

The peril of compromise has been vividly revealed in an incident reported to Dr. Wilbur Chapman: "A tramp once entered an evangelistic meeting. At the close it was thrown open for any one to speak; he arose and said: 'This is the chapel I used to attend when I was a little boy. My father was an officer in this church. He used to sit in that pew. There were seven of us boys in our Sunday School teacher's class, and we very much loved and respected her. She used to take us home Saturday afternoons, and we used to have music and refreshments, and then we had a look over the lesson for the following day. After a bit, in order to keep hold of us, she introduced us to cards. She showed us how to play them, and she showed us a number of tricks, and so on. We soon began to ask her to have a little less of the lesson and a little more of the cards, and to show us a few new tricks. Shortly after that we began ceasing to

go to her house at all, and we took to cards and cigarettes at other places. Then we took to gambling, and as a matter of course, we left the Sunday School and her evening class altogether. I want to tell you what has become of those boys. Two of those seven boys have been hanged, three others are in state prisons for life, the sixth one, if the police knew where he is, would be there, too; and I am the seventh, and if the police knew I was here, I should be behind bars in double quick time. All I have got to say is that I do wish my Sunday School teacher had never taught us boys how to play cards!' He had no sooner finished than a woman, dressed in black, staggered forward and fell before his feet, and she cried: 'My God, I am that Sunday School teacher!' She left the meeting, never to return." "Thou shalt not wear a mingled stuff, wool and linen together."

## The Seriousness of the Neglect of Prayer

BY CLEMENT C. CARY.

I SPEAK now more particularly of the neglect of *secret prayer*, though quite a good deal could be written about the neglect of both family prayer and public prayer. No one need doubt a moment that there is a glaring neglect of this divinely appointed means of grace. The proof is so plain that it takes no wonderful vision to discover it. The dryness of church services, the few religious joys, the superficial type of present day religion, the sad lack of experimental godliness, and the apparent effort of modern church leaders to put other things in the place of prayer, one and all show conclusively that there is a missing wheel in the religious machinery of the times, and that missing wheel is secret prayer. Even the public praying of the majority of many who pray in public gives evidence that they are not accustomed to praying much in secret. Their very awkwardness in framing petitions, their want of spirit in praying, their mechanical way of trying to pray, are but so many indications that they know very little about praying in secret where God alone is present.

Unfortunately this neglect of secret prayer in the lives of modern Christians is not noticed even by many of the preachers, or if it is noticed when attention is called to it, they do not begin to think it is at all a serious symptom of an inward spiritual disease. The fact is, men and women are passing current as religious people, who know nothing whatever about the habit of private prayer. That is the alarming thing about it, that actually we have reached the place where we are recognizing church members as Christians who live devoid of prayer. We judge them by a false and delusive standard, altogether contrary to the scriptural standard of religion. For in the Book no man is counted religious who fails regularly to call upon God.

The seriousness of the neglect of prayer will be seen when we remember some things:

First, the great prominence given to prayer and the peculiar emphasis laid upon this thing, in the Word of God, go to show two things: How vastly important it is regarded by Almighty God, and the danger of setting prayer at naught. The Scriptures fairly glisten with the record of prayer. Precepts and promises are found as we turn the sacred pages, and God seems to have taken peculiar pains to keep it before our eyes lest we forget it. In the estimation of the Scriptures, prayer is no unimportant exercise nor is it a small affair. It occupies a high place in the

thought of God. The sacred writers who write by inspiration made much of it. The Bible is really a revelation about prayer. It reveals Almighty God, not as a Great Being afar off, but one who is nigh unto all that call upon Him, and He is discovered to the children of men as a God who hears the cries of His intelligent creatures, and One who is moved by their prayers. For the doctrine of prayer as revealed in the Word of God shows conclusively that prayer induces Almighty God to do what He would not otherwise do. Prayer brings things to pass by the ordering of God which would never otherwise happen.

How great the sin, therefore, of undertaking life without praying! How serious the offense in the sight of God of setting Him aside, and counting that one thing of prayer as insignificant and unimportant which He has made pre-eminent and essential!

That it may be seen how vastly important prayer is regarded in the Word, the writer may say that within the past few months he has been noting the instances of prayer as he has read the Scriptures, and now having got no further than Job, he has put down 121 instances of special prayer, which leaves out those passages where the general doctrine of prayer is mentioned. Can a practice be unimportant and neglected with impunity, which receives so much attention in a Divine revelation to man?

Secondly, note the fact that quite every divinely chosen leader in the Scriptures was a man of prayer. The men who stood closest to Almighty God, who have been used by Him, and of whom He has thought much, have been men who called upon the name of the Lord. Abraham, the friend of God, chosen to the father of a chosen race, was a man of prayer. Moses, the Great Law Giver, was likewise, a praying man, and can be rightly called mighty intercessor. David, the sweet singer of Israel, was no less a man of prayer than he was a man of song. Daniel was such a man of prayer that before he would omit it, he ran the risk of being given as food for the lions. And it shows how the God of prayer regarded this praying servant of His, when He soothed him to sleep with his head pillowed on the shaggy mane of the lions, and stood guard over him while he slumbered.

Samuel was noted in the nation as one who knew the way to God, while Job was so well known as a praying man by Almighty God, that at the end of that long and famous

controversy between Job and his friends, God sent those friends to Job, with instructions that Job would pray for them and set them right.

The early church was a praying church, prayer being pre-eminent, while the Apostles were noted for this one thing above all else. The apostolic age was an age of prayer. Why all this if prayer could be easily set aside and men could be disciples of the Lord and live prayerless lives? O, the blindness of present day religionists! How has the religion of the Bible been perverted!

Thridly, the seriousness of this neglect of prayer is seen when we bear in mind that prayer is the one important means of grace which is absolutely indispensable to the Christian life, so much so that without regular secret prayer there can be no such thing as spiritual life, and with it there can but be such a life. All means of grace are important, but this stands out in front of all of them. We might suppose one as being religious who did not read the Word of God, for some Christian people cannot read. We imagine some as being truly the people of God who do not regularly attend the house of God, for some saints are "shut in," and are unable to attend church. But when it comes to prayer, as there is no condition in life which one can-

not pray, so it is, if anything, more vital, more important, more essential than any other means of grace. How glaring the neglect, therefore, of regular secret prayer! How is it possible for one to live a Christian life without regular praying? What gross presumption to even think of such a thing! Yet thousands in our churches are undertaking this very thing. They lie down at night and rise up in the morning with no thought of God! Day in and day out, they go about life's duties, without ever getting on their knees before God, acknowledging their need of Him, and seeking that help without which a religious life is an utter failure, and salvation is absolutely impossible.

O, ye prayerless people of the church, open your blinded eyes, and see the evil of your doings! Ye professors living without God, awake out of sinful sleep, and get yourselves to your closets! Ye self-secure, deluded church members, lulled to carnal slumber, and dreaming of heaven, arouse yourselves, and get on your stiff knees in hearty repentance for your presumption in undertaking prayerless lives, and ask God for forgiveness, and be not satisfied till forgiveness comes. Then no longer in folly live in neglect of prayer, but establish the unfailing rule of regular closet praying! Then will your soul thrive and your hope of heaven be more secure.

CLEMENT C. CARY.

## The Pathway to the Throne

BY THE EDITOR OF THE OVERCOMER.

AS for you, ye meant evil against me; but God meant it for good . . ." (Gen. 1:20). These words, spoken by Joseph to his repentant brethren, revealed his faith and knowledge of the God who had been with him in the days of his distress, and his path from the prison to the throne. They show clearly that to the child of God there are no second causes! "Ye meant evil," said Joseph, but "God meant . . . good."

It has been said by someone that God keeps no sharp instruments in His treasury, so He has to employ others—sometimes even Satan himself—for doing the necessary pruning work in His people. "In that day shall the Lord shave with a razor that is hired" (Isa. 7:20), said the prophet Isaiah, and the "King of Assyria" was God's "hired razor," to carry out His purposes upon His people. "I will sweep it with the besom of destruction," again said Isaiah concerning Babylon (Isa. 14:23); and many other instances could be given from the Scriptures of the Lord of Hosts making use of, so to speak, rough instruments for the carrying out of His purposes in the world and among His people.

### GOD'S DEALING WITH JOB.

Satan was permitted to use his fullest resources against Job, but they only served to bring Job into a clearer vision of God, and to far greater prosperity and blessing, for God gave Job in the day when his captivity was turned, twice as much as he had before. It was so with Joseph. When, as a young man, God showed him in heavenly vision a glimpse of His purposes for him, and, in the innocence of his heart, he told his brethren of all that had been shown to him, he did not know that the jealousy of these very brethren would be the instrument for the fulfilment of his dreams. "Shalt thou indeed reign over us?" said the jealous brethren as they intuitively say what Joseph himself probably did not realize as the message of his dreams. Hatred and envy (Gen. 37:10-11) filled their hearts towards the

innocent lad, and it was not long ere these things bore fruit, and "they conspired to slay him," saying, "We shall see what will become of his dreams!" And what did they see? God's counsels stand, and are fulfilled in the fulness of time, but they are brought about through strange means and oft-times bitter tears.

We have spoken much of the reigning life in union with the reigning Lord, where the soul is 'enthroned with Him in the heavenly realms' (Weymouth), and this reigning life is truly the portion of every believer by faith in Christ Jesus. Numbers have had, by the grace of God, that unveiling of their place on the Cross, crucified with Christ, which has admitted them in real experience to the liberty and victory of the life in the heavenly sphere. But it cannot be questioned that alongside of this blessed life in the Spirit, united to the Risen Reigning Lord, there is an experimental fellowship of the Cross, indicated in the words of the apostle Paul in Phil. 3:10: "I long to know Christ, and the power which is in His resurrection, and to share in His sufferings, and die even as He died . . ." (Weymouth), or, as it is in the R. V., "becoming conformed unto His death."

### THREE STAGES OF VICTORY.

Dr. Pierson most beautifully shows the order of the spiritual experience in his pamphlet, "The Lord's Overcomers," as he points out three stages of victory, "the judicial, the experimental, and the sacrificial—the first wholly dependent on our identification with the Lord Jesus as the great Overcomer." Here we have clearly shown the union with the reigning Lord in His victory and ascension life, far above all principality and power, and this as the result of the apprehension that firstly we are in the crucified One on the Cross, identified with Him in death, and thus really united with Him in His life and victory.

It is when we apprehend this union in death and life with the Lord Jesus, and know our "enthronement" in spirit with

Him in the heavenly realms, that we are then led by the Divine Spirit into the "conformity" to the death of Jesus, or, as Dr. Pierson puts it, the "sacrificial" life of victory—the following the Lamb even unto death. Dr. Pierson says: "When the great adversary threatens not only your reputation, not only . . . your physical ease and domestic comfort and social influence, but your very life itself; and you can boldly look him in the face and say, 'I love not my life even unto death,' you have come to the high position where the final secret of overcoming power is learned and possessed. You have come now where you 'fill up that which is behind of the afflictions of Christ.'"

The apprehension of the judicial position of death and union with the ascended Lord is followed by God's own dealings in providence with a twofold purpose; *i. e.*, (1) the compelling the believer in his circumstances to live the life of crucifixion with Christ, in the power of his union with Him in the heavenly realm; and (2) the leading the surrendered soul into the fullest stage of the overcoming life indicated by the word "sacrificial." In brief, what we take by faith, and consent to in surrender and faith, must be wrought into fact in our lives.

In accordance with this "way of God," it is not surprising to find that numbers, who have been enabled to apprehend, by the revelation of the Spirit of God, their death and life union with Christ, have been led more and more into a path in some respects not unlike that of Joseph; "sacrificial" in truth, for through Joseph's path of sorrow and tears he reached the "throne," and became God's instrument for the deliverance and salvation of multitudes in the very land where he had lived his hidden life of suffering, and where the "iron had entered his soul," and the "word of the Lord" spoken to him in earlier days, tried his faith to the utmost it could bear.

#### THE CHURCH'S PATH OF SUFFERING.

It is into the third stage of the overcoming life, the Lord is manifestly leading His church at this time. The "martyr" life; the "sacrificial;" the conformity to the Lamb in His selflessness and sacrifice of all for others. With this light upon the path, we can say to all things now: "God means it unto good." For the fulfilment of God's purposes Joseph is severed from his home and country, and taken into a path of suffering untold. His father mourns many days, but God permits the tears, knowing that, when the fulness of time comes, the father also will look back upon the suffering, and say, "God meant it unto good." So it is with us. How we weep in our present sorrow and distress, but could we but see as God sees, and know what wondrous blessings to multitudes God is planning through our path of loss and pain, we would be still and say in faith: "God means it unto good."

In the strange land, deeper and deeper Joseph must go down until his soul finds its all in God. Through it all the hand of God as the first Supreme Cause is seen. (1) His life is spared by the sudden relenting of one of his brethren. (2) He obtains such training as fitted him for his rulership of Egypt in his hour of exaltation; and (3) his sufferings have made him so self-reliant—in one sense—and selfless in another, as to be a dependable instrument for God.

Ah! yes, in our short-sighted vision we forget that God sees the end from the beginning, and in His wisdom oft sacrifices the present for some future blessing, as He does sometimes the body in the interests of the soul.

The path of suffering which Joseph trod made him able to bear the exaltation to the throne, not only by training

and reliance upon God, but by the meek and quiet spirit which truly is "lifted above all" things on earth affecting it, by "the loss of all." No resentment is found in him towards the brethren who had envied and hated him in early days. When they came, in the providence of God, to indeed see with their eyes "what had become of his dreams," his heart goes out to them in love and tenderness. "It was not you, but God," he says, to comfort them. "Be not grieved nor angry with yourselves that ye sold me hither: for God did send me before you. . . ." Nay, but we must remember it was not God who was the source of their envy and hatred, but God who permitted what was in them to be manifested to carry out His purposes. Even so with all of God's children in the pathway of the Cross. It was not God who was the source of the rage of all who gathered together to cry, "Crucify Him, crucify Him," they beheld "the Man" brought forth by Pilate; but it was God who allowed the forces of darkness to work upon men's passions, so as to bring about His foreordained counsel in the death of the Lamb slain from the foundation of the world. The prince of darkness must ask permission ere he brings to bear his power upon a Job or a Peter; and the passions of men—more bitter when moved by religious zeal, like the multitude at Calvary—are under His control. Joseph's brethren may conspire against his life, but—his life is spared; he may be taken into Egypt, but a place is ready for him, in which he is trained for an unknown future; and when at last the iron enters his soul, and he is in his darkest hour—then, oh! then—yes, then, he is nearest the "Throne."

#### THE REIGNING WITH CHRIST.

Come, lift up your heads, ye children of God. Your "dreams" of the reigning life with Christ shall be fulfilled. If we suffer we shall reign. The Cross is the way to the Throne. Look not upon the "hired razors" in your life, but meekly let the "shaving" be done of all that God would strip away, unworthy of the Throne. Thou must overcome as thy Lord overcame. Never for one moment was He severed from the Father, for He could say, "The Son of Man which is in heaven," and yet He said, "The Son of Man must be delivered into the hands of men." If thou art passing through the valley of weeping, and art being left, apparently, to the devices of men and of Satan, be still. The hour will come when, like Joseph, thou shalt say: "Ye meant evil against me, but God meant it for good," and all the human instruments shall pass away from thy sight in the unveiled plan of the Hand of God. "It was not you, but God. . . ." It is the way to the throne!

#### HE PRACTICED WHAT HE PREACHED.

A chaplain on the battlefield came to a man who was wounded, lying on the ground. "Would you like me to read you something from this book—the Bible?" he asked the soldier. "I'm so thirsty," replied the man; "I would rather have a drink of water." Quickly as he could the chaplain brought the water. Then the soldier asked: "Could you put something under my head?" The chaplain took off his light overcoat, rolled it, and put it gently under the soldier's head for a pillow. "Now," said the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat, and spread it over the soldier. The wounded man looked up into his face, and said gratefully: "Thank you." Then he added feebly: "If there is anything in that book in your hand that makes a man do for another what you have done for me, please read it to me."

# The Genesis of Faith

SERMON BY C. H. PRIDGEON.

"Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17.

THE literal Greek in this text is "Faith from hearing and hearing through the Word of God." The Apostle incidentally drops this remark about faith. He was not discoursing upon the genesis of faith; he was speaking about the salvation of Jews as well as Gentiles and lets fall this pearl of truth. We pick it up and find a wondrous revelation of God and His way of faith.

## I. FAITH.

Faith is a wonderful thing. God makes it to be the instrument or condition of our salvation. Eph. 2:8. The fact is, if we have this Gospel faith, we have salvation.

Faith is:—

### I. NOT MERE INTELLECTUAL ASSENT.

Some think that mere intellectual assent is faith. The demons have this kind of faith—they "believe and tremble." Faith is more than an intellectual assent to the Word of God, or to the truth of God. The mind may say, "Yes," to all the truth, but does the heart believe it?

### II. MORE THAN CONVICTION OF REASON AND EVIDENCE.

Some endeavor, by massing together evidence and proof, to put reason as the foundation of faith; but faith is more than a conviction founded on reason. A true child of God does not receive very much spiritual help from the so-called Evidences of Christianity that mass the different proofs, external and internal, of the truth of Christ and Christianity. Even though faith, after you have it, is eminently reasonable, it is not founded upon reason. This text says it is "of God."

### III. MORE THAN RESTING IN THE LETTER OF THE WORD.

Some have the idea that if they rest on the letter of Scripture in an intellectual way, that that is faith. They think, that if God made a promise, that all that has to be done is to grasp its outer literal meaning, and then it will become theirs. This contains a part truth; but besides this outer mould of meaning, it is necessary to hear God's voice in and through the promise and to rest in Him. Faith is spiritual, but the letter killeth. He who has no more faith than the faith and confidence that springs from a view of the letter of Scripture only, has no faith. That man will be brought to shame, but the Word says, "Whosoever believeth shall not be ashamed;" therefore, the kind of faith that has its source and origin in the letter of Scripture alone, will pray and not be answered. Such faith is vain.

### VI. MORE THAN DESIRE.

"Faith cometh by hearing, and hearing by the Word of God," and is more than desire. A desire for spiritual blessings, even intense longings for the things we pray for, must not be mistaken for faith. Faith is more than desire. A desire to be saved will not save you, unless you accept Christ's salvation. Good desires are good, and bad desires are bad; but God promises to give you the desires of your heart. He not simply answers the desires that we have, but will put the very desires within and then fulfill these desires. This may go along with faith, but it is not faith. Desire longs for, but faith takes what God offers.

### V. MORE THAN FEELING.

A great many confuse feeling with faith. If they have a good feeling, they think they have faith. If they arise in the morning with dyspepsia, they think they have no faith. Thus their faith depends on the condition of their health and on the state of their spiritual feelings. Some are always feeling their spiritual pulse. It is right to do this in order to let God help you, heal you, and bless you; but let us look "unto Jesus the author and finisher of faith"—unto Jesus, not unto feeling. The Word does not say, "Whosoever *feeleth* should not perish—but "Whosoever *believeth* in Him should not perish, but have everlasting life."

### VI. MORE THAN WILL.

Faith is not will-power. If a person only wills to be saved, he will not be saved; our will is necessary, but faith is more. By will-power you can accomplish a great many things; but no man ever saved himself by will-power and there is something more than resolution needed to save a man. This is very evident in the case of a drunkard who has passed a certain stage in the habit of strong drink: he needs something more than will-power to rescue him—he needs the power of God and the faith of God. Will-power alone cannot lead a man to anything better than a moral life, while faith brings Christ into his heart and unites him to God.

### VII. NOT FANATICISM.

Faith differs from fanaticism. Fanaticism is wildness, madness, imagination: it acts, and says that it believes, above and beyond that which is written; it rests not upon the Word of God.

## II. FAITH'S SOURCE.

### I. HAS ITS SOURCE IN GOD.

This text declares that faith springs from the center and heart of God, from Him as a subjective source, and out of Him who is its source. It arises not from man, it is the gift of God. When Jesus said He spoke out of Himself, He meant that He did not speak out of Himself as a source, but whatever He heard the Father speak, that He spoke. When Scripture says the Holy Spirit speaks not of Himself, it does not mean that He does not speak about Himself, for He certainly does speak of Himself; for He inspired the Bible, and all we know about the Holy Spirit is what He spoke. It means He does not speak His own words out of Himself as the source, but He speaks what He hears from Christ and the Father. So when it says that faith is from God, it means that it has its source in God, it comes out from Him and comes into us. The genesis of faith in us is from God. This is a truth we need to learn. Let us not try to bring it about by will-power, or through desire, but take it as God's gift to us.

### II. FAITH IS THE SUBSTANCE.

"Faith is the substance," Heb. 11, 1, for when we have this kind of faith, we have the very substance of the thing for which we believed. If we have mere intellectual faith, it does not give us the substance; but if we have the faith that springs from God, we have the substance of the things for which we believe, and that, as soon as we believe. "Faith is the substance of things hoped for, the evidence of things

not seen." We really possess them, if we have this faith—"Whosoever believeth should not perish, but have everlasting life;" not, will have, but "have." He has the substance, for faith is the substance. If one needed five hundred dollars and you go to that one today and tell him that you have put that amount in the bank to his account, subject to his order and check, he has nothing but your word; but as he believes your word, he has the substance. Perhaps his natural hands will not handle the five hundred dollars immediately; but if he really believes that it is put to his account, he has it and can use it. "Abraham believed God, and it was counted to him for righteousness," put to his account as righteousness. Beloved, if you want power, and you will believe God, God puts it to your account for power. "Faith is substance." This applies not only to money, but to anything else you need. God says, "All your need," temporal, spiritual, and physical. It is true that a great many take feeling, or reasoning, or the letter of the Word of God, or some outer thing, mistaking it for faith, and have nothing but excitement or false satisfaction. May God show us what faith is—that it is God-given, that it has God as its source, and that it "is the substance."

(Concluded in next issue)



#### GOD'S LANTERN.

MRS. MAY MABBETTE ANDERSON.

SOME dear children of God write: "I have had no experience of salvation such as I hear others talk about. So I am miserable, and am haunted by the fear that I may not, after all, be saved."

Such words—or their equivalent—quite often reach the writer's desk and heart.

If one were walking along a dark road or street on a stormy, sleety night, and should strive to find his way by looking intently at himself rather than to the lantern he carried—would you not consider him foolish? And if, when urged to look for the road by the friendly light cast by the lantern, he should reply:

"I do not seem to have faith in the radiance thus cast. It may be all right for others to follow, but I am confused when I try to walk in its beams. So I shall just keep on walking by the light that emanates from myself."

Would you wonder that he stumbled at every step, and, at last, ended in a ditch?

The Scriptures affirm that the Word of God is a "Lamp." More: A lamp to "guide our feet."

What business, then, have we to judge for ourselves what light we shall use to direct our footsteps in the tangle and bogmire that infest our upward journey toward "Emmanuel's Land?"

When we deliberately place our feelings as the test as to whether we are saved or not saved; or whether we have received the Holy Ghost or not, are we not thus doing? One is not saved because he feels saved. Nay! But he is saved because the Lamb of God "has borne the sins of the world," has "paid the debt" and has thus set us free.

The work is done—finished. Not a scrap left for you or for me to lift or to bear. All that we have to do is to "believe." Believe what? Exactly what the Scriptures tell us, that "the blood of Jesus Christ cleanseth us from all sin"

—you, me, every one who simply makes it, definitely, a personal matter, and gladly accepts the wonderful salvation that has been purchased at so costly a price.

One could not, by any possibility, place one's hat on the rack in the hall, and also, at the same time, wear it on his head. So, if it be true—as who shall doubt—that "God has laid on Jesus the iniquity of us all," how can your sins still remain on your own soul? Just the small act of faith to believe exactly what God teaches, will place you, personally, among the ransomed. Only a lack of vital belief in the unchanging Word, can cause you to doubt your salvation. Feelings are deceptive. Hence the folly of trusting to them rather than to the testimony of God's Word.

One of the most wonderfully saved souls the writer has ever known, received the Holy Ghost the most simply. He felt his need of the Holy Spirit. He had been definitely saved for years; had lived a beautiful life of service. But he now felt the need of "the baptism of the Holy Ghost." He read the Scriptures carefully and prayerfully. Then he simply accepted God's statement: "Believe that ye receive, and ye shall be saved."

A heart of steel toward myself. Alas, how many preach temperance to others and practice intemperance themselves. Philip's mighty son, though able to conquer the world, was unable to conquer himself.

Ours is not an ascetic age. There are few, indeed, who

(Continued.)

#### NOT MY BUSINESS.

A WEALTHY man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said: "Gentlemen, it is not my business."

A few days after, his wife and daughter were coming home in the lightning express. In his grand carriage with livered attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark! did some one say, "Accident?" There are twenty-five railroad centers in St. Louis. If there has been an accident it is not likely that it has happened on the—and Mississippi Railroad. Yet it troubled him. "It is his business" now. The horses are stopped on the instant, and upon inquiring he finds it has occurred twenty-five miles distant, on the—and Mississippi. He telegraphs to the superintendent:

"I will give you five hundred dollars for an extra engine."

The answer flashes back. "No."

"I will give you one thousand dollars for an engine."

"A train with surgeons and nurses has already gone forward and we have no other."

With white face and anxious brow, the man paced the station to and fro. That is his business now. In half an hour, perhaps, which seemed to him half a century, the train arrived. He hurried towards it, and in the tender found the mangled and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, which was drunk fifty miles away, by a railroad employee, was the cause of the catastrophe.

Who dares say of this tremendous question, "It is not my business?"—Ex.

"Prayer must precede all things, as it is the pioneer of all spiritual work."

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## EDITORIAL

### HELPERS.

When some one had an occasion to meet Sir Bartle Frere at the railway station the stranger who was to meet him inquired of his wife as to how to pick him out of the crowd. "Oh!" replied she, "look for a tall man helping somebody." He went to the station and found him doing just as his wife said. How much better this than to have said, "Look for a tall man hindering somebody." The population of the world is something over fifteen hundred million and it is divided into helpers and hinderers. To which do you belong? There are a thousand ways to help people, and a thousand ways to hinder them.

Be continually seeking some way to help somebody. Selfishness takes care of number One, but unselfishness is equally solictious for number Two. Look not every man on the things of his own, but on the things of others.

### WORRYING.

It is often the case that the sorest trials we have are the imaginary ones, and that the things we dread most are those that never happen. Borrowing is usually bad policy, especially if it is trouble. Keep your mind off your thoughts, said an old lady to a young woman who came to her trembling with fear, at a threatening disaster. There's much in the oft-repeated statement that worry kills more than work. Isn't it strange that a thing as useless as worry, and attended as it is, by so much hurt, should be so prevalent, even among good people. Miss Wiggs of cabbage patch fame, says she has made it a practice to put all her worries down in the bottom of her heart and sit on the lid.

It is a sin to worry. Be not anxious for the morrow. The God of today is the God of tomorrow. His grace is sufficient.

In a testimony meeting some one said: "What time I'm afraid I will trust in Thee." But another arose and said better still: "I will trust in the Lord and not be afraid."

When tempted to worry, just remember that the Lord is within. When a certain official admitted having done wrong

through outside pressure, a plain man standing by said: "Outside pressure, Mr. Senator, where were your inside braces?"

Meditating upon God has a wonderful quieting effect, besides filling the soul of the devout, with glorious peace. "My meditation of Him shall be sweet."

John Wesley gave as one of the reasons for his long and useful life that he made it a rule never to worry. Worry poisons the blood, weakens the faith, and enfeebles the soul. Amid the multiplicity of societies which are not all blessing the world, there might be a place found for another, christened the Don't Worry Association.

One often drifts into the habit of fretting unconsciously. Temperamental equipment has much to do with it. There are good folks who not only make themselves miserable, but those about them by their needless fears. Let the little boy go to the mill and they are afraid that the old mare will throw him and break his neck. When John takes the train for town they are uneasy all the time lest it run off the track. If the baby is a little sick, they are sure it has some fatal disease. If it fails to rain for a week, a drought is on hand sure. Should the minister neglect to speak to them, they are sure that it's just because he didn't like them. And a trivial wrong by a neighbor is magnified into a mountain of difficulty in their morbid fancies.

Fret not thyself because of evil doers, is an admonition seldom heeded, and yet how vitally it is connected with our inward peace and outward prosperity. There is always enough going on wrong right under our own observation to keep us in perpetual worry if we will so indulge. Happy the man who can say with the apostle, "I have learned in whatsoever state I can therewith to be content."

Samson found honey in a carcass. There is a joy to be gotten out of sorrow. Everything that happens to us is for the best. "All things work together for good to them who love the Lord." Look at life from this viewpoint and in everything give thanks. Then the habit of worrying will give place to the habit of praising and the trusting heart will exclaim: "I will bless the Lord at all times. His praises shall continually be in my mouth."

### A NEEDED PRAYER.

Augustine prayed, give me a heart of flame toward Thee, a heart of flesh toward my neighbor, and a heart of steel toward myself. A heart aflame toward God is the need. What changes it would work. The Lord never speaks of lukewarmness in a tolerant mood. During the Welch revival, "Get the Flame," brethren, "Get the Flame," was a favorite exclamation of Evan Roberts. Send us missionaries with hot hearts, said the Chinaman. A heart of flame toward God, is the best prevention against formal songs, cold sermons, and icy prayers. So much of the work now days has a certain frostiness about it, leading one to believe that it is just out of cold storage.

Some one asked Chas. Kingsley if nature lost her charm for him as he became better acquainted with her mysteries. The answer was negative. But we believe that there has been so much trying to understand the psychology of a groan, and philosophical movement of a tear, that many professors emerge from their laboratories, not with the Pentecostal flame resting upon their heads, but with an iceberg in the heart.

The service of the modern sanctuary smacks of a made to order business. In fact, the officiating of the clergy is so often devoid of individualism it leaves the suspicion of

being cut off the same pattern. There are many noble exceptions, but no keen observer of the times will deny the fact that the drift is away from the deep problem of the inner man, toward a sociological, philosophical and intellectual moral consciousness, which is all right in its place, but when it becomes the point of emphasis, the result will be disastrous. Brotherhoods with the emphasis upon the thing of first importance—salvation from sin—are good, but the tendency is toward a changed emphasis. The drift is away from the necessity of a new birth. The brotherhood of man is stressed rather than membership in the family of God through being born from above.

The heart aflame would turn the tide and change this false note of emphasis. When the young prophet's lips were touched with fire, he saw no roseate picture of world conditions; but he saw things as they were, and exclaimed, "Woe is me, for I am a man of unclean lips, and I dwell among a people of unclean lips." The heart aflame is the best conservator of orthodoxy.

A heart aflame toward God means a heart of flesh toward our neighbor. "Now let me burn out for God," said Henry Martyn, on arriving in India. Burn out for God how? In toiling for needy multitudes about him. A heart of flesh toward our neighbors means that we shall rejoice with those who rejoice and weep with those who weep. It is such an identification of interests through the fusing ministry of love, that what affects them affects us. God said of His ancient people, that in all their afflictions He was afflicted.

If we love well enough we will be willing to suffer enough, and it is only those who suffer enough who sacrifice enough. Hence the measure of sacrifice is the measure of love. Judge by this standard how much heart of flesh have we toward our neighbor.

Cromwell returned some soldiers sent to him because they did not love God well enough to endure what his army would have to pass through. The same is true of the Lord's army. It requires whole hearted devotion to endure unto the end. The problem of reaching the masses will be solved when those wearing the Master's name have His Spirit. There will be no more unevangelized Hell's Half Acres, Black Bottoms, red light districts, foreign quarters, or regions beyond.

A runaway team came dashing down the street. Right in front stood a little child. A lady seeing its peril, sprang into the street and rescued it at the risk of her life. The crowd quickly gathered, and some one said, "And you saved your baby, madam?" "No," she replied, "it is not mine, but is somebody's." The heart of flesh toward our neighbors will put us in the right relation toward these somebodies. The whole world becomes our parish and the measure of our responsibility the extent of our ability. Paul acknowledged his indebtedness to the whole world.

There was an explosion in the mines, a lot of people were buried beneath the debris. A crowd quickly gathered and went to digging for the unfortunates, if happily they might rescue some alive. One man stood idly by and looked on indifferently, until some one pointing down toward the entombed miners said, "Your brother's down there." Whereupon he hastily threw off his coat, seized a shovel and went to work. The heart of flesh gives us a brotherly feeling for the man who is down as well as all others. Like our Master, we will be moved with a feeling of compassion as we see the multitude, running hither and thither, weary and torn as sheep without a shepherd.

There will be a tug within the soul, like the young prophet had, when he exclaimed, "Here am I, send me." This heart of flesh is what prompted John Pounds to keep a pot of steaming potatoes with which to win the friendship of the street waifs who came near his shop. He was the founder of ragged schools, and if a boy could not be coaxed any other way, he run him down and won him by putting a warm potato under his nose.

One of the most touching incidents in the life of a great preacher occurred after he had preached his last sermon, and the congregation had passed out. Two little street urchins came walking up the aisle. The man who had charmed the multitude met them, and putting one hand on the head of one and the other hand on the head of the other, stooped down and kissed them, and then humming a familiar hymn he walked with them down the aisle and out into the big world. How appropriate that his last walk in the famous old building should close with such a touching scene. It was the last thing that the philanthropic Beecher did in that historic place.

A heart of steel toward myself. Alas, how many preach temperance to others and practice intemperance themselves. Philip's mighty son, though able to conquer the world, was unable to conquer himself.

Ours is not an ascetic age. There are few, indeed, who are in danger of over self-denial. Many illustrious people have dug their grave with their teeth. Fasting is seldom mentioned and less seldom practiced. The love of ease, sensual enjoyment and taking care of one's self, according to the very latest methods of physical culture, is much stressed. The Golden Rule is often emphasized in sociological discussions, but seldom carried into practice down in the ditches of slumdom and amid hovels and persons of want. People feel too much for themselves to suffer much for others. If there is a real hard job to be done, they are usually willing for some one else to do it. The medieval age is justly charged with too monastic a conception of Christianity. And this age can be as justly charged with an overplus of fleshly indulgence. The modern preacher would find himself somewhat put out, rising at four o'clock and preaching at five in the morning, and perhaps several other services, following with much traveling thrown in, as was the practice of the Wesleys and Whitfield in their day. True, society has changed, and the city pastor is continually run after for this thing and that. But this does not change the ground of indictment for much of his time spent in teas, and dinners, and other so-called social calls, which would not be demanded if his people were not in a self-indulgent mood.

The enervating and deadly influences of the world spirit, which dominates modern life, are far more perilous than Nero's lions and the martyr's stake of the olden time.

There are many true self-sacrificing exponents of the Christ Spirit scattered throughout the earth, but compared to the great multitude who claim to be Christians, they are only a small company, and unless one has a heart of steel toward himself, he will yield to the seductive influences woven around him by Satan as he appears as an angel of light. "I keep my body under," said the apostle Paul, and the same rigid control is as needful for the spirit. The age demands temperate, well-disciplined, spirit-filled men and women, who can serve the world best by being in it and yet not of it. Great souls who have heard and heeded the Master's call, "If any man will be my disciple, let him take up his cross daily and follow me."



### THROUGH HIM.

**I**F you can grin with the wolf-fangs in your soul; if you can plan with a sorrow-drugged mind; if you can strike with fear's shackles on your wrists; if you can invest the last undecided moment with valor and tenacity, the struggle is won."

The apostle Paul said, "I can do all things through Christ, who strengtheneth me," and that would include all that is embraced in the above.

### GOOD LOGIC.

The *Record of Christian Work* quotes a German as giving the following testimony:

"I shall tell you how it was. I put my hand on my head; there was one big pain. Then I put my hand on my body; and there was very much pains in all my body. Then I put my hand in my pocket; and there was nothing. Now there is no more pain in my head. The pains in my body are all gone away. I put mine hand in my pocket and there is twenty tollars. So I stay mit the temperance."

It reminds us of what a gentleman said to us recently with regard to going into the saloon on Saturday night, and seeing through a side door the barkeeper's table set with the choicest foods, paid for with the hard earned wages he had so foolishly spent for rum, while he went back to a supperless home. The contrast brought him to his senses. It was his last Saturday night at the bar. A few weeks later the saloon keeper met him on the streets and inquired as to his absence, and the old time customer replied by telling him the impression made on him by that Saturday night scene, and how that he had decided to have some celery, creamed potatoes, apple jelly, creamery butter, and tenderloin steak for his own table, rather than starving himself and putting it on the saloon man's table.

### CONTRADICTORY.

Why is it that schools of theology will use men who destroy rather than build up faith in the Bible? If the Book is an unreliable document, then we are all astray, and we had just as well stop our nonsense and take our place with the agnostics. But the Book is true. It has passed through a thousand furnaces, heated seven times hot, without even the smell of fire upon his garments. Some time ago we heard Lyman Abbott tell a crowd of preachers that the sacrificial element set forth in the Scriptures was not essential to Christianity. With one brief sentence he assayed to sweep away the very foundations of the penal and substitutionary phases of Christ's ministry. If there was no sacrifice necessary for the putting away of sin, then why the statement that He put away sin by the sacrifice of Himself? Or that He was made sin for us? Or that without the shedding of Blood there was no remission. Recently a German professor lecturing in Oberlin College on what is the truth about Jesus Christ, said:

"The sentence of the so-called apostolic creed, *born of the Virgin Mary*, is based only on Matthew 1 and Luke 1. The other New Testament writings know nothing of a virgin birth. Moreover, there are not a few passages which speak openly of Jesus' parents or of His descent from the seed of David. Even in the Gospel of John Jesus twice is called *the son of Joseph*, once by the murmuring Jews, once by one of the first disciples. Add to this that criticism of the

sources shows Matthew 1 and Luke 1 to be later strata of the evangelical tradition. Under these circumstances, I think it is the duty of truthfulness to state openly that the virgin birth, perhaps or probably, arose out of the fabulous tradition."

Such infidel talk as this in the place where Charles G. Finney once stood is surprising indeed. No wonder the church is worldly. And nothing but a return to Bible teaching and living will stay the tide of prevalent corruption.

We cannot understand why such infidel instructors are secured by these schools of prophets. Certainly we would not send our daughters to the red light district to learn morals, nor our boy to the saloon to practice temperance, and it is equally as inconsistent to have men teaching preachers how to use the Scriptures most effectively, while they themselves are boldly questioning the truth of their most fundamental statements. Those engaging such lecturers put themselves under suspicion of either being at sea themselves theologically or else in sympathy with those who seek to overturn the old faith.

### THE DRIFT OF THE TIMES.

The sins that fly are as damnable as the sins that crawl. As the age closes, Satan will manifest himself more as an angel of light. It is profoundly significant that the terrible delusions, such as Theosophy, Christian Science, Millennial Dawnism, New Thought, Higher Criticism and Spiritualism, all pose as the apostles of new light.

The *Bombay Guardian* in commenting on the modern drift says:

As society grows civilized and refined, Satan substitutes polite forms of vice for coarse forms. This may be seen in the change that has come over dances and theatrical exhibitions in the last half century. To go further back, people who enjoyed Shakespeare's grossest plays would have been shocked at things which are shown on the stage today. Besides, even fifty years ago, girls were not taken to gloat over immodest exhibitions and immoral representations. The scandal that occurred at Madras three or four years ago, to the sore disillusionment of the Calcutta and Bombay papers, would have been unthinkable only one generation ago. The change that is glaringly visible in the illustrations of our society and sporting papers affords abundant proof that the warnings of Ezekiel are needed today. The loosening of the marriage tie, and the philosophy with which men and women talk about it, show, as nothing else approximately decent could do, how far fear of God and concern about His sanctions have been displaced by polite culture. Drinking and swearing used to be fashionable accomplishments; but worse vices have received the sanction of authority which, while horribly common in the days of our fathers, were left to the regulation and judgment of Divine laws. Carey was laughed at and snubbed when he proposed preaching the Gospel to the heathen, because people's outlook then was exceedingly narrow, but the coffers were godly, and would not have tolerated what is freely said nowadays about converting sinners both at home and in the Mission field. Thirty years ago Commissioner Booth-Tucker was sent to jail; today he is one of the most honored men in India. But the change is not in his critics; the cause of the difference will be found by comparing a *War Cry* of 1883 with one of 1913. In the days of Duff and Wilson a united Missionary Conference would almost as soon have worshipped Tookaram as selected for a vernacular text-book, not a heathen classic, but a Christian Government "Reader" which supported the idea that man was descended from monkeys. Men who assert this, even at the cost of setting aside the Bible, have little to teach people who already believe that a Brahman and a hunnooman are both God.

"When a man doesn't put his religion into his ballot, it probably is because he has none to spare."





Address all communications for this department to Mrs. John T. Benson,  
Eastland Avenue, Nashville, Tennessee.

### THE SERMON OF THE BIRDS.

**S**T FRANCIS of Assisi preached to the birds, but the birds also preach to us. They have their language as well as the flowers, not the magic speech learned by Siegfried in the legend, but a tongue we all can learn, if we come into full sympathy with God through his works.

As the flowers form the calendar of the growing year, so the birds mark that of the living year, from the swallow whose first twittering is the promise of summer, the bluebird that ushers in the spring, the thrushes filling the June copses with their melody, up to the blackbirds rising from the August stubble, or the crows that call through the falling leaves on a frosty morning in the autumn. They teach much the same lessons as the flowers, but in a different way.

They are preachers of providence. Jesus illustrates the care of the heavenly Father by his care of the sparrow, the most insignificant and disagreeable of birds. In its very fall God has a loving purpose. He hears the young ravens when they cry, and feeds the sea-birds along the hungry shore. There is even in the Bible a law about the care of birds' nests. We don't wonder that God sees the mountains or notes the splendid rush of the ocean's billows, but it is joy to know that he will stoop to sweep aside the grass and see the bobolink's nest, hemmed in by buttercups in the waving meadows.

They are preachers of faith. Nothing is more wonderful than the migration of birds, nothing more instructive than this instinct that seeks the summer. They teach the truth of deep instincts; they bid us dare to hope. They are God's eternal prophets, feeling the future in subtle ways, and chanting their "Amen!" to the blind longings of the soul. "I go to prove my soul. I see my way as birds their trackless way. In some time, his good time, I shall arrive; he guides me and the bird."

They are preachers of love. The birds are the truest of all true lovers. The "time of the singing of birds" is the pairing and breeding season; their songs are love-songs. The singing-birds are monogamous, and true to their own mate. Did you ever hear the male bird on the branch pour out his soul in a tide of melody? He is serenading his mate in covert. So does God in heaven sing great songs of love for his hidden loved ones here.

They are preachers of beauty. They are lovely with every hue the sun can paint, as gorgeous as if they had darted through the rainbow and borne its glories away on their wings. They tell how beautiful God is, and he "renews his ancient rapture" in the yearly vision of their loveliness.

They are preachers of joy. They are God's poets and musicians his choir, making his songs and singing his high praises. For song is the speech of joy. The time of the singing of birds is come, and God bids us rejoice by the example of the birds. They understand the simple joys of unlife. They know, for example, the sweetness of the unsullied day; they are all early risers, having family prayers at four and five in the morning. Doubtless, many excellent

people lie in bed late, but it is not fancy, but sober fact, that folks who rise and retire early are nearly always good. The fresh young things—morning, spring, childhood, and bird-song, all go together.

And so the birds preach their sermon of providence, faith, love, beauty and gladness. Perhaps if we shall listen there will come, beyond all their rapture of song, a deeper note, heard not by the ear, but in the heart. "The voice of the turtle-dove is heard in the land." There is a Holy Dove whose voice is heard in the spring-time of the soul. More than all vernal rapture is the new life which comes to the church and to the heart when again the Spirit's voice is heard.

### THE LIQUOR TRAFFIC.

HON. W. J. BRYAN.

**T**HE use of liquor is not only unnecessary, expensive and habit grows upon one. It is not of the ranks of the harmful, but it is to a high degree dangerous. The moderate drinkers that drunkards come.

It is not necessary to speak of the homes ruined, of the lives wrecked, and of the hopes blasted by the excessive use of alcohol. Neither is it necessary to recite the accidents constantly occurring that are traceable to intemperance. Drunkenness is the fruitful source of quarrels, assaults and murders. "Who hath woe, who hath sorrow, who hath contentions, who hath babblings, who hath wounds without a cause, who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine." And then the wise man sums up the experience at all ages in the advice, "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder."

If drinking is unnecessary, expensive, hurtful and dangerous, what is the wisest course to pursue? I believe that too little emphasis has been placed upon the importance of total abstinence. While I would appeal to people not to drink because drinking is unnecessary, expensive, hurtful and dangerous, I would make an appeal on even higher ground. Even if one feels that he can afford to spend money for drink, and is sure that he can withstand the temptation to drink to excess, still there is a sufficient reason why he should join the total abstainers rather than remain in the ranks of the moderate drinkers. Man is responsible for his example, and if he loves his brother as he ought to, he will seek to strengthen those who are weak by an example that will be helpful. He will not, for the fleeting pleasure of an occasional glass, risk leading others astray. It would require a great deal of pleasure to outweigh the anguish that one must suffer who is conscious that he has been the means of blighting the life of one who looked to him for an example. Society is divided into two classes on this subject, those who drink and those who do not drink. In every land this line can be drawn with accuracy. If one drinks at all he is known as a moderate drinker or as a drunkard, and the term moderate drinking is so uncertain that his example will be made to cover a multitude of sins. It is the part of wisdom to identify oneself with those who do not drink at all. This course will pay dividends in economy, in health and in security.

I signed the pledge when I was a boy, and I have never neglected an opportunity to sign it since. I shall continue to sign it whenever my example will help another. I may not be able to do much affirmative good in the world, but when I come to die I can at least feel that no man can ever say that my example has led him to begin or continue the use of intoxicating liquor as a beverage.—*Part of Address.*

#### BELIEVE IN YOURSELF.

If you consider yourself a worm of the dust you must expect people to trample on you. If you make a door-mat of yourself, people are sure to wipe their feet on you.

More men fail through ignorance of their strength than

but

yourself

than that of the man who took a torch into a powder mill to see whether it would really blow up or not.—*Dr. O. S. Marden.*

#### THE CURSE OF ALCOHOL.

With increased unanimity the thinkers of the whole world are saying that in alcohol is found the greatest of humanity's curses. It does no good whatever; it does incalculable harm. A dozen substitutes may be found for it in every useful purpose which it serves in medicine, mechanics and the arts; its food value, of which much has recently been said, is slight or nil; and it has worked greater havoc in the aggregate than all the plagues. If not another drop of it should ever be distilled, the world would be the gainer.—*Selected.*



#### TRAINING HOME.

The many friends of the Training Home For Girls, conducted by Brother Tim H. Moore and wife, will be glad to know that it is accomplishing much good. The matron, Miss Nettie Ogden, and her assistant, Miss Pearl Paul, have been most faithful in their labor of love. This Home has the almost unqualified endorsement of the various officials of the city who are acquainted with the splendid work being done. Only a few of the applicants can be admitted on account of the lack of room. A larger building is sorely needed.

The management solicits your prayers that all needed equipment, both temporal and spiritual, may be supplied.

#### DOOR OF HOPE.

The Door of Hope being conducted in this city by Brother J. L. Roby and wife is proving a success as well as a great blessing. Several hundred girls have been admitted to the home. Good homes have been secured for many of these, in fact there are more doors open for them than there are girls to fill. The managers say that the majority of these girls turn out well. They are now purchasing the home where they are located at 613 Fourth Ave. S. It is a large, commodious structure well suited for the work. There is an adjacent lot on which an addition could be built if necessary.

#### PENTECOSTAL TABERNACLE.

There has been an increasing attendance. Being located in a boarding house section, many strangers attend the services, besides people from all over the city. There is a growing interest in the Sunday-School. There has been much revival spirit, and many are being blessed. The congregation occupies a pivotal place and its influence is far-reaching on account of the large attendance of strangers, Trevecca College students, and this being the headquarters for the missionary work. Through these various agencies its influence is felt around the world. To God be all the glory.

#### TREVECCA HOSPITAL.

This institution has been opened in connection with Trevecca College for the purpose of training nurses and medical missionaries. It is located at 125 Eighth Avenue, South. It is well equipped, has large airy rooms, having been an old Southern mansion. The rates are quite reasonable and the medical attention competent and thorough.

Those desiring hospital treatment where they may be under home-like and quiet religious surroundings will find this an agreeable place.

#### TREVECCA COLLEGE.

The College has two literary societies doing excellent work.

Rev. J. Gregory Mantle is engaged to give some chapel addresses in March.

About three-fourths of the 180 students enrolled are preparing for religious work.

The Nurses and Medical Missionary classes have daily lectures at the hospital from competent physicians.

S. E. Galloway, assisted by other students, is holding revival services this week at the mission on the Murfreesboro Road.

Victor W. Kennedy, an old Trevecca student, is doing splendid missionary work down in Central America.

The students are planning to attend the Bible Conference February 22-29. Campbell Morgan and a number of other eminent Bible teachers are to be present.

Elmer E. Van Ness, an old teacher in the college, who has been teaching for several years in Unalakleet, Alaska, is planning to return to Tennessee this summer.

Thos. O'Toole and wife have been spending the winter at Trevecca College, and returned last week to the home of her father at Englewood, Tenn. They hope to get back to the mission field whenever Mrs. O'Toole's health will permit.

It is interesting to hear the students report their Sunday work at the chapel hour Monday. They scatter through the city and adjacent country and hold numerous services in the open air, cottages, prisons, mission halls, churches, and other places. This gives them a large and varied practical experience.

## A NEW BOOK

Sin, Its Origin, Purpose, Power, Result and Cure.

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Who made the Devil? Where did sin originate? Who is responsible for the existence of sin in this world, and what is its purpose here? Why is there a Hell, how long has it existed and for whom was it created? Who is responsible for the disasters upon sea and land, cyclones, earthquakes, floods, losses, sickness and death? What is the power of sin? What is the only remedy for sin through all the ages? What are the results of sin in time and eternity?

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Read the notice to our subscribers on page 15.

Rev. John F. Owen is in a revival at Cánton, Ohio.

Rev. Kenton H. Bird is holding a meeting at Leon, W. Va.

J. L. Boaz and family are again located in their loved work at Trinidad.

Rev. W. W. McCord writes encouragingly of his evangelistic work in Georgia.

W. E. Charles will begin a meeting at Blytheville, Arkansas, March 25.

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

Rev. Andrew Johnson is at Hamlin, Texas, holding revival services and giving a series of Bible lectures.

Rev. Aura Smith has recently been evangelizing in New York State. Many people were blessed.

J. F. Penn, of Knoxville, has been doing some evangelistic work in Washington City and adjacent points.

C. C. Rinebarger reports good revival meetings at both South Bend, Indiana, and at Lancaster, Ohio.

Rev. John T. Hatfield reports a blessed meeting at Carthage, Ky. He is now at Louisburg, Ohio.

J. T. Benson and wife (Cousin Eva) have returned from a month's evangelistic tour in Florida and Georgia.

A recent note from J. T. Butler, of Gautemala, C. A., indicates continued evangelistic activity in that important field.

Rev. G. O. Crow has been greatly blessed of the Lord in recent revival work at Paw-Paw and Muldrow, Oklahoma.

Rev. C. B. Allen, of Denver, is engaged in a month's revival campaign with the First Methodist Church of Grand Junction, Colorado.

Miss Laura Perry, a graduate of the Theological Department of Trevecca College, reports success in her mission work in Chattanooga.

Rev. John Paul has moved from Meridian, Mississippi, to Columbia, South Carolina. He has been succeeded at Meridian by Rev. G. S. Harmon, of Mississippi.

Rev. L. J. Miller, of Nashville, has been holding revival services in Indianapolis, Indiana. He reports most blessed victory and a large number of conversions.

The First Church of the Nazarene, Los Angeles, California, has been having an old-time revival. Rev. I. F. Hodge, of Kansas, has been preaching.

C. E. Hardy has been assisting J. J. Rye at the United Brethren Church of this city in a protracted meeting for the past three weeks and reports nearly one hundred professions.

We are now at Crestview, Florida. We find some people here who believe in Holiness. We are looking unto God and trusting Him to use us this year to accomplish much good; both in pastoral and evangelistic work wherever He may lead. In His service.  
Crestview, Fla. J. E. BRASHER.

The camp-meeting at Sebring, Florida, will begin March 6. Rev. H. C. Morrison is preacher-in-charge, but a number of other evangelists and preachers will be present. The singing will be in charge of J. M. and M. J. Harris. For information address George E. Sebring, Sebring, Florida.

The Lord is graciously blessing in the services at the Tabernacle this winter. Have had a real revival at the regular services. Souls being blessed. Good attendance at all the services and sometimes difficult to seat the Sunday night congregation. It seems that we will soon be confronted with the proposition of arranging in some way for more room. Pray for us and the work here. Yours for the lost.  
W. M. TIDWELL.

Chattanooga, Tenn.

After a long silence I write briefly to say that the new year has brought many blessings to this land of sunshine and needy harvest field, with few laborers to look after the salvation of the sleeping people. Miss Alice Cowan came in yesterday in good spiritual condition to push the battle for the Lord as opportunity may offer in the homes, school houses, meeting houses, or in personal work. Our prayer is that she may be used of the Lord in showing lost people the way of life and the fountain of cleansing. We ask that you remember her in your prayers in this new and difficult field. With greetings for all and faith in God for victory, I am yours in Him.  
Carrigo Springs, Texas. D. F. REDDING.

I want to write a word expressive of the gratitude of my heart for the good things I have read in *Living Water*. Since I said, "Yes," to the will of God this paper has been such food to my soul, and has helped me to keep in the straight and narrow way that leads to life eternal. I attend services at the Gospel Tabernacle in Chattanooga. Brother W. M. Tidwell is pastor. The Lord is greatly blessing in the service. On Sunday nights the house is full of people and they are attentive to the gospel message. They really seem hungry for the truths and facts of religion and souls are being saved and sanctified at these services. It is a great blessing to attend services of this kind. Friends, let us not fail to pray for each other, and for our foreign missionaries. My great desire is to be like the Christ who redeemed me from my sins.  
St. Elmo, Tenn. S. R. SHORT.

#### THINGS FOR WHICH TO PRAY.

For a brother in trouble.

For a backslidden man.

For Trevecca Hospital, that it may indeed be a place of blessing to all who enter.

For money to complete the payment for material used in the erection of the new college building.

For *Living Water*, that it may become self-sustaining and still more helpful to its readers.

For missionary funds, that the work already begun may not only be maintained, but enlarged with every needed equipment.

### C. H. M.'S NOTES

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## How a Governor in Siam Found Christ

BY REV. HOWARD AGNEW JOHNSON.

DOWN in the Malay Peninsula a Christian missionary was preaching the Gospel to the multitudes who gathered to hear his message. For more than thirty years he has been a missionary in that country, and he loves the blest work of traveling over the various provinces on long itinerations, often lasting six months. When I saw him in his home in Bangkok he was just starting on a journey of this sort. From his own lips I heard the following story:

Some years ago he was in the Malay Peninsula in a region where he had never been before, and was very much surprised to hear that the governor of the province believed in Christ. He inquired if any missionary had ever been there, and was told that no preacher had visited the place, but that once a man was selling copies of a book. The governor heard of this book, and bought one of the volumes. Now the teachings of this book, according to the report that came to the missionary, were very like his preaching. He expressed a desire to see the governor, and was told that a messenger had gone to announce the stranger's coming. Soon he received a request to visit the palace, which he did, accompanied by his wife.

As they entered the beautiful grounds about the palace, they saw through the trees an old man with a gray beard, clad in white standing on the veranda of the house, and by his side his wife, also in white. When they caught sight of the approaching visitors, they exclaimed: "Hosanna! Hosanna!" When they were all seated together on the veranda, the old man told of their remarkable experience. Thirty years before, when he and his wife were one day mending some of their broken idols, he suddenly stoped and called her attention to the wonderful character of the human hand, capable of making so many things. He said that his hand was a greater thing than these lifeless images they were mending. Then he declared that human beings, intelligent and creative, were greater than these pieces of wood and stone that they shaped into images and worshiped. "How absurd it is for us to worship these dead things, as if they could do anything for us!" he exclaimed. His wife agreed with him, saying that she had often thought the same thing. They decided that they would worship these creatures of their own hand no longer, but would destroy them. This they did, and returned to the empty room from which they had taken the idols, wondering what they should worship now. The governor said to his wife: "There must be a Being greater than man who made man, and the earth and the stars. We will worship him, the greatest Being in the universe." For thirty years they had been going together into that empty room to bow before their God, "feeling after him, if haply they might find him, as the Apostle Paul said to the Athenians. It was a striking instance of Paul's statement, in his letter to the Romans, that even thoughtful heathen are led to believe in a great Being because of the evidence of his intelligence and power revealed in nature. Paul said: "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and divinity, so that they are without excuse."

Through all these years two children of God lifted up their hearts to Him in worship, striving to obey the law of God written upon their hearts. But they needed more light, and anxiously hoped for it day after day and year

after year. The governor said that at last he heard of a man in his province who was selling a book. A sudden thrill of confidence came into his heart that this book was what he had waited for so long. In eager haste he sent for the man and asked about the book. The man said: "This is the greatest book that tells about the greatest Being in the universe." With trembling hands the governor took it. It was a copy of the Christian Scriptures, translated into his own language.

As he read the Old Testament, he said, the pictures seemed very familiar, for they were just the pictures of the life of his country. When the governor and his wife came to Paul's sermon to the Athenians on Mars Hill, where he spoke of the people worshipping the "unknown God," he said: "Wife, we have been living in Athens thirty years."

*Through this word of God alone, without a human voice to help them, taught by the Holy Spirit of truth, they came to know the true God and Jesus Christ whom He has sent.*

When the governor ceased to worship idols, he told his people of his convictions and practices, but he could not tell them much about any other religious life. When he came to know his Bible, however, he was prepared to teach them and help them to know the truth and obey it. The people had asked him for a statement of his faith, and he told the missionary that finally he had written it down. Going to a little box he took from it his confession of faith and read it aloud. With keenest anticipation the missionary listened to learn what a man thus taught only of God would formulate as his creed. It began thus: "I believe in God the Father, who made all things. I believe in Jesus Christ, the Son of God, as my Savior. I believe in the Holy Ghost as my Comforter and Teacher." The statement contained the fundamental essentials of the faith that is accepted by the Evangelical Christian Church with no addition of false views. The missionary said farewell to the aged couple, telling them that he soon expected to go home to America to visit his parents. The governor looked appealingly at his newly-found Christian brother and said:

"Missionary, I am an old man, and may not live until you come again, but I wish to ask one favor. When I die I will go to heaven, but I will be far back among the unworthy ones, for I have been an idolator and have done so little for my Lord. But you will be close up to the throne, for you have had a long life of blest service. Please promise that you will tell Jesus that I would love to be allowed to come near to Him just once that I may see His glory."

This man was the only person who had the right to present any of his people to the king, and he had not appreciated the difference between the kingdoms of the earth and heaven in some of these things. Like a little child he believed and loved his Lord, and in his humility he counted himself one who would sit far down at the feast.

With tears of joy they separated. More than a year later the missionary visited the place again. The governor had gone to behold the King in His beauty, and to realize that he would not have to wait for any special introduction by any man. The governor's wife was living, and was teaching her people the truth as it is in Jesus.

There are many instances of the people who have been led to know the true God and to find peace and joy in Christ

simply through the reading of the Bible, without any person to teach them. The Holy Spirit has been their teacher, leading them into the light of life. *It is a striking evidence of the sufficiency of the Word of God to give all men everywhere all the light they need to make plain the way of salvation.—The Missionary Review of the World.*

#### WHY FREE

In the American Magazine appeared the following:  
 "Are the trains too slow for you? Caesar, with all his court never 'exceeded' the speed limit."  
 "Are your wages too small? In life, people are content with making a living.

"Are your lights too dim? David wrote his Psalms by the light of a smoky torch.

"Are you cold? The soldiers of Valley Forge walked barefooted on ice and snow.

"Are you hungry? The children of India are starving for want of a crust of bread.

"Are you tired? Why fret about it? Jacob was tired when he dreamed of the angels in heaven.

"Are you sick? Suppose you had lived two thousand years ago, when sickness was fatal.

"Are you poor? The Savior of Men was not wealthy.

"Cheer up! Praise God that you live in the midst of His blessings!

"Why fret?"—*Selected.*

## A WORD TO OUR READERS



THE publishers of *Living Water* have had a high ideal. They have endeavored to make a paper free from objectionable advertisements; non-sectarian; one that would appeal to broad-minded, deeply spiritual people. Just how far they have succeeded the readers themselves can best judge. There is an increasing need for such literature. To be faithful to the facts, we must admit that many of the religious papers do not furnish the spiritual nutriment needed to satiate the hunger of their most godly readers. There is in every church an inner circle that craves profoundly spiritual teaching, such as is, unfortunately, given too small a space in the average paper. *Living Water* is being published for the purpose of at least doing something to supply this lack.

We have had the price of the paper too low. From the beginning it has not paid expenses, and it is costing nearly twice as much to publish it now as ten years ago. There has been an increase in the price of both paper and labor, and no sixteen page paper can furnish fifty copies a year, free from objectionable advertisements, for \$1.00.

Furthermore, the opening of rural routes has carried the daily papers to the very doors, and many, by the time they get through with the secular press, have neither time nor disposition to read anything else. But, this fact would not justify a discontinuance of religious weeklies. The need is only the greater for strenuous efforts to be put forth to counteract this world-spirit, that is so dominating the masses.

It has been a labor of love on the part of the publishers, but during the past few years they

have made up the deficit until it has aggregated \$12,000, there being a shortage of more than \$2,500 last year. In view of the above facts they feel that they should raise the price of the paper to \$1.50 per year. If the present subscription list could be retained, it would be self-sustaining at this rate. Nobody wants to make any profit out of it. Our purpose is to make a better paper than ever before. We are planning some improvements, and we solicit the continued patronage of our many readers, not that we desire financial gain from you, but that you, by continuing with us, will make it possible for us to help both yourself and somebody else. In other words, every subscriber not only gets a blessing out of the paper himself, but he is one of the number who make its publication possible, therefore has a part in what is being accomplished. One Dollar and a half a year is three cents per copy, and if the paper is worth anything, it is worth this much. At considerable loss to ourselves, we have endeavored to do our best for our readers; now, in turn, as we are endeavoring to put the paper on a more substantial basis, will not every reader do his best for us? Do not fail to renew because of the extra 50 cents. We will, as far as we are able, continue sending the paper to the poor, regardless of the price.

We have much for which to praise God. We have had the privilege of making weekly visits to many of the choicest spirits in the world, and the many letters received from these friends have been a constant source of encouragement. Much good has been accomplished; many have been helped on their way to heaven, for which we give praise to God, and we humbly pray that the great Head of the Church may add still further blessing so that the future usefulness of the paper may excel anything already accomplished.



P. R. NUCENT, Richmond, Va.

### FAITH DESTROYING FEAR.

Lk. 12:1-12.

#### LESSON FOR SUNDAY, FEBRUARY 22, 1914.

**Golden Text:** "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Lk. 12:8.

V. 1. For, "innumerable multitude," R. V. has "many thousands." In this vast throng the people actually trod on each other—probably in the intense desire to get near enough to Him to see and hear. But now matters had come to a point where much of His teaching had reference to His disciples, so here we read: "Unto His disciples, First of all, etc."

The warning was, and is, against the leaven of the Pharisees. It is defined as being *hypocrisy*. Hypocrisy consists in acting a part, just as stage players act a part. As an actor puts on, and puts off, a character, so it is with a hypocrite. At one time he assumes the zeal, actions and talk of a godly person and at another time he puts them off. "Leaven is always, in scripture, a symbol of evil. The following is mainly condensed from I. M. Haldeman. The leaven of the Saducees is false doctrine in the form of annihilation (no resurrection) and materialism (no angels nor spirits). There is also the leaven of legalism (Gal. 5:7-9). This is working where Christians are taught to obey the ceremonial law of Moses, or that works will save them. A modern form is Seventh Dayism. The leaven of Herod (Mk. 8:15) is religious friendship with the world. Self glorying, malice and wickedness are also spoken of as leaven (I Cor. 5:6, 8).

V. 2. The folly of hypocrisy is evident because covered things are to be revealed, or uncovered. The hypocrite will be seen in his real character some day. He may act a part well now but cannot do so hereafter. "Him" may refer to truth in general, or particular, that many are ignorant of (Eph. 3:5; Dan. 12:4).

V. 3. "Ye" evidently refers to His disciples. What, at that time, was spoken about only among the disciples amidst the spiritual darkness of that time, would be spoken in the light—either of this age or of the millenium, or both. And what had been spoken among them privately would be proclaimed publicly. This is illustrated in our Lord's teaching about His death and resurrection, and also the transfiguration and messiahship (Mat. 16:21; 17:9). After Pentecost these (especially three of them) were proclaimed very publicly. In that country matters were literally proclaimed upon the housetops.

V. 4. Christ says, "My friends." Hence these were not unbelievers but people who believed enough to obey (Jno. 15:14, 15). Even such people may be ruled by, or give place to, carnal fear of man. As men can do no more than kill the body—which ordinarily is to die anyhow, the folly of such fear (as well as the wrong of it) is evident. Man's power to harm us stops at the body and at the grave. He cannot injure the soul without our own consent to, and participation with, his evil purpose.

V. 5. "Him" evidently refers to God, or to Christ, at whom authority has been given (Jno. 5:21-23; Mat. 28:18-20; 31-46). We have to choose between being ruled by carnal fear of man or reverential fear of God and Christ. "Fear" in vs. 4 and 5 has both a likeness and an unlikeness. It is alike, in that, in both cases, it leads to subjection and obedience and worship, too. It is unlike, in that the fear of man is carnal, unclean, idolatrous, while the fear of God is spiritual, clean, and God-exalting. The former brings a snare (Prov. 29:25), the latter, life and a hatred of evil (Prov. 19:23; 8:13). As Christ warns His friends against hell, how can people say there is no danger to God's people on that line? Notice the emphasis on "Fear him." It is spoken twice and finally with a "yea."

Vs. 6, 7. We are encouraged to fear God by a knowledge of His loving and exact care. Many are only afraid of God in a carnal, terrorized way. This is far different from reverence and confidence. The truth about God's care for His lowly forms of creation is of course an encouragement for His people to fear and trust Him no matter what man may want to do, or do to them. Since God notes a sparrow's death, how much more that of His own people.

Vs. 8,9. This is connected with the foregoing truth. He who con-

fesses Christ has to get the victory over fear of man. And often those who deny Christ do so because of fear of man. Surely the day when Christ shall confess His people before the whole creation will show them, more clearly than we can see it here, how small was the so-called price we pay in the way of man's misunderstanding, misrepresentation, opposition and persecution for Jesus' sake.

Vs. 10-12. Speaking against the Holy Ghost is (through unbelief and hardness) to identify "m" with evil spirits, or Satan, by asserting that His work is that of evil spirits, or Satan. Taking "no thought" here does not refer to regular preaching and teaching. On this line people should constantly search the Word of God, and learn it. In emergency or as aboues mentioned in V. 11, the Holy Spirit helps just when the need arises. Sometimes, too, He gives a preacher the message in the spirit.

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