

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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When The Spirit Helpeth Our Infirmities

BY REV. J. GOFORTH.

The epistle to the Romans, chapter 8, verses 26 and 27: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

The Spirit here spoken of is God the third Person of the Trinity. He is equal in power and glory with God the Father and God the Son. He comes to carry out the work that Jesus Christ completed, and He comes to dwell in us. Now the amazing wonder always has been that God could come down and humble Himself and dwell in a body, this flesh-body. But the flesh was pure, that mind had no taint of sin. It seems the greater wonder is that God the Holy Ghost would come and dwell in our mortal bodies. We know somewhat of the taint of sin in these hearts of ours. We know how defiled, and we know how stubborn and stiff-necked we still are. To think that God would come and dwell in us is a wonder beyond all wonders.

HOW QUIETLY HE DWELLS IN US!

Just God the third Person of the Trinity; but, in His indwelling, all the fulness of the Godhead is present, because Jesus said: "I and My Father will come and take up our abode in you." In the Person of the blessed Spirit, then, we have God the Father and God the Son. Wonderful to think about! Is it possible that there is one soul here in the divine presence who would not yield up everything that this Guest might have the right of way? But He is not a Guest, He is a Householder. He comes to stay, to control, to use these bodies of ours for the glory of Jesus Christ. Are you all ready to receive Him?

Dr. Chapman, while in Bethany Church, Philadelphia, saw that things were very low down spiritually there—a vast congregation, thousands of members, but little of God's power. He called the young men of the congregation together to talk about the Holy Spirit of God. He said he remembered one night in the audience there was a young Irishman, a man of no special ability, and he thought he offended the young man because, midway in his talk, this young fellow got up and went out. But after the meeting

was over, Dr. Chapman opened one of the doors to go into the side rooms, and he heard the Irishman praying. His prayer was this: "Oh, Lord Jesus, I am willing to give up anything and everything that I may have this coveted gift from the Father." He went off, and finally said: "Oh, God, I have done all that I can do; so I expect Thee to do all that Thou canst do. I, by faith, receive God the Holy Spirit. I thank Thee, Father, for Thy gift." He opened his eyes and saw Dr. Chapman standing there, and rose and went out. Inside of six months he had led 68 men to God.



WILLIAM TAYLOR—One of the leading exponents of the Spirit in World-Wide Evangelism.

Many have asked me how I received God the Holy Ghost. I received Him in the same way, by faith. There was no rush of feeling. I had read about Mr. Finney having such a rush of feeling, about Mr. Moody having such a rush of feeling, and I coveted such, that I might name the day and the hour. Now I thank God that He didn't give me that. If I could have gone around the land saying: "At a certain hour the mighty fulness of God came to me," you might be stumbling over my feeling. God the Holy Ghost is received by faith, not by feeling. Don't look for feel-

ing; believe God's word and accept Him. All the feeling you need will come afterwards. You are not supposed to look for feeling, you are to look for fruit. If afterwards you do not see any fruit, then beware; there has been something that has hindered this transaction. It is fruit that God is looking after; and God the Holy Spirit, if He has unhindered sway in your life, will produce fruit. So receive Him this morning by faith.

If there is anything He is pointing out in these meetings as hindering Him, do not be anxious; pray on as an intercessor for the souls of men. But as soon as He points out anything, get rid of that, be it precious as the right eye; that is all.

HOW DOES HE WORK WITH US?

It says here, He intercedes for the saints. Jesus, up yonder, glorified, sitting at the Father's right hand, intercedes for us; we, down here in the school of prayer, directed by this grand teacher, the Holy Ghost, intercede, too, in union with Jesus Christ on the throne, for the same world's need—that is all. Unity between our Master yonder and us down here on earth. The Holy Spirit is the One who directs this prayer-life. If you give Him His right of way, He will use you.

Over in Korea, after they had seen the mighty manifestation of God's power, and over 2,000 heathen had yielded to God, the devil was not altogether defeated. When they went to open the High School he was still there, and was able to hold on through a Methodist preacher. The Presbyterians only had an elder, and the Methodists ordained a leader. The revival started with the Presbyterians. The devil got into the Methodist's heart. He said: "God should have honored us first—Presbyterians don't understand much about revival, Methodists do. I don't believe this is of God at all. Why, He is making them confess their sins publicly. I believe that is of the devil. I'm going to take my stand against it." His envious heart the devil got hold of.

He fought it out, got the young men in the congregation to side with him, and came to open the High School. God made a breach in the High School; they found, by the fifth day, all the Presbyterian students right with God, but the Methodists were not. It was on a Friday night that the climax came. The Metho-

dist pastor was there. These young men had vowed with him that they would not confess anything publicly. With awful agony they fell at his feet and prayed to be released from their vow, saying: "The Spirit of God is so mightily pressing us that we cannot stand it any longer." He could not stand it any longer, but

FLUNG HIMSELF AT THE MISSIONARY'S FEET, telling how the devil had used his envious heart to hinder God. During all the time of the trouble a young student, a Korean, could neither eat nor sleep. He was transformed, and became almost angelic. The Spirit of God got hold of that vessel and prayed that thing through to victory. That is what God the Holy Ghost comes to do. Jesus was glorified.

And God can use the people in these islands. When I came to England a year ago there was a certain saint of God. She has many bodily infirmities, but her soul is in touch with the living God. We talked about the revival in China, and she gave me certain dates when God, in a special manner, pressed her to pray. I was almost startled when I looked up the dates. These were the dates when God was doing His mightiest work in Manchuria and China. There was that saint of God in touch with God's work right through the globe.

God wants to take hold of you, to make use of you. Though you remain here, yet you may be in touch off yonder in China and Japan, in darkest Africa and South America—in touch with these, because in touch with God. Oh, may God the Holy Ghost prepare for Himself intercessors or channels through which to intercede, so as to accomplish the very purpose of the life of Jesus Christ, in giving Himself a ransom for the world!

Now, there is this about it: the Spirit of God must needs come and intercede through us, because we are so ignorant really of God's purpose in the earth. If we could see things as God sees them, there would not be that great need, perhaps; but we do not. The most astounding thing, when we read through the gospels here, is to find that, even after the last command had been given—when the Lord had told them to go to the ends of the earth to proclaim His holy Name—that, as yet, they did not seem to understand it. Why, Peter was almost excommunicated because he went, under the direction of God, to the Gentiles; so narrow had their hearts still been in spite of all the power of God that they had seen.

We must not imagine that we are any better, or are liable to take the world-wide view any better than they did; because they were under the power of God, in a measure, and yet did not know, or were not prepared for, all the Master had prepared for them to do.

WHAT WE NEED TO-DAY

Is simply that God the Holy Ghost should take possession of us, and unveil before our eyes the world-wide plan of our Redeemer, and show that the kingdom of this world must become the kingdom of our Lord and of His Christ; that we may see them with all the reality with which Jesus Christ Himself saw them when He came down here to give His life. He has not chosen angels, but men and women through whom His blessed Spirit works as His channels. He will show us the claims of the Lord Jesus in this world, that the God of this world must be bound, that Christ must be crowned King of kings. He will make Christ so precious that no sacrifice is too great to lay at His feet. Your life, though splendid it may be, with all the talents—you will see at once, when the Spirit holds up the Redeemer, the fairest among ten thousand—you will lay that life, or ten thousand lives if you had them, at Jesus' feet. I do not care how

much wealth you may have, but you would not think of self, you would think of this Jesus, and would lay all at His feet, that He might be crowned Lord of all. There is a stinginess and a narrowness and a lack of vision, all because the Divine One has not the right of way; but, by the grace of God, may He get right of way in every heart here to-day.

There is a certain way in which He works, let us be very clear about that. I believe the Spirit of God is absolutely natural in His workings. Whenever I see anything that is odd or eccentric I am afraid that it is not altogether according to the leading of the Spirit of God. Jesus was wonderfully natural when on earth; and I believe that wherever the Spirit of Jesus has liberty there will be naturalness. It is not that false fire of working up to some climax. We will sit humbly at Jesus' feet, and wait for the stirring of the Divine Spirit—it may be with the still, small voice; but it will be just as certain as with the overturning power of the earthquake. We will submit, we will let Him control; we will let Him have His way, through eye, ear, voice, every part of our being; that is what He is looking after.



WILLIAM ARTHUR—One of the Forceful Writers of the Past Century on the Work of the Holy Spirit.

HE WANTS TO USE US TO INTERCEDE.

He does not wish to send you to college or university that you may get a diploma before He can dwell in you and intercede through you; that would delay the work. But He takes you just as you are, in your present environment. You may not have one talent, it may be only half of one; you may not have any special ability, you may be despised and rejected in the earth, one of the weak ones; but God the Holy Ghost wants to use you in your weakness.

In the Welsh revival it was said of a poor quarryman that, when he got fully into the light and when Jesus filled his soul with eternal joy, his one thought was to bring his chums to Jesus. He had thirteen companions up in the quarry who did not know Jesus Christ. He had found Jesus very precious, so he commenced to pray for these men. God used that man to intercede for the thirteen unconverted quarrymen, his companions. He prayed on until one night he got up and thanked the Lord that ten out of the thirteen had yielded to Jesus Christ. But he said: "Lord, I cannot give the other three up. I bring them all to Thee; convert them. They are here to-night, don't

let them slip through Thy hands; bring them to Thyself to-night." He prayed to God that night: "I thank Thee, O Father, that Thou gavest me thirteen men to bring to Thee; I haven't any more to do now."

Would that God might bring that up before us. Mother, He gave you those children—four or five boys or girls, lovely and precious ones—He gave them to you to pray them into His kingdom. Have you finished the work yet? Sunday School worker, He has given you that class to pray into the kingdom. Have you got them there yet? God the Holy Ghost was only too willing to use you to pray through you that they might come to the feet of Jesus. Why didn't you let Him? Oh, may you start right in with Him, in one accord to-day, and let Him pray, through you, every unsaved soul you are responsible for, that they soon may be at Jesus' feet. If we all get enthused thus on the Master's business, here at Keswick, the whole world will feel the mighty impact of God.

So, you see, there is no excuse; you cannot plead an excuse. You cannot say: "I am not eloquent, I am not this, or that."

GOD WANTS THESE UNSEEN PRAYERS.

I believe that the day will come when the whole inward history of that revival in Manchuria, Korea and China will be unveiled, showing the one who has done most to bring it about; not the one who speaks to you now, but some of God's saints hidden away secretly with Him in prayer.

I know another thing that the Spirit of God will certainly do. When He is allowed right-of-way in us to intercede He will show us how precious a human soul is. I verily believe that if Jesus Christ up yonder on His throne of glory, with the angels and archangels bowing before Him, had seen only one soul that had fallen into the awful mistake of listening to the devil instead of to God, and was in danger of eternal death, He would have laid aside all His glory and would have come down and been made poor, and have given His life on the cross, that that one soul might come to God. He knows that one soul is more precious than all the worlds upon worlds that fill immensity.

Oh, parents, if God, this morning, would just let us see the souls of our children to be precious, as He alone can see them! It is said that, in the Welsh revival, a poor widow had one son, about as bad as boys can become under the instruction of the devil. But, though he was so bad, though he was a prodigal, he was her precious treasure; and she could not bear to let that son go down into dark night. She heard that God was moving in South Wales; and she prayed that God would come to their place and move there, that her boy might be swept into the kingdom. Finally, the revival started right in their district. Her son went to the meetings; but she could not go, she was a cripple, and too poor to pay for a carriage. So she stayed at home to pray about it; not sleeping when the meetings were over, but sitting on the doorstep, expecting. When neighbors passed by, she inquired what had happened that night, and was told how that prize fighter had been brought low to Jesus' feet, and how this blasphemer had been made to praise the Lord. "But did you hear my boy's name mentioned?" "No;" and she went in, not to sleep but to weep and pray about her prodigal. Ah, but he was precious in her sight. She could not "thole" to let him go into eternal night. She prayed for him night after night, and for many nights was found on her doorstep. But one night a neighbor came home, and before she reached the widow was full of joy, praising the Lord. Coming up, she said: "So and so

has yielded to God, and your son also stood up, and gave himself to the Lord." The widow went in, weeping still, but it was because the joy of the Lord was hers. Her prodigal was saved.

May God, by His Spirit, show us the preciousness of human souls. I tell you this: if you, to-day, only see that preciousness as God can unveil it to us, we shall be at His feet pleading for the privilege of offering our lives to bring souls to Jesus, in Africa, along the Amazon, everywhere where they are dying without God.

INSTEAD OF INVESTING IN STOCKS, JEWELRY, AND FINERY,

you would think it a privilege to lay it all at Jesus' feet, just under the Spirit's directing power.

Another thing that the Spirit of God does, when He has the right of way, is to explain Scripture to us. I am afraid we do not know how often the devil comes in and disturbs our eyesight, so that we cannot see clearly things here in the Bible which are as plain as daylight when He teaches us. Just listen to this, because John 14, 15, and 16, wonderfully fulfilled a few years ago in Wales, are being wondrously fulfilled in Korea to-day; in China, too.

Now listen: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." That is verse 12 of Chapter 14. You have often read it; but perhaps you have never believed that these things were possible for you; you have dared, perhaps, to doubt the words of God's Son, the faithful and true witness. Oh, I myself have often doubted! But it was this one verse that humbled me in God's sight in China. I saw that the "greater works" were not being done; and, finally, I was willing to pay the price.

Are these "greater works" being done in your life, in your home, in your church, in your Sunday School, in your neighborhood? Are they being done in the world to-day, through your instrumentality? Get down low before God, because these words are not vain words, they are words from the living God. They were fulfilled. Just as soon as His people paid the price, fulfilled the condition, God came by Pentecost and did wonders greater than Jesus did. They astounded and foiled the devil, so that he had no hope; and he would have no hope to-day if we were all filled with the Spirit of God.

The devil is anxious about the result of Keswick this year. He knows that if all God's people here are filled with the Spirit, as at Pentecost, they are going to shake the whole world instead of the little city of Jerusalem. May Scripture be fulfilled in our hearing to-day. "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." Ought it not to be our ambition to see the full fruition and glory of that wonderful sacrifice?

Look at Chapter 15: "I am the true Vine and My Father is the Husbandman."

THE KINGDOM IS IN GOOD HANDS:

Christ the Vine; the Father the Husbandman. Some of the branches not bearing fruit are in danger of being cut off; but the branches bearing fruit, He will purge them. These days have been times of purging and pruning. He has seen many things, these days, in our lives which must grieve God, and grieve us now. God is pruning them; and this should make us shout for joy, because God is going to use us to greater fruitfulness in this great world with its great need.

Listen to this, in verse 8: "Herein is My Father glorified, that ye bear much fruit." You are to be bearers of much fruit, in the days that are to be. This

you can be, through the almighty power of God who dwells in you. Just obey, and He will never leave His work undone. Never think such a dishonoring thought as that the Holy Spirit will delay one moment when everything is made ready. You can remove all the stones, remember.

Yes, "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done." Oh, wondrous privilege to be an intercessor along God's lines! Not like the prophets of Baal, pleading in vain to a god who had ears but could not hear. But our God, Jehovah, is bending in tenderest love over a wicked world, wanting to bring men to Jesus' feet, that they might be saved.

Look over in Chapter 16: "Nevertheless I will tell you the truth; it is expedient for you that I go away." Why, it seemed so wonderful to hear talk like this, because Jesus was omnipotent as He went round Galilee. Nothing could stay Him. He could have swept all who thirsted for His blood into everlasting night. They knew that He had this power, but He did not use it. Now He tells of one greater, better purpose that God has, through them: "For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He



JONATHAN GOFORTH.

is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not in Me." There is not much faith in Jesus Christ in this world. But through us, when we become these channels of the living God, He would use us to convict men of sin, and of righteousness, and of judgment.

And, remember, this world will never be convicted of sin till God's people begin. Judgment must begin at the house of God; and

WHEN GOD'S PEOPLE ARE RIGHT,

then the Holy Ghost has sway, and will convict. I have seen that everywhere. I have seen the heathen, in every meeting of the far East, break before God as soon as God's people got right, and I have seen it also in the homeland. God can do that here, too.

He will guide into all truth. Oh, He is the best of teachers! He will guide into all truth. He won't lead you to spend your precious time in studying what this man or that man says to confuse counsel, and to make void the Word of God. He will take you straight to the fountain-head, and will make the Redeemer so real that you will never question where the Master stands. No, the whole Book, from Genesis to Revelation, will be the precious treasure that

God has given as a Guide-Book. You won't question it, oh, no! God will use it, from lid to lid, in your experience. That is the best proof. Don't spend time over other things; but with God's Word, and on your knees—that is the way to victory.

I have much more that I was going to say, and along this line I should like to say it: that God's Holy Spirit will use you in praying for the most difficult cases. I could give you case after case, from out-station after out-station, places absolutely hopeless because they were so much under the domination of Satan; yet when God came and revived us with united prayer, all the barriers were swept away, and He was magnified.

Talk about the Romish question, I believe that Rome is making mighty inroads; and, if we do not wake up, we shall have to fight the Reformation over again. But Rome can only make headway in a church that is not filled with the Spirit of God. If we bend low before Him, Rome will cease to hope for any foothold in Britain. I have seen it again and again, and I see it more and more, that God's people are strong only as they believe and trust, not in carnal weapons, but in the omnipotent Spirit.

He will give you visions of things that are to be, He will show you wonderful things in the future. You will never be a pessimist if you are guided by the Spirit of God.

THERE IS VICTORY AHEAD.

When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him; and we shall be just full of hope. Yes, we see the silver lining of the darkest cloud; because God reigns, and we will reign, until every enemy be made the foot-stool of His feet.

The aged Dean Howell, in the end of 1902, gave out what was almost a prophecy of what God was going to do in Wales. It did not happen until the end of 1904; but, as in the vision of a seer, he saw God's hand sweeping away many barriers in Wales. God's children were praying there on the Glamorgan hills; and they prayed until the voice was almost heard: "There is a sound of abundance of rain." Verily, I believe I hear a sound of abundance of rain! Yes, God is giving us visions here of the days of the coming glory to our King. Just let Him have the channel—the right of way.

How are we to come into this blessed condition? Because certainly it is a blessed condition, it is a privilege beyond price. I believe the angel Gabriel would covet to get down and have your place and mine, as a pupil in the school of intercession. The great angel would bend low in order to get such a high place as that of pupil under instruction from the Holy Ghost. How are we going to come at this?

I know of no other way than to submit ourselves to the hand of Almighty God, to get rid of all hindrances, and fervently to pray through to victory. God might give the blessing right to-day; but He may see that for His child it is not well, and that it may do more harm than good. If you see no result in prayer, you have not come to your time of extremity. God wants to give us His very best, and He has been withholding because of sin, fault, and flaw on the side of His children. But when they are willing to submit and just seek to be guided by Him, He is not far away, and the floods of blessing will flow through.

It was so in Wales, where they prayed on for weeks. A writer who went into one of their meetings, said it was gloomy without, but he got into the atmosphere of God as soon as he entered the church. Eyes were filled with tears, God was there, and dozens of prayers were answered that day. They had

been praying for the unconverted; and within a few weeks these were all at Jesus' feet.

We saw that out in China. At one place we had ten wonderful days, when it seemed as if we might ask anything from God and get it.

IT DIDN'T SEEM IMPOSSIBLE,

but the most reasonable thing in the world, to ask on behalf of the hardest cases; and to see them, in a few hours, all broken down on the platform, getting rid of hindering sin.

When we get into God's school and let His Spirit have dominion in our lives, the Spirit will show us what is going to happen by causing us to look into God's Word. See what is said there about the Laodicean Church. It is to be spued out of the Lord's mouth, if it does not wake up and realize that the Master is at hand, knocking at the door; if it does not discern the signs of the times, God will soon have to spue it out of His mouth.

But God is visiting us in mercy here. As many as He loves, He rebukes and chastens. God wants to move all the churches through us now. Yes, He does. Look at the condition of the church and the wicked world. The world is doomed unless it comes to God; we know that. These heathen millions are lost, without God; we know that. They are dying in this generation. You cannot be made responsible for the past generations—they are in the hands of Almighty God; but you are responsible for this generation, you have the light of Jesus and all the resources of the God-head to carry them. Life from the dead more abundantly you can take to them, in the name of Jesus, if you will; and in this generation, remember.

Look at the world's need. No hope without Jesus Christ, nothing but the crucified; remember—no other hope, on other power in heaven or in earth. Stick to your Book, stick to your marching orders. Look at the Book, and see the great need for grave concern for earth's millions, dying at a fearful rate every day. Then you will not be selfish, unless you are not of God.

And there is another thing which you ought to do. In order to come into this attitude, you ought to

KEEP A RECORD OF GOD'S WONDERFUL ANSWERS TO PRAYER.

George Muller had over 50,000 recorded answers

to prayer. Finally, he could ask God for \$1,000 or \$20,000, and get it just as easily as he asked God for \$1 or \$20. I wish missionary society directors believed in God like that; not going round the world and dishonoring Jesus Christ and His cause by standing up on platforms to beg.

The Spirit of God opens the lock of the heart, and can bring men back to the feet of Jesus. One vision of the Crucified melts out selfishness from our hearts. Begin to look for answers to your prayers; do not be like the man who fires at this or that, and never looks to see whether he has hit or not. You will find no hunter like that. When we pray, we should keep a record. Keep ready to thank God when He hears your prayers; and your faith will be strengthened by what it feeds upon.

The last thing is to be absolutely right with God, delivered up to Him like the Welsh band that started out in the autumn of 1904. They had four rules: First rule: Confess to God every sin hitherto unconfessed. That's the first; no matter how small a thing it may be, confess it. The next rule is to get rid of doubtful things. It is doubtful whether God would praise us for spending so much of our time upon novels when we know so little of His glorious Book. Drop novels until you know all about God. Many are led astray here, remember. Even some missionaries, if they were here to testify, would tell you that some of them were led astray through this cause—they used God's precious time on novels. Many in the homeland do that. A second-hand bookseller in the city of Toronto said: "You would be astonished if you knew the kind of people, women especially, who come here for novels." Tobacco is another thing which the Welshmen saw was doubtful. I am not about to say any man is going to hell if he uses tobacco; but he is greatly handicapped, and it wouldn't help him in the race. The Welshmen saw it was not the very best God had for them, so they just dropped that out. May God move everyone here to drop tobacco out as well as any other selfish indulgence, any allowance to the flesh.

Oh, there are many things—cards, too. Over in Canada they don't think it is any harm for a church member to play cards and to dance. Why, I had a leading elder in one church denounce me because I spoke against cards and dancing in the church. He

knew of many converted people, he said, who go to the ballroom, and he had taught his children to play cards. But it is doubtful; and we must give God the benefit of the doubt. He has left no doubt in our minds as to His willingness to sacrifice for us. He gave His best.

LET US GIVE OUR BEST TO HIM.

Anything that hinders me while I am fulfilling the purpose of God in my existence, let me drop it out of my life, for Jesus' sake to-day.

The third thing was—confess Jesus Christ gladly at every opportunity; lift Him up, that He may draw all men unto Him. Don't be dummy Christians, but speak a good word for the King.

The last thing was—obey absolutely the slightest promptings of the Holy Spirit. "Whatsoever He saith unto you do it," without hesitation.

That Welsh band started out. The first night there were seventeen conversions; the next night, seven; the third, twenty; and during the months of November and December, 1904, there were seventy thousand conversions.

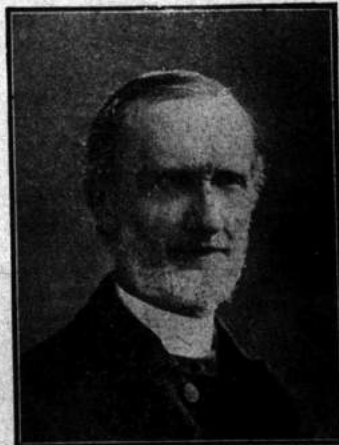
Now, don't let the devil turn you off to say: "But some of them have failed." Tens of thousands have stood firm, and when the last day comes we will see that God never was to blame for any going back, and never was to blame for the cooling off in Wales—never!

It is not necessary for you to imitate the Welsh. Don't look for extraordinary wonders. We saw no extraordinary wonders in Korea and China; but we saw John 16 fulfilled—awful conviction of sin, an overwhelming sense of righteousness of God, and some awful wrestlings with the god of this world who had filled them and weaned them away from the God of heaven and earth. Then they were guided by the Spirit of God into all truth; so that they said there was revealed to them in a few days truths which would have taken long to teach them in ordinary ways. Jesus Christ was glorified, and all seemed too little to lay at His feet. They wept because they had defrauded Him of their precious time and talents. The more we see of that the better. But look for no outside signs. If God chooses afterwards to give extraordinary signs, let them be under His guidance; do not seek them; seek God, lest the devil should lead you astray.—Life of Faith.

The Well-Rounded Life

BY REV. W. L. WATKINSON.

LET us not, then, be restive about mystery. Abiding true to the love of God in Christ, the perplexities of the present distress serve us. The starless night that broods around evokes the luminousness of the soul; contending with darkness, the optic nerve of the spirit is developed into rarer sensitiveness; tears wash our eyes into a power of seeing of which the shallower life knows nothing. When suns and moons are eclipsed, the astronomer learns most about the secrets of the heavens; other people make hay when the sun shines, but the astronomer makes his chiefly when it is eclipsed. In the black eclipse which rests upon this planet the angels are mastering secrets which for ages have been hidden in the sunlight of their native sphere. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." In these dark days we are gaining eyes and



W. L. WATKINSON.

insight. So far from painful mysteries blinding us, bewildering us, reducing us to despair, they are perfecting the organ of vision by which we shall look upon God's face; they are conducting us into a more profound and intimate knowledge of the eternal wisdom, faithfulness and love. While our faith in God's love, inspired and sustained by his love to us in the redeeming Son—while that faith remains strong and loyal, "we are more than conquerors." The eclipse only purges our vision, widens our sky, indefinitely multiplies our wonder, power and joy.

In the consciousness of the divine love we more than triumph over all the suffering of life. The sorrow of life does not harm. Conquerors are often much the worse for the battle. A victorious fleet is a shattered fleet, often scarcely able to find a spar on which to hang the flag of victory; a triumphant army is a stricken host that moves spectators to

tears; a conquering athlete is a ghastly sight. But the apostle intimates that this stern fight unto death shall inflict upon us no serious and abiding wound. If we could for a moment transcend carnal limits and into glory peep, we should see that our glorified ancestors are not one whit the worse for their life of hardship and martyrdom. They suffered great tribulation, but they have survived all without a scar; not a blossom is wanting in their palm, not a star has drooped from their crown, not a cord is snapped in their lyre. It often seems as though we must suffer some real loss in the wear and tear of this rude existence, yet revelation assures us that it is not so; all the injury and loss are in the temporal elements, on the surface, in things the fashion of which passeth away; the immortal personality is scathless. The soul can no wound receive, "no more than can the fluid air." We shall not enter into life maimed. Clinging through the furnace pilgrimage to the Son of God, the smell of the fire shall not pass upon us.

None the worse for the fiery ordeal: all the better! "More than conquerors." When shall we once understand this glorious truth, that life's strife is evoking the latent faculties of

the soul, bringing out its strength and beauty, making it fit for sublime flights and felicities which dreams cannot picture? The best things of heaven are wrought on earth. Its finest gold was purified in earthen vessels; its crown jewels were ground on wheels of worldly circumstance; its fairest faces were washed into beauty with the salt spray of the tempest; its purplest robes are dyed sackcloth, and the heartstrings which down here were stretched nighest to the breaking make heaven's sweetest music. "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to usward." Not long ago I visited a flower show, and, following the crowd, found myself amid a delightful host of orchids. It is needless to say what wonderful shapes and colors were displayed; masters of language need the wealth of poetry to describe the grace and magnificence which they unfold; they epitomize the perfection of the world. They are strangely privileged plants, gorgeous children of the sun, and they show what can be done under blue skies, in the depths of safety, in balmy air, with brilliant light. But before leaving the exhibition I wandered into another department where the Alpine plants were being exhibited. Not ex-

pecting much this time, I was surprised and delighted by triumphs of form and color. They did not suffer in comparison with the tropical blooms. Delicate, curiously beautiful, inexpressibly elegant, vivid in color, of manifold dyes, perfumed with subtle scents of sweetness, they charmed and dazzled eyes that had just been satiated by the butterfly colors of Eastern beauties. And the Alpine gems owed all that they were to what they had suffered. Their sparkle is the gleam of the ice-age, their whiteness that of the eternal snows on whose border they sprang; they caught their royal blue while dizzy peaks thrust them into the awful sky; they are so firm because the rock on which they grew has got into them; they are so sensitive because they trembled so long on the precipice. They are the children of night and winter, the nurslings of blizzards, cataracts, glaciers, and avalanches perfected their beauty. In a vast, savage, elemental war they won the glory which makes them worthy to stand by the picked blooms painted by all the art of perpetual summer. Thus the sanctified sternness of human life blossoms in great, pure, beautiful souls which adorn heaven itself.—*From "The Supreme Conquest."*

How Kept From Impatience After We Are Sanctified

WE have seen that patience cannot have her perfect work in any human soul, till that greatest of all disturbing elements, the carnal mind, is destroyed within. It is true that not a remnant of impatience is left, when God wholly sanctifies. The office-work of complete sanctification is not to destroy any of our faculties, but to eliminate all antagonistic elements, and bring our powers where they will act in harmony with the will and attributes of God. If impatience or any other sin ever reappears, it will not spring from inherited evils, but from the wrong use of our sanctified faculties, as sin came in, in the first place.

Adam did not become impatient with his wife, because of an inherited sinful nature; he had no such nature, and never could have it. If his God-given powers ever became depraved, or sinful, it must have been by his own hand. Adam and Eve both depraved themselves by disobeying God, as Satan did in heaven, and both parties lost the likeness and favor of God by their own action.

There is no other way by which any completely holy soul, in earth or heaven, can ever become unholy, than by personal disobedience to God. If one act on the part of a holy angel depraved him through billion of years, when there was no sin in any form, any where, why should it be so difficult to understand how a wholly sanctified soul can sin in a world full of wicked people and the air often pregnant with devils? If Adam and Eve, spotlessly pure, could, and did sin (so far as we know), with their first temptation, why should it be so mysterious that sanctified people should yield to sin in their fortieth temptation without the "old man" who was killed, dead, destroyed, springing from the grave and forcing them into sin? No sanctified

man falls through a return of his inherited depravity, but by his own act; nor does he ever have a return of the "old man," so-called, because it came down from Adam. He may bring upon himself a depravity deeper, and more damning, than his inherited carnality; but this will be of his own manufacturing—a new production of his own!

Any sinful act of impatience will produce depravity, but depravity is not needed to produce impatience. The glorious fact that God's work within, when He sanctifies you, puts you on the base of perfect patience, does not take away your power to again become impatient. Any trial, from any source, after sanctification, can be patiently borne, and thus be made a blessing; or it may be dealt with impatiently, and thus bring damage to your soul. In God's economy trial is a great character builder; and is really indispensable to our best and highest future. Such stalwarts as Job, Abraham, David, Paul, Luther, Knox and Wesley, are never produced without severity of trial. But impatience ordinarily perverts the divine design, and makes such moral manhood impossible.

Impatience is a robber! The keeping power of God, like His saving power, is predicated on the co-operation of our agency. God saves no sinner, who keeps on sinning. He keeps no man holy, whose ransomed powers are not persistently used to avoid all that is unholy. He cannot keep your thoughts pure, if you insist on entertaining impure thoughts, nor your heart pure if you insist on looking at impure pictures. He cannot keep you honest, if you entertain dishonest propositions, nor right, if you choose to do wrongly. God surely will not keep you in perfect patience, if you keep yielding to impatience.

We suggest on this most difficult subject:

First, that you rightly and fully appreciate your locality in the moral and spiritual realm. Having been wholly sanctified, you are now in the way of holy obedience to God. Your whole past life of disobedience has been utterly and forever abandoned and blotted out, God has not only canceled all your guilt, and put His life in you which hates sin and loves holiness, but has taken you out of the spiritual realm where these things took place, and put you where you belong.

So if you will but take time, when severely tried to think of and appreciate the good things God has put in your soul, and your heavenly relationships, impatience would seem abhorrent, and nothing would be in sight to become impatient about. This sanctified state into which you have come, if rightly appreciated, is so like the mansion you soon expect to enter that even a breath of impatience allowed would throw a dark shadow into the holy of holies, and you could not allow it.

2. Secure and maintain an abiding attitude against impatience as you do against lying, or any other known sin. A holy man rarely, if ever, does what his whole soul agrees not to do. The want of full decision against committing sin makes us an easy prey to the tempter. The concession that we must sin, is a sad rejection of Christ as a complete Saviour, and a practical signing of our own death warrant. A settled attitude against impatience gives you the right to claim Christ as your continuous deliverer from its power, and without this attitude you never will be able thus to claim Him. It has always been impossible for any one to be kept from lying, while any door was left open to lie. Get the doors to impatience all closed, with the attitude that patience shall have her perfect work

and Jesus will be delighted to be your partner in the undertaking.

3. If you really expect impatience to remain dead, carefully avoid furnishing it nourishment. Millions of people pray for the death of sin, in many of its forms, who continuously put forth efforts to keep it alive. The drunkard greatly desires freedom from his fearful appetite; but unceasingly keeps feeding it. We never will be able to trust Christ to keep us from any evil that He sees we are feeding.

(1) Avoid unnecessary exposures. Ordinarily weak people incline to go where they will be overcome! Patient people instinctively avoid friction, while those who are impatient, desire contact with it. How wise, when conversation tends to friction between friends, to cease at once or change the subject. Why rush into the fire? When an evil party is known to have come for the purpose of stirring up bad feelings, how foolish to enter into altercations with him? Why not kindly and sweetly excuse yourself from contact with him, or if compelled to remain, hear in silence his bitter words, while you are insistently looking at Jesus? If the battle is only on one side, Jesus will see that your soul comes out without a scar! If parties that trouble you are of your own household, insist on saying and doing nothing that you would not say or do, if you saw Jesus sitting beside you. Then carefully follow up wrongs that have been done you by special acts of kindness and a sweet spirit, ceasing utterly to feed impatience, and Jesus will make you a patient stalwart before He gets through with you.

(2) Avoid haste in speaking and action, when under trial. Hasty acts and words will keep impatience alive a thousand years! If of a nervous temperament, study always to

act deliberately when tried. Persist in that process, till it becomes a habit. Never speak instantly when suddenly or severely tried. Make no response to a bitter statement, till you have time for thought and a look at Christ. If any reply is needed, by that time, the Holy Spirit will give you the right thing to say. That will secure calm in a storm, and give a death blow to impatience.

(3) Avoid loud, sharp tones of voice when under trial. Unholy anger fattens on loud talk with a bitter tone. In some way our own words have a tremendous power to mold our spirit. Wait until you are pretty certain something has to be said, and then say it slowly, and with a softened voice. If you had been in Jerusalem when Jesus was under trial and you had seen His eyes red with anger, His face red, and heard Him in loud, bitter tones of voice, responding to the abuse of His enemies, you never could have trusted Him afterward.

(4) If you really desire to be patient with others, looking well to your after thinking, concerning those who have tried you. If like other sinners you insist on entertaining yourself with memories of their meanness, your impatience will scarcely need any further nourishment. But if when compelled to think of their trying demeanor, you insist on only seeing them through the thirteenth chapter of First Corinthians, your thoughts will be so softened and sweetened that patience will be delighted to run in and stay with you.

4. My patience with others has been greatly strengthened by reflecting on the patience of God with me. I have rarely been treated so badly by human beings as I have treated Him! Would it not be well to think of this, when we are all stirred up with our dear ones over some petty little things we need not have noticed?

5. Carefully guard against the repetition of impatient acts. "I write unto you, little children, that ye sin not; but, if any man sin, we have an advocate with the Father, even Jesus Christ, the righteous." In all cases where there is yielding to impatience, show the Lord quickly your detestation of the thing, and put it right under the blood. This will be pleasing to God, it will deliver you from evil consequences; and fortify your soul against after failure. Fresh wounds are more easily healed than old ones.

6. Keep so filled with divine love to God and man that you will have no place for impatience. Displace the ugly thing with the most beautiful commodity in earth or heaven. It will not be provoked, it will bear all things, it will keep you from doubting God, it will keep you from envy, it will make you a sample of longsuffering, it will preserve you from being rash, it will force you to seek the good of others, it will not puff you, it will load you with kindness and never fail.

7. Let it be ingrained into your spirit, that God's keeping power is equal to His power to save. You know the completeness of the latter, why not now trust Him for completeness in the former? He has equally promised complete satisfaction and complete preservation. (1 Thess. 5:23, 24; Jude 1:1-24.) You have trusted Him for the one, now trust Him for the other. His best promises in both Testaments are a failure, if He can not keep you from impatience; and no man can prove the Bible true, if these promises fail. If you meet His conditions He cannot afford to let you fail! Your soul will conquer through the blood of the Lamb, and the word of your testimony, and in you, patience shall have her perfect work! The painful ills of ten thousand families would disappear if impatience were absent.—*The Christian Witness.*

Mistakes Of Some Women

BY REV. E. P. MARVIN.

ALL civilized, and much more Christianized, men should cheerfully accord to the gentler sex all the rights and privileges that God and nature have vouchsafed. Nay, more, masculine instinct, combined with civilization and Christianity, prompts us to procure and defend these rights and privileges.

Life, liberty and the pursuit of happiness should be especially inalienable to her in our own fair land,

"The queen of the world and the child of the skies."

It would be strange if our government or the usages of society should tyrannize over her, refuse her the higher education, or ample freedom to earn her bread when she needs to do so. Complaints of the slavery and oppression of our average women sound strange in lands where gallantry and law not only concedes her fair play, but even queenly courtesies and privileges.

I submit the question, whether some of her own sex are not making unjust complaints,

and undertaking injurious measures, so that true women may well pray to be delivered from such champions. A war of sexes is deplorable. Are not some of our "advanced women" advancing on wrong lines?

1. It is a manifest mistake to suppose that what man ordinarily does and always has done, according to the eternal fitness of things, is far better and in a higher sphere than woman's ordinary work.

I said to a lady, "I do not like to see a young lady riding a bicycle through the public streets." She replied, "I do not think the men ought to have all the good things." This straw shows the direction of the wind.

The co-operation of all classes united is necessary to the greatest good.

Woman constitutes only one-tenth of our criminals, and more than two-thirds of our church membership. Probably the Christian mothers of our land have led more souls to Christ than all the preachers. She determines largely the moral and religious charac-

ter of the home. But even in religious affairs she is not always a safe leader. She was deceived in paradise. She is the originator and chief supporter of Spiritualism, Theosophy, and Christian Science. Her leadership in the church would not insure safety.

The public spheres of business, politics and professional life are indeed more conspicuous, and they may be more congenial to self-aggrandizement, but they are really more excellent and important than less conspicuous spheres of usefulness in which the angelic ministries of women have always blest the race, and especially the home, which may be made a terrestrial heaven, and in which all statesmen, business and professional men are trained and molded in their incipient and formative years? Is maternity also, on which the survival of the race depends, to be despised?

Potential wives and mothers do not elevate themselves by becoming possibly lecturers, lawyers, physicians, politicians, speculators

LIVING WATER

or farmers. Sometimes the power is greater behind the throne than seated on it. It is a questionable glory for women to be able to do man's work or for men to be able to do woman's work.

The masses of women marry, bear and train children, keep and bless the house. Man mainly does the wage-earning. It is evident to all that the great mass of women never will desire nor be able to step out of this sphere into the public arena of the world's strife. The few who do it are not usually to be envied. It is not elevating. Strength is not always an excellence. A rhinoceros is far stronger than a deer.

2. It is a mistake for Christian women to consort with skeptics and infidels, adopting in part at least their unscriptural schemes, to benefit mankind morally and spiritually.

All the humanitarian schemes of such reformers, from Robert Dale Owen down, are based on the Pellagean lie, that humanity is not naturally depraved, and that by scientific heredity, wise training and good environments, man will by inherent forces develop wisdom, virtue and happiness. All structures built on such a basis have fallen and they must ever fall. All work on such a plan contradicts and hinders the gospel, although much gospel phraseology and some gospel forms may be used. What shall we say of making the term "gospel" a handle for all sorts of visionary notions and styling an infidel, "The sainted Philip?" Can we yoke ourselves with unbelievers without guilty compromise? God has established one society only, for the moral and spiritual salvation of sinful man, and if skeptics can invent a better one, his wisdom and power are impeached.

Shall we surrender God's plan to theirs? Many of them know right well that their plans are not on the Bible basis. Some of them mean "down with everything that is up."

Many leaders in what are called "Woman's Rights," including suffrage, know that their views of the true sphere of woman do not accord with the teachings of the New Testament. Christ never ordained a woman for the public preaching of the gospel, although some unordained ones in all ages have been called to preach.

Certainly we must wrest their views or those of the Scriptures fearfully, in order to harmonize them. Certainly the model woman of Proverbs 31:10-31 is not their model. Is not Christ dishonored by such alliances? Does not Christianity bless woman above infidelity, by making her the crown rather than the head of man?

The W. C. T. U. is the best temperance society ever organized because it has the most Christianity in it.

3. It is a fatal mistake to take shallow views of the evil and remedy of sin. Sin has ruined our world and unchecked it would ruin the universe. "By one man sin entered the world"—not simply acts of sin like lying, stealing, adultery and murder, but a sinful nature out of which all these acts spring.

Shallow reformers tell us that these came from "environments," but Christ says they

come from the heart. They exhaust their efforts on a reformation wash and virtuous surroundings, but the gospel does radical work. It gives a new life. It saves first and reforms afterward, and no preparation is needed to receive it. The one treats symptoms, the other treats the disease. The one monkeys with the serpent's tail. The other crushes his head.

As well hope to whistle down a cyclone or cure earthquakes with pills as to stem the flood-tide of sin or ease the groanings of creation by any other remedy whatever than the gospel. Women who have been in the increasingly dark ruts and cruel places of our modern cities, know that they are as bad in immortality and crime as the cities of China, ought to know this. It may be a compliment to woman that she does not appreciate the awful depravity of mankind. She appears to be ordinarily less depraved than man. She is better or worse. When she falls she falls farther. She is angelic, and there are two kinds of angels. We cannot therefore assent to the dictum of the leader of the sex: "Woman purifies every sphere she enters and she will enter every sphere." We would rather say she purifies every sphere where God places her, but corrupts other spheres. Such is angelic history. We contend not with flesh and blood, but "with wicked spirits in the heavenlies." I do not think that men and women are bad enough without demoniac influences to commit the daily doings of vice and crime. It is an awful fact ought to give deep and humiliating views of the depravity even of woman, that she acts her part in making the hells of our cities, corrupting the stage and demoralizing the political center of America.

Let us accept the Bible truth concerning sin and its only remedy.

4. It is a mistake to presume that women in man's sphere would be and do better than he. The Word of God and history should correct the mistake. Women suffragists may indeed assert with some truthfulness and force, that man-people are bad—that they have always been so—that they have practiced misrule and tyranny, and especially that they have allowed great evils like the saloon to despoil us, but it is an unproved and at least an improbable assumption that women under the same circumstances would purify politics, abolish these evils, and bring in a political millennium. It seems to be true that woman is better in her sphere than man in his, but when the scene is too highly colored we are reminded of the old song:

"Reuben, I have long been thinking,
What a good world this would be,
If the men were all transported,
Far beyond the Northern Sea."

The history of many of the courts of Europe and the stage show that woman may corrupt rather than purify. Have we not already too many female lobbyists and clerks in Washington for social purity? Some of them have exquisite "female charms," hired at a great price by rich corporations, it is said. Women who sell themselves would sell their votes.

Woman excels and purifies in the sphere

allotted to her by God and nature, but out of this she falls and corrupts.

The power of the ballot against the twin giants, Appetite and Avarice, is greatly overestimated. It is absolutely powerless without a strong and brave public sentiment behind it. We may indeed wish the following sweet soprano song to be a true prophecy:

"When women are allowed to vote
We'll make a great commotion;
We'll sweep the land of whiskey clean
From ocean unto ocean."

but we are skeptical. Suffrage is not one of the "natural rights" of either man or woman. The prohibition vote of Colorado is no larger than before woman voted.

5. It is an absurd mistake to ignore sex in body, mind and heart. God has made the difference, and no culture nor laws can abolish it. It is strange that some women seem ashamed of their sex, and blame men for "casting their sex in their teeth." If they were to receive the common treatment of men for awhile, they might learn to appreciate the kindly courtesies paid their sex.

Savages ignore sex largely and oppress females, but civilization and Christianity recognize the distinction and crown women with kindness and honor. God in nature and revelation teaches that man and woman cannot exchange places. Woman is no longer "lovely woman" when her sphere unsexes her. The more women become like men the less we like them and vice versa. The dandy and the Amazonian are both alike despised by all. We love manly men and womanly women.

"A dandy is a thing that would
Be a young lady if he could;
But as he can't, does all he can,
To show the world he's not a man."

The sexes are poor imitators of each other. It is contrary to nature. Common instinct is not a little violated when we see Rev. Dr. Miss in the pulpit.

Diversity of sex and calling is best. And it is no insignificant argument for woman's retired sphere, though not fully appreciated by the purer mind of woman, that her public appearance especially in the meretricious attire of fashion, not unfrequently fills more eyes and hearts with impurity than with any good thing. A woman's personel, on the stage, is usually the supreme attraction, and I venture to say that if many a good and pure white-ribboner knew the impression made and the conduct following, at prisons, Old Soldiers' Homes, etc., she would shrink from another appearance, especially in undraped and fashionable attire, lecturing on Social Purity. The gospel alone can free men from sin and women from folly, and God's method is very simple and direct. We need the maximum of power and the minimum of machinery, more horse, rather than more harness, more divine power rather than schools of methods.

One soul saved by the gospel is more than a million simply reformed.

Woman's glory in her womanhood, and man's glory in his manhood. Womanly men and manly women are alike despicable. We are the happy and fit complements of each

(Continued on Page 11.)

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EDITORIAL

CONVENTION NOTICE.

PLEASE bear the date of the annual gathering of the Pentecostal Mission in mind, September 28-October 2. In order to take advantage of the reduced rates it will be necessary for you to buy your ticket on Tuesday, September 27, as this is the last day of the sale at the special rate, of one fare plus 25 cents for the round trip. Those who prefer to remain in the building can be entertained with the school at the small price of fifty cents a day. Those delegates who wish to have some home assigned throughout the city free of charge will kindly notify us immediately.

Our special meetings are to begin Sunday, September 25.

OUR Brother Goforth, who is a Presbyterian missionary to China, has been much used of the Lord in the recent revivals which have touched Manchuria and Korea. His articles are very stimulating to the prayer life. He calls special attention to the need of being filled with the Spirit. We rejoice in the fact that our Heavenly Father isn't confining His movements to this sect or the other, but that He is pouring out His Spirit here and there. Streams are breaking out in many desert places. The article in this issue, while apparently rather lengthy, is well worth reading. Don't neglect it.

Just at this juncture allow us to add a word with regard to long articles. We believe that the craze for short articles is not altogether a good omen. There are many subjects which cannot be discussed in a paragraph. We are endeavoring to have at least a small part in feeding the church of God and therefore we have been publishing papers that may at first glance seem too long, but read them and you will find that they contain the finest of the wheat and honey out of the rock.

IN TRUST.

Writing last week on this theme, we spoke particularly of the property consideration. But this is only a small part of the trust com-

mitted to us. We are responsible, as far as in us lies, and that embraces every phase of life. Take, for instance, the question of time. Few regard life as a bestowment. Time is among the great common things of life. We get so accustomed to it that we lose our appreciation for it, but how invaluable it becomes when it is about to be snatched away from us. Did not one of earth's greatest rulers exclaim on her death bed: "I would give half my kingdom for two hours time!" We have known folks who have had nothing else to do but, as they expressed it, to kill time. They had no idea of the worth of what they were murdering. Every moment is of infinite value, and should be spent in view of that fact. Not that we are to have any hard, cramped notions of life, but time is to be looked upon as a priceless gift, and should be improved accordingly.

Not that we are to be fussing and sizzling around every moment, rushing hither and thither, caught up in the whirlwind of this strenuous age. Busy, yes; diligent in business, yes. Doing whatsoever our hand finds to do with all our might, yes, but also remembering that there is a rest problem as well as a labor problem. There are times when an hour spent in quiet rest is the very best investment that one can make of that period. When exhausted nature cries out for repose to yield to her demands is not a waste of time. We have so many years to live, so many years to do, enjoy and suffer. It is a solemn trust. As has often been said, living is invested with greater responsibilities than dying. Will wasted hours stare us in the face in the other world? How many who are cut off in the morning of life, how many who have been suddenly destroyed by accident or in battle that would have seized the opportunities that we have treated indifferently? Year after year granted unto us and yet treated so indifferently. Let us heed the apostolic injunction, redeeming the time.

Social gifts. Personal magnetism, an indescribable something that gives to one man more force than another. This is a trust for which we will have to account. One's social qualities may and should be developed, but after we have done all that we can in this regard, it still remains true that some are much more fortunately endued than others. There are people who start in life with better social equipment than others have after years of careful training. Pointing to a young man across the street, one gentleman said to another: "That boy's manners are worth \$10,000." We have all come in touch with these potent personalities. These men and women who, while not possessing any more religion than others, were such mighty forces among men. They had a higher order of gifts. Wherever they went they were the center of attraction. They brought things to pass. People were charmed by their wonderful personality. They followed them without hardly knowing why they did it. The ability to move folks thus is of great value, and should ever be used to great purpose. All, even to the very least, have some measure of force which they cannot hide in a napkin. There has been given to each of us some talent in win-

ning and directing others. Is this gift being recognized and used by the church as it should be

Alas! How many of the brightest and most winsome are giving themselves to frivolities or wasting their energies in the worldly rounds of frivolity and dissipation, whether or not it is for the uplift of the race. Whatever social talents we possess, whatever personal qualities, whatever personal force, they are to be accepted as a trust from heaven and used accordingly. But again, there is an order of gifts known as distinctly religious that cannot be ignored. Some people appear to have genius for religion. It is easier for them. They incline towards spiritual things. They have acquired discernment. Such bestowments cannot be disregarded without serious loss. We all know that two persons of an equal type of piety may be very unequal with regard to effectiveness in working. One has the talent for doing what the other has not. It may be in song, if so use it. It may be in a combination of gifts, equipping one peculiarly for ministering to the sick; it may be in that profound insight and gentleness to win and delicacy of touch so effective in personal work. It may be a peculiar gift in prayer, or perhaps it is in the art of teaching that you excel; but whatever it may be, remember that it is a trust committed to you by the Lord, and that you are not to tie it up in a napkin, but to put it out at once at interest. Invest it. Use it. It is talent for which you will have to account.

It is difficult to find someone who does not excel in something. Perhaps many of those who are least known have been put in trust with certain gifts that the world sorely needs, and yet they have listened at the enemy's suggestions and tied them up in a napkin. We have all been put in trust with something. Some kind of a treasure has been placed in our hands. There is something that we can do better than anybody else, and if we don't do it both we and the world will be the poorer for it.

How foolish we are. It is a trick of the enemy to keep us looking at each other's interests and vainly wishing we had them. We all possess as many as we will wisely use. Why should we be fretting and worrying because we are not like somebody else. Away with the idea. If the Lord had wanted us to be like somebody else he would have made us that way. He has entrusted us with something that He has not entrusted to any one else, and if we are faithful to the trust thus imposed we will be useful here and happy hereafter.

We know nothing more distressing among Christians than this habit of looking at each other's gifts and allowing the enemy to persuade us to keep still because we are not equipped like somebody else. Away with the idea. It comes from the pit. What have we to do with anybody else's equipment? We are to use our own. Stir up the gift that is within thee. Invest for the Lord whatever you have. Let your whole being be ablaze with the light of His presence and go forth to shine for Him in whatever sphere he allots. The difficulty has never been with regard to

OUR Young People

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

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GETTING TO NORTH INDIA.

MISS M. E. ARENDELL.

The trip from Nashville to San Francisco was a pleasant one. In San Francisco I hunted the Peniel Mission. I did love these Peniel workers. I spoke in their Mission one night, and God gave us a spiritual feast. I met Brother Felix Johnson on board the "China." He was seeing four of the missionaries of the Nazarene Church, all of whom I knew, get off. I found I was berthed with one, a young lady who had formerly gone out from Mrs. Knapp's work, but who now was of the Nazarene Church—Miss Upperman. From her I learned of that work in Japan.

Having two days in each stopping place—Honolulu, Yokohama, Kobe, Nagasaki, Shanghai; also five days in Hong Kong, I thoroughly enjoyed the stopping and hunted up all I could of information of missions. Everywhere I found stagnation, not from want of zeal and enthusiasm, but from want of "change of methods"—yes, perhaps! but such a dearth of spirituality seemed to strike me. It seems as if Satan is combining his forces on this ground where he can build a counterfeit in cults and "new thought." We all feel it. Then we are burdened up to our necks in work! There is nothing to keep this tide of our antagonist from engulfing us; but it is worth the struggle to remember that our Lord is coming soon to dispel the darkness fast settling over this world.

We had three days in Singapore. There I saw little missionary work—too hot to hunt it up. There we were one degree above the equator. I arrived in Calcutta on March 21, after leaving Nashville on the 22 of January. I enjoyed every bit of the voyage, the sea was perfectly calm all the way, which was in contrast to my two Atlantic voyages on first going to and from India.

One poor Chinaman, tired of life, threw himself overboard out from Singapore. For three hours our ship maneuvered around in the sea trying to find him and fish him up, but we never saw him. We had over 900 Chinese passengers to Singapore to work in factories, docks and similar places, as they are of stronger physique than the people of India.

After a week in Calcutta at the Y. W. C. A. headquarters, trying to get in touch with my friends, who, because I had missed the first date on which I was booked, had given me up and were gone, I started to North India.

My long overboard trip by rail and Tonga up to the heart of wild, beautiful Cashmir was one of teeming interest. From Rawal Pindi to Shrinagar, the capital of Cashmir, it is 259 miles on good road. We traveled by Tonga, a two-wheeled vehicle, and made the trip in three days, stopping at night in govern-

ment-built houses. Every five miles we had fresh horses, and each relay was worn out at the end of their stage, we drove so rapidly. On account of the heavy rains and landslides we had very dangerous places to pass on high cliffs overhanging the river, which was far below us. People have been suddenly engulfed and hurried downward while riding beneath these perpendicular masses of loose mountain sides. I came alone with the native driver, who was also the mail carrier. We came through such glorious mountain gorges, then out into the Zhelum Valley to Shrinagar. My friends were already there and established in a large house for the summer. Then cholera broke out, and I realized that I was going to have a severe attack of headache. The family concluded to camp out in the mountains, away from the cholera and heat.

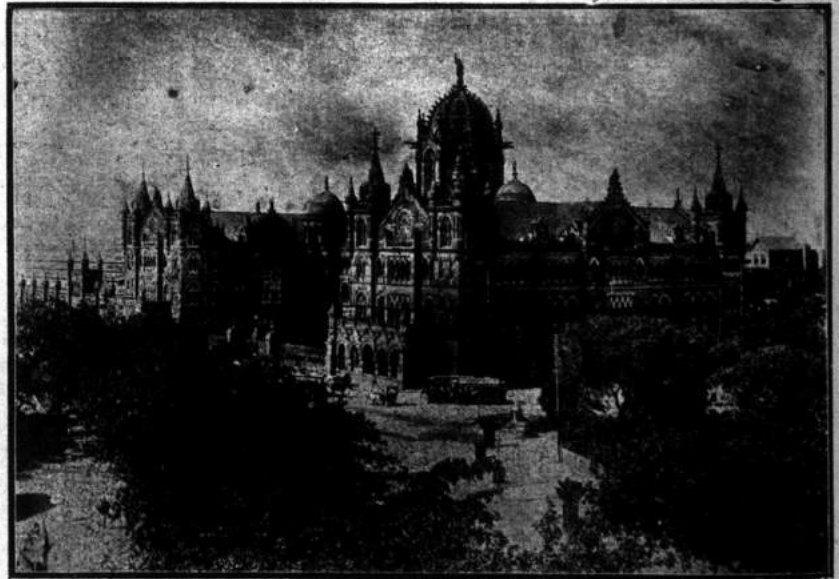
Shrinagar was over 5,000 feet, but it is intensely hot. Miss Weatherly and I made two or three skirmishes in high altitudes. The last before this one was a steep ascent up the side of a mountain 16,000 feet high and a long slide down a glacier on the other side to a lovely little nook, where we pitched tents for a fortnight. It was a picture—coolies, ponies, baggage, horses, dogs, a pet lamb, some helpers and ourselves, simply sitting down and sliding to our destination. We did enjoy it! We first crossed a long snow bridge on our sure-footed little mountain ponies. We had our climbing shoes with nail heads all over the bottoms, or really sandals over heavy leather socks. We camped at an altitude of 12,000 feet, so it is a trifle cold, especially at night. In daytime it is cold in the shade, but almost blistering to our skin in the sun. Miss Weatherly left me up there a week

sued our journey we followed up a gradual ascent for forty miles—a three days' march, pitching tents at night. All this day I was reminded of Abraham journeying with his flocks, herds, and little ones; for we were a goodly company. We had twenty baggage ponies, heavily laden, a number of coolies, carrying about two dozen chickens and other provisions; also a coolie for each pony; Mrs. Swetenhan, with her eight men to carry her, a sick man with four men carrying him on a stretcher, four of us on horseback and eight helpers, also the family dogs.

Well, here we are up in the mountains with the snow glaciers all around us. At the same time we hunt the shade wherein to pitch our tents. A roaring mountain stream is in front of us, fed by the snows of the mountains opposite. The second day after our arrival a gentleman passed our tent with one baggage pony and two servants. We remarked about how lightly he was traveling, and the next day word came from the government that a Russian spy was passing through on his way to Thibet, but they were too late to reach him, as he was a day's march ahead. This is the highway into the capital of Thibet.

We found here several other camping parties, most of whom we knew in Shrinagar, and most of whom are missionaries. To-morrow a large party of us will go up the glacier near us, with picks, shovels, ropes, staves, and other things.

It seems a sudden transition for me. I left Nashville in January with snow and cold, six weeks later one degree above the equator and very warm, all the month of July in snows and glaciers. In September, if I can get down on the plains in India to a mission-



VICTORIA RAILROAD STATION, BOMBAY.

while she went down to Shrinagar to help get the household started, as we were all going further up in the mountains for the hot months.

Mrs. Swetenhan could not do high climbing, so she had to be carried in a dandy. The dandy is a chair-like arrangement with poles for carrying. They came within a few miles of my temporary abode and pitched their tents. To join them I had to come down a five-mile zigzag perpendicular descent, too steep for even ponies, so I had to walk, hence blistered toes and bruised nails are my present friends. As we pur-

any convention, it will be steaming hot; then in winter, in Lahore, cold again.

It has been so unexpected this six months of health upbuilding and pleasuring. It is just like the Lord to "add" unto those who seek first His kingdom, and after the strain of the past years I am simply letting myself go to really enjoy and recuperate. But I am longing for my winter work with Vero Bai in Lahore. Dear, faithful Vero Bai, instead of getting a rest is loaded up with ten fold more work, which I shall describe in another article.

WHAT PAINT CANNOT COVER.

AT the corner of a field, where the strain was severe, a piece of wood in the reaper gave out. A moment before it looked bright and beautiful with its coat of paint; now there it was, broken in two, and spoiled.

The man on the reaper left his seat on the machine, and looked at the end of the wood.

"That was not a sound piece of timber when it was put in," was his decision. "I know the strain was hard at the turn, but it would not have come apart if it had been sound wood. The workman thought he could hide the flaw in the wood with a bit of paint, but one thing he did not hide, and that was the wrong place in his heart!"

What can paint hide?

Carpenters try to hide knots in the siding of a house. A few months and the weather and sun, those great detectives of God, strip off the paint, and there the knots all are, in the lumber a man had promised should be free from defects.

Machinists sometimes take old scrap iron, and melt it up for the various parts of a great machine. Steam gets in its fingers, and crushes it, and tosses it aside.

Painters fill the cracks of a floor with putty. Heat breathes upon it; it crumbles, and the sham is laid bare.

Paint cannot cover the wickedness in the heart which leads men to do crooked work.

Have you ever seen a young man try to slip over his work in school? For a few days he may be able to hide his neglect; but there comes a day when he must stand up before

the class, and be put to the test of examination by the teacher. With shame he goes down. But the examination has only stripped off the paint, leaving the flaws all bare and exposed. What does this young man say? "No one ever caught me doing anything wrong." But have you done the wrong? That is the question. Are you hiding behind a coat of paint? Be sure that day will come when every particle of that flimsy covering will be torn away, and you will stand or fall for what you really are.

Be true clear through. Then you can wear your smiles with a heart which knows no fear. Storms will only prove the worth of what lies down deep out of sight.—*Edgar L. Vincent, in Pittsburg Christian Advocate.*

SECRET PRAYER.

BESIDES the open return, there is a secret reward of secret prayer. There is a peculiar and present joy in communion with God. The deeper pleasures are the purest; and of all pleasures, the purest is the peace of God. To feel that He is love—to draw so near Him as to forget the world—so near as to lose the love of sin—is of all pleasures the sweetest, of all blessedness the purest and most profound. And next to this high communion with God, next to this joy of passions lulled, and sins slain, and self forgotten in adoring fellowship with the Father of lights, is their sedate comfort who can pour their griefs into their Heavenly Father's bosom, or who feel that they have bespoken help against

coming toils and trials at their Heavenly Father's hand. To know that God is near, to know that he is trusted, honored, loved, to feel that you are acting toward Him as a reverential and affectionate child, and that He is feeling toward you as a gracious and compassionate Father—there is in this itself an exquisite satisfaction, a present reward.—*Selected.*

(Continued from Page 7.)

other. If complaint is made of masculine tyranny, may we not ask why nearly all bread-winning women prefer to work under a master rather than a mistress?

All efforts to lead women to love one another, be more charitable toward each other's failures, and to elevate woman above the fashion and the superfluous toil of fastidious housekeeping are highly commendable. Notwithstanding mistakes, strong-minded women have done much for the sex. We should help them to correct mistakes and do more.

The gospel and modern civilization has done much, and will do more for the welfare of woman. She must be emancipated from all unjust legal and social disabilities.

But let me kindly and earnestly suggest to all sincere and philanthropic female reformers, that no laws ever enacted in modern Christendom by man ever fettered, oppressed and demoralized lovely woman like the ever changing and absolutely imperious edicts of Her Majesty, Mrs. Grundy.

Lockport, N. Y.

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FIELD NOTES

See editorial page for reduced rates to convention.

We had the most wonderful revival at Mt. Herman, in Dry Valley, Tenn., that that place has seen for years. Forty conversions, meeting still in progress. The meeting was in Cumberland Presbyterian Church. Bro. Bird Phillips, Pastor. People wonderfully revived and encouraged. A. P. WELCH AND WIFE.

My meeting at Union Hill Congregational Church closed with sweeping victory. Souls sought God while Christians sang, prayed and shouted. Hallelujah to God for the fire that burned in Moses' time is still burning to-day. Pray for me.

MARVIN CARROLL.

Ozark, Ala.

We have just closed a meeting at Berry's Chapel. This was one of the best meetings of the year. A goodly number were saved, and a deep work done in the church. I am helping Rev. B. F. Deaton, a consecrated man of God. We go from here to Shady Grove. I am still praising God for victory through the blood. Yours in Him,

M. V. HALL.

TENT FOR SALE.

I have for sale a tent which, when new, cost \$220. The canvas seats cost \$75; the sunlight system of lighting cost \$37.50. I will sell the entire outfit for \$275. I am selling because I am going to change work.

F. M. TURNER.

Dodatur, Ala.

I am still reading Living Water and am enjoying it because it is food to my soul. I have been sick for nearly three months. As I lay upon my bed I read and pray, and it is cheering to know that my friends are praying for me. It is a joy to have them come in and pray with me. In all of my illness the Lord has been with me, for which I praise Him. I love Him and want to live for Him as I never have before. As I sit alone I am happy with Him. Some day I shall go home to be with Him and the friends awaiting me. Your brother in Christ,

S. F. CASSODAY.

Bowling Green, Ky.

Since my last report I have held four revivals. The Lord was with us in great power in each meeting. Many souls were graciously saved and the saints were strengthened in the faith. There are a few that have the "second blessing" and are standing true to God, also many that believe in holiness. I have three more meetings to hold. Please pray for these services, that God may be with us in saving and sanctifying power. I was glad to hear from my old friend and schoolmate, Rev. W. T. Hembree, through the columns of Living Water. Hope to see his report often. Go on, brother, and preach holiness. Please remember these hard places and pray for us.

Yours in Christ,

R. E. STARNES.

Monroe, Tenn.

OPENING CONVENTION.

The opening convention of the Bible and Literary Training School of Greensboro, N. C., will begin September 23, 1910. The enrollment for the eighth session of the Bible School will be September 21, 1910. Those expecting to attend the Bible and Literary Training School should come in time to take in the convention, as it will be an incentive toward entering at once upon the school work of the year. The Bible and Literary Training School offers special inducements to students in a Bible and Theological, English or Musical Course, because of the small expense. Competent instructors and healthful, spiritual atmosphere. For particulars and catalogue address W. R. Cox, Supt., Greensboro, N. C.

The meeting held in the M. E. Church at Shelbyville by Rev. Weaver and myself closed Sunday night, September 4. This was indeed a hard fight, as a

fair and a show were both held there while the meeting was in progress. But despite all our blessed Heavenly Father gave victory. Seven or eight claimed pardon or the witness to a clean heart, and the people were wonderfully moved up to a higher life. We found Bro. T. J. Strickling, the preacher in charge, and his wife, blessed people to work with, also Bro. Pafford, the District Superintendent, was with us for one service and helped much. The good people of Shelbyville and surrounding country are planning to buy us a new tent for next year. May the dear Lord's choicest blessing rest on these good people is my prayer.

J. T. GRSSOM.

In the providence of God we have opened our mission at 366 Ninth Street, Oakland, Cal., and feel that the hand of God has directed in giving us a chance to get the truth before the people and to pray with the drunkard and help the backslider to get back to his Father's house. We enjoyed a message from the Rev. Pettit of Southern Kansas, who is visiting his mother here. We shall be glad of a call from any of the Living Water family who may be passing this way, and we desire the prayers of God's people in this dark part of the city, that He will enable us to spread a clean gospel. We enjoy reading the Living Water as it comes week after week, and we are sending it out through the mission.

Yours in His service,

THOS. WILSON.

1906 Mulberry St., Alameda, Cal.

The third annual holiness camp meeting at Roncerverte, W. Va., closed last Sunday night, September 11. The dear Lord was there in every service blessing His children and convicting poor sinners and backsliders of their downward course. Many of them came to the altar and sought God for forgiveness, receiving the same, and with shouts of victory in their souls gave to God the glory for what He had done. Mrs. Georgia Minter gave some old-time Sinal truth, which burned its way in the hearts of the people, causing them to cry out for mercy. May the Lord send more of the old-style gospel through the land that this wicked nation may see the awfulness of hell, to which it is drifting. About twenty-five were either saved, reclaimed or sanctified. May God help us to be true. Yours seeking the lost,

W. H. HUDGINS.

Rogers, Va.

Our Yellow Creek holiness tabernacle meeting was in many respects a great and glorious meeting. The saints were greatly revived and took fresh courage; a new Sunday School organized, prayer meeting begun, and Bro. Pollard called to preach once a month for them. We are to go back to them for a revival in September, 1911. We found the neighborhood in a turmoil, but by the help of the Lord many that were not speaking made friends. Some that were in the background moved up. About eleven professions of conversion or sanctification. The crowds were large at night and good in day time. At each of the two Mondays I was there our crowd was from 50 to 75 people, with a real spiritual service most every time we met. While the professions were few, there were times when there were twenty-five at the altar. The last night there were at least thirty-five that came up for prayer. God bless all. Amen!

B. L. PATTERSON.

I have just returned from Pea Ridge, where I have been assisting Brothers Duke and Fuzell in a meeting under a brush arbor. The Lord poured out His Spirit in a blessed manner. There were nine professions of conversion and a few professions of sanctification. Some were blessed at the altar and others at home or in the woods. Praise God for a Saviour that can save anywhere. There were gracious manifestations of the power of God throughout the entire meeting. Often we had no sermon, there would be such an outpouring of the Holy Spirit. The young converts went

to work in the meeting, and the Lord blessed their efforts. We trust that two or three of these young men will go to Trevecca College this year. We are preaching in Memphis at the work house, poor house, in the mission and on the streets. I am praising God for a full salvation, and for the privilege of preaching it. May the Lord bless all who read Living Water. Pray for me. Yours in Jesus' love,

W. A. BUCKNER.

266 Union Ave., Memphis, Tenn.

We are highly pleased and delighted with our new field of labor for God. Since coming here June 26, we have had blessed victory. Our revival at Poplar Springs, our home church, July 24-31, was in some respects the best of our ministry. The meeting at Center Ridge, August 6-12, was a hard pull, but God gave victory. Next we went to McLemoresville, Tenn., to help Rev. D. J. Proctor in a meeting, August 20-28. We consider this the most hopeful of our meetings, as it is a strategic place. The district church and school is located here and several young people with a bright prospect for enlarged service were mightily blessed. Bro. Proctor's grown son got saved and started at once to take charge of a large school at Hollow Rock. We have four more revivals to hold. "The adversaries are many," but we are fixed to be true to the Almighty, because the degree of testing, if true, marks the degree of our usefulness. Pray for us to be kept from the power of Satan and used to destroy the Satanic strongholds. Our faith looks up to Him mighty to save:

Yours in the battle,

E. C. SANDERS.

June, Tenn.

SUMMER'S WORK

I left home the last of May for my first camp meeting at Aberdeen, Ohio. Enroute conducted chapel service at Cincinnati Bible School. Aberdeen was a pioneer meeting. God was present in old-fashioned power, and though five days of the ten were inclement, near eighty seekers were at the altar. A class was organized by the M. E. pastor, Rev. Finch.

Next meeting was at Carlisle, Ind. Many prominent holiness evangelists have labored in Carlisle, and some few people are true to God. A distinctive holiness church has been organized there, causing much prejudice. The Lord helped allay some of this and toward the last gave us fair audiences and apparent conviction, one man being so troubled after a sermon on hell that he stayed away for fear of deeper conviction. Possibly twelve or fifteen at altar here.

From Carlisle we went to Chicago for a few days stop-over enroute to Michigan. Preached once for Second Nazarene Church. Next to Ionia, Mich. Here we had opposition and misrepresentation in former years, but had the joy of seeing old-time opposers come and support the meeting and apologize for giving credence to erroneous reports concerning us. Attendance not large during the week owing to season, but very good on Sundays. At least twenty at the altar, mostly for sanctification. Interest is so good we are trusting God to enable us to build a Tabernacle for next year. J. M. Young, a sanctified farmer, is especially interested in this meeting, backing it financially.

Our next meeting was in Buckingham, Va. Enroute we spent one night with our family, also a few days with parents at Westminster, Md. Here we had unusual privilege of preaching for Dr. Miller, pastor of Lutheran Church. Buckingham camp was good and fruitful in conversions, reclamations and sanctifications, besides the very important work of edifying and building up the saints. Bros. John M. Oakey and P. R. Nugent were beloved co-workers here. J. A. Dunkum led in song.

From here we hastened to the new camp at Delta-ville, Middlesex County, established by E. J. Moffitt. We found D. B. Strouse and Rev. Earley in charge. Brothers Strouse and Earley had a hundred seekers before camp closed.

Our next meeting was at Essex, Va. This was our third year there. This camp was not so fruitful in conversions and sanctifications as we have seen it in former years, though there were some bright cases. The sanctified people attend once yearly for their annual feast. They were greatly strengthened and encouraged to go on. Edification is as important as justification and sanctification.

Enroute to Indianapolis I stopped off at Wakefield camp, in charge of Rev. John Oakey. Joseph H. Smith being delayed in getting here on account of his brother's death, I helped out in the preaching.

Indianapolis Camp, under auspices of the Young Men's Holliness League, was a time of power. The equipment was good. Main tent in emergency would accommodate 2,000. There were thirty-five small tents and cottages and two large dormitory tents well filled with campers and visitors. Rarely a barren service. Conservative approximations place seekers and finders in all services at 150. One girl had visions of hell yawning to receive her. She fled to the refuge and when saved shouted for joy fully ten minutes. Drunkards and unfortunate men and women among the rest were converted or sanctified. They came through with victory.

My co-workers were A. J. Dolbow, Mrs. Ella Smith and Mrs. Lizzie Jones, children's evangelist. Joseph H. Smith and wife, enroute to Alexandria, stopped off to see us. Brother Smith preached once, a good message on "Sin shall not have dominion over you."

The entire first Sunday morning was given to the nine missionaries present. The power of God in a peculiar sense rested on this service. Brothers Cowman of Japan, Fuge of Africa, Taylor and Troxel of China, and Sisters Cowman and Fuge were present. All were inspired and blessed by this service. Some received definite calls to missionary work. My own interest in missions was greatly stimulated.

On above tours I traveled about 3,000 miles by steam, electricity, boat, ferry and stage. Am now home for much needed rest and to wait for orders from heaven. Brethren, pray for me.

With perfect love for God and man, I am yours in His will,
ARTHUR C. ZEPP.
Holland, Ohio.

INDIA INDUSTRIAL EVANGELISTIC MISSION.

This mission was founded in 1903, and incorporated in 1907, on holiness, faith and industrial lines. When it was founded God gave us this promise, "I will counsel thee with mine eye upon thee." (Psa. 32:8.) And God has been true to His promise, for which we greatly praise Him. There are four centers of work—Allahabad, Pilibhit, Dehra Dun, and Landour, Mussooree. The mission at Landour, Mussooree, is called "Mt. Herson," at Dehra Dun, "Bethany," at Pilibhit, "Berea," at Allahabad we have not named the place as yet, for we are in rented quarters, but, please God, within a few months we shall be in our own premises, which we hope to call "Bethlehem." The Lord has been blessing the mission spiritually, some souls have been saved, and we hope that others may soon be sanctified wholly. Our industries are simply a help to the spiritual. Provided a boy or girl has been fully saved, there is nothing better than industrial work to build him or her up in the most holy faith, coupled, of course, with daily instruction in God's holy word. It would not be right for us to bring these orphans and others to the Lord Jesus Christ and leave them without the means by which to support themselves. Furthermore, the industrial feature looks forward towards the future self-support of the Indian Church. We find that God's people generally, especially godly laymen, are very much interested in this industrial feature. In this land of caste frequent famines, and multitudes of poor people who are living from hand to mouth, it is wise for missions to lay stress upon the industrial feature. This we are trying to do, by God's grace. We have the following industries: Printing, bakery, dairy, carpentry, tailoring and poultry farm. These are making encouraging progress. We feel that God's blessing is upon the work. Of course there are shortcomings and weaknesses in the Mission, but, by grace Divine, we make holiness first, the industrial second, and the educational, important as it is, third. We feel that God does indeed guide us and is leading us to sure and certain victory.

Christian friends, please pray that the Holy Spirit may be poured out mightily upon dark India, that very many from among these teeming millions of Hindoos, Mohammedans and nominal Christians may come to the Lord Jesus Christ and be fully saved. Please also pray for our missionaries, and that more holiness missionaries may soon come out to reinforce us in this great work. Please also pray for the temporal interests of the Mission. We are asking the Lord for one hundred persons to give ten dollars each for the printing of tracts in the vernacular. Ten dollars only yearly will print ten thousand tracts. It would be such a help if these friends who send ten dollars would do it as an annual subscription, for

these Christian tracts in the vernacular mean so much in a dark, heathen land like India for the spread of the truth and for the full salvation of these idolatrous people. Again, only \$120 yearly will support one of our orphans. Last of all money is needed for buildings. This is not a popular subject, but without buildings there would be no place in which to live or hold services. Should friends desire to respond quickly let them please write direct to us. Our address is Pastor J. C. Lawson, I. E. Mission, 7 Cutchery Road, Allahabad. Money may be sent through your post office per International money order.

Yours in the Master's glad service,
PASTOR J. C. LAWSON.

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A New Song Book, JEWEL SONGS, Compiled by Mr. and Mrs. Jno. T. Benson is now ready to send out in the Shape Note edition. The Round Note edition will be ready in two weeks.

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An Important Notice

We are enlarging the Literary and Bible Training School. Several new departments are being added, hence it becomes necessary to change the name to Trevecca College for Christian Workers. More room was needed, and for the third time in the history of the school, we are erecting another building, 40 feet wide, 110 feet long and three stories high, at an approximate cost of \$4,000.00. Our friends have generously contributed to the former buildings and we doubt not that many of them will also have a part in this one. All those who are preparing for Christian work are admitted free of tuition, and the rates for board and lodging are made so exceedingly low as not to bar any who should come. The amount needed for the completion of the building is arranged in the following table:

5 at \$100.....	\$ 500	50 at \$10.....	500
10 at \$50.....	500	100 at \$5.....	500
15 at \$20.....	300	200 at \$2.....	400
20 at \$15.....	300	1000 at \$1.....	1,000
		Total	\$4,000

The money is needed now to pay the workmen and to pay for material. If you wish to contribute, kindly remit as soon as possible.

Let us raise at least half of this by August 1, and all of it by September 1. Which list will you take? You can choose from the \$1.00 to the \$100.00 contribution. Which shall it be? We are thankful to report that a good beginning has been made in raising the above. If our friends will send in their contributions promptly it will be comparatively easy to secure the desired sum. Will you lend a helping hand? The following have been taken:

5 at \$100.00.....	\$500 00	3 at \$50.00.....	\$150 00
6 at \$25.00.....	150 00	2 at \$15.00.....	30 00
22 at \$10.00.....	220 00	31 at \$5.00.....	155 00
36 at \$2.00.....	72 00	1 at \$20.00.....	20 00
65 at \$1.00.....	65 00	Cash	1 20
		Total	\$1,363 20
Amount necessary	\$4,000 00	Amount paid	1,363 20
			\$2,636 80

Balance necessary

Send all remittances to JNO. T. BENSON, Treas., 125 4th Ave., N., Nashville, Tenn.

The following amounts have been received from the following donors:

J. W. L., Tennessee.....	\$ 2 50	A. T. E., Louisiana.....	2 00
H. W., Tennessee.....	5 00	J. W. R., Kentucky.....	2 50
J. D. D., West Virginia.....	2 00		
A. F., Tennessee.....	1 00	Total	\$15 00

THE SPIRIT LEVEL

BY L. G. MARTIN.

IN the construction of any important building, there are some mechanical devices, like the straight-edge, plumb-line, try-square and spirit-level, that are indispensable to the stability and safety of the structure.

To neglect the use of these instruments is to endanger the building that it may become as a leaning tower or bowing wall.

The trained eye of the skilled workman will not satisfy the architect. He would have a liberal use made of the various mechanical devices to each piece of steel, wood or stone that goes into the structure from foundation to topmost spire.

Now what is true of those who are building for time is equally, or vastly more true, of us who are building for eternity.

After we have the foundation securely laid, let us see to it that all our inner secrets, thoughts and motives measure up to the spirit level of God's word. For as there can be no superstructure worthy of the name without a secure foundation, so can there be no "character building" worthy of the name that has not for its foundation the atonement of Christ.

Now this spirit-level is found in Paul's Epistle to the Romans, eighth chapter and ninth verse: "Now if any man have not the Spirit of Christ he is none of his."

Suppose we apply this test to our lives and see how we measure up; see if our lives are "on the square."

1. Have we the spirit of hatred, or an unforgiving spirit? Then we are "none of his," for that kind of a spirit is far from the spirit of Christ, who said: "He that loveth not his brother abideth in death." "Whosoever hateth his brother is a murderer."

2. Have we the spirit of pride? Then we are "none of his," for Christ was meek and lowly in heart, and if we have his spirit we will be like him. "God resisteth the proud." "He hateth a proud look." "A proud heart is sin."

3. Have we the spirit of indifference? Then we are nothing like our Lord, who was constantly going about binding up broken hearts, opening blind eyes, unstopping deaf ears, and pointing out the way of life, light, and salvation to perishing souls.

Surely all who are indifferent to the condition and needs of a lost world, for whom Christ died, "are none of his."

4. Have you a worldly, pleasure-loving spirit? Then listen to him who says: "Love not the world neither the things that are in the world, for if any man love the world the love of the Father is not in him." "Come from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and I will be a Father unto you." How do you measure up by this plumb-line of divine truth?

5. Lastly, have you a harsh, fretful, discontented, fault-finding spirit? Surely that is anything but the spirit of Christ or of a Christian. Observe our Lord in His spirit toward the dying thief, the woman taken in adultery, the blinded and rebellious Pharisees, the sisters of Lazarus, or the weeping widow on her way to bury her only son, then ask yourself the question, "What kind of a spirit have I been manifesting toward a lost and dying world?" and see if it will stand the test of the spirit-level of divine truth. If it will, well and good. If not, be assured we are none of his.—*The Pentecostal Era.*

Take It, Of Course

A POOR old man lay dying in a country village of a lingering disease. Conscious that death was approaching, he was anxious to know how he could obtain that forgiveness of which he felt his need. Someone visited his bedside from time to time, and taught him that he must pray as long as he lived, and hope in God's mercy through Christ, but that he must not expect to know he was forgiven till the day of judgment. This was man's way of putting the gospel before the man, but it was not the way to give the poor man peace. A servant of the Lord, hearing of his case, went to see him, when something like the following conversation took place between them:

"How do you expect to be saved?"

"Well, sir, I keep on praying, and I hope God will have mercy on me."

"Because you pray?"

"Well, yes, sir; I cannot expect to be saved unless I do pray."

"Then prayer is to save you?"

"Why as to that, I suppose it is Christ as

must save me, but I must pray for forgiveness."

"That is, you must have a hand in it. But now, if I were to hold out five shillings in my hand, and ask you to accept them, would you beg and pray of me to give them to you, or would you take them?"

"Why, take it, of course," said the poor old man, smiling at the apparent absurdity of such a question. "Be it known unto you, therefore . . . that through this man Christ Jesus is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things." God Himself offers you forgiveness. He holds it out to you, bidding you believe in Him, when He declares that the blood of Jesus Christ, His Son, cleanseth from all sin. Instead of taking what He offers, and believing His blessed word, you keep on asking Him to give you that which He has been offering to you ever since you were a child. He bids you look to Christ—you look to prayer. He declares to you forgiveness through the blood of Christ

—you tell Him in return that you don't believe Him, for if you did you clearly would not ask Him to give that which He is offering you. Thus you make God a liar, and hope to be saved for doing so."

The poor old man's eyes were opened; he was astonished at himself, his conscience was exercised; he saw his error in doubting God's willingness to save, and his wrong in questioning the love of Christ, who died for him, and refusing to accept the mercy that was freely offered; real conviction of sin against God followed, he believed, and was saved.

Reader, may you be led to Jesus in God's own appointed way, and that is by believing on the Lord Jesus Christ, then you can pray to God as your Father, through the Lord Jesus, your Saviour.—*Selected.*

THE BLESSED GATE.

THERE is a gateway at the entrance of a narrow passage in London over which is written, "No burdens allowed to pass through." And there is another gate through which no burdens will ever pass; it is the gate of pearl. And there is another city into which this gate leads: it is the city of New Jerusalem. London is the city of man; Jerusalem the city of God. London is the city of time; Jerusalem the city of Eternity. There is sorrow and sin in London; there is neither in the holy city. There is death in London; there is no death in Jerusalem the golden. London is two thousand years old; Jerusalem is the city of unnumbered years. London has six millions of people dwelling within her precincts; Jerusalem will have a multitude that no man can number. London will go down in the crash of the earth's fiery doom; Jerusalem will stand forever and ever. Which city do you prefer?

And, after all, mortals do carry their burdens through that London gate. These burdens may not be visible to the eye, but nevertheless the sore, sad, stricken heart bears them, and they are many. Beneath the weight of these burdens men stood, and their steps falter. Into that mighty city day and night, men and women bear heavy burdens, so crushing that they would fain fling them at their feet, but they cannot. But no burdens will pass the gate of the better, the enduring city; the burden of evil, the burden of grief, the burdens of hearts so broken as never in time to be healed, the countless burdens of the world's long dreary night, none of these can enter there. All will be laid down for ever at the beautiful gate. Into the light of a long, sweet home, into the breast of a glad, glorious welcome, into the air of the eternally blessed, they will pass who cross that threshold and are enfolded within. O, blessed gate! Towards thy ever open portals we onward press. Holy bridegroom, we beseech thee, let us in!

Roll back on your hinges, ye jeweled doors.

Till our souls shall your beauty know;

Till heaven bursts through her starry floors;

And strewn all her lights below.

Till the glow of a thousand suns come down.

And the sheen of a silver flood

Shall deck our sad earth like a golden crown.

Till it flames like the hill of God."



Lesson for October 2, 1910

THE WISE AND FOOLISH VIRGINS.
(Matt. 25:1-13.)

Golden Text: "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." (Luke 12:40.)

Note, first, the time to which the parable refers. The kingdom is likened to these virgins at the time Christ referred to in the closing part of the twenty-fourth chapter. "Then," connects it with verse 51 of the preceding chapter. This places the parable in the closing time of this dispensation—the time just before, and at, the coming of the Lord.

The virgins do not represent believers and unbelievers, but the company who, as believers, are looking for the coming of the Lord and therefore are representatives of the kingdom of heaven. The parable is not dealing with the difference between those who accept, and those who reject, Christ. Nor does it deal with the difference between those who accept and those who reject the fact of Christ's coming. What it does deal with is the difference that exists among those who accept Him and also accept the fact of His coming and are looking for Him.

The points of agreement are these: (1) All had lamps and took them. Lamps are symbolical of that loyalty to God's truth, and testimony to it, which those have who accept it and stand for it. (Phil. 2:15, 16.) So, in our days, there are those who accept the truth of the near coming of the Lord and bear witness to it. (2) All went forth. All have a practical attitude of expectation. (3) None are wide-awake. They slumber while waiting. (4) They all hear the cry. (5) They all arose and fixed up their lamps to give a good light. (6) They all supposed they were fully ready.

The marked difference comes out at the last moment. Some were ready for what they had been expecting, and some were not. The difference had existed all along (in reality if not in outward appearance) but it did not come out till the time came when a good light was needed. Then, those who had been fulfilling the conditions necessary for a good light, had it and were ready. Those who had all along been coming short of the conditions were unable to produce a good light just when it was specially necessary. The failure that had existed before becomes evident at last.

Yet, even before then, a difference is noticeable (verse 5). While some only slumbered, others slept, and it seems reasonable to suppose that these two words express the difference in the condition of the two sets of virgins. The wise gave way less to the demands of nature (for nature calls for sleep at night) than did the foolish. There was something in them that more successfully resisted the stupefying influence of the night season.

Verses 3, 4 show the cause of the difference. The wise had a good supply of oil; the foolish did not. The supply of the latter was only temporary and the delay that came exhausted it so that their light was going out (verse 8, R. V.) just when they should have been brightly shining.

The foolish represent those who, in the demonstration and power of the Spirit, receive the truth and stand for it very brightly and clearly. Just as the lamp with a small supply of oil in it, or even a lamp wick saturated with oil, will give light for a season, so it is with some Christians on lines of full salvation and the Lord's coming. They stand well for the truth for a season after they get it but, while the Bridegroom tarries, they sleep and their lamps begin to go out. The oil of a Spirit-given truth, and the impulse that accompanies it, soon begin to give out.

What is necessary is to have not only a Spirit-given

truth, but also the Spirit Himself abiding in, and on, us to continually feed the flame of believing testimony so that at any moment of night or day we are in condition to promptly act in a line called for by the truth we profess.

Even though, in God's eyes, such Spirit baptized souls are seen to slumber in their season of waiting for the Lord's coming (for what is a slumbering state before Him may appear a wide-awake one to men) they are not far gone enough to go sound asleep and when the call comes to meet the Bridegroom they can at once go forth with a clear, believing testimony—in full readiness for the event for which they have been looking. This is, we believe, the important practical lesson for us of to-day even though we draw a distinction between the bride and the virgins (Ps. 45:14). For a condition necessary for the virgins is also necessary for the bride, and doubtless, too, the virgins (wise and foolish) are existing at the same time that the bridal company is being completed.

Verse 5, 8.—The time that passed after the virgins went forth brought that test that comes through delay and waiting. Notice that even the foolish virgins stood it thus far, that they did not give up their hold on the truth entirely. Hence we see that the conditions set forth in the parable are closer than one

might think. These foolish virgins are not only not sinners, nor ordinary blacksliders, nor "hellness fighters," nor rejectors of truth. They are people who stand for advanced truth but are not experimentally fully in possession of it.

Verse 6.—The final call comes at a late hour when people are not expecting it (ch. 24:42, 44, 50).

Verse 9.—We cannot give away this oil to others. The Lord Jesus gives the Holy Spirit (Acts 2:33; Jno. 1:33).

Verse 10.—There is a time, a very short period, when those who fail to previously fulfil conditions fail, and fall hopelessly, to reach the results they aimed at.

Verses 11, 12.—Some people are going to say, "Lord, Lord," too late. There are calls which even the loving Christ refuses to answer. This particular refusal seems to refer (Sunday School Illustrator) to participation in the marriage feast rather than to escape from damnation. The special blessedness that belongs to those who take part in that feast (Rev. 19:9) is lost to those who fall as do the foolish virgins.

Verse 13.—This command to "watch" has reference to readiness. We are to watch against unreadiness.

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