

IN the broadest sense of the word every Christian should be a Missionary. Christ has redeemed us that we should be "Witnesses unto Him," and should "show forth the praises of Him who has called us out of darkness into His marvelous light." Of all His redeemed He says, "As thou hast sent Me into the world, even so have I also sent them into the world." The sphere of service may be large or small, at home or abroad; the called may be old or young, sick or well; but the principle remains the same. We are left down here to be witnesses unto Him; and to bear witness always, wherever we may be, is alike our privilege and our duty.

But in a more restricted sense, there are some who are called to leave their secular avocations, and to give up their whole lives to missionary work. Such are our ministers, evangelists, and missionaries at home, as well as abroad—the for the field is the world. In this paper, however, we shall only consider the case of those called to foreign work, who are to labor in China in one or other department of missionary enterprise.

Even then our subject is a broad one; for China needs not only ordained missionaries as pastors and teachers, but many others, who may or may not be ordained, for literary and educational work, for medical missions, for evangelistic and itinerant work; besides others for colportage, printing, business, etc. The women of China need the Gospel as well as the men, and lady workers of varied qualifications are needed, and, beyond dispute, have proved themselves most useful. To consider the special requirements of each of these classes in detail would need more time than can now be given; but it requires no proving that to ignore all these differences, and to expect all to pass through the same preparation would be a mischievous mistake. No one ex-

pects every minister to give five years to the study of medicine; to require every evangelist to take a full theological course is not more wise. China is perishing. Our plan must be sufficiently comprehensive to make room for a whom God shall call, sufficiently elastic to be adapted to them all; and yet sufficiently guarded to exclude the unsuitable, however learned, wealthy, or otherwise attractive they may be.

The same broad principles apply to all missionaries for China, and these we may now consider. Many of them apply equally to workers in other lands, such as the call, the character, and to a large extent even the qualifications and training for service.

I. *The Call of God.*—It will be admitted by all that a missionary needs to be called of God; but widely different views exist with reference to the call, while many have not any clear view at all. A missionary who is not clear on this point will at times be almost at the mercy of the great Enemy. When difficulties arise, when in danger or sickness, he will be tempted to raise the question which should have been settled before he left his native land: Am I not in my wrong place? There are, therefore, few questions more important than the following:

1. How is a man to judge for himself that he has the call of God to devote his life to missionary service?

The operations of the Spirit of God are exceedingly varied. In some cases there is a deep inward sense of vocation; in others, this is absent. In many cases there is a great longing for the spiritual enlightenment of the heathen and desire to engage in it, but at times there is as great a shrinking from it. It is no more safe to build on mere inward feelings (though these may be of great value) in the presence of the Divine call than it would be to build on such

feelings as a ground for assurance of salvation. The only safe ground in either case is the Word of God. For salvation, all are called, but few are chosen; for few heed the call and obey it. For service, every child of God is called, but many heed not the call; and many who do are so placed as to health, family, circumstances, etc., as to be only free to consider home work. Others, however, recognize God's call in the command, "Go ye," and find that no insuperable difficulties prevent them from leaving their previous avocations. As intelligent servants, knowing there are many witnesses at home and few, indeed, abroad, they have good ground for believing that God would have them offer themselves for foreign service. They have fair health, have proved for themselves the power of Christ to conquer the love and power of sin, and have no claims upon them which preclude their going wherever the Lord may have need of workers. Indeed, they feel the call so strongly that conscience could not rest were they not to offer themselves to God for the needy heathen. Now, in this call there is first the command of the Word, then the calm judgment of the intelligence, the conscious desire to obey, and to follow the example of the Lord Jesus. Not their own, they will go, if sent, as His servants. They know the service will be arduous, will often be painful, and perhaps apparently discouraging; but they will obey the call nevertheless. This is very different from mere feeling. That might change, but the call would remain. Many have a great desire, who are never permitted to enter the mission field. Some who go on the strength of feelings afterwards regret their mistake. Mere pity for the spiritual and temporal miseries of the heathen is not sufficient. God's command, brought home to the heart and conscience, God's love, the constraining power, and the God-given facilities which make foreign service possible, are considerations of the highest moment, and, taken together, are not likely to mislead.

As soon as a young Christian at home recognizes a call to work for the Lord, some Christian service should be commenced at once, and carried on diligently and perseveringly. This is not less important in the case of those who look for ultimate service abroad, but rather more so. Thus they will test the reality of the call, and also prove and develop their own powers. A voyage across the ocean will not make any one a missionary or a soul-winner. While proving and developing their gifts at home, such preparation for future service as may be practicable should be carried on at the same time; and suitable steps taken to open the door to the foreign field, with much prayer that the Lord will open or shut, as, and when, He sees best. If the call be indeed of God, He will open the way; and till He does so, the one called may patiently and calmly wait. A worker is not responsible for anything out of his power. Effort and energy and perseverance are required of him; success will come in God's own time.

2. But how are others to determine whether those who think themselves called—and who probably are called to offer themselves—should be accepted? It was well that David wished to build the temple; but it was not God's will that he should do so, though he was permitted to help in the work to no small extent. The plan was given to him, the means were largely given to him, he was used to urge Solomon to do the building; and, besides giving largely of his own means for it, he was successful in stimulating his people to great liberality toward the work. So now, some may be led to offer who are unsuitable for the work in the field; and yet, they may have the burden laid upon them, in order that, David-like, they may be helpers and givers. But to return to the question, Who shall be accepted? speaking generally, we may say, those of suitable age, character, and

qualifications, and who have already proved themselves patient and successful workers at home. God gives ability for the department of work to which He calls His servants, and our question is simply this, Is there evidence of ability for work in China? Even on this point great care and much prayerfulness are needed. One of the most successful missionaries I have met in China was repeatedly rejected by examining boards, and not without reason. But he persevered, God opened the way, and most successful work he did for six or seven years, from which he was called to his reward. We may now consider:

II. *The Personal Character of the Missionary for China.*—I need scarcely say that he should be unmistakably saved and thoroughly consecrated to God, living a holy, consistent life. It is equally desirable that he should have shown himself useful and helpful, and that in some measure at least his character should have already influenced and impressed others. But beyond this, a missionary should be unselfish, considerate of, and attentive to, the feelings and needs of others. He should be patient—not apathetic, but able to bear opposition calmly and with long-suffering; he should be persevering also, not easily discouraged. With all this, energy—well under control—is needed, and power to influence and to lead. I must not omit to mention one most important characteristic of a successful missionary—absence of pride of race; for nothing so much repels those for whom we labor, and "the Lord resisteth the proud." Power to come down to the level of those he seeks to save, and to become one with them, is most important. It is only in so far as he can do this that he will make them one with him. "The Word was made flesh;" Christ was born "under the law;" "it became Him to be made in all things like unto His brethren"—how much more does it become us! He was the "Wish of God" as well as the "Power of God" and He has left us an example that we should tread in His steps.

III. *Qualifications for Service.*—But besides his own personal character, certain qualifications for service—physical, mental, and spiritual—are needed. I will consider first the lowest of these, because even it will close the door to many whom we might gladly welcome among us.

1. *Physical Qualifications.* These should be equal to the requirements of the part of China in which the missionary is to labor. The nervous system should be able to bear the strain of acclimatization, of study, and of any nature of isolation the work may call for. A fairly good digestive power is needed; and good muscular strength is not only valuable in itself, but as tending to keep the whole system in health by its exercise. The body is the Lord's; and, while not pampered, it should be well cared for, for Him.

Men of melancholy temperament, who cannot throw off the depression they are subject to; the fastidious, who are often more or less dyspeptic; and the highly excitable are risky candidates for work in China.

In the case of lady missionaries a fairly healthy and vigorous frame is very desirable. Some may marry sooner or later, and if unable to maintain health in the various circumstances of married life, not only will their own work be hindered, or come to an end, but the work of the husband may suffer, or he may have to leave the field. After considerable experience, we strongly urge the great desirability of ladies acquiring the language and becoming acclimatized before marriage, wherever this is possible. Ladies of highly excitable or hysterical temperament are not well adapted to this climate.

2. *Mental Qualifications.* The mind should be thoroughly sound, and there should be no taint of hereditary insanity, as China is not unlikely to develop it. A sound judgment, everywhere valuable, is specially so in China; and the ready

tact which takes in the situation and makes the best of it is never out of place here. The absence of these qualifications may neutralize the best intentions and the most earnest efforts.

Evidence of capacity should always be sought for. Culture is very valuable, if linked with capacity; but there are some who, while they have done well in the schools, seem to have exhausted their small stock of capacity. Such would be of little use here. A candidate should have ability to learn and to become whatever may be necessary. If some advantages of education have been lacking, we may remember that missionary study and work are themselves educational; and if there is the requisite ability, very useful service may yet be rendered.

Attractiveness and Leadership. Some persons possess a power to attract and influence which is difficult to explain, but is a gift of the highest value when used by the Holy Ghost. Such persons are generally fond of children, and are loved and trusted by them. The instinct of children does not often mislead them, and those who can work well with and for children will generally make good missionaries. The power of leadership is seen in some in a marked degree, and is most valuable. Where these gifts are wholly absent, or the reverse of them is present, great care should be used before accepting a candidate for China.

3. Spiritual Qualifications. These, of course, are supremely important. Imperfect physical health or mental furnishings are not absolutely fatal to success, but a true missionary must be a man of spiritual power. The work to be done is a spiritual work, the foes to be worsted are spiritual foes. Let no one think that when he has looked at the hoary civilization of China, the difficult language, the mighty power of numbers, the prejudice of race, the materialization of the minds of the Chinese, and the hindrances caused by opium and unfriendly contact with foreigners, he has surveyed the principal difficulties with which we have to contend! No! our warfare is not with these merely, we wrestle not with flesh and blood, but with wicked spirits in heavenly places, who reign in the hearts of the heathen. Enlighten their minds, affect their conscience even, and they will remain the same, unless the Father draw them, unless the Son set them free, unless the Spirit convict them of sin and renew their hearts. And this work God will usually do through those who are spiritual. "When He, the Spirit of Truth, is come" (John 16: 13)—come where?—come to whom? "unto you" (v. 7)—what will He do? He, indwelling in the believer, "will convict the world of sin, of righteousness, and of judgment" (v. 8). And, moreover, He it is who "will guide you into all truth" (v. 13). Above all things, therefore, must the missionary be spiritually minded.

How important it is, then, that by spiritual conversations with candidates, and by prayer with them, their spiritual state should be ascertained. They must be holy men, loving the Word, feeding and feasting on it, having it dwell in them richly; must be men of prayer, who have often prayed for themselves its power. Men who wish to live for eternity and are resolved to do so; men under "the powers of the world to come," to whom unseen things are most real and most satisfying. They must be men who have the love of God shed abroad in their hearts—not merely men who love God or who know that He loves them; but who have the very love of God for perishing souls shed abroad in their hearts, and who hence can do in their measure what Christ did in His, and by the same power. That love, that passion for souls, knows no repulse, never fails—is fertile in expedient, patient in difficulty, and successful in issue—for it is of God and by His power. Oh, for such men—for multitudes of them! However noble or however humble, men

so qualified are the great need of China. And, oh, my dear brethren, may we in this Conference have a fresh anointing, and drink afresh, and more deeply than ever, of the water of life; so that from each one of us—poor, empty vessels though we are—rivers of living water may flow to bless this thirsty land of China!

IV. *Training.*—It only remains very briefly to refer to the matter of training. God trains all His workers, but often in very different ways: There is no gift of God which is not improved by suitable training. The body, the mind, the heart and the soul all benefit by it. Are we not too apt to confine our thoughts of training to the intellect? And is not heart-training far more important, and yet far more neglected? Much of our training—by far the most important part of it—must be left in God's hand, and will often have been accomplished before the candidate comes before us; the more largely this is the case, the more satisfactory the issue. Then comes the questions of such additional training as we can give: When? Where? and How? should it be given?

1. When? Whenever we find the right men or women, in some important respect unfurnished for this work, it may be desirable to supply what is lacking in the way of preparation, or at least to direct them in acquiring what is necessary. But age is a very important element; if the candidate is very young, or has been recently converted, training is specially indicated; but if already not young, and the deficiency is not of paramount importance, it may be unwise to detain one long at home for preparation.

2. Where? At home or in the field? If the training needed is for medical work, for literary work and translation of the Scriptures, or for educational work, much of it must be done at home. But wherever it is practicable, there is great advantage in much of the training being done here. The missionary can learn much while acquiring the language, while becoming acclimatized, and while learning to understand the minds of the people—quite as important a matter as understanding their language. It was in this way that Joshua was trained under Moses in the Old Testament times, and the disciples of Christ in the New. In this way Paul trained his companions, and no method is more effectual than this wherever it can be applied.

3. How? This must, of course, depend much on the object aimed at. I would say, however, that whether at home or here, spiritual work should always be connected with secular; and heart-training and the deepening of spiritual life should always be kept not merely in sight, but in the very front. Let us see to it that a deepening knowledge of the Word accompany whatever else may be thought desirable.

Finally, let us remember that God will go on with the training—that we have not to do it all. That the study of the language and literature of China is as good a mental training as that of Western classics; that travel and dealing with men and things are highly educational; and let us never forget that while we are training, men are dying, dying in hopeless sin. Let not our training practically impress the student with the thought that he is the important agent and the Holy Spirit's work merely auxiliary; that his improvement is the urgent thing, and that the condition of the heathen is not so very urgent after all. Would that God would make hell so real that we could not rest, heaven so real that we must have men there, Christ so real that our supreme motive and aim shall be to make the Man of Sorrows the Man of Joy through the conversion of many of those concerning whom He prayed: "Father, I long that those whom Thou hast given Me be with Me where I am, that they may behold My glory."—*China's Millions.*

How to Be a True Success

Text: Daniel 1: 18.

A SERMON BY N. S. M'CLURKAN.

I WANT to call your attention to the life of this man. He was one of the most successful characters in the Old Testament. He is a captive lad in a strange city; in a city that had gone off after strange gods; the city of the greatest monarch that this world has ever known. We find that when temptation came, he purposed in his heart not to defile himself, but to be true to Israel's God. He had been taught that it was wrong to eat meat that had been offered to idols; also, that it was wrong to drink wine. He determined to be true to God at any cost. I am sure that Daniel had been taught to pray early in life at the knee of a godly mother. I believe if Daniel's mother lived at this day and time she would not leave the children at home with the servants and take a poodle dog and go to the club; but, if living now, she would raise her children to love and to fear God. Daniel was a manly young man; I am sure he was not what we call, in present-day phraseology, a "barnyard philosopher" or a "street-corner scientist." I do not believe he was one of these young fellows who stand around on the street corners always saying: "The world owes me a living, and a living I'm going to have." I always answer that class by saying: "Yes, the world owes you a living; but you first owe the world a life, and if we are not true to God—living for his glory, the salvation of souls, the uplifting of humanity, and trying to make this old world better and happier for our having lived in it—we are failing to give the world the life that God would have us give it." It takes true manhood like Daniel's to be a four-square man. Understand, it takes more than a cap and a gown to make a judge; it takes more than a shingle with gilt letters upon it to make a lawyer; it takes more than a frock coat and a white tie to make a preacher; and more than a diploma to make a man. It takes true manhood; that is what Daniel had. It takes courage to do what is right. It does not take much of a man to do what is wrong.

I want to give the five steps in Daniel's life that made him a success:

First, Daniel started right. When temptation came he did not yield. His trust was in Israel's God. They offered him office if he would compromise. He had instilled within his heart and mind the trust in God that kept him true. Oh, if we could only get the young people of this day and time to start right in life!

I had a young man come to me at the close of a service in San Jose and tell me his sad story. He showed me as good letters of recommendation as I ever read. A few years before he had been known as the youngest bank cashier in his State; he had bright prospects. But he said that he chose for his associates fellows that "went the pace" and lived the "butter-fly" life, and he thought that he must be what the world calls "a good fellow," in order to succeed. But it was not long until his position was gone and his friends also had forsaken him, and there he was asking for ten cents to pay for a cheap bed, nothing more than a tramp. He told me that the trouble with him was, he did not start right.

Sometime later I was in San Francisco, and a man pointed out two young men to me and said that they were the only two in his employment who knew the combination of the safe. He said there was much money and jewelry in the safe every night. I asked him why he trusted them; and he said that he had watched their lives and had found them to

be true to God; then he said that any man who was true to God would be true to his employer. He also stated that it had been his privilege to lead these men to Christ. The difference between these young men and the other young man was: these young men started right.

The second step in his life that made Daniel a success was that he did not compromise. Probably, if some of us had been in his place, we would have reasoned something like this: We are here in Babylon, and we must do as the Babylonians do. But Daniel was true. We never see the compromiser's name on the scroll of fame.

Some years ago I had a friend who was a Sunday school superintendent, and stood high in his church, his city, and his county. He was elected to a seat on the bench in his State. After entering political life he changed; he thought by compromising, letting down just a little, he could advance faster politically; but compromising always spells failure. Some years afterwards I visited this same friend in a Western city. He told me of how much money he had accumulated. He had retired from political life and was in the oil business and was just putting through a deal that would clear him some two hundred thousand dollars; then he would be worth half a million, and he was going to settle down and spend the rest of his days in comfort and ease. I noticed that he had allowed sin to bind him; and sin was becoming a giant in his life. Some two years later I met the same man on the street in my home city. He asked me for two dollars to pay his room rent. Sometime later, at the close of a service in the same city, I was called to the door by an usher; this man wanted to see me. I went to his room with him, prayed with him, and plead with him to return to the Lord; but he said, "No use." It seemed that I could not move him. He also said that his wife and children were in a Northern city and were being kept by charity, and that he was no more than a vagabond on the face of the earth, and a wreck from every standpoint. What brought about this man's downfall? He compromised, and compromise always brings defeat.

When a boy I often visited in a home of wealth, culture, and refinement; and when I saw the man of that home going down the street, I would say to myself: "When I get to be a man, I hope to be a great success like he is." He was my ideal of what a successful man was. But one day he began compromising and it was not long until he was going down rapidly. Some years later, I was in one of our large Southern cities, and had business one day at the city hall. I noticed a man come in with face bloated, eyes bloodshot, greasy and dirty, looking more like a hog than a human, and I asked one of the city officials who that man was. He told me who he was, and he proved to be the man who, a few years before, had been my ideal of what a great and successful man was.

I would rather play with a den of rattle snakes than to compromise with sin. The snakes might destroy my physical body, but sin destroys me eternally. Sin is the most awful disease in the universe. Sin will slay any one who trifles with it. Sin is so awful that it heeds neither the widow's cry nor the orphan's wail. It is as heartless as hell itself. Let us fear it as if it were leprosy. May we have the courage to stand for what's right! Why not be like Governor Nichols when he was Governor of Louisiana. The

lottery agents came to him and asked him to favor a bill that they wanted to get through the Legislature. They asked him if he would sign it should it pass. He looked them in the eyes, then pointing to his empty trouser leg, he said: "I lost that fighting for what I thought was right." He pointed to an empty sleeve and said: "I lost that fighting for what I thought was right." Then he pointed to a sightless eye and said: "I lost that fighting for what I thought was right." He then said: "You men come to me now and want me to do something that is wrong. You haven't got money enough to get me to favor the passage of that bill nor to sign it if it should pass the Legislature." May God give us more men like that! If we start right and never compromise, we will have more men like that.

The third step. Daniel had faith in Israel's God. Daniel knew that God's eye was over the righteous. He knew His ear would be open to his cry. Oh, for more men that have faith like that! There are thirty-two thousand promises in God's Word; let us step out and take them as our own.

I had a friend who was a Western representative of a large Eastern concern. His income from that position was about \$12,000 a year. He was a consistent Christian, but his firm did not like him because he would go out with mission bands and the Salvation Army on the streets and tell the story of Jesus and his power to save. They told him that if he did not stop it they would discharge him; but he told them that he owed his first duty to God, that he must put first things first. A short time later they did discharge him. Did he lose heart? No; his faith was in a living God; he knew God was going to do what was best. He was going to be true. The Lord heard his prayer and that of his friends, and sent a man across the Pacific to answer, and to start him in business for himself. In a few weeks he was representing his own concern. He is prospering and the Lord is continuing to use him. One day, as I was sitting opposite him at the table in a hotel in San Francisco, he looked across to me with tears of joy in his eyes and said: "Brother McClurkan, it pays to be true to God. On this last trip I brought the largest orders out of the city of Los Angeles that has ever been received in my line on the coast." Oh, let us believe and then be true to Him!

Daniel's trust was in the Lord. He knew that if those old lions did eat him up, it would only be a short route to glory. He was willing to trust God, and that is what made him successful. We see him turning the great and mighty monarch to acknowledge the living God, and after he became an old man we see him turning another great leader to acknowledge the God of Israel as the living God. A life like Daniel's will always tell for God.

The fourth step in Daniel's life. Daniel was grateful. The sin of ingratitude, how black it is! Do you know that some people never as much as thank God for the food they eat, for the water they drink, for the air they breathe, or for the clothes they wear. They never think of praising Him for anything. They are not even as grateful as animals. Why, you cannot feed a dog but what he will wag his tail with gratitude; you cannot feed a horse but what he'll neigh his gratitude; when you slop a hog he'll grunt his gratitude. But man, often, after God has showered blessing after blessing upon him, never as much as thanks Him. Even some church members never say grace at the table or pray in their home; some children never hear their parents utter a word of prayer. God pity the boy or girl who never heard their parents pray. A little girl was asked one time what her papa said at the table before they ate. "He has

been saying lately, 'Go slow on the butter, children; it's forty cents a pound now.'" God help us to be a praying people, and praise God for the many blessings he has bestowed upon us.

Sometime ago I was in a large Southern city. A severe drouth was on, and the city officials sent word to the ministers' meeting demanding that they pray for rain. There was a little preacher there who did not weigh over one hundred and twenty-five pounds; but ninety-five of it was backbone. He sprang to his feet and moved that they send back word to the city officials that when they got down and thanked God for the last rain He had given them, they would pray for more. May God deliver us from the sin of ingratitude! May we be Daniels, and have our Jerusalem with us, and praise and thank him continually.

The fifth step in Daniel's life. Daniel was not ashamed of Israel's God. Although Daniel was in a city that had gone off after strange gods, he was not ashamed to go to his window three times daily, with his face toward Jerusalem, and pray to his God. A few years ago there lived in the Southland a great statesman, editor of one of our largest Southern papers. After achieving great success, having delivered an address that had done more to bring the North and South together than any other address ever delivered, he returned to his home State. His home city had planned a grand celebration, but he slipped off to his mother's town and made his way out to his old home. That night he said: "Mother, I want to kneel at your knee as I used to do when I was a child and offer my prayer to God." That night as he kneeled at his mother's knee he looked up into her face and said: "Mother, I owe all I am in the world to you, for instilling in my heart when a child a faith in Jesus Christ, which has kept me these many years, and has made me the success I am. And, mother, when I retire I want you to come to my room and tuck the cover round about me and ask God's blessing on your boy as you used to do when I was a child." That night after that great man retired, his mother slipped into his room, tucked the cover round about him as she had done many times when he was a child, planted a kiss on his brow and asked Heaven's blessings on her boy. What made him a success, he tells us, is this faith that was instilled in him when he was a child. It had kept him these many years. He started right. He remained true. He had faith in God. He was grateful and was never ashamed of his mother's God.

Was Daniel a success? Yes, we find him wielding a mighty influence in that great city, among that idolatrous people, and after he had become an old, gray-headed man, we hear of angels leaving the sky and coming to earth to tell Daniel that he was beloved in Heaven.

Let us start right—never compromise; keep our faith in the living God, our trust and confidence in Jesus Christ, always grateful, and never ashamed of the gospel of Christ; then we will be a success, and only then. Then when our life's work is done, there will be some who will rise up and call us blessed; and when we strike hands on yonder shore, there will be some there to greet us and thank God that we ever lived.

The great Enemy is always ready with his oft-repeated suggestion, "All these things are against me." But oh, how false the word! The cold, and even the hunger, the watchings and sleeplessness of nights of danger, and the feeling at times of utter isolation and helplessness, were well and wisely chosen, and tenderly and lovingly meted out.—*J. Hudson Taylor.*

The Holy Scriptures

BY D. M. PANTON.

IN order that our faith may be established as upon rock, and our hearts guarded from all infidel criticism of the Scriptures, which are the mind of God precipitated into words, let us remind ourselves exactly where we stand.

1. *We stand where the Church of God for eighteen centuries has stood.* Take the far end of this epoch first, and we ask, How did the men who lived immediately after the Apostles regard the Scriptures? Irenaeus (A. D. 177), whose teacher, Polycarp, had actually been taught by John, says: "The Scriptures are perfect, because uttered by the Word of God, and His Spirit." Theophilus of Antioch (A. D. 171): "The words of the prophets are the words of God; the Spirit used them as a flute-player might blow a flute." Justin Martyr (A. D. 141): "The language proceeds, not from the inspired men, but from the Divine Word which moves them." Clement of Rome, writing while John was still alive (A. D. 91): "The Scriptures are the true utterances of the Holy Spirit." For eight hundred years after Christ no Christian teacher can be found who denied the absolute inspiration of the Scriptures. Now take this end of the church's long history. Dr. Parker voices what all Nonconformists believed in the middle of the 19th century. "The reading of the Bible," he says, "has made me an unquestioning and grateful believer in the plenary inspiration, the divine authority, and the infinite sufficiency of Holy Scripture." So also the Church of England. The archbishops and bishops, in a united protest addressed to Bishop Colenso in 1863, said: "All our hopes for eternity, the very foundations of our faith, our nearest and dearest consolations, are taken from us if one line of that Sacred Book be declared unfaithful or untrustworthy." Even the Church of Rome, as lately as in the Vatican Council of 1870, officially declared that "the Scriptures, having been written by the Holy Ghost, have God for their author." What does all this mean? It means that if Polycarp and Justin Martyr, Augustine and Chrysostom, Luther and Calvin, Wesley and Whitefield, Pusey and Spurgeon, were to rise from the dead, they—that is, the whole church of eighteen centuries—would stand aghast at the utterances of the modern pulpit. We stand, with the whole church of God, where Chrysostom stood fifteen hundred years ago: "There is not anything in Scripture which can be considered unimportant; there is not a single sentence which does not deserve to be meditated on; for it is not the word of man, but of the Holy Spirit, and the least syllable of it contains a hidden treasure."

2. *We stand where all God's Apostles and Prophets have always stood.* If Peter were alive, and Paul, and our Lord, how eagerly we would run to listen to their words as decisive on all our doubts! Yet that is exactly the evidence we have got. In the thirty-nine books of the Old Testament there are 501 passages in the Pentateuch, 292 in the Historical Books, and 1,111 in the Prophetic Books in which the words, "Thus saith the Lord," "God spake," "God said," or words to that effect, occur. No less than 1,904 times do such expressions occur in the thirty-nine books; so that at least three-fifths of the whole of the Old Testament is directly declared to be the Word of God. Their truth, their absolute reliability, was the very test which God Himself proposed to prove their inspiration. "If the thing followed not, nor come to pass, that is the thing which the Lord hath not spoken" (Deut. 18: 22).

Now the Apostles, in the New Testament, actually heighten the sense of God's authorship of the Old; for they say: "The prophets sought diligently what time or what

manner of time"—what kind of dispensation—"the Spirit of Christ which was in them did point unto, when it prophesied beforehand" (1 Pet. 1: 10). The Spirit in them prophesied, not they; and the minds of the Old Testament prophets examined separately what had been said through their mouths; indeed so separate was their mind from the Spirit's and the inspired utterance that they did not always even understand its meaning. It was the word "which was spoken by the Lord through the prophet" (Matt. 1: 22); "the Scripture which the Holy Ghost spake by the mouth of David" (Acts 1: 16); "things which God before had shown by the mouth of all his prophets" (Acts 3: 18); for the Scriptures are God-breathed, and "no prophecy"—all the Scriptures are the writings of prophets—"ever came by the will of man, but men spake from God, being moved by the Holy Ghost" (2 Pet. 1: 21). The Apostle John crowns it all by asserting the verbal inspiration of the last week of the Bible under penalty of the most fearful warnings: "If any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city" (Rev. 22: 19). We stand where all God's Apostles and Prophets have always stood.

3. *We come to the Supreme Authority last; and we find that we stand where Our Lord Himself stood.* Take three instances only. In the wilderness our Lord meets each assault of Satan by a quoted Scripture, every time resting His whole weight on a single word in the passage: "Not by bread alone;" "thou shalt not tempt the Lord;" "Him only shalt thou serve;" and Satan, who today will tell men spiritually ignorant that God never wrote these words, never dared tell Christ so. Again, our Lord, when using words which on the lips of the highest Scribes would have been blasphemous, and for which the Jews did actually charge Him with blasphemy, "I and the Father are one," establishes His position by a quotation from a Psalm in which He rests His whole defense on a single word: "I said, Ye are gods;" and then, cutting off all criticism with the awful authority of the Son of God, He adds: "And the Scripture"—that is, even a single word in a psalm—"cannot be broken" (John 10: 35); for, according to our Lord Himself, no "jot" (the smallest letter in the Hebrew alphabet) or "tittle" (the tiny strokes in each letter) of the Scripture can fail (Matt. 5: 18). If no solitary Scripture can fail or be broken, not even one word, it can only be because God has made it infallible, and that the whole Book is charged with God.

Finally, our Lord expresses the inspired stability of Scripture with a force no lips have ever equalled. "It is easier," he says, "for heaven and earth to pass away, than one tittle of the law"—the Old Testament—"to fail" (Luke 16: 17). He who made the stars, who created the mighty world in which we live, says that it is easier for the planets to disappear in mighty explosions, and easier for the earth to roll away in a sheet of flame, than for one tittle—the smallest fraction of a Hebrew letter—to fall; the words of God are more sacred to Him than the most stupendous of all His works. Thus we stand where the whole Church of God for eighteen centuries stood, where all the apostles and prophets have stood, and where the Son of God Himself stood and stands.

Let us remain, even if it were at the cost of life itself, faithful to the Holy Scriptures. We stand where we do—at least I do—because Robert Govett never flinched from the loaded guns of a merciless criticism; exactly so souls not yet born again are depending on our fidelity.—*Serial Bible Course.*

LIVING WATER

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EDITORIAL

WEEKLY TEXT

"They that are with Him are called and chosen,
and faithful" (Rev. 17:14).

Personal Work---Highways and Hedges

WE make a plea for out-of-the-way places. The prominent evangelist and the more successful pastors avoid fields of this kind, but there are three reasons why they should be cultivated. First, "every creature" is entitled to the message. Secondly, it is an age of gathering out and some of those who are there will gladly respond when the call is given. Third, God purposes that all shall hear, and those who obey Him in thus ministering to the neglected will be blessed in so doing.

Yes, it is difficult to reach these out-of-the-way places. They are off the main lines of travel and those who minister to them will be compelled to endure hardships, but these inconveniences are not worthy to be classed with what the church has had to suffer in other days. A home missionary dropped in the office yesterday and was telling us about the difficulties under which she labored in a southern field. She said, "I traveled some distance on the train, reached the station from which we were to travel through the country about noon, and rode in an uncovered wagon for forty miles. When we started the sun was intensely hot. We prayed the Lord to help us. In a little while there was a cloud over the sun and we made the journey all right. But what is the forty-mile trip in a wagon compared to the privations through which many passed in order that we might have the gospel. This western continent was once an out of the way place. A few heroic souls who dared to do right and suffer rather than to do wrong and have an easy time, set sail for our inhospitable shores, settled in a wilderness indwelt by savages, braved the horrors of a New England winter and with a Bible in one hand and a musket in the other they traveled the rugged path of duty as they understood it, and to-day we are enjoying the fruitage of their physical and moral heroism. The facts are that it would be a great deal better for many of us if we would get out and rough it more. There is too much looking for easy places and soft jobs. It would be a great blessing to the church if those who have "been born with a golden spoon in their mouths," those who shield themselves from hardships and self-denial, could be thrown out in a place where they would have the great privilege of suffering until they were heavily marked with

the scars of severe conflict. The roads may be rough, the beds may not be so good, the food may be scarce and poorly prepared, but shame on any gospel messenger who would turn aside, for causes like this. The indefatigable circuit rider of the early days followed wherever the track of the adventurous hunter could be seen. No sooner had some brave fearless spirit plunged into the wilderness to push the frontiers of civilization a little further westward than these heroes of the gospel were there with Bible and hymn-book in hand ready to establish a church. It was in this way only that the gospel in all its priceless worth was bequeathed unto us. Somebody ventured into, toiled and died ministering in some out-of-the-way places.

Out-of-the-way places offer peculiar advantages in the way of soul winning. They are not gospel hardened. They hear gladly. The Master said of the town in which he lived, "And thou Capernaum which art exalted up to heaven shall be cast down to hell." This ancient city by the sea enjoyed such great privileges and yet she so signally rejected them that even the heathen cities of Sodom and Gomorrah and Tyre and Sidon would rise up in judgment against her. It is a terrible thing to reject such light and yet that is precisely what is happening in many centers of religious activity. People who have faced the truth have rejected it and have gone back into darkness, and in many instances the proclamation of the gospel finds little response among those who have thus sinned against light even until their hearts have turned to stone, but such is not the case in unfrequented places. Comparatively speaking, they have had no such opportunities. They belong to the non-privileged class and they are generally among those who will give the gospel a welcome. Not that all will do so. Not that they all will be saved, for when light comes some will reject it there as elsewhere, but while some thus refuse to walk in the light, many others will gladly do so. Why is it that evangelists spend much of their time in burnt districts where there is so little response to these messages instead of working in places where there would be many to gladly receive the Word. The explanation is found in the fact that these points are difficult of access and the financial returns are meager because the people have never been trained to give and they have been left in their need.

The door-step mission is an excellent field for personal work. It affords an opportunity for a needed word of encouragement, advice or correction. House to house visitation, in the shop, office or home are other wide-open doors for effective personal ministry, but perhaps the one least thought of and yet ripe with opportunities is that on the highways and streets. Here we meet all classes of people. The rich and the poor jostled together promiscuously. The learned and the unlearned, the down-hearted and those full of hope, all nationalities and races, creeds and sexes are met on the street and highway. One who has the work at heart will find many opportunities to get in a word for the Master as he strolls leisurely along the highways or wends his way through the more crowded avenues of the city.

Yonder comes a brother who has just passed through sore bereavement. If he is not in too big a hurry he will be glad to have a warm handshake and just a word of sympathetic greeting.

There is a young man looking for work. He is away from home, comparatively friendless, discouraged, and a hand laid on his shoulder with a kindly word of encouragement will give him a new inspiration. Yonder comes a mother who is in deep sorrow over the prodigality of her children. She is now from the workhouse trying to prevail on the judge to let her oldest boy go home with her. How glad she

will be for a kind greeting and "just a word of prayer" as she passes along! There is a young man just out of prison. He is shy, reticent, embarrassed, and does not know which way to turn. What an opportunity for giving him a lift Godward! There are some little boys playing on the corner, and pleasant greetings, coupled with a kindly invitation, may result in their being in Sabbath-school the next Sunday. Yonder is a man who was at church the other day and gave some indications of being somewhat interested in things spiritual. How helpful to follow up the work by cordial invitation to return again, and an earnest word showing your deep interest in him may result in his salvation.

We have just returned from a ministry of this kind. Called to a funeral at 2 p.m., we walked out to the place, only to find out that a mistake had been made in the time, and that the burial had already occurred, but there was an excellent opportunity for meeting the bereaved family and a number of friends. As we journeyed homeward, we saw a lady on her front step whom we recognized as an attendant at the Tabernacle service. We stopped for a word of greeting and ascertained that she was a widow. Her husband had died not long ago, and the boys—most of them small—were trying to continue the business so as to make a livelihood. We stepped inside, had a prayer and a kindly word of greeting with the little fellows running around, and passed on. Sauntering on down the street, we dropped into a little shoe shop and had a word with an old brother who is battling along the way, hoping ere long "to see the King in His beauty." A few blocks further on we met a huckster and was able to do him a little favor, found out where his people lived—friends of whom we had lost track—dropped in there, and met his aged and infirm father, and had a blessed season of prayer. Going a block further down the street we found an open door for another word of help. There was a busy housewife who was running a little cleaning store. The customers kept her so busy Saturdays that she felt she had to do much of her housework on the Sabbath, and was therefore almost always absent from church. We encouraged her to discontinue all unnecessary Sunday work and in some way arrange matters so that she could get to the house of the Lord on the Sabbath, explaining a Scripture or two on which she wanted light, prayed and journeyed on. As we passed along some one called to us from an adjoining yard and said: "There is a gentleman wants to see you." We paused a moment. He came out, and to our delight we found it was a man with whom we had prayed the preceding Sunday night. He was an earnest soul somewhat perplexed, needing light on the Scriptures, and we spent thirty minutes in discussing matters of mutual interest with him. During this conversation we had the privilege of inviting three others also to the services. A few steps further on we turned into a little grocery store and found a gentleman whom we had met at church without knowing who he was or where he lived, and also a young man to whom we had preached often. Had a brief word with them and a brief prayer, and passed on. We next met a bachelor lawyer whom we had missed from church for some weeks. He is not a member of the congregation, but is a frequent attendant. He informed us that he had been sick, that he enjoyed the meetings very much, and would be glad to have us visit him in his room. We got closer to each other in the brief conversation, and preacher and hearer will understand each other better. He has a humble and devout spirit. We were now almost in sight of our office, and the stroll ended.

This is only a sample of the opportunities that present themselves in passing to and fro on the streets. The home is the most important place for pastoral work, but it should

not be confined there. There are many who are seldom at home during hours of visiting, and can be touched on the streets. Then there is a floating population who board here for a while and then somewhere else, and it is difficult to visit them at their homes because much of the time you do not know where they are, but you can meet them on the street. Out thus in the open there is a chance for a free interchange of opinion and for a word about the great question of salvation. People seldom resent such friendly interests. They generally appreciate it. The street is the place where there is a free interchange of opinion. They are not so embarrassed out in the open as they would be in closer quarters, and it is an excellent field for seed-sowing.

Men are standing on street corners waiting on friends or cars, or perhaps they are there because they have nothing else to do. There are always people sitting around livery stables, hotels and other public places that are accessible for gospel work, and if some of them are ever reached they will have to be reached in this way. To be sure, it should be done tactfully. Quickness and gentleness of movement are needed. Persons must not be rubbed the wrong way. The religious bore would be repelled, but the soul winner can glide along almost as gently as the morning breezes or the sunshine that fills the streets, and he may so deport himself that he will be as welcome as either. The Lord Jesus said: "Go out quickly into the streets and lanes of the city, and compel them to come in, that My house may be filled. We understand this to mean the holy compulsion of an irresistible love. Ah! if we love thus as we walk along the streets we would be drawing people to our Master as a magnet takes up the particles of steel near by. Hearts magnetized by the love of God will be continually drawing people unto Him who said: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

"Go out into the highways and hedges and compel them to come in that My house may be filled."

Preaching in the highways and hedges and in the streets and lanes seems to be characteristic of the closing days of the gospel dispensation as this method of securing guests was the last effort made in the parable of the great supper (Matt. 20). The time honored custom in rural districts of stopping to exchange a word of greeting affords an excellent opportunity for getting in some gospel work. Two young men crossing a stream in opposite directions stopped to let their horses drink. "We have met thus in the middle of this stream. We shall meet again at the judgment. Are you ready?" The young man to whom he made this earnest appeal was the son of a wealthy Southern planter. He had often heard the gospel, but this proved to be an arrow that pierced his heart with conviction, and he went home with the words, "are you ready" ringing in his ears. He turned the horse over to the servant and repaired to his bed room, but he could not drown that searching question, "are you ready" until he yielded to Christ and was saved. Soon after he said to his father, "I must go to Africa and preach the gospel." The old gentleman was much broken up over this declaration and endeavored to persuade him to stay at home. He said, "You are the staff of my old age. I have depended on you to take charge of my business after I am gone and if you will give up the idea of being a missionary, I will hire two men to take your place." "Ah!" he exclaimed, "Father, when it came to the question of my redemption, the Lord Jesus never hired anybody. He came Himself, and I must go." He went and to-day his ashes are mingling with that of the dark continent, but doubtless in the home-coming up yonder these two young men will meet again and the one who was so faithful in the use of every opportunity will

have the joy of knowing what was accomplished by this timely exhortation.

There are many out of the way places that ought to be reached by personal workers. It is not difficult now-a-days to find many large families who never heard a prayer in their home and virgin soil like this affords an opportunity for soul-winning that an angel might covet if possible. We have known personally many such families, especially in neglected portions of the country. Think for a moment what an inviting field for a couple of tactful, earnest Christians. Thinking over the best way to reach this family, one says to another, "Put a couple of song books in your pocket and we will make an informal call there this evening." Ever and anon through the day they breathed a prayer for the Spirit's guidance on the intended visit. As the shades of the evening gathered they started on this bit of highway and hedge ministry. They find the family at late supper. The old lady answers the knock at the door, by wiping her mouth with the corner of her apron and peering out to see who it is. Recognizing the two familiar faces she gives them a cordial greeting and rushes back to tell her husband that two gentlemen have called to see them. The old man is just in the act of swallowing his second cup of coffee. He hurriedly finishes the meal and comes in to greet his company with a hearty welcome, for visitors at that place were an unusual occurrence. The family consists of ten, among whom were several grown children. They all soon gather and after a bit of conversation touching matters with the family were familiar, one of these artful soul-winners invites the old gentleman to church. He at once grows serious and replied that he had not been to church for years, except to Squire Jones funeral. That the last time he went nobody seemed to pay any attention to them and they just concluded that they were not dressed well enough to please the congregation so they quit going. The entering wedge having been driven, one word following another until the fact developed that the old man was a backslider and his wife still held on in a measure to her religious profession but had been handicapped by the non-church going proclivities of the family until she herself had grown cold. "Was your mother a Christian?" asked one of the visitors. "Oh, yes," replied the old gentleman, "she died a shouting. If anybody went to heaven my mother did." "Doubtless you remember some of her favorite songs?" He quietly mentioned a number of the old hymns that she used to sing, get happy and wind up with a shout. "Suppose we sing one of them?" The word is hardly spoken until they have begun to sing under the touch of the Spirit these precious old songs. At the close of the hymn one said, "Let us pray," and the whole family went down on their knees. An earnest prayer was offered, and among other things the petitioner cried to God that the prayer of the sainted mother might be answered for the salvation of her son, and that the mother might be encouraged to take up her full duty and that the sons and daughters might be so moved by the Spirit as to become Christians. It was a melting time. Conviction came, faith resulted and ere long the old man arose with a shout and in a moment the wife fell on his bosom and in less than five minutes several of the children were down on their knees weeping violently and crying out for salvation. In an hour's time a tide of salvation had broken loose to the extent of the salvation of one-half dozen souls.

This is not an overdrawn picture. In our own experience in personal work we have seen something like it, and while such results would not follow every effort, it is among one of the possibilities, and we might say probabilities. Uncle John Vassar, as he was familiarly called, excelled in

this kind of ministry. He called himself the Lord's shepherd dog and he was continually on the alert for an opportunity to bring in a wandering lamb or stray sheep. He never claimed to be a preacher, only a lay-worker and yet occasionally he assisted in meetings. Going to a certain town to help the pastor, the minister met him at the depot and incidentally mentioned the great wickedness of a blacksmith whose shop stood just across the street. "Well, then," said Uncle John, "somebody ought to help him," and so to the astonishment and fright of the preacher he at once made his way to the shop and while the clergyman looked on with terror, expecting to see the blacksmith knock him down, his approach was so quiet and his entreaty was so persuasive that it was not long before he saw them both repair to a certain corner in the shop where they could pray without ostentatious display. It did not take long to win the blacksmith when there was as earnest a soul after him as this devout man.

At a certain hotel he met a fashionable young wife and appealed to her in behalf of her soul in a way that she was profoundly impressed. Relating the incident to her husband when he came in at night, he replied, "Why didn't you tell him, none of his business." "Ah, husband, if you could have heard that man talk you would have thought he was working at his business." If any man ever made full proof of his ministry in this respect it was John Vassar and Miller Willis. When Uncle John came around people expected him to speak to them about salvation. Going along a highway on a certain occasion he approached a number of young ladies picking berries. Not wishing to be spoken to about their souls they ran, and they all escaped but one. Her clothes caught in the brier patch and she could not get away before Uncle John got to her. He spoke so impressively that she was caught thus on the wing and gave her heart to God.

Miller Willis walked over the country, staff in hand reminding one of an old Hebrew prophet. One of the first questions he would ask was, "Are you converted?" or "Are you ready for the judgment?" People sometimes mistreated him shamefully and his biographer says that more than once signal judgments were visited upon these scoffers. It is not necessary to use the methods of these good men, but the same spirit will bring about astonishing results.

As a gentleman was walking along the streets of Chicago late at night his attention was attracted by the glimmer of a lantern through the crack of an old deserted building. Peeping in, what did he see but Dwight L. Moody holding a lantern in one hand and Testament in the other, from which he was reading to a negro bootblack. This is a specimen of the highway and hedge ministry in earnest. A young man sought counsel of the late B. W. McDonald with regard to his call to be a missionary. The faithful minister replied: "If you love souls well enough that if you were walking along the railroad track and met a negro you would stop and make a plea for his salvation, go; otherwise, stay at home." This was a searching test. Perhaps a little too strong, and yet the lost opportunity that even stares the majority of preachers in the face is enough to call for drastic measures. There are Christians enough to evangelize the whole world in a short time if there was only interest enough to do it. There is hardly a community but where there are numbers of families who are practically outside of the influence of the church and might be brought in if some devout people would take sufficient interest in them. The eccentric Peter Cartwright was peculiarly gifted for pioneer work, and while his methods would hardly be proper for our day, if we had his zeal it would formulate a method that was adapted to present-day conditions. Cartwright

stopped late at night at a hotel in East Tennessee and asked the landlord if he could find entertainment. "Yes," said the inn-keeper, "we can keep you, provided you can put up with the surroundings. There is a crowd of young people coming in to dance tonight." Cartwright told him he thought he could hold his hand with them. So after supper the young people began to gather from the little valleys and sides of the mountain adjacent, and ere long the large sitting room was comfortably filled with expectant dancers. The old-time negro took his place in the corner and began to play the violin and the dance started with a rush. Ere long one of the more audacious of the mountain lassies, seeing the preacher sitting so quietly looking on, ventured near and seized his arm as a partner for the next dance. Cartwright instantly gripped her hand and went down on his knees, and said: "We will pray first." Embarrassed by such an unexpected turn in affairs, she pulled violently, seeking to wrench loose from his grasp, but with no avail. He pulled her down on her knees and prayed until tremendous conviction seized the godless, frivolous crowd and he closed with an altar service in which there were numerous convictions, and he organized a Methodist society the next day with quite a membership. How much better than sitting around gossiping with the guests until bedtime, like so many so-called Christians do. We plead for the out-of-the-way places. These nooks and corners remind us of certain places in the creek near our childhood home where all that was necessary to get a string of perch was to keep a baited hook in the water, for the fish literally swarmed there, and there are many sections where the people would gladly respond to the gospel from the lips of any spirit-anointed messenger. It is like the first shake of a tree that is full of ripe fruit. You can soon get a basketful. There are many ways in which this work can be done. Organize Sunday schools, establish prayer meetings, distribute good literature, make house-to-house visits. Give special attention to those who are in trouble. One of our friends while working among very poor folks in the factory districts would occasionally dine with them. She always managed it so as to assist them in preparing the meal, and in this artless way she gave some ideas on housekeeping. There is an endless variety of methods in the use of the personal touch. If you are in the community where there is no Sunday school or prayer meetings or where there are families not reached, begin at once to supply these needs. Discouragements, yes. Obstacles to be overcome. To be sure, but the results will justify all the outlay. A good woman seeing a little, ragged, dirty girl playing around her premises called her in, combed her hair, bathed and put some good clothes on her, and then slipping a bright silver dollar in her hand, said: "Take this to your poor mother, dear." The little girl's eyes stared like an owl, and she wondering asked: "Are you God?" "No," replied her new-found friend, "I am just one of His daughters." Ah, here is the need—O that the Lord had other people scattered through the land who would behave like His sons and daughters!

Next to the importance of love is the pre-eminence of faith. In our great and difficult work we shall be more and more thrown upon God and called to face conditions difficult and sometimes almost impossible. The best test of the Lord's leading is the devil's growl. Hard places are God's special school of faith, and the texts will sometimes be strange and perplexing. But let us never be discouraged nor cast away our confidence which hath great recompense of reward.



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

DEAR COUSIN EVA: Enclosed you will find birthday dues. I joined the band a year ago and sent eight cents. Now I send nine for myself and three for my little brother James. I want him to be a member too. My grandmother takes LIVING WATER and likes to read the Cousins letters. I want to be a Christian; to do good in the world, and to have a home in heaven. Pray for me.
Paducah, Ky.

MADGE MORGAN.

Madge, it is so possible for you to be a Christian. Jesus Christ *wants* your heart, and invites you to come to Him. He is more anxious to save us than we are to be saved. Do you really believe that? He stands knocking. Will you open the door and let Him in? He cannot come in unless you will do this. He *will* come if you will let Him.

DEAR COUSIN EVA: The time has come again for my birthday dues—fifty-two cents. Also some missionary money. I wish I had more to send. Oh, how my heart goes out after poor people that don't know our Jesus! The way grows brighter every day; praise the Lord. I am going all the way with him. I am living where I can't hear any Holiness preaching, but I read my Bible, pray and praise God here alone; but I am not alone, for Jesus says he will never leave us alone, praise His name. Well, this is my ninth year with the LIVING WATER family. May the Lord ever bless all the Cousins.

HETTIE BRAY.

We all know Cousin Hettie Bray; by name, anyhow. She has been a faithful member, helping us do the work of our little band from year to year.

DEAR COUSIN EVA: The Lord in his goodness has spared our lives another year, so with a thankful heart to Him I'm sending our birthday dues for the whole family, which is \$1.27; one extra dollar for good measure. It is all given from my heart for the glory of the Lord. Much love to the LIVING WATER family. The Lord's blessing on all who are laboring for the paper, for it means so much to the readers, especially the writer. Yours for the Lord.
Dadeville, Ala.

MRS. S. A. YOUNG.

This is the kind of letter which makes weary editors take new courage. They feel that, perhaps, after all, it is worth while. It is better to be one who encourages folks than one who is always finding fault, isn't it?

DEAR COUSIN EVA: Here we are with our birthday dues again. I'm sending dues for papa and mamma this time, too. Thirty-six cents for papa, 31 for mamma, 11 for myself, 9 for Eloise, 4 for Voncyle; 91 cents in all. Will send one dollar for good measure. Mamma takes LIVING WATER and we enjoy its weekly visits very much. I must close with love to Cousin Eva and all the Cousins.
Alex City, Ala., R. F. D. No. 2.

EDDIE YOUNG.

I wish every little cousin would be interested in getting papa and mamma to join our Band.

Would you like to hear about a trip Cousin Eva had yesterday?

Well, first of all, it was a very hot day. The sun was just like a big stove, and the earth like a big kitchen, heated through and through. It was flower mission day for the W. C. T. U. women. Some of them carried boxes of flowers. Each bunch had been tied with a white ribbon, and had a verse of Scripture attached to it.

Other women had boxes of nice sandwiches, and still others carried fruit. The shut-ins were remembered, and this meant those who were shut in hospitals, by sickness in the home, and those in prisons and jails.

We held services on the different floors of the jail, at the police station, and in the workhouse. It seems bad enough to be shut in the jail building. But inside the jail are cage-like structures made of iron bars, each cage having a small hallway about twenty-five feet long, a row of small cells, or sleeping places opens into this little hallway. Here the prisoners are kept. Some have been there for many long months—just sitting, walking a few steps, waiting through the long days and weeks. Of course it is hot; it is hot everywhere. But you children can hunt the cool spot under a shady tree, or go for a swim in the nearest stream. At night all of us sit outside, and get the freshness of the night breeze. As we sat out in the cool darkness last night, I could not get my mind away from the boys and men in their iron-barred cages inside the city jail. One boy, not twenty, was brought in while we were there. It was his first experience. The door of a cage was unlocked, the boy thrust in; the door swung to and fastened upon him. He looked so ashamed, his lips trembling, his eyes blinking hard to keep back the tears. O, I felt so sorry for him, and my heart ached as I looked at those iron-barred cages, row after row of them; very much like the ones they build for wild animals, lions, tigers, leopards. Only, these were built for our fellow-creatures, for men and boys and even women.

This is what sin has done for our race. If it had not been for sin, there would not be a building full of iron cages in all the world. But sin is here, and people love sin; and because they do, the time comes when they are such a danger to the people that they must be shut away. So the jails are built and filled with heavily barred cells, and our fellow-creatures are locked up like wild animals. Every little village, every town and city has its jails, lock-ups, and workhouses. Each State has its penitentiary, and the government has some of its own. Then there are the other countries of the world—England, France, Germany, Russia, China, India—we can't stop to name them. All the towns and cities in all these countries has each one, its own place for caging men. Today, as I am writing you, all over the earth there are sad eyes staring at the openings through which comes the sight of the outside world. There are thousands and tens of thousands of men looking hopelessly at stone walls and heavy doors, while just outside is life, shady spots, flowing streams—*liberty*. Do you ever think of that vast multitude of men hidden away behind locked doors? They are there on Christmas day, while we are enjoying the good things that make the day such a happy one. They are there when spring brings the first tender leaves and blossoms. They are still there during the long summer days. And when the trees begin to turn red and gold in autumn, jailers are still keeping the doors locked. The year brings such lovely days to us. Which do you like best? Perhaps the clear, cold day in which you coast down a snowy hill; or maybe the lovely day in spring when you go fishing. And yet nothing is finer than the summer picnic, unless it is the day in October when you tramp through the woods looking for nuts. Even a rainy day has its good points if you have a nice book or a big garret to play in. But to the men shut in, all days are pretty much alike. Blank stone walls, a bit of sky here and there, the endless iron bars, a little hotter in summer, colder in winter, this is the prisoner's life. Don't you wish all the jails were empty? Let me tell you one thing. In the states where prohibition laws are enforced, there are just a few prisoners, a handful in comparison to other places. Whiskey does more to fill up the jails than any one thing. That is one reason why I hate it. Don't you hate it, too? I do hope every one of my boys and girls will always work, and vote, and be an enemy to this thing of the devil.

Let me tell you one other thing. When Jesus comes, there will be empty jails everywhere, no more sad hearts, or fierce hearts, or hopeless hearts locked away from green fields, and blue sky, and friends. Jesus will know how to rule the world better than men have done it. He is going to establish *righteousness* on the earth. He will not make it *hard* for men to live right, as we do: for He will not surround them with places of sin, or allow traps to be set for their feet. Wouldn't you like to see Him come back and do something for this sin-cursed world? If you would, learn to pray that last prayer in the Bible, "Even so come quickly, Lord Jesus."

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FIELD NOTES

W. H. Hudgins is evangelizing at Blacksburg, Va.

G. C. Kinney is engaged in revival work at Micona, Mo.

Joseph Owen began a meeting last Sunday at Wilkinsburg, Pa.

Mrs. Meda Taylor is in revival work at Waynesboro, Tenn.

S. W. Strickland is assisting M. S. Cooper in a meeting at Center-ville, Tenn.

J. A. Chenault and J. B. Miller are holding a tent meeting at Dickson, Tenn.

Rev. B. S. Taylor is engaged in revival work at Morrisonville, Ill. The Lord is blessing.

J. A. Collier and John Elmore will begin a meeting at Providence, Ky., tomorrow.

S. E. Galloway has been quite sick, but hopes to soon be able to resume his evangelistic work.

NOTICE.

We want two sanctified women for Ruskin-Cave College—one matron, one expression teacher. Address R. E. SMITH, Ruskin, Tennessee.

Rev. E. F. Walker, one of the General Superintendents of the Nazarene Church, is quite ill.

J. M. Hutchinson, his wife, and other workers are engaged in work at Tracy City, Tenn.

The Minerva, Ohio, camp will be held June 25 to July 5. John F. Owen, Paul Brasher, Dick and Tillie Albright will be the workers.

Rev. "Bud" Robinson will preach for the Minneapolis, Minn., camp, which will be held June 25 to July 6. W. B. Yates will sing.

TO AGENTS.

We have agents making from two to three dollars a day selling Wall Mottoes. Send for catalog and terms. PENTECOSTAL MISSION PUBLISHING CO.

I have just closed a very successful singing school at Triune, Tenn. Pray for me as I go to continue the same work in Louisiana.

HENRY CRAWFORD.

Rev. J. B. Kendall, of Wilmore, Ky., is holding revival services with Fred B. Cox, pastor of the M. E. Church, South, at Algood, Tenn. The meeting began June 16.

Mrs. Leila Owen Stratton is working in different parts of the State of Arkansas. She reports success and fullness of joy and blessing in the work. She is giving the months of June and July to evangelistic work under the auspices of the State W. C. T. U.

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I will say a little about Holiness in Southeast Georgia. I returned home from the Nazarene Holiness Camp Meeting this week at Donaldsonville, Ga. Bud Robinson was the preacher. God is blessing these people. They have a nice large tabernacle, a cook shed, a church, and have raised money for a 60-room Holiness College. And the best of all, these people are stressing the Kingdom of God above everything else. I never met with Holiness people that gave me more of a

welcome than these people. The Holy Spirit was in the meeting. May God bless these people! I am open for revival work in September and November. Anybody desiring a full salvation meeting then, will write me at once. Pray for me.

MARVIN CARROLL.

Ozark, Ala.

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Evangelists' Slates

JOSEPH OWEN

Wilkinsburg, Pa., June 14-July 5.
Milwood, Pa., (Ridgeview Park Camp), July 10-19.
Date promised, not settled, July 23-Aug. 2.
Hampton, Ky., (Camp), Aug. 6-16.
Hillcrest, Ill., (Camp), Aug. 20-30.
Defeated, Tenn., R. R. No. 1, Sept. 10-20.
Home address, Boaz, Ala.

J. L. BRASHER.

Jamestown, N. D. (camp), June 19-28.
Mountain Lake Park, M. D. (camp), July 3-12.
At home remainder of July.
Mt. Vernon, Ohio (Camp Sychar), August 6-14.
Toronto, Ohio, Route 2 (Hollow Rock Camp), August 16-23.
Oakland, Ind. (camp), August 28-September 6.

J. F. OWEN

Youngstown, Ohio, June 4-21.
Minerva, Ohio, June 25-July 5.
Petersburg, Ind., July 9-19.
Scottsville, Tex., July 23-August 2.
Hampton, Ky., August 6-16.
Hillcrest, Ill., August 20-30.
Defeated, Tenn., R. R. 1, September 10-20.
Birmingham, Ala., R. R. 4, September 20-October 4.
Open dates, October 5, January 1, 1915.
Home address, Boaz, Ala.

TO OUR SUBSCRIBERS.

Perhaps our subscribers have not thought about this being a rather dull season of the year—a time when money is scarce with many. Others are engrossed with the cares of the hot season. With many it is a time of relaxation and of outings. All these things make it a time of financial difficulty for our work. We trust our friends who are in arrears on their subscription to *Living Water* will see if they can not send us the amount due us. We very much appreciate your kind co-operation with us. We are trying to make a paper such as will be a blessing to our readers. We are asking the Lord to bless the messages published from week to week and to use them to the enrichment of the spiritual life of our readers. We would like to have the co-operation of all our friends in our efforts to increase the circulation of *Living Water*. We want to increase the circulation of the paper that it may be a blessing to a larger number of people; also that we may be able to meet the expenses of publishing the paper.

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Fed By Ravens

The barrel of meal shall not waste neither shall the cruse of oil fail.—I Kings 17:14.

IN Mrs. Howard Taylor's address at the annual meeting of the China Inland Mission, as reported in *China's Millions*, she related the following experience of one of the Chinese converts:

"Soon after Mr. Li's conversion he heard an impressive sermon from Mr. Stanley Smith upon the words, 'Covetousness which is idolatry.' He was greatly concerned to think that, having given up idolatry, he might be betrayed into the same sin through allowing a covetous spirit to have any place in his heart. To avoid this danger he determined to keep no money of his own and to possess no property. His little house and farm he handed over to his nephew, and devoted himself entirely to making known the Gospel, sustained by the simple hospitality of those to whom he ministered, and to whom his prayers brought help and healing for body as well as soul. His labors were wonderfully owned of God, and resulted in building up a church in the Yohyang district, which he has long shepherded with loving care. As time went on he opened a Refuge for the cure of opium smokers, and in this way also was made a blessing to many. This work, of course, could not be carried on without expense, and there were times when supplies ran short, and dear old Li was enabled to prove in very special ways the faithfulness of God.

"And after some years a breath of what we may call, perhaps, 'higher criticism' reached this far-away providence, and the old man heard in connection with the story of Elijah's being fed by ravens that they were not real birds that brought the bread and meat, but some kind of dark-skinned people, probably Arabs, who shared with him their supplies, for it was absurd to suppose that birds would ever act in the way described. It would be miraculous. But this way of explaining the matter did not at all commend itself to the old man's simple faith. Miracles were no difficulty to him. He had seen far too often the wonder-working power of God put forth in answer to prayer. And, besides, in this very connection he had an experience which no amount of arguing could gainsay. The story has been so carefully verified on the spot, by Mr. Lutley and others, that one has no hesitation in passing it on, strange as it may seem to our ears.

"At one time, in his Refuge work, old Lo had come to an end of all his resources. There were no patients coming for treatment; the Refuge was empty; his supplies were exhausted, and his faith was a good deal tried. Quite near by, in the large temple of the village, lived a cousin who was priest-in-charge, and who when he came to see his relative from time to time would bring a little present of bread or millet from his ample store. The old man on receiving these gifts would always say, '*T'ien-Fu-tih entien*'—'My Heavenly Father's grace'—meaning that it was through the care and kindness of God that these gifts were brought. But the priest did not approve of that way of looking at it, and at last remonstrated:

"Where does your Heavenly Father's grace come in, I should like to know? The millet is mine. I bring it to you. And if I did not, you would very soon starve for all that He would care. He has nothing at all to do with it.'

"But it is my Heavenly Father who puts it into your heart to care for me,' replied old Li.

"Oh, that's all very well,' interrupted the priest. 'We shall see what will happen if I bring the millet no more.' And for a week or two he kept away; although his better nature prompted him to care for the old man whom he could

not but esteem for the works of mercy in which he was constantly engaged.

"As it happened, this was just the time in which dear old Li was specially short of supplies. At last there came a day when he had nothing left for another meal. The Refuge was still empty, and he had not the cash to buy a morsel of bread. Kneeling alone in his room, he poured out his heart in prayer to God. He knew very well that the Father in heaven would not, could not, forget him; and after pleading for blessing on his work and upon the people all around him, he reminded the Lord of what the priest had said, asking that for the honor of His own great name, He would send him that day his daily bread.

"Then and there the answer came. While the old man was still kneeling in prayer, he heard an unusual clamor and cawing and flapping of wings in the courtyard outside, and a noise as of something falling to the ground. He rose, and went to the door to see what was happening. A number of vultures or ravens, which are common in that part of China, were flying about in great commotion above him, and as he looked up a large piece of fat pork fell at his very feet. One of the birds, chased by the others, had dropped it just at that moment on that spot. Thankfully the old man took up the unexpected portion, saying, 'My Heavenly Father's kindness.' And then glancing about him to see what had fallen before he came out, he discovered a large piece of Indian meal bread, all cooked and ready for eating. Another bird had dropped that also; and there was his dinner bountifully provided. Evidently the ravens had been on a foraging expedition, and, overtaken by stronger birds, had let go their booty. But whose had had guided them to relinquish their prize right above his little courtyard?

"With a wondering heart, overflowing with joy, the dear old man kindled a fire to prepare the welcome meal; and while the pot was still boiling, the door opened, and, to his great delight, his cousin the priest walked in.

"Well, has your Heavenly Father sent you anything to eat?' he somewhat scoffingly inquired, saying nothing about the bag of millet he had brought, carefully concealed up his sleeve.

"Look and see,' responded the old man, smiling, as he indicated the simmering vessel on the fire.

"For some time the priest would not lift the lid, feeling sure there was nothing boiling there but water; but at length the savory odor was unmistakable, and, overcome by curiosity, he peeped into the earthen pot. What was his astonishment when the excellent dinner was revealed.

"Why,' he cried, 'where did you get this?'

"My Heavenly Father sent it," responded the old man gladly. 'He put it into your heart, you know, to bring me a little millet from time to time, but when you would do so no longer it was quite easy for Him to find another messenger.' And the whole incident, his prayer and the coming of the ravens, was graphically told.

"The priest was so much impressed by what he saw and heard that he became from that time an earnest inquirer, and before long confessed his faith in Christ by baptism. He gave up his comfortable living in the temple for the blessed reality that now satisfied his soul. He supported himself as a teacher, became a much respected deacon in the Church, and during the Boxer troubles of 1900 endured terrible tortures and finally laid down his life for Jesus' sake.

"Oh, dear friends, we are dealing with the living God to-day just as really and truly as did Elijah and the saints of old. I have told this incident to some length just to bring home to our hearts a fresh realization of the blessed fact that what He was, He is. Our Heavenly Father is unchanged. He acts on the same principles still."—Sel.

FAITH.

BY SUSAN BOYD.

WHEN we read about what great things faith has done and is doing and can do, we thing how strange and such a pity more of us cannot exercise the faith that brings things to pass. Many of us feel our need and deplore our lack, but keep hoping that sometime we will learn the secret.

In reading of such men as George Muller, we say at once that he had the gift of faith. He says not, but only put God to the test and *He never failed him.*

Now we all believe a great many things about God, and take pleasure in "mirating" over the great things He has done for His children who have dared to trust Him. We are glad to see Him glorified through other lives, and are painfully conscious of the sad fact that we are not honoring Him in our own lives, when we fail to prove Him true to His promises to an unbelieving world.

God has promised great things to him that believes. If "all things are possible to him that believes"; and "As your faith, so be it unto you"; and "Whatsoever ye ask in My name (according to His will, of course) I will do it." This being true, where is our faith? Why not more prayers answered? Why not more manifestations of God's power among us in the salvation of souls? Why not more sick raised up, more evil prayed down, more souls established?

Any of us who are in earnest at all would like to be able to exercise great faith in God for His glory and for the salvation and establishing of people, as is our privilege. In talking with many honest, pious people, we find they are not expecting anything out of the ordinary, and have very little faith further than they can see, which is not faith at all. No one has any grounds whatever to doubt anything that God promises, no matter how things look from a human standpoint. Appearances and prospects have nothing to do with faith. Faith needs no human props. God has and is continually fulfilling His promises to thousands of His children, in answering prayer for the sick, for guidance, for salvation of friends, for means in time of need, for deliverance from trouble, for sustaining grace, etc. Answers came so miraculously they could not be accounted for any other way but by the power of God. All this being true, how we do need the only connecting link that hitches us on to the all powerful!

We have come to believe that there is something to do before we can trust God for great things. There is a law governing the spiritual as well as the natural world—the "Law of Cause and Effect." And feel perfectly safe in saying that great love, great sacrifices always precede great faith. That was the secret of Muller's life and others that have accomplished such great things—or rather God accomplished through them. Their lives were poured out for others, without thought of reward. And until we are willing

to do this, we may pray and preach and exhort and lament our failures, but to very little purpose. "Faith without works is dead." (Jas. 2:20). And more, "Faith works by love." (Gal. 5:6). And every time we find "a work of faith," we find with it "a labor of love." (I. Thess. 1:3). When we reach the place where we are willing to spend and be spent, to sacrifice and suffer for God and His cause, we believe that God will see to it that blessings that doubtless would surprise ourselves, would be poured into our lives and God's name glorified and His cause blessed and our own lives greatly enriched.

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LESSON FOR SUNDAY, JUNE 11, 1914.

GOLDEN TEXT: "The Son of man is come to seek and to save that which was lost." (Luke 19: 10.)

I. "Christ's Table Talk." (Luke 14: 7-24.) Self-exaltation brings abasement; self-abasement makes exaltation possible. Many make light of the kingdom of God, rejecting it with frivolous excuses.

II. "Journey to Emmaus." (Luke 24: 13-35.) When God's people walk in ignorance and unbelief it causes sorrow. The sorrow gives place to joy when the truth is heard and believed.

III. "Cost of Discipleship." "Cost," as applied to what is forsaken for Christ's sake, is finally as nothing compared with what comes to those who fully follow Christ.

IV. "Lost Sheep and Lost Coin." (Luke 15: 1-10.) The great lesson here is: God's love for, and interest in, the lost, and, as a result, His activity in saving them.

V. "The Prodigal Son." (Luke 15: 11-32.) God has a loving welcome for those who, having learned the loss and folly attending sin, decide to turn from it and penitently seek His forgiveness.

VI. "Unjust Steward." (Luke 16: 1-13.) The wise, faithful use of earthly possessions brings eternal gain, and faithful stewardship will put us in the line of personal possession.

VII. "Rich Man and Lazarus." (Luke 16: 14, 15, 19-21.) People possessing earthly riches may go to hell through unbelief and worldliness, but the godly poor lose their poverty at the grave and come to endless blessedness.

VIII. "Unprofitable Servants." (Luke 17: 1-10.) (1) Avoid being a stumbling block to others and avoid stumbling over a stumbling block. (2) Fully, patiently forgive. (3) Have faith in God. (4) No room for self-congratulation on account of complete obedience. This is merely what rightfully belongs to God.

IX. "Great Refusal." (Mark 10: 17-19.) "When you see anything or not, say, 'Thank you, and thankful for His benefits.'" (Mark 10: 21.)

X. "Coming of the Kingdom." (Luke 17: 20-37.) This is sure—Jesus is coming. He who is obedient, watchful, and ready is blessed.

XI. "Friend of Sinners." (Luke 18: 9-14; 19: 1-10.) These penitent publicans, one of them the rich Zacchaeus, found mercy. The self-righteous Pharisees, who despised the publicans, found no mercy.

XII. "The Great Refusal." (Mark 10: 17-31.) One point, only one, if not yielded to God, keeps a person from His saving grace.

C. H. M.'S NOTES

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