth Stuart Phelps well says in "Gates Ajar." "We should be wise up to what is written. It is equally important to not be wise beyond what is written." "Revealed things belong to man, but secret things belong to God." The Bible contains all that is necessary for instruction in righteousness and preparation for the future life. There is a great deal said about the life to come and the necessity of making suitable provisions for the same, but the silence of the Scriptures

with regard to many things, concerning which we would like to know, is a tremendous rebuke to idle and profane curiosity and is one of the evidences of the divinity of the book for it is just like uninspired men to be talking about, and divulging secrets that had better be concealed. As one says: "Where the Scripture has no tongue, we should have no ear." In some portions, the Scriptures are almost as impressive in their silence as in their utterances. Teaching and preaching beyond what God has revealed has resulted in many grave departures from the truth. Our Lord rebuked Peter for his inquisitiveness as to what would become of John. Spiritualism, with all of it's diabolical train of evils, is the outcome of meddling with questions forbidden in the Scriptures. Persons have a morbid curiosity or insatiate desire for revelations from the spirit world in addition to what is given in the Scriptures. Hence, the devil has built up these counterfeit systems for the purpose of deluding these duped souls. If they will only yield themselves to his control, he appears as an angel of light, personifies their dead friends, which is the explanation of much of the supernatural phenomena connected with all such damnable heresies. Some poor-blinded soul, half-crazed with a desire to converse with a loved one who has been torn from his bosom, goes to a medium and surrenders himself to the Satanic powers there dominant and Satan pretends to call up the dead friend, when in reality he only personates that friend in such a way as to completely deceive the man. He can assume any form that he likes, and talk just like the friend would talk. The poor fellow is ravished with joy at the idea of having at last found the door through which he can enter and converse with the spirit world, he sells himself to the devil, and becomes an advocate of one of the most pernicious systems of falsehood. Beware of all isms now going over the country presuming to give light beyond that revealed in the Bible. Have nothing to do with these "unfruitful works of darkness," but rather reprove, and rebuke them.

WATCHING WITH JESUS.

"What, could ye not watch with Me one hour, said the Master to the sleepy preachers who were dozing under the old olive trees, while He was going through the awful ordeal of Gethsemane. They didn't grasp the meaning of the hour. The significance of the occasion was not realized nor its far reaching effect discerned! They were weary and went to sleep. They loved the Master, but they did not see the importance of the hour. His command to watch was sufficient to keep them awake had they heeded properly but not only were their eyes heavy but vision was dull. They did not comprehend the situation. Had they known what it all really meant, they would have stayed awake and watched with their Lord that night. But as it was they yielded to the heaviness of the flesh, went to sleep and left the Lord Jesus to fight the battle alone.

When the shadows began to thicken later

in the night and the "enemy came in like a flood" they were not equal to the occasion and the spokesman of the crowd went so far as to lie and curse. Had they watched with the Master they would have known better how to have behaved in the crisis.

Just as the sleepy disciples failed to apprehend the profound significance of the struggle through which He was passing and hence failed to have that intelligent sympathy and interest in the conflict requisite for watching with Him Christians of to-day are sitting idly or indifferently around, nodding in the face of the appalling need every where manifest. They have neither divined the purpose nor shared sufficiently in the heart longings of the Master to make them faithful co-workers. Earth's unevangelized millions lie out before them but they have never looked upon the field. They have never had any intelligent conception of what it all means. They are dwelling in the lowlands rather than living on the highlands of spirituality. They are not spiritual enough to discern what present day conditions meant for Jesus, and hence cannot have the sympathetic fellowship growing out of such knowledge. Our watching with Jesus will be in exact proportion to our breadth of vision and faithfulness thereto. If we see the situation as it is and live in such close union with Christ that His heart cries will find an adequate response in our own breast, then and then only are we in condition to watch with Him.

We neglect the Lord's work simply because we haven't interest enough to do it. We usually do what we want to do. Having a negligent spirit born of indifference makes it impossible to watch with Jesus. "Where there is no vision the people perish." A certain spiritual attitude and equipment is essential for seeing the need and responding to it as becometh those who are sharing in the Lord's ministry.

The evangelization of the world, in fact, the performance of any duty is not primarily a question of time, opportunity or ability. "For where there is a will there is a way." We have money enough, time enough and opportunity to discharge every duty. In the vision of God, Isaiah saw both his own condition and that of his fellowman and immediately offered his services for the good of others. Mark you, right relations with God means right relations with ourselves and right relations with others.

The Lord who was rich, for our sakes became poor and was among us "as one that serveth" and so loved that He gave Himself even unto death. And when we become watchers with Him we will share in the same spirit and his longings will find a ready response in the depths of our own hearts. The world would have been evangelized long ago had those who called themselves disciples been real watchers. Time is flying, soon our day of service will be over. The wail of the wrecked can be heard on every hand. But soon the night cometh when no man can work so let us be up and doing watching with the Lord, now and then shouting the harvest home.

Editorial Comment

ENCOURAGEMENT.

Charles Morton said:

"If I could invent a medicine, although I never could invent anything, I would invent a strong preparation of encouragement."

However, there is no need for any such invention. The Scriptures are full of the most encouraging promises. There are many tonic chapters, such as Joshua 1; Psalm 23, 27 and 121; 2 Cor. 9:8 is comprehensive, "For our God is able to make all grace abound unto you that ye having all sufficiency in all things may abound unto every good work;" and Philippians 4:19 caps the climax: "My God shall supply all your need according to his riches in glory by Christ Jesus."

IS HOLINESS OUT OF DATE?

Writing under the above caption the Sundayschool Times says:

It may be questioned whether the bustling minister or Christian worker with his finger in a dozen pies, diplomat, politician, reformer, sociologist, man of affairs, *errand boy*, is altogether so much more admirable in God's sight than the still saint in his cell on his knees in mystic contemplation of his Lord. He certainly is not if he has not found time and strength in his busy life to immerse himself in the presence and Spirit of God, day by day. For what men need supremely is neither politics, civic reform, Sunday-schools, soup kitchens, or sociology; it is to come into touch with the living God. Our very service will otherwise degenerate into a new Pharisaism, more hopeless in its snug self-satisfaction, and inner deadness than the old. And the fountains of all this beneficence to man will dry up unless they are fed from the deep sources of the life of God, which never yet found their way into human hearts except through channels dug deep by prayer and aspiration and passionate seeking after God. We want that word back in our vocabulary, filled with the modern meanings, but not missing the old high sweetness. It is God's word and we must not loose it. Out-of-date holiness is out of date, of course; but with all our philanthropy, reform, beneficence, practicality, we need a profounder life, hid with Christ in God, speaking forth on the housetops what is heard in the closets, supreme consecration, deepest communion, translated into whole, hearty human living, the living, working holiness of Jesus Christ.

No, holiness will never be out of date. Scriptural terms may be misused and little understood, but the one essential for the church is *holiness*. It is not necessary to repair to a mystic cell to obtain it, neither is it necessary to leave the earth in order to live it. Through consecration to God and faith in the all-cleansing blood of Christ, we may walk before Him in the beauty of holiness right here on earth.

CLEANSING.

G. Campbell Morgan in his life story says: "It was June 25, 1886, that I wandered

aimlessly—I am quite sure that my feet were guided by God—into a Salvation Army meeting on a Friday night, a holiness meeting, and as my Scotch friends would say, a wee bit lassie was talking to them with an awful London accent, as I thought, and it is awful. She began to talk about sin in the believer, about wrong things in the heart that might be put out by the work of the Spirit of God, and I listened astonished. It was new; I had never heard that. I had never heard anything about 'cleansing.' Great, blessed, glorious word! How I love it to-day! and God that night spoke to me, and for the time I could no longer hear the doubts that had been suggested to me about His own existence. I was face to face with Him, and He was face to face with me about the inward sin in my life, even though I were His child. In that way deliverance came from the darkness of doubt. It was through a new spiritual conception, a new vision of God as to His requirements in me and His provision for me. I cannot tell you all that happened in my own life then. I only want to say this to you: that it was one of the most marvelous experiences of my whole life—those days in which I faced the question of permitted sin and wrong in the life, and at last found out that, as some of our friends sing:

"The Lion of Judah can break every chain, And give men victory again and again."

"I thank God at this moment that the things I believe I believe on the basis of a convinced reason. But the door of entrance into certainty was not first through the conviction of the intellect, but the cleansing of the Spirit."

An experience like this is a tonic. We must all side with God against sin whether in ourselves or elsewhere and look to Him for deliverance therefrom. Then follows the knowledge based upon purity clearly demonstrating that a certain state of heart is necessary for a clear apprehension of the truth, or as the Master put it: "If any man will to do My will he shall know."

ABIDING IN CHRIST.

Some consider a deeply spiritual life a strain. They think that to live it, they must keep keyed up to a very high pitch of enthusiasm; but such is not the case. Enthusiasm there is and plenty of it; but there is no frenzy, nor nothing of the abnormal in the life hid with God. One may walk with God when it is necessary for his mind to be on other things. His thoughts will return to God when the occasion demands just as he returns home when his day's work is over. The deeply spiritual mind makes no such distinctions as that of the secular and spiritual. God may be as real in the one as in the other, and the place of duty is the place of blessing. J. Hudson Taylor in writing on this subject says:

One afternoon in an inland city in China, feeling almost in spiritual despair, I was reading my Greek Testament, and in the sixth chapter of St. John's Gospel, reading in course, I came across a verse that struck me as it had never done before. I was reading

from the fifty-second verse onward; and if you will just turn to that passage, perhaps the train of thought which was such a help to me may help someone else here. In the fifty-sixth verse: "He that eateth my flesh, and drinketh my blood, abideth in me and I in him." I read the verse in the authorized version, "dwelleth in me, and I in him," a hundred times, and never connected it in mind with the fifteenth chapter, where the word happens to be rendered in that version, "abide in me." But, of course, reading it in the original, my mind was carried on by the verb from the sixth to the fifteenth chapter, and I saw at once—why, here is a little light on this great and difficult problem! I have evidently been making a mistake about the subject of "abiding in Christ."

I had thought that abiding in Christ meant keeping our hearts so fixed upon Christ, so constantly mediating upon Him and dwelling in Him, that we never lost the consciousness of His presence. I thought we were continually, so to speak, to realize His presence, and continually to look to Him for blessing and help and guidance. Now, what I thought was abiding I have since seen was feeding upon Christ. Feeding is a voluntary act. We go to the table, and sit down, and partake of what is there. That is a voluntary act. But the man who wanted to feed all the day, and wanted to feed all the night too, wouldn't be a desirable member of any community. That was what I was trying to do, and because I couldn't manage it, I would get into a sort of religious dyspepsia.

I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut, and in imminent danger—within half an hour the question whether he would live or die would be settled, and one's whole attention would be wrapped up in the patient, and one wouldn't think of a thing else until the result was known; and then the thought would steal over me, "Why, for two hours I haven't thought about Jesus;" and I would go off into my closet almost in despair, and confess this sin. I was in very great distress, indeed. I wanted to be feeding at the table all the time. Now, if a man has two or three square meals every day, and perhaps a lunch or two between, he ought to be able to go to work.

Abiding in Jesus isn't fixing our attention on Christ, but it is being one with Him. And it doesn't make any difference what we are doing, or whether we are asleep or awake. A man is abiding just as much when he is sleeping for Jesus as when he is awake and working for Jesus. O, it is a very sweet thing to have one's mind just resting there! About ten years ago the Lord gave me a very great blessing. I had a little girlie, who had a crib by my bedside, and about six o'clock in the morning her nurse came tapping at the door to give this little one her bath. And we missionaries, who are so much separated from our children, do so delight when we are with them! It is such a treat! It is an ordinary enjoyment to most of you; but it is a very great treat to us, I can tell you. I saw my little girlie asleep, and I gave her a little kiss. She woke up, and put her arms around my neck; and as she looked up to me, I just looked up to God, and said: "O Lord, wake me up morning by morning with a kiss of love. Let that kiss be the first thing every morning." That was fully ten years ago, and He hasn't forgotten it since. It is a wonderful "God-morning." I am so glad that my love for my little girl just led me to make that prayer in that way.

Some people seem to rake up all the sorrows of the past; to them add the burdens of the present; then they look ahead and anticipate a great many more trials than they will ever experience in the future.—Moody.

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

Petway, Tenn.

Dear Cousin Eva: I have been reading the kind letters and I thought I would write too. I have become a reader of the LIVING WATER and am so glad we have such a dear paper. I professed holiness November 20, 1908, at Petway, Tenn. at Brother Moore's meeting. I am so glad that the Lord ever sent us someone who could preach us this truth. Dear readers pray for us at Petway. We have begun a prayer meeting and the devil is fighting us on every side. But with the help of God we can do all things. I am out for Him and I intend to do all I can in the work. I have some children out of Christ, pray for them. I thank God for what has been done at this place and for sending us Bro. Moore to preach for us. Your sister in Christ. A. A. SOUTH.

Just before opening this letter, I had said to myself, "Lord Jesus, I do thank you for sending holiness preachers to us, to tell us about this full, complete salvation." So I was quite ready to join in our sister's note of praise.

Not long ago I had the privilege of being in a holiness camp meeting for several days. The young preacher has just completed his course in college, but he has been telling the people about this wonderful grace of God for five years. O, what rich truths he handed out to us, and with what zeal and earnestness he urged men and women to surrender them-

selves to the Lord. Some yielded, eager to know more of God, like the sister who wrote this letter. But others sat back unmoved. Many who were church members would not even stand when he asked all Christians to rise. Why? Largely because this young man was a despised holiness preacher. The man



MISS EVA CARPENTER, INDIA.

who declares the whole gospel of Christ, who tells people that they must be sanctified as well as saved, that man is not going to be popular with the crowds. It costs a preacher something to be a preacher of holiness. If he lets Jesus sanctify him and fill him with the Holy Ghost, and then goes out to lead others into the same experience, he has taken a step which will change his whole life. It means that he cannot have work in the regular ministry. *The church doesn't want such men.* He cannot have a comfortable parsonage, or look forward to the charge of some big church with its generous living. He cannot hope for much friendship from his brother ministers. They look upon him with suspicion. He will not have the love and respect of the great body of church members. They view him with distrust, often with contempt. No he will have to preach under tents, brush arbors, in old school houses and stores. He will have to go from place to place, sleeping in all kinds of beds, eating all sorts of food. He will be separated from his family a large part of his time, often longing for wife and children with a longing, hungry heart. He will preach every day, working and praying with the people, lingering with them night after night, bearing their burdens, and agonizing over them. He is seldom even acquainted with those for whom he pours out his soul, and gives his best powers.

He will have but little money. No big salaries go with holiness preaching. He must learn to look out for himself and his family. He is spending his life for men, but they do not feel responsible for his living. Since the

days of the Apostles there has not arisen a more self-sacrificing, godly, heroic body of men than the holiness preachers of the past fifteen or twenty years. They have left home and loved ones, and have gone all over the country, to cities, towns and villages, preaching the unsearchable riches of Jesus Christ. They have gone into the country districts, penetrated the backwoods, and climbed the mountains, telling rich and poor, learned, and unlearned, saint and sinner that Jesus still baptizes with the Holy Ghost and with fire.

WHAT IS THEIR REWARD?

It is not ease. Over rough country roads, into a little clearing in the midst of bushes and brambles the holiness preacher puts in ten days or two weeks of the hardest labor.

At night he stretches himself upon an arm full of straw and goes to sleep heart sick for wife and children and home. The fight over here he hurries on to the next appointment. Maybe it is in the city. It is hot, dusty, noisy, and he preaches twice sometimes three times a day. The nearby pastors do not join in with him. Usually they warn their members against him, and he must preach over this solid wall of opposition and prejudice on the part of church members. His next call may take him to a mining district. Opposition of another sort is stirred here. His bold statements of truth, his fearless attacks upon sin arouse the devil and his emissaries. He receives threatening letters, is told to leave town. One preacher told me that the desperadoes in a town like this, finding that they could not scare him away by letters, amused themselves by shooting through the top of his tent during night services. In another town they burned it for him. I heard this same man give a cordial invitation to young preachers to join him in his field of labor. "But", he said, "do not come unless you can live for weeks on corn bread and bacon, eat with a two pronged fork, and live without money or price!" It



MRS. BERTHA DAVIS, INDIA.



MISS BESSIE BEAY, INDIA.

is not ease, then, that our holiness preachers get.

They do not enjoy the love and friendship of the great mass of church members, nor of



MISS FLORENCE WILLIAMS, INDIA.

other preachers, as we have seen. And they reap little when it comes to dollars and cents.

And yet, what a blessing they have been! Thousands and tens of thousands have been led into a life of fulness in Christ.

Hungry hearts have been fed until this was a sense of most delightful satisfaction and content.

Restless souls have been flooded with a profound, abiding peace, a peace which passeth all understanding.

The joy of the Lord has filled and thrilled His people, has become their strength and glory. Defeat in Christian lives has given way to overwhelming victory. Timid ones have become witnesses for Jesus, aimless ones busy in the service of the Lord. Houses lands and pocket-books, talents, time and energies have been laid upon the altar.

God has opened up missions, orphanages, rescue homes; has sent preachers, teachers, and missionaries forth because of the work done by holiness preachers. God bless them a thousand times over and over!

WHAT HAVE THEY DONE FOR YOU?

Let us stop and ask ourselves these questions? What change has been wrought in your heart and life because holiness has been preached to you? Has your heart been cleansed by the precious blood of Jesus? Do you know Him as an abiding Christ now? Have you the power of the blessed Holy Ghost in your life? Have you learned that Jesus came to sanctify? Do you know the Lord better? Do you enjoy a more intimate communion with Him? Have you learned and understood the word of God as you had not done in your regenerated life? Have you learned to trust the Lord to lay hold upon the promises, and prevail in prayer for the soul of someone very dear to you? Have you reached out even unto the foreign field with your offerings and petitions?

Has the truth of healing come to you, and brought relief in hours of darkness and pain?

Have you found out that Jesus is coming back?

Ah beloved, these men brought untold blessings to us when they came and preached Jesus as the Savior and sanctifier of our souls. It cost them much to do it. Plans of life, ease, comfort, love and respect had to be put aside, for you and for me. *What are we doing for them.*

We are not even supporting them. In many communities there are bands of holiness people. They organize missions, and call for a regular pastor. It is a good field, and much is accomplished. But too often the preacher must give up the work, because he is not supported. This is not right. I have seen this for some time and my heart has grown sad over it.

Recently I heard several people discussing a certain holiness preacher. "He is going to give up his station and become an evangelist," said one. "I am sorry," said another. "He is fitted for pastoral work and has been



MRS. GOODWIN, DIED IN CENTRAL AMERICA.

blessed of the Lord these past two years. Why is he going to make a change?"

Then I answered. "I know why. The people did not give him a living, even of the plainest sort. His wife told me so, and said he would have to go out into the field."

We get stirred under the burning messages of Spirit-filled men, and ultimately send some of our tithe money to the mission field, or to an orphanage or rescue home. It doesn't occur to us to do much for the preacher himself. I may be wrong about it, but in my heart I feel that God's tenth should go largely for the support of the Levites of today; those who are set apart for the Lord's work.

As I am enjoying the blessing of the gospel, I am a debtor to pass it on to those who don't know. Therefore I send offerings out of my own share to my sisters and brothers who haven't heard about Jesus.

If I am a debtor, as Paul seemed to think he was, I want to pay my own debts. Now beloved in the Lord, no one asked me to write these words about our holiness preachers. It has been on my heart for some time and this sister's letter called it forth. We needed these men of God, and they came to us. They need us and we are not as faithful to them as they were to us. If they have been a blessing to us, let us do more to show that we appreciate it.

WHEN IMAGINARY STONES BLOCK THE WAY.

In the year 1888 I knew one who was anxious to take college and seminary courses in preparation for the ministry. Friends advised against attempting a student career because measles had left his eyesight weakened. Judicious perseverance demonstrated at the end of twenty years that the stone of weak eyes had entirely disappeared. But at the end of the first college year the financial stone was in his path, seemingly insuperable and unremovable. That very commencement week appointment came somewhat unexpectedly that gave him eighty-four dollars for work as census enumerator during June. At the end of this no more work being in sight anywhere, "blues" came on again. Within five minutes an anticipated engagement for profitable inventory work was offered him and accepted. When this was finished, the financial block was once more imagined. Twenty-four hours afterward saw the student engaged with the new proprietor of the store for the rest of the summer. He never afterward permitted imaginary stones to block his way.—Henry Quickenden, in Exchange.

Note, most people would rather be told their fortune than told their duty; how to be rich than how to be saved. If it were the business of the men of God to direct for the recovery of lost asses, they would be consulted much more than they are, now that it is their business to direct for the recovery of lost souls.—Matthew Henry.



MISS MATTIE LONG, INDIA.

FIELD NOTES

We are sure you have enjoyed reading LIVING WATER the past five months. Will you not continue to enjoy it?

Do not forget about that trial subscription expiring. Renew right away so you will not miss any copies of LIVING WATER.

heartrending scenes we meet of heathenism and idolatry. These wards pass from lip to lip of missionaries here and I dare say on every field where workers labor. "If the Christians at home only knew."

Oh, that God may give our returned missionaries tongues of fire that will move to action any that may be asleep or indifferent to the needs and their privileges to the regions beyond! We must come to the rescue of our Mission Boards and enable them to put forth native and other workers, plant schools and colleges on mission fields, and put Christian literature into the hands of the poor.

In recent months the Catholic church has brought five priests here to preach school. Catholicism has taken on new life. Altars and shrines are built and worshiped in homes, and bells rung bringing people to mass. There are two Protestant churches here but we have not brought a teacher or opened a school. Can we not do as well as they?

During the year our very foundations have been shaken and tossed about, but thank God we are safely anchored and laboring night and day that His Kingdom may prosper.

We have at times been discouraged and felt keenly the gloom about us but all unknown to us God has been preparing two intelligent, educated men to labor also in his harvest. Both are following their trade as teachers in the public schools but anxious to leave this behind in order to devote their entire time to the study and preaching of God's Word. One of these was our teacher of Spanish when we first came to Trinidad for whom we never ceased to pray. The other wanted to study medicine but is willing to give up all to follow Jesus. Both have preached several times and their messages on the "Good Samaritan," "The Day of Rest," "The widows mite," and the crucifixion show what the grace of God has wrought within them.

We write this trusting the hearts of some of LIVING WATER readers will be moved to take the support of these workers for truly the harvest is plentiful but the laborers few here. Let's each one do our part. We might redouble our forces within the next twelve months. Let's send money pouring in to Brother Benson for China, India, South America, Central America, Africa and the Isles of the sea and send forth a volume of prayer to our Heavenly Father whose heart is yearning to give for the asking. May God bless each and every one and clearly show you your path. Looking to Jesus and striving with might and main to advance His cause, Your Worker.

M. GERTRUDE SMITH.

Luke 10:2; Acts 20:35.



E. H. BROOKS AND WIFE, CHINA.

I am praising God for victory. I have just closed a nine days tent meeting on Hogan's Creek. Thirty-eight prayed through to victory, and others were blessed and received light. I am now at Monnersville for nine days. Pray for me. Yours in Christ.

J. F. HOPPER.

This has been a year of hard work. I have been doing my best to condemn sin, and to hold up Christ. My last meeting closed with victory. Souls were saved and God's people were blessed. Brother Boaze held the meeting at our home church. A number were saved or reclaimed, and still others were at the altar when the meeting closed. Yours in Christ.

FRANK SHELTON.

I will send a few lines report of our revival meeting which was held in the Nazarene church, conducted by Jas. B. Chapman, of Vilona, Ark., assisted by Miss Blanche Coker as organist. In many respects it was a great meeting. Some twelve or fifteen were saved or sanctified. Bro. Chapman did good preaching and had large and attentive congregations. Sister Coker delivered a very interesting discourse Sunday afternoon on 1 John 1:7. Burnside has been made better by the revival held by Bro. Chapman and Miss Coker. They will be long remembered by the people of Burnside and our prayers shall follow them wherever they may go.

Yours for souls,

B. A. MOORES.

Our meeting closed out near Petersburg, September 15th. There were about a half dozen professions. Here we found some of the Lord's children with a true blue experience as sweet as honey and as firm as a rock. While the results were not large we enjoyed our stay with these dear saints of the Lord. A number of the daughters and sons are preparing for the Lord's work at home and abroad. Miss Essie Morris was with us and rendered efficient service in song. We started up near Charlotte September 20. One conversion the first night.

Your brother in the battle,

HARRY MOORE.

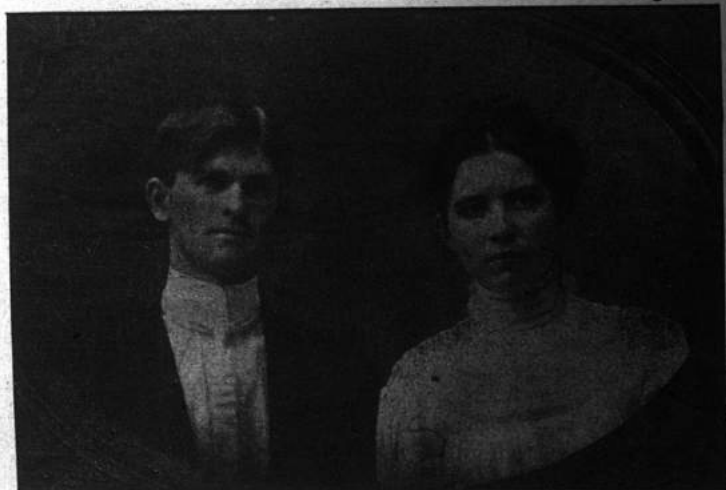
The camp meeting near Caney Springs closed September 12th. The Lord graciously blessed in this

meeting. A number of souls were saved, reclaimed or sanctified; and the services were a spiritual uplift to the Christian people. The last Sunday was an especial time of blessing. The preaching was done by John F. Owen of Boaz, Alabama, and the truths of the gospel were clearly set forth. Other workers from a distance were Mr. and Mrs. J. T. Benson, Rev. and Mrs. T. B. Dean and Sisters Aydelotte, Dodson, Nomell and Parks; all of whose efforts were appreciated. A very blessed service was that conducted by Sister Benson for the children, in which a number of them were saved. To our God be all the praise for what was accomplished in this meeting for His glory. Yours in the Master's service.

Caney Springs.

W. J. FLOYD.

Dear brothers and sisters the fall Convention is at hand and our hearts go up to God that the great need of missions may be stressed as never before and that God's people as one man may take hold of the great missionary wheel and push it with all their might. We who are on the field are so overwhelmed and pressed on every hand that time fails us to write all about the needs and relate the many



R. S. ANDERSON AND WIFE, CENTRAL AMERICA.

***Bible Readings on the Inner Life**

MRS. PENN-LEWIS.

THE TEMPTER AND TEMPTED*

III. The Tempter's devices.

"We are not ignorant of his devices." 2 Cor. ii. 11.



JOHN BURMAN, SOUTH AMERICA.

"In vain the net is spread in the sight of any bird." Prov. i. 17. m.

1. His Tactics with the Unsaved.

"They that hear; then cometh the devil, and taketh away the Word . . . lest they should believe and be saved." Luke viii. 12. A.V.

"The god of this world hath blinded the minds of them which believe not, lest the light . . . should shine." 2 Cor. iv. 4. A.V.

2. His Devices with the Believer.

a. He seeks to keep from full surrender from God. "Why hath Satan filled thy heart . . . to keep back part?" Acts v. 3.

b. He resists the removal of the filthy garments. "Satan . . . his adversary. Now Joshua was clothed with filthy garments." Zech. iii. 13. m.

c. He works through fleshly jealousy and strife. "Bitter jealousy and faction . . . earthly, natural, devilish." Jas. iii. 14, 15. m.

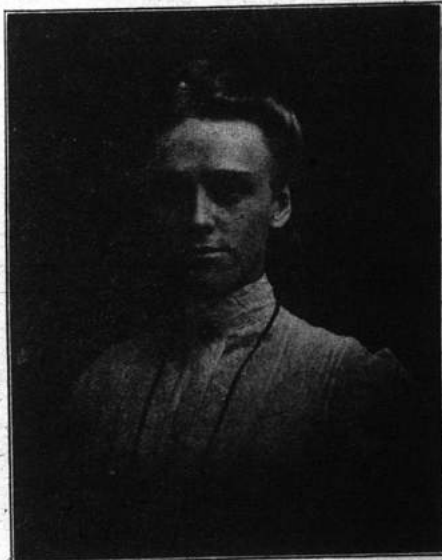
d. He uses others to keep us back from the Cross. "Peter . . . began to rebuke Him, saying, Pity Thyself, Lord." Matt. xvi. 22. A.V. m.

e. He "roars" like a lion to frighten. "The devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. v. 8.



FRANK FERGUSON, SOUTH AMERICA.

- f. He seeks to puff up with pride. "Lest being puffed up he fall into the condemnation of the devil." 1 Tim. iii. 6.
- g. He pushes us to some step not of God. "Satan moved David . . . to say, Go, number Israel." 2 Sam. xxiv. 1. A.V. m.
- 3. His Devices with the Soul Possessed of God.
 - "The Lord said unto Satan, Hast thou set thine heart on My servant Job . . . an upright man, one that feareth God, and escheweth evil?" Job i. 8. A.V. m.
 - a. He shoots his "fiery darts." "The fiery darts of the evil one." Eph. vi. 16. Met by faith in the faithfulness of God. "Taking up the shield of faith . . . able to quench ALL." Eph. vi. 16.
 - b. He lays subtle snares in the practical "walk." "The snare of the devil." 1 Tim. iii. 7. Met by not looking for the snares, but at the Lord. "Mine eyes . . . toward the Lord . . . He shall pluck my feet out of the net." Ps. xxv. 15.
 - c. He seeks to beguile us out of our place in Christ. "The wiles of the devil." Eph. vi. 11. Met by hiding in Christ continuously. "Take up the whole armour of God, that ye may be able to . . . stand." Eph. vi. 13.
 - d. He ceaselessly tries to get us under "condemnation." "The accuser of our brethren." Rev. xii. 10. Met by shelter under the sprinkled blood.



MISS AUGIE HOLLAND, CENTRAL AMERICA.

"They overcame him by the blood of the Lamb." Rev. xii. 11. A.V.

e. He tries to corrupt our simple faith in God. "As the serpent beguiled Eve . . . your thoughts should be corrupted from . . . simplicity." 2 Cor. xi. 3. m.

Met by the Word of God dwelling in us richly. "The Word of God abideth in you, and ye have overcome the evil one." 1 John ii. 14.

f. He fashions himself as an angel of light. "Satan fashioneth himself into an angel of light." 2 Cor. xi. 14.

Met by the Indwelling Spirit giving victory. "Prove the spirits . . . ye are of God, little children, and have overcome them; because greater is He that is in you." 1 John iv. 1, 4.

g. He stirs up persecution whenever possible. "The devil shall cast some of you into prison." Rev. ii. 10. A.V.

Met by the triumph of faith. "This is the victory that hath overcome the world, even our faith." 1 John v. 4.

You cannot afford to have LIVING WATER cease its visits to your home because your trial subscription has expired. Renew for a year at \$1.00.

RISING ABOVE SORROW.

The best way to meet sorrow is not after the method of the worldly-wise who tell us that sorrow is the common heritage. To all such comforters Tennyson's rebuke is not too severe:



MRS. MATTIE BURMAN, SOUTH AMERICA.

"And common is the commonplace,
And vacant chaff well meant for grain."

No, the best way to meet sorrow is to rise above it. "I have stood," said Henry Ward Beecher, "upon Mount Holyoke when I heard the thunder below; and I have seen men traveling up the side and making haste to get out of the storm. I, standing higher than they, escaped both the rain and the wind, and the pelting thunder, and they, going up through the storm, got on the top, and were also free from it." This does not mean that we should run away from trouble, but that we should seek the mount of prayer, and, through communion with God, breathe the heavenly atmosphere. There, on the mount with God, the storms of sorrow never come. We may see them, and know they are near, but know also that they cannot reach us.



MRS. LULA FERGUSON, SOUTH AMERICA.