

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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Pillars and Lily Work

And he set up the pillars in the porch of the temple. . . . And upon the top of the pillars was lily work (1 Kings 7: 21, 22).

THE text is taken from the inspired historian's description of Solomon's Temple. In front of the temple there were two pillars, named Jachin and Boaz, which, being interpreted, meant respectively Stability and Strength, and on the top of the two there was lily-work. The architectural design, as in many cases still, was taken from the vegetable kingdom, the strong pillars resembling the straight stalk of the lily, and the lily work the flower that appears when the stalk is full grown. There is a Psalm, you will remember, in which it is said that strength and beauty are to be found in God's sanctuary. It may have been of such features as these with their lily-work that the Psalmist was thinking when he wrote thus. It is certain, at any rate, that both features are needed to make a perfect character. It is when the temple of life, which it is the duty of each of us to build, contains both elements, that our work is in keeping with the pattern shown on the Holy Mount. I want to take these pillars as suggestions in that direction.

THE ELEMENT OF STRENGTH

1. First, there must be the element of Strength, if character is to be forceful and abiding. There must be the pillars on which the roof rests. We recognize this in daily speech, for we speak approvingly of one man as being a "strong character," while we speak of another with disapprobation as being "weak." The one has the quality of force—the power to do, the power to resist, the power to endure. This man can grapple with a difficult situation; he can carry to completion an arduous undertaking; he can ward off the tempter's sudden and fiery attacks; instead of daunting him, difficulties only bring to the surface the best that is in him. The other is nerveless and molluscous; he lacks the power of "having done all, to stand." He may have other qualities that commend him to his fellows—a certain winsomeness, a certain attractiveness; but if he lack moral and spiritual backbone, he is deficient in one of the main elements of the perfect Christian character.

THE FAITH AND THE FEAR OF GOD

Now, if I were asked to say what gives a man this moral and spiritual backbone, I would reply that it is in most cases the *faith and the fear of God*. It is natural to some men to be strong; but in the region of temptation, of difficulty and of doubt, it is the faith and the fear of God that make a man strong, and it is the want of them that leaves him impotent. When a man's hope is anchored within the veil, when he is rooted and grounded in Christ, when his mind is made up on the great questions that affect destiny and morality, when, in short, his heart is fixed on God, he is behind defenses that are well-nigh impregnable. The superstructure of his life rests on pillars that will never sink; that will never lean like the Tower of Pisa; that will never collapse like the Campanile at Venice. He may be caught

in the tempter's sudden snare as David was; he may suffer a temporary eclipse as Peter did, but it will only be when he has fallen out of fellowship with the strong Son of God.

THE CASE OF JOB

One has only to think for a moment, and many instances of the strength that faith gives will occur to him. What was it that supported Job when successive disasters fell upon him and well-nigh overwhelmed him? The rain descended, and the floods came, and the winds blew, and they beat upon the house of life which he had built. But it fell not, for it was well founded and well supported. Wherein lay his strength? Just here, he had faith in God. He could say: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." His faith, it is true, was not always at full tide. It had its ebbs and its flows. But he had the root of the matter in him. He knew that his Redeemer lived, and would arise some day to vindicate his cause. Or what was it that made the late Mr. Moody so calm in the hour of death, or that made Browning affirm when he was face to face with the last enemy: "I was ever a fighter, so one fight more?" It was the same quality of faith, a faith that in their case was fast passing into vision. Oh, for such a faith—

*A faith that will not shrink
Though pressed by many a foe!*

Such faith leads to victory, and victory in turn leads to an increase of strength. We are told in the Book of Revelation that he who overcomes will be made a pillar in the temple of our God. It *must* be so. Every victory is an accretion to character; it is another layer added to the marble. God, in a sense, will be but giving us the spiritual reward of the deeds which his grace has enabled us to achieve when He makes us pillars. When the mythical heroes of the old world slew some wild beasts, a lion or a dragon, they flayed it and covered themselves with its skin, in token that the strength of the animal had been incorporated by themselves. So it is with us. Our faith in God leads to victory, and "each victory will help us some other to win." And thus we add to the strength we already possess, and so fit ourselves anew to be "more than conquerors through Him who hath loved us."

THE ELEMENT OF BEAUTY

2. But, second, there must be Beauty also. There must be the lily-work as well as the marble. Some characters are all *marble*—they have neither polish nor carving. They are strong, but rough and cold. You could not think of them giving way to sin or weakness. Yet you would not go to them for sympathy or succor. They have the granite, but not the decoration—they have force, but not compassion. Now there is something defective when that is the case. The two should go together. Beauty needs strength to uphold it, and strength needs beauty to soften it. A green stalk that bears no flowers is less pleasing to behold

than one that puts forth fragrant petals. God has placed the two features together in nature, and it should be our aim to combine them in grace.

And here again if I were asked to say what are some of the graces that answer to the lily-work and that beautify character, I would reply that COURTESY is one—or kindly consideration for the feelings of others. This is a distinctively Christian grace. It is more than a social adornment—it is a spiritual accomplishment. Peter enjoins it, for he says in one place: "Be courteous." Paul regards it as one of the ingredients of love, for he affirms that "Love doth not behave itself unseemly;" while in still another place he exhorts us to "behave as becometh the Gospel." How perfect would some otherwise beautiful characters be if only this grace were added!

Another grace that adds to the lily-work is GRATITUDE. All the lepers whom the Lord Jesus healed on the borders of Samaria had faith enough to be cured: only one of the ten returned to thank God for what had been done for him. They all had the major grace of faith, which is, of course, the principal thing, but only one gave diligence to add to his faith the minor grace of gratitude. Such base forgetfulness is very reprehensible; it is certainly a blemish. The pity is that it is to be met with yet. Some good people sit down to their meals without "saying grace." I like that old expression, "saying grace." There is a hint in it, not only of what is due to God, but also of what is becoming. The disuse is to be regretted, because when we drop the habit, the danger is that we shall lose the feeling. Gratitude is kept alive by being expressed. What Oliver Wendell Holmes, the genial author of the "Autocrat at the Breakfast Table," says of reverence is true of gratitude. "It is a plant that needs to be watered every day. Neglect it, and it will soon wither and die."

THE FORGIVING SPIRIT

Another such grace is the FORGIVING SPIRIT. This is the lily-work in which the elder brother in the parable was deficient. He was strong morally. No one could charge him with spending his money in riotous living or even on trifles light as air. He was dutiful and painstaking and industrious—almost all that a father could desire a son to be. The blemish in his character is his anger. His resentment against the erring one was inordinate. He looks anything but pretty when you see him standing outside his father's door shaking with passion, and filled with harsh thoughts and feelings. Could he have brought himself to forgive the erring and penitent brother, he would have been

spiritually beautiful as well as morally strong. We want the great mountains in nature rugged, unmovable, eternal, but we want the sweet-scented mountain violet and the purple heather as well. We want the green grass, but we want the buttercup and the daisy, too. We want the strength of the man, but we want in addition the tenderness of the woman. There should be the marble pillar; there should be the lily-work to crown all.

OUR LORD A COMBINATION OF BOTH ELEMENTS

3. Our Lord Jesus Christ is the best illustration of this combination to be found anywhere. If I were asked to say what are the two chief features of Christ's character, I think that I might very truthfully reply—Strength and Beauty. There was sterling solidity, but there was winsomeness also. His faith in his Father was such that nothing could make Him afraid, or move Him from the main purpose of his life. And yet withal there was beauty. He was as gentle as He was courageous, and as kind as He was firm. He rebuked his disciples when they evinced a jealous spirit, when they presumed to oppose his purposes; yet He was tenderly thoughtful respecting their comfort when they returned weary from their evangelistic labors. He denounced the hypocritical Pharisees for their hollow religiousness, in most scathing terms; but for the sinful and the sorrowful He had nothing but words of grace. His strength was seen when He set his face like a flint in the direction of Calvary—his winsomeness in his taking up of little children into his arms. If ever the spiritual suggestion of my text was true of any one, it was true of our Lord. There is no lily-work so delicate, no human or Divine grace so exquisitely finished as that which adorned the life He lived and beautified the character He built up to the glory of God. He was the true Temple of God where strength and beauty shone.

Are these two—the Strength and the Beauty—the manliness and the tenderness—are they combined in your character and mine? Are we *adorning* the doctrine of our Savior? Not simply are we living it—are we practising it—but are we *ADORNING* it? How are they to be combined? By cultivation? Yes, partly; but, in the first instance, by putting on Him in whom they shone so conspicuously. The only fount of the true glory of life is Jesus. He is the source both of its strength and beauty. If we open our hearts to Him as he freely offers Himself to us in the Gospel, the beauty of the Lord our God will be upon us, and we shall go from strength to strength until, at length, we appear before Him in Zion.—*The Christian*.

Different Forms of Pride

BY THE LATE J. O. M'CLURKAN

PRIDE assumes so many different forms, disappearing in one only to be seen in another. There are statements in the scriptures leading us to believe that pride was the cause of the overthrow of Satan and the other fallen angels.

Pride in things physical. Some are proud of their physical appearance. They dote on their good looks. They gratify their excessive vanity in extravagant ornamentation. They strut like a peacock. How foolish to glory in a thing as shortlived as the flesh. A wail at birth and a groan at death works the checkered life. Who gave us physically attractive bodies, who keeps them out of the grave? Think of the many who have gone into eternity. Think of the many whose bodies are mouldering in the tomb who had as promising a beginning as we. Think of the maimed and diseased in hospitals, asylums and elsewhere. By whose hands have we been preserved from confirmed

invalidism. It is of his mercy that we are not consumed. Death in a thousand forms is on our trail. The very air that we breathe is charged with deadly germs. Diseases of every kind stalk our streets and knock at our doors. Instead of glorying in fleshly attributes, we should, in the deepest humility, thank God that we are alive at all.

Pride of material possession. Many are proud of what they possess. They are snared by the love of worldly goods. They flatter themselves with the thought that they have succeeded in laying by in store because of their superior merit. "By my hand have I gotten this," is an oft repeated phrase. They seem to forget that persons just as capable as they are, who started with them, and who promised to be sharp competitors, were stricken down in various ways, and that many with just as high order of gifts are stretched on cots in hospitals, or pining away like caged eagles in asylums. Suppose we have accumulated worldly goods,

who gave us strength to do it? Who owns the world in which it was done, and whose tenantry are we anyway? The Lord Jesus pronounced the man a fool who said, "Soul thou hast much goods laid up for to-morrow. Take thine ease, eat drink and be merry." The houses and lands we now possess will soon be owned by others. During the past centuries scores of different people have had title to the same piece of property. They don't own it at all. It is the Lord's (Ps. 24:1. A Western farmer was walking over his large plantation with a friend; yonder, said he, I own that town. It is built on my property, and these large farms lying round about, they are mine also. His companion, who was a Christian, pointed up and said, how much have you up yonder. It was a stunner. He made no reply. How absurd to swell up like a toad over the fact that we can ride in automobiles or live in a palace.

Pride of intellect. There are those who look with disdain upon pride of things in the outer realm, but they glory in intellectual achievement. They are "proud as Lucifer" with regard to their mental attainment. They are heady and self-conceited. They don't hesitate to stand their wisdom over against that of the Lord's. They wander to and fro, counting nothing too sacred for their profane touch, whether it be the weeping of a soul or proscribing the movements of the Most High. "Professing themselves to be wise, they become fools." This is seen in some of the boasted higher criticism of the day, trying, for instance, to explain away the supernatural with regard to the burning bush by saying it was only the sun shining on it, as if a man who had lived in the desert forty years, and had seen the sun shine on a thousand bushes would not be able to distinguish between that and the miraculous. How absurd that poor deluded mortals will become so inflated with a little knowledge that they should make themselves supremely ridiculous. "The wisdom of this world is foolishness with God. If the Lord would appear to them and ask them eighty-five questions like He did Job, if they are not absolutely gone it would puncture their conceit. Pride of intellect! How foolish, when we begin life not knowing our right hand from our left, and often end in the same way. We must live twenty-one years before we are reckoned capable of exercising the responsibility of citizenship, when at any moment, the mind may fail and we become a raving maniac, when a little touch of fever will turn us wild with delirium. Who made us to differ from the idiot? By whose mercy is it that we possess any mind at all.

Pride of position. What an insidious foe Christianity finds in racial pride. The Eskimo, living in an ice house, and eking out a miserable existence in those snow-bound regions, regards himself as the very elect of creation. We smile at the Eskimo living in an ice house, but we are equally foolish in the pride we exhibit in matters of races, classes and caste distinctions. Who are we that we should lord it over another? What evidence have we that God loves us any better than He loves a Chinaman? Who made one yellow and the other white? A thousand years ago our ancestors were among the most degraded barbarians. The center of civilization shifts; one people rises and the other goes down. Well may we heed the scripture that saith, "He hath made of one blood all nations and people of the earth," and well may we find in every need a call to us for help, and if a merciful God, for reasons best known to himself, has put his seal upon the Anglo-Saxon race in a peculiar way, and has shown his favor to them, in order that all others might be blest through them, should it not be an occasion for deeper humility on our part, and does it not lay upon us the additional responsibility of the strong taking care of the weak.

Spiritual pride. If a subject like this can be compared spiritual pride is the worst form of it, for, certainly, whatever we have of religion is of grace, "not of works, lest any man should boast." Christ put the stamp of disapproval upon pride in things religious in the case of the pharisees and publican. It is through mercy that we are saved at all. Every one of us might have been in perdition. Think of the many who have been cut off in their sins while we have been spared. Had our lives been as brief as theirs, many of us would have been lost. Had we been placed among difficulties equally great many of us would not be Christians now. We might have been born heathen. Surely every added blessing is only an occasion for further humility. With deeply spiritual people, each favor from heaven is only an occasion for them to sink lower and lower in the depths of self-abasement. The larger the blessing, the deeper the humility, because the more the goodness of God is manifest, the more their own unworthiness is seen by the contrast. Some people are proud of their humility, but truly humble are least conscious of it. An old saint prayed that he might be able to accomplish a great deal of good without knowing it. Those who are doing the most good spend least time in glorying in it.

What is a cure for pride? The life wholly surrendered to God. Christ in the heart and his enthronement in every detail of life, then and not until then will our lives be adorned with that rare and most beautiful of all graces, humility.

"RECEIVE YE THE HOLY GHOST"

THE simplicity of the act is a hindrance to receiving the Holy Ghost. We look for some manifestation of power or some emotion of mind or sensation of body. We forget his word, "I will be as the dew." The wondrous forces of nature move in silence. Sunlight, most potent of all, is silent. The sun shines in stillness; by it vast weights are insensibly lifted, unnoticed by us until the work is wrought. Were the reasons for it not understood, we should call it a miracle. The undiscovered powers of nature are greater than the known. The roar of the waterfall draws attention to its capabilities.

The electrician is daily making discoveries which are to revolutionize the world in dynamics. He is not attracted to the work by the noise and bustle, but because he has tested and proved the powers that are hidden and which move in silence. So the spiritual man is led by knowledge of hidden spiritual power to rest in its source. In patience he waits for the Author of power to develop and reveal his presence. We are not looking for visible signs of power. We look for the indwelling God, the Source of all power. We do not pray, "Send down Thy Spirit, O Lord." We have with us forever the Holy Spirit, the executive of the Triune God. He will never leave us until our Lord returns to take us to Himself.

Should we then expect the sound "as of a mighty rushing wind" or the "tongue of fire" as a manifestation of Himself? Not so, speaks the Word. It was fitting that his arrival should be marked with signs of his advent. His abiding will be manifested by different revealings, even by his fruit. Fruit requires proper conditions and time to mature. He is the proper condition. Wait thou on Him. When we are filled with desire and ardent longing for the Christ to be revealed in us, it is but the stirring of the Spirit Himself, begetting within a deeper yielding to his tender wooing.

As the whisper of the Spirit stirs in the heart of the sinner a desire to know Jesus as his Saviour, so in the heart of the child of God He stirs to entire consecration, to a

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LIVING WATER

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EDITORIAL

WEEKLY TEXT

"The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."
Nah. 1:3.

"Use me, my God, in thy great harvest field,
Which stretcheth far and wide like a wide sea;
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me.
A place where best the strength I have will tell;
It may be one the other toilers shun,
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done."

THE GREAT COMMANDMENT

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Are we heeding it? Do we consider the attitude of the heart toward God of first importance? It is the solution to all our problems in the Christian life. If we love God with all our heart our waking thoughts will be of Him, and how blessed will be the hour of prayer. He teaches us what to ask for, and fills our hearts anew with love to all men, and an intense longing to be used continually as a channel through which He can give help to those around us in the many ways He longs to minister. If we love Him our thoughts through the day will be of Him, and the little trials and vexations that come will not disturb our peace nor cause the frown or sharp word which are so unlike the One who is our example. If we love Him with all our heart we shall keep close to Him and commune with Him. He has made it possible for us to abide in his presence, and in this way we come to know him, and if we know Him there is no difficulty in trusting Him; so we see that loving Him brings faith, and faith makes it possible for God to do his wonderful works. How we have limited the power of God by failing to believe his promises, thus preventing Him from working in our own lives to deliver us from self, and in behalf of earth's suffering ones. God has all power. What can hinder Him from ministering to-day to every needy one, whether in China, the islands of the sea, or to Poland's hunger-stricken people, or to the soldiers in the trenches, or to the dying upon the battlefields. He can reach and minister to them all to-day if his children have tarried in his presence till they know his power and ask Him for these things.

We may do what is known as Christian work from many motives, and we may desire faith, and perhaps even love to God, for varied reasons. If our love and faith are not increasing day by day, let us examine our hearts and see why we long for these, for if our motive is right our faith and love *must* be increasing as the days go by. He has said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Have we an unworthy motive for desiring to love God? Let us think for a minute of our Heavenly Father; of how, after creating man in his own image and seeing him wander from Him into sin, his love was still set upon him and in the fullness of time God the Son took upon him our humanity and came to earth to redeem us from sin; of the weary years He spent in ministering to the needy ones, when his friends said He was beside himself and his enemies said He was demon-possessed; of how, in spite of it all, we hear Him saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And as we look into his face so full of tender love, yet so strong, unholy ambitions fade away, and his great love constrains us to love Him for Himself alone, and we long to be used of Him in bringing to his feet the suffering world for whom He died.

Dr. Riddell, in writing of love, says: "Great is the mystery of love! It is creative. It harmonizes. It unifies. It is the medium of communication. Through its activities two souls become as one. Under its influence the whole law of duty is fulfilled spontaneously. Whole-hearted love to God brings us *en rapport* with Him, and makes us the recipients of his love, life and attributes. This divine love is a gift. It is ours only when Christ dwells in the heart. It is the remedy for all evil. Opposite states cannot exist in the same place at the same time. When we love God with the whole heart, mind and strength, there is no room for evil in any form. The presence of the one drives out and keeps out the other. Again, by the law of our being we are governed by our dominant affections, and tend to become like that which we love most. Therefore, if love to God is the dominant affection, we invariably partake more and more of his nature. Thus, by obeying this one commandment, we acquire both the capacity and the disposition to fulfil all the commandments.

Finally, by loving God with the whole heart, mind and strength, we come into that richest of all human privileges, conscious union and communion with the Lord. This goal of all religions, this precious experience, this marvelous achievement, is attained in no other way. Every prophet that ever climbed the spiritual heights to look down the vista of time came up by the path of love. Every saint that ever entered the pearly gates to stand in the presence of the Redeemer entered through love. Every soul that has been permitted to pass within the Holy of Holies came thence by love. Do you want more life and strength? Love Him more, and Divine energy will become manifest in you. Do you want more wisdom? Love Him with your whole mind and truth, will flood your brain. Do you want more grace? Love Him with your whole heart, and his grace will become a fountain of living water welling up within you. Do you want to be one with Him, lost in Him, Then fulfil the great commandment. Do you want to love thy neighbor as thy self? Then accept the gift of Divine love and express it to others. Saints do not become saints by loving God only, but by becoming the instruments of Christ's love to man."

TREVECCA COLLEGE

The literary work of Trevecca College has been underestimated by a great many, but the work is thorough, the curriculum ranking with like institutions. The institution started as a Bible and literary training school, especially for those who had only a short time to spend in school, and wanted special training for Christian work. The demand for thorough literary training was such that several years before the death of Brother McClurkan the curriculum was raised to a regular college course. From time to time there have been added different departments. We now have work beginning with the primary, and extending on through the college course.

While the main feature of this school is training Christian workers, yet the doors are open to all young men and young women who are anxious to obtain an education under religious influence. Above all, the Bible training is stressed and every student is required to take the Bible work, and to attend religious services. The Bible course is one feature that has made Trevecca College different from other schools. We have letters now from students who have once been in Trevecca College, but are now in other institutions, telling us that they are making preparations to come back on account of the Bible work and training in religious work. The practical work done by the students is invaluable. It is not enough to teach the theory of preaching and Christian work, but being able to put into practice that which we learn, is of greater value to the student.

There is another feature of this institution that is different from others, and that is the financial management. Trevecca College is not an industrial school, and yet we suspect it has carried more students who have not been able to pay their expenses than any other like institution. There are young men and women to-day who are preaching the gospel in our home land and in foreign lands who, doubtless, would never have been out in the work they are doing if it had not been that they had the chance to get an education in the way that Trevecca College has helped so many.

We believe now there is a chance for this feature to be carried out better than before, in that the institution is out of town, and has the truck farm. We have also a proposition from a brother who offers to donate four hundred acres of land to Trevecca College if two other parties will donate six hundred dollars each. If we had this farm and this money to equip it, it would be an endowment for the school which would help to pay the teachers, and would make the running expenses of the school much easier. We trust that the Lord will lay it upon the hearts of some one to donate to the school this twelve hundred dollars. We are feeling encouraged in regard to the work in a general way, and we believe that the Lord is going to continue to lead us in solving the financial problem.

C. E. HARDY, *President.*

"RECEIVE YE THE HOLY GHOST"

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walk in the yielded life moment by moment, and urges to a growing communion with the indwelling God.

To expect an inward work to be heralded by signs and wonders is not Scriptural. The effect of the divine indwelling will be manifestations of the divine life. This is a work of time. One of the mysteries of the hidden life is the fact that we receive *all* at the moment of asking and receiving, and the fact also that we are slow to appropriate and use the *all* given of God. It is hard to realize the truth

of the sudden giving of our God and the imperfect receiving on our part. Therefore, "wait thou on God," be patient, give God time, He will bring forth fruit unto perfection in his own way and time. Then look not for outward manifestations at his coming. Look for none whatever and wait in the patience of faith for Him to reveal the Christ within. Mark 11:24 can have here full room and scope. "Whatsoever ye desire." Ah! the heart desire, the deep heart longing for Him, all of the Spirit begotten. "When ye pray;" that is, at the moment of petition. "Whatsoever ye desire when ye pray," "believe that ye receive," now. What, now receive the Holy Spirit in power with no evidence to the sense? (Now faith is the evidence, Heb. 11:1.) Listen to the Divine Word, "and ye shall have." Have what? "Whatsoever ye desire."

Let us honor God at the moment He begets within us the desire, by asking, believing, and receiving. One might say surely at the moment of the divine incoming, there *must* be some evidence to the senses. Not of necessity. Do not confuse cause and effect. The effects of the incoming of the abiding presence are all that we desire of feeling. Do I at this moment need to receive the Holy Ghost? Test Mark 11:24. Trust his Word alone. As you pray, believe that He has come in. Then go on, trusting God that you have received Him, the abiding Spirit, and rest in his Word.

Give God the opportunity, and He will astonish you by the display of power within time of need. Power to deliver from circumstances, natural disposition, temper, vice, habits, any and all of the devil's claims. The path of faith is hidden save to the eye of faith. Paul prays in Eph. 3:17, "That Christ may dwell in your heart by faith." That does not mean dwell in your heart by feeling. The indwelling Christ will manifest himself in his own way in accord with the Word in Gal. 5:22, 23. The fruit is the effect; the indwelling the cause. "Wait thou on God." Wait patiently for Him.

Blessed is the man that *trusteth* in him." "And therefore will the Lord wait, that He may be gracious with you, and therefore will He be exalted that He may have mercy upon you. For the Lord is a God of judgment: blessed are *all* they that wait for him" (Isa. 30:18).—*Selected.*

KEEPING OTHERS OUT

Sin is always selfish. And sin not only always injures self; it always injures others. When we sin we thrust forward our own ugly self and get it between God and others who might know God better if we were not sinning. How pointedly the Psalmist declares this when, after confessing his sins to God, he cries out:

"Let not them that wait for thee be put to shame through me, O Lord Jehovah of hosts:
Let not those that seek thee be brought to dishonor through me, O God of Israel" (Psa. 69:6).

The victorious life is not a selfish life; it is a constant blessing to others. And the defeated life is a constant injury to others. We need the victorious life in order that others who are hungering for God's fulness in their own lives shall not be prevented by our failures from being satisfied. Our own victory helps to find the way for others. Our failure helps to turn others astray into shame, dishonor, and defeat. God will hear the Psalmist's prayer if we make it our own. Shall we not trust God now to answer it now?—*Sel.*



THE CHIEF EMPHASIS IN MISSIONARY ENTERPRISE

JOHN R. MOTT

ON my return from my first journey around the world I placed chief emphasis upon the need of a large increase in the number of foreign missionaries. At the end of my second journey throughout the principal mission fields of the world, I tried to call special attention to the necessity of augmenting greatly the native arm of the service. In the light of my more recent journeys, which have taken me not only to Asiatic, but also to African and Latin and American fields, I am constrained to shift the emphasis entirely from numbers to quality, and especially to the spiritual aspect of the life and activity of the workers. While thousands of well-qualified new missionaries and tens of thousands of the best furnished native leaders and workers are required to enable the Christian forces to meet the present world situation, beyond a shadow of doubt the principal requisite is that of a far greater manifestation of spiritual vitality and power in all departments of the missionary movement. This point applies with just as much force to those who further the work of the Church at home as to those responsible for its extension abroad. The world-wide expansion of pure Christianity is essentially a spiritual and a superhuman movement. Therefore, the chief emphasis throughout the entire enterprise should be placed on the spiritual.

In the aims of the missionary enterprise the spiritual should hold the central place. The aim of Christian missions is not the expansion of commerce, not the extension of the spheres of political influence of Western Christian nations, not the spread of Western learning and culture, not the disintegration of the beliefs, worships, and practices of non-Christian religions, not even the reproduction in non-Christian lands of the organized forms of Western Christianity. The central and governing aim is the presentation of the living Christ to all men, and doing so in such a way among each people or in each nation as will result in domesticating, naturalizing, or making truly indigenous pure Christianity among them. The primary charge of the Founder of the Christian religion—a charge which has never been repealed and has not yet been fulfilled—constitutes this the initial or major aim. It is this most vital purpose—the bringing of the knowledge of the living Christ to living men—that makes possible the working out of his life in the life of a nation.

This central aim of the missionary enterprise should not be confounded with the various missionary methods, such as the planting of Christian schools and colleges, the establishing of hospitals and dispensaries, the production and distribution of Christian literature, the introduction of the countless forms of social service and of other special applications of Christianity. These and other methods and means simply multiply the opportunities for releasing divine life and energy.

Moreover, the aim should not be confused with the results of missions. One result of medical missions in China has been the improvement of the physical well-being of the Chinese race, but this was not the dominating aim of the early medical missionaries. One result of the founding of Robert College was to facilitate the emancipation of Bul-

garia, but this was not the design of the founders of that beneficent institution. No enterprise or movement among men has yielded larger social and moral results than the missionary movement, but these results have largely been by-products of the enterprise, and a necessary consequence of holding in prominence the central spiritual aim. The work of Christian missions is to impart divine vitality to decaying civilization, or to those characterized by low vitality. In doing so forces are liberated whose influence and outreach no one can foretell or estimate.

The spiritual aim may well be called the governing aim; for it should determine the missionary program or policy to be followed, the methods and means to be employed, the extent and distribution of the financial resources, the qualifications and expenditure of the time of the workers and the spiritual forces to be enlisted. The largest, most beneficent, and most enduring results have followed where this goal has been kept clearly in view and steadfastly pursued. Many unfortunate pages of experience in the name of missions would never have been written had this spiritual aim always been given the absolute right of way in missionary policy and practice. It is well, therefore, in all our thinking and acting that we be dominated by the conviction that only the living Christ can bring life to a dying world.

The spiritual should be uppermost in missionary methods. Every method is proper which is consistent with this dominant, vital aim, and which helps to realize it. There are, of course, some methods which help more than others to attain the central spiritual end. It is wise to relate all methods to this aim and test them by it. Medical missions, educational missions, industrial missions, the use of literature, social betterment projects, Christian homes, and countless applications of Christian principles have demonstrated their right to be. They should be multiplied on a vast scale throughout the non-Christian world and should be developed to the highest possible degree of efficiency. They are abundantly worth while for their own sake. They are indeed evidences of Christianity. They exhibit the life of Christ and the helpfulness of Christ. "The works that I do in my Father's name, these bear witness of me." All such helpful expressions of the Spirit of Christ should be encouraged. These methods, however, must not be regarded as ends in themselves, but as means tributary to the realization of the great objective—the bringing of men under the actual sway of Jesus Christ.—Selected.

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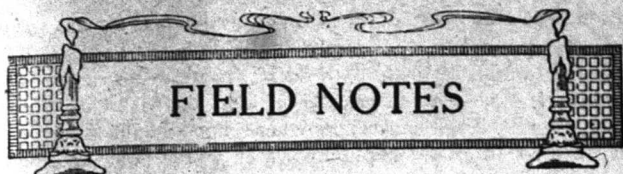
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Rev. J. B. Kendall is with the First Methodist Church, Mattoon, Ill., in a meeting.

Rev. T. F. Maitland is spending the month of March at Burnside, Ill., in a revival campaign.

Rev. J. W. Hughes is now giving all his time to evangelistic work. He is located at Wilmore, Ky., where he may be addressed.

Rev. Collier and Mr. and Mrs. J. B. Miller have just closed a meeting at the Cockrill Street Mission, North Nashville. The Lord blessed in these services.

Rev. J. J. Rye is having a series of revival services in the Second Pentecostal Church of the Nazarene, Nashville, of which he is pastor. Rev. H. A. Hamby has been assisting him.

The Lord has been blessing greatly in the regular services at the Pentecostal Tabernacle. The pastor, Rev. C. E. Hardy, has been preaching in the power of the Holy Spirit and souls have been finding God, both as Savior and as Sanctifier. The missions in connection with this church have been having the blessing of the Lord upon their services in a gracious manner; also the jail, hospital, and other ministries of the people have been blessed.

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THE FLORIDA ASSEMBLY

The Florida Assembly of the Pentecostal Church of the Nazarene met at Miami, Fla. February 16-19, with Rev. H. F. Reynolds, General Superintendent in charge.

The Florida district is a new one, having been cut off from the Southeastern District at the last Assembly. There are at present only two churches, and sixteen delegates were present, but great things come from small beginnings, and the outlook is very bright. Rev. C. H. Lancaster, formerly District Superintendent, recently transferred to Florida, and is now Superintendent of the new district.

Mr. and Mrs. John T. Benson and daughter of Nashville were present, and helped in the services. After the business of the Assembly was finished no day services were held, but evangelistic services at night were well attended. Wednesday night Bro. Reynolds preached; on Thursday a brother of our Bro. Reynolds, who is a Methodist minister at Cocanut Grove, gave a fine sermon. Friday evening Bro. Reynolds gave his very interesting trip around the world, and Sunday was a very full day. Lovefeasts, Sunday School, 11 o'clock service, afternoon ordination and missionary services—the latter in charge of J. T. Benson and Bro. Stafford, a retired missionary from Mexico. Bro. Lancaster preached with power Sunday night, and the Assembly closed with many souls blessed and things in good working order for a good year's work.

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enough to make it the talk of all and give clear opportunity to see that Jesus was surely the Messiah. Perhaps the eunuch had to be dealt with away from Jerusalem on account of wrong influences there. In the desert God got him alone with his servant where none could interfere. Even the matter of coming to water was a point in God's will, for it made it possible for the eunuch to be obedient to God in being baptized. The fact that both went down into the water is at least suggestive of immersion rather than some other method.

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...ent to the point at once
non-Christian religions to man was reading (He evidently
Christ teaching aloud). He may have been tempted to
fear a rebuff to such a question to such a dignitary, but if he
was he did not let it trouble him. How often people fail to
speak to someone because of fear of a rough reply! Philip's
fearless directness with this stranger is a method soul
winners need to follow some times when there is no time,
nor need, for paving the way to the great issue.

3. *The Eunuch.* He was humble and teachable in spite of his high position. He was in a chariot, but was willing to learn from the stranger on foot. And he was a prepared man, being a worshipper of God and probably having heard something about Christ while he was in Jerusalem (as Matthew Henry suggests); though he may have heard it from his enemies. However, he may have come in contact with believers who started him to thinking and thus paved the way for Philip's teaching, for it is generally true that conversions are preceded by a time of thought about one's relation to God and Christ. It was probable that God had a special purpose in winning this man to faith in Jesus, for no doubt he was in position to spread the truth in his own country and thus become a useful worker and witness.

4. *God's Arrangements.* The right men, in the right place, at the right time—this was God's arrangement. Even the particular portion of scripture the eunuch was reading was a link in the chain of God's providence, for it contained so much truth that had been fulfilled in Jerusalem recently;