

Please return.

Living Water

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33:3

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New Year—Doloroso

C. F. WIMBERLY

DOES that sound extravagant—overdrawn—inconsistent? Very few throughout all the past, of the "ringing out the Old, and ringing in the New"—even since the stars began to sing at the dawning, but that have seen their share of tragedy. The falling snows of the Yuletide seasons have seen many bloody footprints on its pearly whiteness. This world has been most fittingly called "a world of sorrow," "a valley of tears," etc. However, it is a good old world, just the same; its cups are filled to the brim with joy and hope; but along with the brightness and sunshine there have been darkness and gloom.

A New Year is always a fitting time for prophecy; one year ago it was unusual in that regard—it was pregnant with foregleams: so much was going on around us, and the whole world so troubled, that the prophets and seers were apprehensive and sober. Peering into the to-morrows caused a shudder; many thought they saw a rift in the clouds; but to others, all looked dark and ominous. Time was, and very recently, when all but those saw the nearby reign of Universal Peace, met with ridicule and contemptuous pity. Why not? The world is one great family of nations; commerce is united; society is united and more humane; the churches are soon to be one vast Federation. Away with the swan song; to-day is the threshold of a brighter to-morrow for the whole earth. Beautiful theme! So suitable for Yuletide sermons, and many perchance have been thus delivered.

All the while—two decades or more—the volcanoes of human hate, greed, and selfishness smouldered in the substratum of social and industrial life; on the surface, all was serene and promising. Marie Antoinette sang and danced while the *canaille* festered; the nobility and clergy surfeited in luxury, while France suffered. The cry of the street gamin never reached the brilliant, festal halls of the Tuilleries; the court was too much absorbed in its own amusements and frivolities to observe the rising tide of the Third Estate; Louis the XVI found out after it was too late that a Mirabeau, a Murat, and a Robespierre lived. The Reign of Terror came in the fullness of time. *It has come again*—not to France alone, but to nearly the whole earth besides; the horrors of the Guillotine have been multiplied many thousands times on the plains of Poland, Serbia, Persia, Belgium, and elsewhere.

This New Year means more than the funeral march of the Old Year; it is our custom to wave a glad farewell to our Old Year friend, who has brought us so many happy hours and blessings untold; we usually bid them adieu with a shout—yes, with the ringing of bells, blowing of whistles, and the sounding of chimes: a kind of a hallelujah chorus. But it is not so this time; as the Old Year departs, he walks over millions of new-made graves, millions of broken-hearted, desolate widows—and almost numberless orphans: *the product of the Old Year*. Then, this is not all—or the worst of it—if such tragedy can admit of comparison: this pathetic multitude of mourners look out into a future, and see—nothing: all is dark—a burnt out char.

Again, there is something else: we are trying to verify the caption of this article: as the Old Year steals away, he is met by a pack of gaunt, hungry wolves; oh, perhaps they are not so much in evidence here in our own good land of plenty; but they are swarming all over Belgium, Poland, Armenia, Serbia, and in many sections of the warring countries; the scourage is nation-wide. What specie of snarling, snapping wolves are they—prowling over such a vast territory? They are the fiercest of all: the Famine Specie. And are they confined to the zones of bursting shells, and flying vultures of the air, dropping their deadly missels? Europe is a great food producer; but from those fertile valleys there is no more heard the song of the reapers, and the Harvest Home. What does that mean? The food supply of the world is limited. "We are facing a world-wide food crisis," says a great daily. That means that we must divide, or they will starve, along with their sorrows; and, we say it with shame: this also means that our Captains of Industry are going to corner and reap returns from our food resources beyond the dreams of Avarice. This is not conjecture—they are doing it now. Again, it will mean prices beyond the reach of our own millions who must feed and clothe on a few dollars a week. *What message does the New Year bring to us, just now—a few moments after the clock strikes twelve—1917?*

We are sure, that instead of the Yuletide harmonies, there is, oh, so much discord. The children beyond the seas—think of them; they hold to the beautiful, mythical, legendary sentiments even more than our own little ones. They will not know, they can never know, why the disappointment; the thought brings another shudder. Happiness is the birthright of childhood; when robbed of this sacred heritage, the penalty is great, and must be paid; yea, society must pay it; all the rest of life will not atone. What of this night? It finds more joyless homes and disappointed children than ever before since the Babe of Bethlehem opened the avenues for all the world to have the holiday festivities.

Not only is this our saddest New Year—yes, weeping, *Doloroso*, that is nearer the truth—because of what has happened, and is happening; but because of what seems inevitably to await us. There is no end of the tragedy in sight; we see no lowering of food prices ahead; but we do see rather a tightening up along all the roads stretching out into our future. When and where may we expect to find a panacea for the ravages of war? For the millions of beautiful daughters who will never be the queen of some humble cottage; the lovers and lovers-to-be, are sleeping in the trenches, unmarked, and unknown. For them, such day dreams can never come true; only the fitful night dreams can make glad—but they vanish with the dawn of morning. "*O Gott, meine frau und meine kinder*," screams the German officer, as a French bayonet runs him through, and his warm blood gushes out upon the snow. Oh, yes, his wife and his children were as dear to him as to any American

father. Millions of humble homes have not been greeted and made happy by Santa Claus fathers during this Yuletide.

One thing is certain, the dear ones of our own beloved land should have deeper gratitude than ever before; a song of praise ought to well up higher than ever before. Our hearth is still bright and cheerful; in our windows, we may still see the holly wreath, rather than the crepe upon the door. Our little ones can see in this Yuletide the same joyous, happy days as of yore. Never in life should there be such devotion, piety, consecration—such service to the great God of Nations, as now; He who has blest us in all things pertaining to life and godliness. Neglect at this time would be ingratitude to low and base to be even named among us.

Now as we are about to gird ourselves for another cycle-journey, let the blowing of the whistles, and the ringing of the bells, the crescendos of the chimes—be the clarion call to us for a higher and holier manhood and womanhood; and above all, more devoted service to the One who sees the sufferings of a worm. Make the message of this chilly night a mark for potential resolves, undying loyalty—and eternal thanksgiving!

Good bye, old 1916; thou art snarled and hideous; thou has split more blood than any of thy predecessors; thou hast left behind fewer things for which to be glad that thou ever came, than any before thee. Oh, if possible, we would like to forget thee; reaching forward to the future, grasping perhaps in the dark, but still hoping and trusting. Error seems to be enthroned to-night; but we press on, looking and yearning for the onthronement of One, who, when He shall have come, will cause sorrow and sighing to flee away forever. The cry of the widow will be heard no more in the land; the piteous sob of the orphan will jar the earth's harmonies no more. We look for the coming of One, the touch of whose garments will be for the healing of the nations; the tread of whose step will make glad the pathway of sorrow. Thank God, we expect Him.

Franklin, Ky.

A CALL TO CONSECRATION

BY REV. J. CLIFFORD BANHAM

"Who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29:5.)

THIS was a great crisis in the religious history of Israel. They were about to embark on the greatest religious enterprise since the exodus. All the preparations had been made and all the materials had been collected for the completing of the Temple; and all that was wanting now was that human agents should be found, in order to transform the ideal into the actual, to bring to a completion the purpose and plan of long ago. It was then that the challenge of our text was uttered. Everything was ready for a great advance, for a great movement, for a great enterprise. "Who then is willing to consecrate his service this day unto the Lord?"

Let us consider this as a personal call. I would not have you for a moment think of anybody else. I would ask you to address the challenge of the text, in the sight of God and as from the lips of God, to your own heart and conscience: Who is willing? Are you? Are you willing? Am I willing? Is every one of us willing to consecrate our service this day—and for the coming days—unto the Lord?

THE CHURCH IS HALTING

(1) First of all, I wish to base my appeal on the needs of the present day—THE NEEDS OF THE CHURCH.—This is a time of great opportunity; it should be a time of great advance. But the Church is halting, things are not going forward as we should like to see them go forward. I suppose

that every one of us has been praying that this day of our national need should be a day of great spiritual Revival. Oh, that there might be a great revival of prayer in our land! Oh, that there might be a great revival of family worship in the homes of our people! Oh, that there might be a return to the old-fashioned practice of Sabbath observance! O, that there might be a return of the customs of worshipping God in his house! And yet the Church halts, and reasons are soon found that seem to threaten the promise of advance. In the first place, the Church is not united. Why? Because men are not united in a single aim to owe all their allegiance to the supreme sovereignty of Jesus Christ. If men were fully consecrated to the service of their Lord, there would be less talk and less thought of disunion.

The greatest need of the Church to-day is for human agents through whom the Divine resources of grace and power may flow. To supply the needs of the world. There is no failure with God. God is still the same. The reservoirs of grace are not empty. He is still Almighty. But what He needs is the human agent through whom He can work upon the world. It was this need—the need for the human agent—that sent Jesus Christ into the world; it was God's supreme appeal to a rebellious world. He had one only Son, and last of all He sent Him, saying: "They will reverence My Son." God works through human agents, and He wants them still, that the power of the Divine Being may operate to supply human needs.

THE PATHWAY OF SELF-RELIZATION

(2) I base my appeal, in the second place, upon this deep fact that ALONG THE LINE OF CONSECRATION LIES THE PATHWAY OF SELF-REALIZATION.—In other words, it is my profound belief that a man is not making the best of his life who is not consecrating that life to the service of God. The life that is not being spent in the service of God is not being used to its fullest; the life that is not being yielded to God is largely an undeveloped potentiality and an unrealized opportunity. You do not, I take it, want that the best talents of your life should be hidden in the napkin of selfishness or slothfulness, one day to be brought forth, and then to appear that it has been largely a wasted life, ultimately to be taken away. You want to invest your life that it may bring interest to the glory of God and to the good of man.

God has a wonderful way of making use of the material that we offer Him. I suppose there was not a more improbable man in the world than Levi, the publican. His name seems to imply that at one time he had been a servant engaged about the Temple, but that he had sadly deteriorated, religiously and socially. He had at last become a publican, a man so unpatriotic as to sell his services to a foreign power, to be engaged in the most hated occupation of farming the taxes. Here, surely, was improbable material; a turncoat Jew; a demoralized Levite! But Jesus Christ looked at him, and saw what he had been, and saw what he was, and saw what he might be! And because Jesus Christ took hold of him on his daily path, Christ made of him St. Matthew, the apostle and evangelist.

"MODERN INSTANCES"

It was, I suppose, rather more than forty years ago now that D. L. Moody heard from the lips of an unknown speaker in this country that which changed his life. He said: "The world has yet to see what God can do with a wholly consecrated man." The words arrested Moody, who thought: "The preacher said a man. I am a man. He did not say an intellectual man; I am not that! He did not say a wealthy man; I am not that! He did not say an educated man. But I am a man. The world has yet to see what God can do with a consecrated man! I will be that man!" And you know the result.

Up and down an avenue of elm-trees in Cambridge, some years ago, in the gathering shadows of a summer evening, there paced a young student who was facing out there in the solitude, the claims of Christ upon his life. He went back to his rooms a converted man. After a brilliant university career he passed out to become an assistant-master in one of our large public schools, where he left the impress of his consecrated personality upon many young lives. After awhile, there came a call from abroad: "Come over and help us," and he went. He joined the gallant band of missionaries that was just starting for the then almost unexplored regions of British East Africa. He went with them, and, after a few years of strenuous toil, was called to his eternal home. But such had been the effect of his life and of his prodigious labors as translator, that his few years of service were used of God in the sowing of the seed that yielded a marvellous harvest. The story of Uganda and the Revival there is the story of miracle; and there is no name more honored in that story than the name of George Laurence Pilkington, the young undergraduate who gave his heart to God at Cambridge. The life consecrated to God is a life charged with great possibilities.

Another undergraduate went to hear Moody preach in the Guildhall, when he was conducting services there. He was a bright, light-hearted man, and went simply out of curiosity to hear the American evangelist. After he got into the hall, and saw the burly speaker and heard the broad American accent, he was much disappointed and wanted to come out of the meeting. A man in the hall was called upon to pray, and he prayed at such a length that at last Mr. Moody's patience was exhausted, and he said: "While our friend is finishing his prayer, we will sing a hymn!" And the young student was arrested by a preacher whose methods were so fearlessly unconventional, and he thought a preacher who would dare to do that must have a message. So he stayed for the sermon, and gave his heart to God that night. I suppose, throughout Christendom, there is no name more widely known and honored than the name of "Grenfell of Labrador." The consecrated life is the life charged with possibilities. "Who then is willing to consecrate his service this day unto the Lord?"

(3) Lastly, I would base my appeal upon THE IMPERATIVE CLAIMS OF JESUS CHRIST.—Because of what He is, and because of what He has done, Jesus Christ has a right to the consecration of every life. We believe that Christ is "Lord." We have said so in our creed; have we said so in our heart? Have we enthroned Him as "Lord" in our inmost being? Have we laid upon his head the crown of a surrendered and consecrated life because of what He has done for us? He has a claim upon us: "Ye are not your own, ye are bought with a price!" "Who then is willing to consecrate his service unto the Lord?"

I suppose nothing has moved us more in these days than the magnificent response which has been made to the appeal for men to serve their King and Country. My heart has been warmed within me as I have read and seen what has been happening. From the office, from the ploughshare, from the mart, men have come, tens of thousands of our best young manhood, in response to the national call. It has been splendid! From our far-flung Dominions, from over the sea, there has been a like response. Canada and Australia, in addition to splendid gifts of food, are sending their stalwart sons to the aid of the Old Country in her hour of need. From distant India, too, the response has been most moving. Independent princes have laid their jewelled crowns at the feet of their King Emperor, and from far-distant India there has come a magnificent body of men anxious to serve beside our own soldiers wherever our King may send them.

It has all been splendid! Should the response to the claim of Christ be any less?—*The Christian*.

WAIT AND SEE

"I never let bairns or fools see my pictures until they are done," said a Scotch artist to me once, quoting a familiar proverb of his countrymen. We are all but "bairns" in God's sight, and we sadly play the fool in regard to his providential dealings. As no artist is willing to have a judgment pronounced on painting or statue until the work is completed, so our heavenly Teacher bids us to possess our souls in patience. "What I do thou knowest not now, but thou shalt know hereafter." We must wait and see. This world is but the preparatory school, in which character is on the easel or under the chisel; exhibition-day will come in another world.

God only lets us see his providences "in part," and then we only see them as through a glass darkly. Why the pleasant room in our house is turned into a hospital; why that coffin was carried like a spectre, up our stairway; why the pillow in that empty crib is unpressed to-day; why that income on which so many hungry mouths depended is dried up; why this and that staff was broken—our poor, blind, aching hearts cannot understand.

God keeps his own secrets; all the answer He vouchsafes now is, "All things work together for good to them that love me." Impatient and rebellious as we may be now, we cannot displace God's hand from the canvas. There is no help for us but to wait until the picture is completed. Some of the colors He is laying into our lives are frightfully sombre, but by and by, in the revealing light of the last day, they may be only a background on which faith and submissive trust and victorious strength will stand out in hues of golden glory. Let us wait and see.

It is not from the assaults of open infidelity, or from the skeptical pages of the Renans or Strauses, or Spencers, that the hardest strain on our faith cometh. It is from dark and mysterious permission of Providence that we are oftenest in danger of making shipwreck of Faith. We not only turn cowards in the dark, but like fools, we doubt whether there will ever again be daylight. At such times it is a good thing to bring in the lamp of that blessed passage of *Psa. 30:5*: "Weeping may endure for a night, but joy cometh in the morning." The original Hebrew is still more forcible; it literally reads: "In the night time sorrow lodgeth, but at the day-dawn cometh shouting."

A great deal of our work in this world is night work. Weary with rowing, we even get frightened by the apparition of the Master, and cry out, "It is a ghost!" until He reveals Himself in the words, "It is I, be of good cheer; be not afraid." The history of every discovery of new truth, of every enterprise of benevolence, of every Christian reform, of almost every revival, is the history of long working, waiting and watching through seasons of discouragement. . . . The lesson for every missionary, every pastor, every teacher, and every sorely tried child of God is in these heaven-taught words: "I wait for the Lord, and in his word do I hope; my soul waiteth for the Lord more than they that watch for the morning."—*Dr. Cuyler*.

The greatest foes of Missions are prejudice and indifference, and ignorance is the mother of them both.—*Judson*.

Are you careless about the second coming of Christ? Alas, many are! They live like the men of Sodom and the men of Noah's day. They eat and drink, and plant and build, and marry and are given in marriage, and behave as if Christ were never going to return. If you are such a one, I say to you this day: Take care.—*Bishop Ryle*.

LIVING WATER

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EDITORIAL

WEEKLY TEXT

"My flesh and my heart faileth: but God is the
strength of my heart and my portion forever." Ps.
73:26.

THE DAILY CROSS

"Charge not thyself with the weight of a year,
Child of the Master, faithful and dear;
Choose not the cross for the coming week,
For that is more than He bids thee seek;
Bend not thine arms for to-morrow's load,
Thou mayest leave that to thy Saviour God;
'Daily only' He saith to thee,
'Take up thy cross and follow Me.'"

A NEW YEAR'S MESSAGE

How vital to begin the New Year with renewed energy and intensified determination. What can be of more importance than *efficiency*. A. B. Simpson in the *Alliance Weekly* gives an article on steps leading to efficiency in Christian life and service from which we quote, knowing that it will be a blessing to our readers:

Christianity is a paradox. On the one hand, it takes us down to the deepest depths of self-abasement, and on the other, it lifts us up to the very heights of glorious achievement and victorious power. Such seeming contradictions as the following are not to be found in the literature of classic or heathen nations. "Sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing all things;" and yet this is the very essence of the Gospel of Christ. It starts with us at nothing, and it leaves us with the mighty promise, "All things are yours; whether life; or death; or things present; or things to come; all are yours, for ye are Christ's and Christ is God's."

Our text brings out the striking points of some of these paradoxes. They may be expressed in three words, 'insufficiency, all-sufficiency, and efficiency.'

I. INSUFFICIENCY

In all his works God loves to begin at nothing. So He began in creation, and so He always begins in the spiritual life. Humility is the true starting point of exaltation and spiritual progress.

"The bird that soars on highest wing,
Builds on the ground its lowest nest."

So the loftiest sainthood most deeply bows its humbled

head. This is contrary to all the world's philosophy. Men will tell you to make the best of yourself, think well of yourself, look out for number one. But the heavenly life is entirely different and opposite to all this. "Before honor is humility." "He that humbleth himself shall be exalted." "It is no more I, but Christ that liveth in me." "It was not I, but the grace of God which was with me." These are the testimonies of the best of men, and even the Master Himself trod the same pathway of self-renunciation. Although "being in the form of God, he emptied himself, and made himself of no reputation, and took upon him the form of a servant." "Wherefore God also hath highly exalted him, and given him a name that is above every name." It is a great thing to know that we are nothing, and, at the same time, not be discouraged by it. The very fact that you are so disappointed when you fail in some of your high purposes, shows that you expected something from yourself. True humility knows its nothingness and is not discouraged by the discovery and revelation of it. It has long ago discredited its professions and promises, and can truly say, "I know that in me, that is in my flesh, there dwelleth no good thing."

God is ever working in the processes of his grace to bring us to a state of annihilation where we shall be truly ready for his grace by self-effacement. He uses many processes to bring us to this condition. One of them is the failure of our own resolutions. He lets us start and struggle in our own strength to find out how little worth it is, and, when we have thoroughly learned our lesson, He lifts us up and "upholds us with the right hand of his righteousness."

The ministry of failure has a high place in the spiritual economy. God has to let some souls go down till they find out how truly lost they are, like the wise sailor who had plunged in to rescue a drowning man, and had to let him sink long enough to cease his struggling and not hinder the efforts of his rescuer.

Temptation is another of the processes by which God reveals us to ourselves. When the enemy comes, we find out how little worth we are, notwithstanding our high resolves, and in humiliation and defeat we learn to lean upon a stronger arm, and go forth, not to triumph, but to be "led in triumph" by the Captain of our salvation.

Pain, trial, and affliction also have their place in the ministry of spiritual reduction. Souls that succeeded in the sunshine and found it easy to be sweet when all was sweet around, break down under the clouds of adversity, and learn how much harder it is to love and endure in the face of injury, opposition, sickness, pain, and sharp adversity.

These are all God's purifying spiritual agencies, and, while "no chastening for the present is joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."

You will notice that the apostle's self-abasement has special reference to his intellectual ideas, thoughts, and opinions. "We are not sufficient to think anything as of ourselves." It is the vain conceit of these minds of ours that we find it so hard to slay; but we must die to our own opinions and the confidence of our common sense and sound judgment, not ignoring the processes of our reason and judgment, but submitting all our thoughts and opinions first to the Holy Spirit, and seeking to get the mind of Christ first, and holding all our thoughts and ideas subject to his higher teaching and leading. If men were more willing to yield their thoughts to God there would be less religious controversy and more Christian unity in the Church of God to-day.

In the old days of New York City's civic life, many portions of the city were given up to what were known as squat-

ters; that is, poor families that had settled down on the land, built their little cabins, and lived for years without being disturbed. But, as the city grew, these sections became extremely valuable as building sites, and the old settlers began to be disturbed. Wealthy millionaires purchased the corner lots that had long been occupied by the wooden hut and the cow stable, and notice was served that the squatter must move out. The millionaire did not want his old house; the only use it could be put to was old firewood. It was the site that he wanted; the building itself was worthless. And so all that you would have seen for a time would have been a moving family, a thrown-down wreck, a great pile of rubbish, a squad of excavators digging up the old land and blasting the rocks—in short, a scene of desolation and destruction, rather than construction and improvement. The poor old settler, if he had come around to look at the ruin, would have gazed with tears of sorrow upon the fearful wreck that had obliterated all the traces of his long-loved home. But had he gone back a few months later, he would have seen a splendid residence standing on the site of his miserable old cabin, and he would have understood better the meaning of that apparent wreck, but real transformation.

So God to-day is preparing the foundations of those spiritual houses of holy character which are to form the walls and mansions of the new Jerusalem. He does not want our old erections any more than the millionaire wants the old cow stable and board cabin of the squatter. His only use for these is to demolish them and to bring us to the end of our own righteousness. It is the site He wants. It is our life, with its infinite and eternal possibilities that He asks us to surrender to Him; and when He gets it, his first work is to clear the ground of all its encumbrances, and then to dig deep the eternal foundations and build the whole edifice from the beginning. This is the reason why He requires of us the deep and utter processes of spiritual crucifixion and self-renunciation. The house that He is building is so high and holy, that no single part of our old self-righteousness can be utilized in it. The materials are all divine, and He must be the Author and Finsher of our Faith. Shall we give Him the site, and clear the way for his glorious work, and write upon self and all its belongings, "I am not sufficient even to think anything as of myself, but my sufficiency is of God?"

II. ALL-SUFFICIENCY

Having learned the first lesson, we must now move on to the higher one. Our life is more than a negation. There is no good in simply giving up our own thoughts unless we get something better instead. Therefore, we must pass on from our nothingness to his fullness. The word *sufficient* in this passage is quite suggestive in the original Greek. The word is employed in the seventeenth chapter of Acts in a remarkable passage, where it is said that "they took *security* of Jason." That is, Jason had to go upon a bond for the apostles, guaranteeing for them that they would not disturb the peace of Ephesus.

This is still a familiar legal form. The idea is that God goes *security* for us and guarantees our holiness and righteousness. Our promises count for nothing, but Jesus Christ is the *Surety* of all our covenants, and God looks to Him, not us, for their fulfillment. So we must look to Him, and not to ourselves, to be our sufficiency for the fulfillment of our consecration and the working out of all our purposes and promises. . . .

III. EFFICIENCY

The result of all this will be a condition of spiritual and practical efficiency in every department of our Christian life and our various relationships and duties. "God has

made us able ministers of the New Testament," He adds. While from the standpoint of our merit we are not sufficient, from the standpoint of his all-sufficiency we may be entirely efficient. There is a self-depreciation which is not modesty. If we claim the promise of Christ's grace, we shall not shrink from any place of trust or duty to which He calls us. This is not vanity or self-sufficiency: it is faith.

When Elijah had received "the double portion," it was true faith for him to command the waters of Jordan to divide. When Ruth had learned of her rights under the Levirate law, she would have been at fault if she had hesitated to claim them. It was not immodest, but it was most becoming for her to take her place at the feet of Boaz and expect him to vindicate her trust, and most gallantly did he vindicate it. When Daniel's God was challenged, it was right that he should meet that challenge and claim from heaven the interposition of the Almighty to save him and his brethren and to glorify the name of God in the face of the heathen. If we take our place in self-renunciation, let us not fail to take our place also with Jesus on the throne in victorious faith.

He will not fail us, but, like the grave commander who had seen the courageous ensign step forth in the front ranks with the flag of his country, while all the men had faltered and failed to march up to him, and he was asking, "Shall I bring back the flag?" and the answer was, "Bring up the regiment to the colors!"

God will never fail us when we step out in true faith to honor Him. May He teach us the difference between self-sufficiency and courageous faith, and may He help us to glorify Him by taking all He has for us, and always meet all He claims from us, for, as David said so truly, "It is thine own, O Lord, that we have given thee. For all things come of thee."

Business men will tell you to-day that it is extremely difficult to find efficient men and women, qualified for the highest place of trust and responsibility. It is easy to find second-class men, but "there is always room at the top," and efficient people are exceedingly rare. It is the same in Christian work. Let somebody be brought to the front who is specially used by God in the ministry of prayer. How everyone gathers around such an one, and how his life or hers is crowded with claims for help and service. But why should we not be all equally at home at the throne of grace and equally ready and willing to help in this highest of all ministries, the ministry of prayer? Has not God said to each one of us, "I have chosen you and ordained you for this very purpose, that whatsoever ye shall ask the Father in my name, ye may receive it?" God has ordained us to have our prayers answered. And He has ordained us to spiritual power and efficiency. Why do we not claim it and prove it? And so of every place to which He calls us, whether secular or sacred duty, He expects us to be efficient. He is able to make us efficient, and we glorify Him when we become living examples of his all-sufficiency, so that even the world is obliged to testify to God's grace in us, and it becomes true of us as of the apostle of old, "They glorified God in me."

Shall we, as we enter upon another year, take at once the lowest and highest place, laying ourselves in the very dust with the sense of our nothingness and yet taking all the fullness of our Lord and his infinite grace and go forth to give to the world the riches and the resources of his all-sufficient grace.

"Glory Songs," the new song book by Mr. and Mrs. J. T. Benson, is now ready, in both round and shaped notes. Send for a sample of this book. It is only twenty-five cents. We are sure when you have seen one you will want them for your congregation.



REMINISCENCES

BY LULA H. FERGUSON

IN April, 1915, I gave up the work I had with Bro. Penzotti. This was our only visible means of support. I felt clear to give it up, and my husband was anxious to press out into the more neglected, shall I say—no, more isolated places. So we went towards the north of the Argentine in Bible, colportage work. We were given the Bibles, Testaments, and gospels by the agent, Rev. F. G. Penzotti, and he also allowed us a commission of 50 per cent. Of course, if we did not sell any books we did not get anything materially.

The gospel message burned on my heart so that *I was glad* to go from door to door, giving feet to the blessed Word of God. Many times we found people hungry for God's Word, but without money, and we always left a portion of the Word with them. Many times we have taken eggs, figs, and grapes in exchange for Testaments and gospels, and have taken cabbage, beans, and potatoes, etc., for others. Thus we were permitted to put God's Word into the hands of hundreds who otherwise would not have it.

Tucuman is in the tropics, a city of 100,000 people, a great sugar section. The Plymouth Brethren from England had a work there of some fifteen years standing. The Lord allowed us to "help" the M. E. people open work there under J. H. Wenberg and wife. We were permitted to do much witnessing ~~there for our King, and to place His Word in the~~ hands of many who knew not Jesus. Some one else will reap, but it is blessed to know that "both he that soweth and he that reapeth may rejoice together," John 4:36. We had always desired to visit the north and see conditions there among the Indians. So we went from Tucuman to Jujuy, where I remained most of the time. Mr. Ferguson continued the house-to-house work in surrounding towns even into Bolivia. One morning a young lady and I were out in Jujuy (a town of 10,000 population) in house-to-house work. We knocked at a door within half a block of the Romish temple; a girl came to the door and invited us in. In a few minutes the lady came in and asked what we were offering. We told her the Bible. She said, "I was just saying a few days ago, I wish I knew where I could get a Bible." She bought it at once. "OTHER SHEEP I have, which are not . . . ; THEM also I must bring." John 10:16. How I do praise God for the privilege of giving it to the "Other sheep." We made a trip out to Ledesma, a sugar mill, where many Indians come from Bolivia to work. At one town we came in touch with the Mataco Indians, who were naked to their waists, live in huts of straw with one hole to go in and out. They do not know a word of Spanish. The scriptures have not yet been put into their language.

The Chiriguano Indians also come to these towns. When we reached Ledesma we inquired for a believer there, who was the second superintendent of the sugar mill. After waiting a while the gentleman came and invited us to his house. We gladly accepted his invitation. That night Mr. Ferguson went with this gentleman to get permission to sell in Ledesma, but he was flatly refused. We did not know what the Lord had for us, but we knew Romans 8:28 was true. So next morning this gentleman offered us his "tilby" (two wheel cart) and horse. We drove across the country from Ledesma to Callegua, a neglected village. It was

there we saw the Mataco Indians. Miss May Kelty, a young lady missionary from Pennsylvania, was working with me and husband was alone. I went to one door and the lady said, "We have the Bible," and sure it was the Bible and also a hymn book. I was invited in. I signalled Miss Kelty, who was some doors distant, and she came in also. It was a Spanish family who had accepted the gospel. They knew some of the Indian language. They were glad to have us hold a service that afternoon. We went on from door to door and when we found interested hearts invited them to the meeting. Some Chiriguano Indians were present, some had been converted and others were seeking to know the way. Oh, what joy to give the truth to those who have it not. We returned to Ledesma to pass the night and next morning started towards home, worked another town, then to the train, on our way stopped at San Pedro, where Leech Bros. (English) have immense sugar plantations. Hundreds of Indians come down there every year to work in sugar cane. I saw them loading the Indians in box cars. These cars were used for stock. How one's heart aches to see these poor human beings treated as animals. If the Spirit-filled children of God are not moved as to their condition, what hope is there of their ever receiving the gospel?

Mr. John Linton (English) has a work in San Perdo among the Indians. Many of them seem to have accepted the gospel. They have meetings about the time they come out from their work. We were in one meeting, and there was something like one hundred present, and many gave their testimonies in their own language. We did not understand their language, but many of them had the shine on their faces. Praise God. We reached home, happy to have a home, happy to have had the privilege of telling others of an eternal home, worn in body; yes, but glad that we had had the privilege of being a part of the great host that publish the tidings. Ps. 68:18, R. V.

We had to pay railroad fare, although we traveled second class, also house rent. The time was near for the rent to be paid, and we did not have the money, and we knew not from whence it was coming. One morning we were in prayer, and I was pleading Romans 10:11, "Whosoever believeth on him shall not be ashamed." Some one knocked, it was the postman, with a letter from the United States, and in the letter was a New York draft for \$5.00, which more than covered the rent. We only had one room and a kitchen at that time. We had a praise meeting. God had again proven Himself to be Jehovahjireh. (The Lord will provide, Gen. 22:14.)

We again turned our faces toward Tucuman. I was much worn in body, rent was about due, I was much in prayer, husband was out in the work, always distributing much free literature, scarcely selling anything on account of the hard times. When I kneeled one night to pray just after our evening meal, it seemed like the Lord said, "There is no need to pray, your house rent is settled." Hallelujah! I arose immediately *knowing* it was true. That night or next day the money came from dear Sister Mimms which more than covered house rent. In a few days we were offered the use of Bro. Wenberg's house while he and his family went to a country house. From there we came to this work, and truly the rent question *was settled*. Oh, how faithful our Lord is to keep his word. "The soul of the people was much discouraged because of the way." Numbers 21:4-9.

As Moses led the people on towards the promised land many times they murmured *because of the way*. Many times became discouraged *because of the way*. Is not the same true to-day with many of the Lord's dear ones? If the way *seems* hard we can *look up* and know that the "toils of the road will seem nothing when we get to the end of the

way." He gives us the privilege of having part in "filling up the residue of the afflictions of Christ in my flesh in behalf of his body, which is the Church." Col. 1:24.

We have been here in Lujan nine months. The Lord has worked in many hearts and souls have passed from death to life. The sick have been healed in answer to prayer. James 5:15. To God be all the glory.

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The regular subscription price of the paper is 75 cents a year, but we are making a special price of 50 cents a year in clubs of five or more. Will you not get us up a club of five, thus helping circulate this channel of blessing?

The Georgia District Assembly has just been held with General Superintendent J. W. Goodwin presiding. Bro. Goodwin is an excellent presiding officer and a very fine preacher. Our people are much pleased with him. We are holding a few days revival in the Nazarene Church here in Donalsonville, Ga., with Bro. Goodwin in charge. Small crowds, but some interest. The college will be dedicated next Sunday at 3 o'clock. We expect a great time.

C. H. LANCASTOR, *Pastor*.

SPECIAL ANNOUNCEMENT

The Shingler Holiness College, of Donalsonville, Ga., opens again after our present holiday vacation, on Tuesday, January 2, 1917. Therefore we desire to interest you in coming to us at that time.

Our faculty will do their best to help you in every way, and we believe that you will be greatly profited by enrolling as a student here for the remainder of the year.

Not only will the class work be a pleasure and help to you, but the social life of the school will be spiritual and uplifting.

At this time we are making a special offer to all prospective students. Beginning Tuesday, January 2, 1917, we offer twenty-one weeks tuition and board for the small sum of \$60.00.

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C. H. LANCASTER, *Business Manager*.

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For the most part we will hold services with our own local workers, but we will have special evangelistic services occasionally. Evangelists who are passing through the city and have an open date are requested to write us.

R. A. MCCANN, *Supt.*,

62 The Ardmore, Indianapolis, Ind.

I am glad to have another opportunity of making an annual report to *Living Water*. I have been a regular reader and subscriber of this paper since November, 1900, and I am still in love with it, as it has been such a great source of blessing to me in so many ways. I have traveled about 3,000 miles this year, have made about 418 visits, and have tried to preach 178 times in Mississippi, Alabama, and Florida. I do not know how many have been saved or sanctified through my labors, but I do know that God has blessed me in revival work this year, and that I am sure that I have been able to bring at least some from darkness to light and from the power of Satan unto God and they have received forgiveness of sins and an inheritance among them that are sanctified by faith that is in me. Acts 26:12. On account of sickness in our home I have been greatly hindered in the evangelistic work, having been called home the first of October to the bedside of my wife, a little later I was badly crippled, and later I was stricken down with la grippe. But now I am praising God for the healing touch of Jesus. I request the prayers of all who know God and can get answers to your prayers to pray for me during 1917, that as I enter again the great field of the duties of the evangelist that I may be God's man in God's place to do God's work in God's way.

J. E. BRASHER.

Crestview, Fla.

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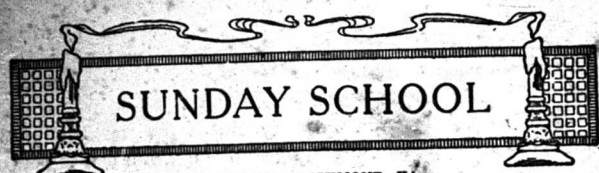
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LESSON FOR JANUARY 14, 1917
JOHN THE BAPTIST AND JESUS
JOHN 1:19-34

GOLDEN TEXT: "Behold the Lamb of God, which taketh away the sin of the world." Jno. 1:29.

God sent John to be a witness (v.7) and finally the time came for him to fulfil that office. The call for his testimony was also a test as to whether he would be a faithful and true witness. He was having a successful ministry in preaching and it was, of course, an opportunity for Satan to tempt him to exalt himself instead of Christ. The first question, "Who art thou?" gave him an opportunity to "confess and deny not"—to confess what he was not, and then what he was; to deny being what he was not, for he denied being the Messiah (or Christ); and he also denied being Elijah or "that prophet." The expectation about Elijah ("Elias," v. 21, is the Greek form of Elijah), was based on Mat. 4:5. They supposed it meant that the same man Elijah was to return to this life. John's ministry was similar to Elijah's, hence Jesus said later on that Elijah had come (Mat. 11:14; 17:12), but that was, of course, not the same as John being Elijah himself. The ministry was the same, the man was different.

"That prophet," was an expression based apparently on Deut. 18:15. The Jews seem to have regarded this as being some other prophet than the Messiah, though it seems to clearly apply to Him. Thus three times John set aside temptation to claim to be what he was not, which is more than some modern people have done for there have been several Elijah's, and false Christs, too, within recent years.

The point with John was that he knew what he was not, and clearly withstood false claims, because he thoroughly knew what he was. He had learned his lesson well when the time for his ministry came. He was so thoroughly taken up with his message that he loses sight of himself in considering his message from God, "I am the voice of one crying, etc." He knew, then, that he was acting as a voice, for God and the duty of a voice is to give forth sounds in a strong, clear, distinct way, for the person who owns the voice. This was John's first information as to what he was.

From this it followed that he was a preparer, or forerunner, for some important person. In that region, when some great person was coming the road was prepared by levelling and removing obstacles, and John was performing that office for Christ (Isa. 40:2, 3) by getting people to turn from sin, for a person cannot accept Christ as a Savior and yet hold on to known sin. Repentance must come before faith—John before Jesus.

This clear knowledge of who he was was the basis of humility. His very business was to call attention to One greater than he and this fact so possessed him that he declared himself unworthy to perform the most lowly service for Jesus (27). If John realized his own greatness at all he lost sight of it in seeing the far superior greatness of his Lord who was "preferred before" him. This intelligent humility should characterize every witness for Christ. We should call attention to Him, not to ourselves.

The next day John's testimony became definite and personal. As Jesus approached John said, "Behold the Lamb of God, which taketh away the sin of the world." In other words, "There is the man you are expecting." And it is to

be noticed that John testifies to Jesus as *Lamb* first. No doubt the generality of the people paid far more attention to the kingly character of the Messiah than to the lamb-like. Hence, the need of having the latter emphasized to them. Then, too, his first coming was particularly to fulfil (by his unresisting life and sacrificial death) the lamblike phase of his character. So, as that was God's first purpose, it was also John's first testimony and one clearly calculated to attract those who truly wanted salvation more than the glory of an earthly kingdom.

Lambs were especially prominent in the Jewish sacrifices. This was true not only of the special feasts, but also of the daily sacrifices. All these lambs were chosen by men and might have been called the lambs of men though men acted by God's directions in getting them. This Lamb, chosen by God, was preëminently the Lamb of God. Dean Alford's note on the passage connects it particularly with Isa. 23—the Lamb having a definite meaning, namely, the one definitely prophesied by Isaiah. "Sin," here may be used in a general sense—all sin and its guilt; or indwelling sin, or the sin of unbelief. The first meaning would really include the last two. "Of the world," may mean belonging to the world and not to wicked spirits especially. Now, this worldly sin is removed through faith. The individual is saved on the ground of Christ's death. Finally, all impenitent sinners will be removed and righteousness will dwell on earth (2 Pet. 3:13; Mat. 13:41, 42) and "the sin of the world" will be gone from the world and from the earth.

John's not knowing Jesus evidently referred to Jesus' Messiahship. He was ignorant that Jesus was the Messiah, though the Lord was his cousin according to nature (Lk. 1:36).

Further testimony is in vs. 32, 33. John was to know the Messiah (anointed-One) by seeing Him anointed. An emphatic word is, "remaining." Final testimony in the lesson is (1) to the fact that Jesus is the Baptizer in the Holy Spirit, and (2) is the Son of God. The chapter mentions over twenty points descriptive of Jesus.

1917-CALENDARS-1917

Scripture Text Calendar

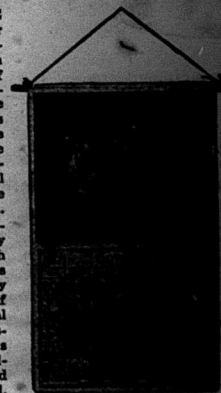
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