

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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The Great Name

BY REV. S. D. GORDON

THE strongest word in any tongue is the word "JESUS." Of all names the sweetest is the name, "Jesus." The most winsome music ever made or heard is the sound of the name, "Jesus." The swiftest way out of any temptation is in the use of the name "Jesus." The surest victory in every struggle is through the power of that little five-lettered Name. There is a peculiar power and a significance in the Name itself, quite apart from any title with which we love reverently to couple it.

The titles coupled with the Great Name are themselves sweet and mighty and blessed. The title, "Lord," tells of the mastery of the glorified Jesus over all nature, and over all the powers of this world; and especially it tells of his personal mastery in and over our lives.

The title, "Christ," tells particularly that this blessed Lord Jesus is the Father's chosen and appointed One to reign over all the earth, in the Father's Name. In its fullest significance it is a future, a prophetic word, telling of the glad time when the Father's Anointed shall reign and subdue all things unto Himself.

HUMAN AND DIVINE

The title, "Son of God," brings out the wondrous fact that this great Personality, who walked the earth as a man, was as truly God as though only God; He was as truly Divine as though only Divine. The title, "Son of Man," which He Himself insisted upon using so much, tells us that He was really and truly human, as human as though only human. In all his temptations, his fights with the evil one, in all his bodily and mental life, in his perfect human naturalness, He was simply and truly and fully human, free indeed of all taint of sin, but living as a man, dependent wholly upon the Holy Spirit, even as we are. It tells of the real sympathy of "the Man on the Throne" with us now in our human life.

But the Name itself—the Name Jesus—is peculiarly blessed and full of meaning to us now in these days of struggle and conflict and temptation. The very meaning of the word is most striking and significant. The word, "Jesus" is a word taken bodily over from the Hebrew into the Greek, and thence into our English, and so into every tongue where it is found. The simple meaning of the word underneath, in the Hebrew, is Jehovah-Victor. It tells of the divinity, the pre-existence, of Him who so pre-eminently bore it—

JEHOVAH, THE VICTOR OR DELIVERER

And "Victor" means victory. And victory means a conflict, a battle sharp and hard. It means a defeat for the enemy against whom the Victor fought. Jesus is the sweetest Name, because the very letters of it spell out victory—the sweetest thing any mortal ever tasted. And every breathing of it will spell out victory all anew for us in the face of any temptation, in the midst of any struggle—victory over

every adverse circumstance; and chiefly, victory over the great, subtle, persistent traitor-prince, Satan. Jesus' very Name repeats over to us afresh—that wondrous sentence in Luke's tenth chapter: "I have given you authority . . . over all the power of the enemy."

But there is yet more than the meaning of the word itself. That great Name, "Jesus," stands for the personality of Him who bore it, but in standing for Him it stands also for the character He lived. It gathers up into itself the traits that marked that wondrous human career of the Son of God. It stands for that intensely human life, that commonplace daily round of life in Nazareth.

His tender sympathy with us in every bit of our lives; his glad obedience to his Father's plan, even when that meant a narrow, humble cottage home, and long hours of muscular labor in the wood-working shop; his humility in coming from the highest to the lowliest that earth knows; his continual sacrifice in living such a life for our sakes; and through all, his great victory over all the power of the evil one, in living just such a life amid such circumstances and surroundings—the Name Jesus means all of that to us, and as we take it into our lives daily, and weave its power and fragrance into the web of our experience, it will mean just all that afresh to us daily.

But beyond the life is the death. The climax of his life came when He gave it so freely out for all men and for us. His death is the underscoring in deepest red of what his life stands for. His sympathy with us, his obedience to his Father's plan; his humility, both to death and the most shameful sort of death: his sacrifice, unparalleled and unparallelable, when He died for us, in our place, as our substitute; his victory over the lord of death, in despising the shame of death by yielding to it for our sakes—all this the Cross brings out in wondrous light. The name "Jesus" means just that. It is a new spelling of the word "sacrifice." For sacrifice is the undertone of all, from the cradle on to the great

SUPREME SACRIFICE ON CALVARY

Then there is one word more to be said to bring out fully the great meaning. That Name stands for that marvelous third meaning, when Jesus rose up victor over all the power of death and Satan. The resurrection was the climax of the death, even as the death was the climax of the life. In giving up his life on the Cross as our substitute, Jesus became Victor over sin. In rising that third morning, He became Victor over death. In both He was Victor over Satan and all his power over us through our sin.

The cross spells out victory through sacrifice. The resurrection spells out victory through power over death. Both together make the word "JESUS" spell out victory in biggest, brightest capitals—victory through obedience, and through sacrifice, and through power; perfect obedience, awful sacrifice, irresistible power, wondrous victory!

And now that Name is ours to use. That is the Master's great legacy left to us as He was going away—the privilege, the right to use that great name—Jesus. As we emphasize that great Name, "through faith in the Name," we shall know sweeter, stronger lives. In the midst of temptations that Name brings help and power and deliverance. In the thick of attacks and conflicts, that Name leads to swift, sure victory. In the face of opportunities, whose very greatness may stagger us, that wondrous Name means Divine power coming into us and going out through us. It is

the one great Name before which the enemy must go, and in the power of which swift, sweet victory will come at every turn.

It was, without doubt, with a deep, warm glow in his heart, growing out of his use of that Name, under every sort of condition and circumstance in his long missionary career, that Paul wrote: "God highly exalted Him, and gave unto Him the Name which is above every name; that in the Name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth."—*Selected.*

The Garment of Praise

BY GERTRUDE COCKERELL

WHAT a strange expression. Yet the spirit needs a covering to shield and protect it, just as does the body, or it, too, will have its chills, depressions, shocks, be open within, without, to adverse influences. Moreover, the "garment of praise" is more beautiful than any earthly garment, and befits the heir of heaven. "Praise is comely."

The phrase itself occurs in a message addressed to Zion in her day of sorrow, "The time of Jacob's trouble;" "The Tribulation," ere the millennial dawn breaks in upon her night of anguish, and its weeping end in Joy. Isa. 61. But do we not, too, need "comfort in all our tribulation?" Know we not aught of pain, sorrow, conflict, bereavement, that find us, leave us, how?" "Sorrowful, yet always rejoicing," or "even as others which have no hope?"

Can we still wear the garment of praise when elbowed aside, despised, knocked about from pillar to post, earth has for us, as for Him, our now-rejected Saviour, "no room?" With the horrors of war closing in upon us and in its jaws disposing of those dearer to us than life. With its bitter aftermath of loss and desolation! Surely a dirge befits us more than praise. And so it would and does, if we live in things past or present. But the hope of the Christian is not staked in or upon any of life's happenings. Our joy is in the Unchanging One. "He changeth not." He is "the deep well spring of joy," and the drying up of earthly streams is of little moment. If, and "while, we look not at the things that are seen, but at the things that are not seen."

Speaking of passing conditions of sore trial, Paul said, "None of these things move me, neither count I my life dear unto myself." Paul had a record to make and keep. His object, whether we view it on the Divine side or the human, nerved him to be, and do, and suffer. And this not in a spirit of martyrdom, but as one already triumphing in an assured triumph. Thus, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. "So that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24. "None of these things move me," can be true only of you and me, beloved, as we see God in everything—God above all, and instinctively turn to Him," our refuge and strength, a very present help in time of trouble." "I have set the Lord always before me; because He is at my right hand I shall not be moved," implies such surrender of our lives to Him that we have no private interests to serve, and there ceases the conflict over rival claims that so often militate against our joy. Such attitude at once makes life strong, glad, free.

Said an atheist to a Christian: "If I believed in immortality as you believe in it, I should live a far better life than you appear to live. I should strive more earnestly, and bear more patiently. I do not think I should ever be troubled with a fear, or worried with any earthly burden. I think it would be all sunlight and joy." Can you and I beloved, say, "I am his, and He is mine," then this should surely be our resolve, "I will bless the Lord at all times, his praise shall continually be in my mouth," when things are contrary, as to my liking.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know—God watches all my path, and I can trust.

I may not draw aside the mystic veil,
That hides the unknown future from my sight;
Nor know if for me waits the dark or light, but I can trust.

I have no power to look across the tide,
To see while here the land beyond the river;
But this I know, I shall be God's forever, so I can trust."

What matter for praise could Paul and Silas find in prison as much-wronged men, victims of injustice and misrepresentation, lacerated in body? But victim always gives us the opportunity of being victor, as in the darkest night the stars shine forth. And as they dwelt upon the honor that was put upon them in being "counted worthy to suffer for Christ's sake," their hearts welled up in praise to God. And on the eve when our blessed Redeemer was about to "pour out his soul unto death;" to be "made sin for us Who knew no sin," "the joy set before Him" that had sustained Him in his pathway to the Cross, nerved Him to the last dread conflict with the powers of evil, and found expression in words set to music in which the disciples joined. Matt. 26:30.

Not much for praise shall we discover if we look only at things seen! if we live *in*, instead of above our trying circumstances and conditions. But with Christ for us as our now all-sufficient Savior; Christ in us, "the hope of glory;" Christ set over against our life and all that so adversely affects it as the soon-coming One, gives light to the eye, and buoyancy to the step. Then though happiness be denied us in life's happenings; "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls," we can say with Habakkuk, "Yet I will rejoice in the Lord, I will joy in the God of my salvation."

God tempers the wind to the shorn lamb, but this He does for the poor, lonely, shivering soul, by giving the warmth within, to resist the cold without, his love, his peace, what is praise but our receipt for the blessings of our life.

his comfort. "Dwell deep," beneath and above the things that distress, and our testimony will be, "Surely goodness and mercy shall follow me;" yea, "have followed me," "all the days of my life," and the psalm of praise pour forth, "Bless the Lord, O, my soul, and all that is within me, bless his holy Name." The spirit of heaven is the spirit of praise, and how large a place is given in our Bibles to praise. And past, present, future, the outflow, and overflow of the "above all for the gift of Thy dear Son to be our Savior?"

Alas, how little it takes with most of us to silence our note of praise; for us to hang our harps on willow branch. We have no right, no need, and therefore no excuse, for charging our domestic, social atmosphere with our doubts, fears, misery. A little child, awed by her parents' gloom, asked in subdued tones, "Is God dead?"

Here is philosophy and wisdom translated into life-principle. "Every cloud has a silver lining. I therefore turn my clouds about, and always wear them inside out, to show the lining."

And the garment of praise is intimately related to our spiritual, physical, and material well-being. "A merry heart doeth good like a medicine, but a broken spirit drieth the bones." Blessings for which no receipt is given may lead to their withdrawal as in Israel's case who, "in the abundance of all things, served not the Lord God with joyfulness, and with gladness of heart." One of Judah's most signal victories was secured, not by military prowess but, "when they began to sing and to praise (then), the Lord set abashments against their enemies, and they were smitten." Oh, let us not be afraid to praise in the midst of trouble or impending trouble. Never was Billy Bray without his garment of praise. Asked, "What if you should at last find yourself in hell?" he replied, "I should shout, Glory to God so loudly that the devil would soon be glad to be rid of me." May ours be like childlike trust and reckless abandonment!

"When shadow in the darkness, and pressed by every foe,
Then let your gladdest carols, and sweetest anthems flow;

The praise so sweet to Jesus, "the sacrifice of praise," is when no earthly sunshine pours forth its cheering ray.

"FAITH GROWS AMID STORMS"

E. A. KILBOURNE

"FAITH grows amid storms"—just four words, but O how full of import to the soul who has been in the storms!

Faith is that God-given faculty which, when exercised, brings the unseen into plain view and by which, when exercised, brings the unseen into plain view and by which the impossible things are made possible. It deals with supernaturals, and overturns things which the world declares cannot be overturned. It does not look at the object itself, but its vision extends beyond to the Almighty Hand that created all things, and with whom there is NOTHING impossible. Its anchor is "within the veil," it reaches beyond earth's power; and like the great copper wires attached to the powerful dynamos, it brings down from Heaven to earth the Almighty currents that upset what we may term naturals; and its Author and Finisher is Jesus.

But, it "GROWS AMID STORMS"—that is the assertion which drew our attention and reverie. It "grows amid storms"; that is, where there are disturbances in the spiritual atmosphere. Storms are caused by the conflicts of elements; and the storms of the spiritual world are conflicts with hostile elements. In such an atmosphere faith finds its most pro-

ductive soil; in such an environment it comes more quickly to full fruition.

This may be illustrated in the natural world, when we remember that the staunchest tree is not found in the shelter of the forest, but out in the open where the winds from every quarter beat upon it, and bend and twist it until it becomes a giant in stature—this is the tree which the mechanic wants his tools made of, and the wagon-maker seeks. So in the spiritual world, when you see a giant, remember the road you must travel to come up to his side is not along the sunny lane where wild-flowers ever bloom, but a steep, rocky, narrow pathway where the blasts of hell will almost blow you off your feet, where the sharp rocks cut the flesh, where the projecting thorns scratch the brow, and the venomous beasts hiss on every side. It is a pathway of sorrow and joy, of suffering and healing balm, of tears and smiles, of trials and victories, of conflicts and triumphs, of hardships and perils and buffetings of persecutions and misunde- all of which v Him Who lov k, and which H were ye called: you an example

"AMID fear kee right in the mid at God's will has t is said that in t Whether this be spiritual truth, th we find Jesus, w

Belove come out not only t stronger in faith t every "lion's den" with jaws, and come forth lions—Glory to God!

O beloved, do not shrink from the "fiery trial" which is sent to prove your faith!

"STORMS"—not light summer showers, but fierce lightnings, thunderbolts, and uprooting winds and hail and fire. Moses went into the thick cloud, amidst thunders and lightnings and the voice of a trumpet *exceeding loud* which made all the people of the camp tremble with fright—had found God. The whole mountain was on a smoke, as the smoke of a furnace, and the whole mount quaked exceedingly, but he went up into the calm of the presence of God. It was shaky ground, and no doubt a legion of demons deterred him, but he went, to come down with a faith that counted nothing as impossible in all his future life.

You will feel like as though it were "shaky" sometimes, you may shrink back from the ordeal of a fierce storm of trial, you may see the mount of affliction quaking and shaking, and feel very unsteady but—go in! God is there to meet you in the centre of all your fiery trials, and to whisper his secrets which will make you come down from the mount with a shining face and an indomitable faith that all the demons of hell shall never afterwards cause to waver—Glory to God!

"FAITH GROWS AMID STORMS"—I do not know who framed the words, but I do realize their significance, and praise Him for every one of the storms; for every trial and persecution, for every bit of sorrow and suffering and misunderstanding which He allowed to come, for He tempered the wind, and He Himself met me in the midst of every hard

(Continued on Page 7).

LIVING WATER

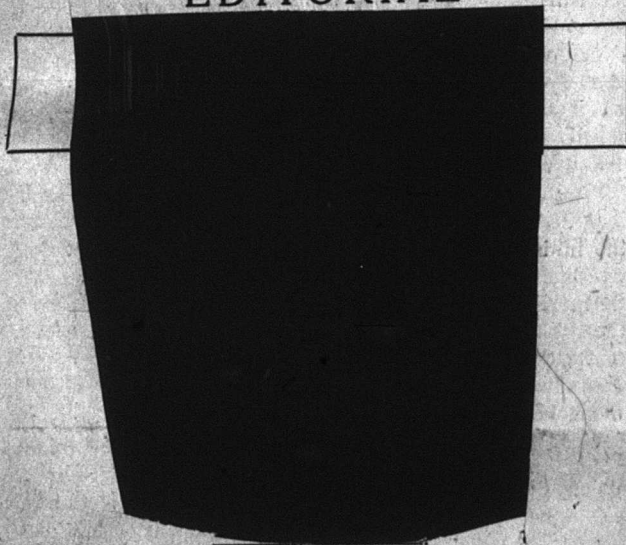
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EDITORIAL



It is a matter of great encouragement that the British missionary societies have been able to maintain their gifts to foreign missions through the two years that the war has been going on. The Church Missionary Society* of England had a considerable increase last year over the previous year. The Wesleyan Methodist Society of England met its expenditures and cleared off a deficit. If these have done so well others ought to be able to at least keep up the usual offerings.

We are glad to say that amid the strenuous financial pressure some societies in the United States have made an increase in their offerings. We have great reasons to praise God for the way He has prospered his cause through these trying times. Of course there has been the desire that more be done; but this is ever and always the desire of the Christian heart.

AN INSPIRING BOOK

We wish to call the attention of our readers to a book we have recently published, the title of which is "Answered Prayer." It is written by Miss Mattie Perry of Marion, N. C. We are sure Miss Perry is well known to many of our readers, as she has traveled through the South holding services and talking on the great theme of prayer and how marvelously God has answered her own prayers and has given her deliverance and victory in the crucial and testing times. She is a devout woman and has made great sacrifice in carrying on the orphanage work at Elhanan, a suburb of Marion, N. C. This book gives an account of answered

prayer in the early years of her career as a Christian worker. No one can fail to be inspired and edified by reading these pages. She tells in a simple, child-like manner of God's leadings in her life and of the many blessed experiences of answered prayer He has given her. We commend this book to our readers, feeling that they will be blessed in perusing its pages. We do not care to use the old expression, "The book is well worth the money for which it is being sold," as no money estimate can be placed upon inspiration and blessing as these influences enter into the life. The book is sold in paper for 25c and in the cloth binding for 75c and can be obtained at this office.

TENNESSEE DISTRICT ASSEMBLY.

The Tennessee District Assembly of the Pentecostal Church of the Nazarene will hold its annual session at Shelbyville, Tenn., Sept. 20-24. The district includes the entire State of Tennessee, and Rev. Felix W. Johnson is District Superintendent. Rev. Roy T. Williams, one of the General Superintendents of the church, will preside over this assembly. He is a preacher of unusual ability and we are sure his preaching as well as his ministry as a presiding officer will be a blessing and inspiration to the people. Subjects of vital interest to the church will be discussed and the work of the district will be planned. Meetings will be held in the interest of education, world-evangelization, the distribution of religious literature, and other vital interests of the Kingdom of God.

Rev. Felix W. Johnson is making a most acceptable and efficient District Superintendent. He is very energetic and faithful in his work, and is to be especially commended for his promptness. He is very much loved by the people of the district and is proving a blessing wherever he goes. He is heartily in sympathy with every interest of the district and progress is being made along the various lines of work.

TREVECCA COLLEGE

What theme is of more vital importance than that of proper education and training for the young people of the church? In this time of skepticism, when the tendency is to do away with the Supernatural, when the trend is toward materialism, when man would deify his fellowman—at what time has it been of such momentous importance to guard the school life of the young man and the young woman? The purpose of Trevecca College is to furnish educational advantages amid wholesome environment, free from all these objectional features just mentioned; and not only free from these, but surrounded by a good spiritual atmosphere. The primary purpose of the institution was the training of preachers, missionaries and other Christian workers. This is still a dominant feature of the training, and many young men are going out to preach the unsearchable riches of Christ, while other young men and young women are entering other spheres of Christian service.

But not only this class of students is arranged for, but teachers—in fact those preparing for any line of work or profession in life can get their preparatory and college work in this institution. Those who go from Trevecca to other institutions have had the commendation of their instructors. Those applying for teacher's certificates have made high grades on examinations; also have made good as teachers.

The courses are arranged for all grades of students. There is the primary department, preparing the pupil for the high school or academic course. The academic pre-

prepares for the regular college course which confers the degrees of B.L., B.S., and A.B. The work is thorough and the student is well equipped for his future work.

The aim of the college is to develop the student along all lines, thus forming the well-rounded character. There is the desire to bring out the best in the individual life, to inspire every noble impulse into real life, and to enable the student to catch such a vision as will impel him to make life a success in his chosen sphere.

The theological course is most practical. The Bible is taught dispensationally. Bible truths and doctrines are taught in a very thorough manner, also are emphasized in such a way as to make them practical in the life of the individual. Theological subjects are studied from the various viewpoints, giving the student the advantage of the different schools of theology. There are classes and lectures in methods of doing various kinds of Christian work.

The student also has the opportunity in the city of doing different kinds of Christian work. Hospitals, prisons, missions, street services, cottage meetings, and other lines of service offer abundant opportunity for practical effort. These opportunities are of untold value to the student in the way of experience, also are a great privilege from the standpoint of service for the Master.

Trevecca College stands for the great Bible truths of conviction, regeneration, sanctification, the premillennial coming of the Lord, and Divine healing.

Rev. C. E. Hardy, the President, has these Biblical and theological truths well in hand and teaches these classes himself. He also teaches the classes in methods of work, as well as other classes.

The College is located in the suburban section of East Nashville. The campus is large and well shaded—a beautiful location.

Lots are for sale on the college grounds and adjoining the campus. Parents desiring to educate their children in a school of this kind, under good Christian influence, in a spiritual atmosphere will do well to buy a lot and locate in this beautiful resident section of the city. A number of lots have been sold and several houses are being built.

We trust our friends will unite with us in prayer for the success of this institution. It is necessary that the lots be sold in order to make the payments on the property and secure it for the work of the Lord. Pray that God may work out all these things for his own glory.

ACCORDING TO OUR ABILITY

THE more completely we are devoted to Jesus in thought, word and act, the easier that devotion becomes. A ship under full sail and speed can be steered and managed with twice the ease that one can under half speed. It is much easier to take a full breath than to take a short half breath. It is partial service that makes painful service; it is half devotion that makes hard devotion. David reached a point in his devotion to God when he arose at midnight to have a season of prayer and praise. The chariot wheels of his soul rolled forward more smoothly than than at any past period.

He who fashioned every atom and capability of our nature knows that in order to render our service delightful and easy He must in very kindness to us demand every capability of our being. But nothing can bring out the fullness of our capability except the being "filled with the Spirit." Inasmuch as God formed us for Himself we never reach our true self till we are completely united to God. It is the fullness of the Spirit that brings out the full capabilities of the creature. When the believer is filled with the Holy Spirit,

two results are secured; first, the dross of inward sin is burned away, and secondly, all the faculties and latent capacities of the soul are wondrously opened and intensified in Divine service. Our faculties, like the sails of a ship, need to be cleansed from rust and mildew, then hoisted, unfurled, and filled up to their measure with the gales of the Eternal Spirit.

Thousands of believers, who are truly the servants of God, are yet almost totally ignorant of their religious capabilities. Your capabilities for endurance, for faith, for vividness of spiritual understanding, for witnessing, for praying, for self-sacrifice, for intensity of love, for victory over trial, for courage and gentleness, for steady zeal and tireless work, you will never know, nor even dream of your capabilities in these things, till you are filled with the Spirit, and continue to get filled up to your measure.

When we are filled with the Spirit, we then have the capability to do or bear anything that God wants us to.

Oh! what an enormous waste of capacity is lying unknown and idle in the Church. Often the very things that Christians shrink from, saying they can not do or suffer such things they will gladly do and bear, when under the mighty baptism of the Holy Spirit.

We do not know the virtue of the soil, nor the latent seeds buried in it, except by the fiery baptism of summer sunshine.

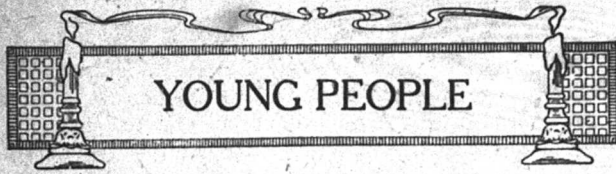
Throughout the length of Christendom, you will hear ministers substituting culture for the Holy Spirit. On every hand, even from Methodist preachers, you can hear this: "I am trying to educate my members to give money, trying to educate the people to pray in public or testify in class, trying to educate the young converts to speak and work for Jesus," etc. What foolishness in God's eyes is this man-made wisdom.

If preachers who are vainly trying to educate their people into God's service would only lead them by faith into the sanctifying baptism of the Spirit, they would see to their glad amazement that the Holy Spirit would resurrect and inflame the latent capacities of the various church members more in one week than all their poor education could do in a lifetime. What would be thought of a farmer who should attempt, by rake culture, to cause the latent seed to sprout, instead of giving it sunshine; and yet the man who tries to bring out the religious capacities of the soul by culture, instead of by the Holy Spirit, is just like such a farmer.

How many tame, dry, formal preachers there are in the land who just barely creep along with dull sermons, little, dry prayer-meetings, no revivals under their ministry; some cannot preach except they crawl on a manuscript; others must have some elocutionist teach them how to talk for God. Has God made a mistake in calling men to preach? No. All these preachers possess vast, latent, undreamt-of capabilities of victory, power and zeal, if they were only fully sanctified and baptized with fire. No preacher ever needs to creep over pulpit manuscript, or learn the art of elocution after he gets entirely sanctified. Oh! how the baptism of fire takes hold of the deep of the soul and lifts it beyond crutches and babyhood. Many believers are like those Alps on whose northern sides the sunshine has never fallen, and the deep ravines of whose natures has never known their possibilities of fruit.

To be filled with the Spirit, to be drinking every day deeper and yet deeper of the nature of God, this will purify, adorn and expand every God-given capability of man.—*Sel.*

"Christian service to be effective must be love service. Do not fall in love, but rise in love to serve God and bless men."



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

Dear Cousins:

We are going to tell you this week something about a man in whom we are sure you will be interested.

Hon. J. Frank Hanley, former Governor of Indiana, has been nominated for President on the Prohibition ticket. He has become known all over the United States for the good record he made while Governor of Indiana. He is a man of very marked ability in the political realm, and well able to fill the Presidential chair. The nominee on this ticket for Vice-President is Rev. Ira Landrith, who has until recently been a resident of Nashville. Dr. Landrith is a very staunch and able defender of Prohibition and is especially fitted to make the campaign in the Presidential race.

While Gov. Hanley occupied the gubernatorial chair of Indiana many things occurred to commend him to the people; for he is a Christian who lets the world know that he loves God. It is this nobility of character that we want you to see, and in which we feel sure you will be interested. We want you to have the whole of a story that he relates, because it gives you an insight into his real character. The story is too long for our page, so we are giving you part of it this week and will conclude it next week. Do not fail to read the page next week, for it is in the conclusion of the story that he gives his religious experiences. We are sure you will enjoy this.

TRUE STORY FROM REAL LIFE

One afternoon there came into the governor's office in Indianapolis a little woman. She was plainly clad; her shoes were coarse; her hands were toil-calloused. She led by the hand a little boy, scarcely three years old, round-faced, big-eyed, with sunlit curls—a vision of impelling beauty. Strangely attracted by the sight of him, and made gentle by the memories of his presence stirred within me, I said to his mama:

"Madam, what can I do for you this afternoon?"

Timidly, diffidently and hesitatingly she answered:

"Governor, I have come to ask you to give me back my husband."

"Give you back your husband? Why, madam, I haven't your husband."

"Oh, yes you have, governor. You've had him ever since last September—five long, weary months—down at Jeffersonville, at the state reformatory, and I've come to beg you to give him back to me."

"At Jeffersonville, in the state reformatory! Then your husband is a criminal, madam, and I can't give him back to you."

"No, no he isn't, governor. I know he committed a grave crime—highway robbery in the night-time—but he isn't a criminal, and, when you know him as I know him, you will know he is not."

"Not a criminal, and guilty of highway robbery! Why, woman, it is the gravest crime, but one, the law knows. Whoever commits it takes the hazard of taking human life. No, your husband is a bad man, a criminal. He is where he ought to be. I can't give him back to you. My duty to the state and to society, whose servant I am, precludes my giving him back to you."

Then summoning her courage and her strength for the final assault she said:

"Governor Hanley, I'm surprised, disappointed and grieved at you. I thought you were a just man. People told me you were. I came here believing you were. But you're not, you're not! If I were able to employ counsel and could bring them here you'd hear them by the hour, and you would not judge until you had heard. But I'm poor, so pitifully poor that I cannot bring counsel. I can only tell my story in my own feeble way and you've judged me before you've heard me. You're not just! You're not just! I'm entitled to better treatment than this from the governor of my state."

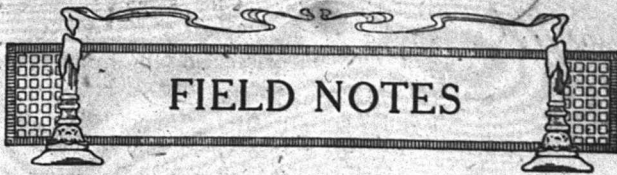
Rebuked, I bowed my head in assent, and then she said:

"We were born out here in an Indiana village, my husband and I. We were boy and girl together. We grew to manhood and womanhood together. Finally we came to love each other, and four years ago we stood at the altar and plighted ourselves in the solemn contract of marriage. We turned from the holy ceremony and went out into this great city to find a home. We were poor; yes, I know. But we were young and strong and brave. We went out into the city with high purpose. We found a home, a modest little one, only two rooms, but small as it was we could not buy it. We were too poor. We could only rent it. But we did rent it and moved into it; erected in it a family altar, and put about the altar household goods, humble, but dear to us. And we were happy. Then three years ago the baby came—this little boy—and, governor, I haven't language to explain to you how his little fingers drew our hearts together; how love for him melted and fused our purposes into one. There was no cloud upon our sky until last September, on labor day, my husband went with a party of friends down to **Shelbyville, twenty miles away, to attend a labor day celebration.** Down there, for the first time in his life, he indulged in intoxicants. By evening he was maudlin drunk; and on the way home, in the night-time, with his drunken companions, meeting a stranger in the highway, they stopped him in the darkness and robbed him, and then drove on. But sobered by the consciousness of the awful crime in which he had participated, my husband soon climbed out of the carriage, walked back to Shelbyville, reached there in the gray dawn of the early morning, hunted up the sheriff, told him the whole pitiful story, and surrendered himself into custody. Then they sent for me. I took the little boy and went down to Shelbyville. Arriving there, and walking the streets of the strange little city and inquiring for my husband, I was told I would find him up in Judge Sparks' courtroom. I made my way up there, stepped inside the door, and there, sure enough, beyond the bar, surrounded by the officers of the law and of the court, sat my husband! For a moment I waited in fear and silence, then I saw the prosecuting attorney arise and heard him read to my husband an indictment charging him with the crime of highway robbery, and then I heard the court kindly but solemnly say to him.

"Prisoner at the bar, stand up. You are charged with a grievous crime. You have heard the indictment read. How do you plead to it? Answer. Are you guilty or not guilty?"

(To be concluded next week).

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



Living Water is 75 cts. a year.

Trevecca College will open its next session September 13.

Rev. Will H. Huff is at the Hollow Rock camp-meeting this week.

Rev. F. W. Johnson reports a good meeting at Zion, near Rutherford, Tenn.

Rev. H. C. Morrison is preaching at the Old Orchard, Maine, camp-meeting.

The Vincent Springs camp, near Dyer, Tenn., begins today. Rev. Bud Robinson is the evangelist.

Rev. H. A. Hamby has just closed the camp near Kingston Springs and is now in Moore County, Tenn., in a revival meeting.

The camp-meeting at Greeneville, Tenn., will be held Sept. 15-25. Revs. Will H. Huff and W. B. Yates will be in charge.

Rev. J. L. Roby is in West Tennessee in the interest of the Door of Hope, located in Nashville, and of which he is secretary.

E. L. McClurkan has been making a tour of camp-meetings in the interest of Trevecca College. He spent last Saturday and Sunday at Uba Springs, Tenn.

Rev. C. B. Jernigan has been holding meetings with Rev. Lige Weaver at Shelbyville, Tenn., and other points. He goes this week to hold a camp-meeting near Prescott, Ark., which will continue till Sept. 4.

The Caney Spring Holiness Meeting will be held this year, the Lord willing, beginning the fourth Sunday in August. It will not be a camp this year as usual, but will be held under a tent about a mile south of Caney Spring, on the pike. We do not expect to camp, for good reasons as we believe, yet visitors coming from a distance will find entertainment. The workers will be Rev. A. B. Anderson and perhaps other preachers, with Miss Sue Parks at the organ, and other workers in attendance. We request the earnest prayers of God's people everywhere for this meeting, and invite everyone who can to come.

For further information, write W. J. Floyd, Secretary, Caney Spring, Tenn., or phone 7-4 Chapel Hill, Tenn.

REQUESTS FOR PRAYER

Prayer is asked for the healing of three sick people.

A young man asks prayer that he may secure a better position.

Prayer is requested for the healing of a sister in Tennessee.

A request comes from Ohio for the salvation of two young men and a young woman.

"FAITH GROWS AMID STORMS"

(Continued from Page 3).

place. O beloved, it is a glorious privilege to suffer with Him, and to help fill up that which is behind of his sufferings. For "inasmuch as ye are partakers of Christ's sufferings, rejoice."

Paul rejoiced in his sufferings, and he suffered more than is written, in order that the church might be blessed. May God give each reader a greater desire to become partaker of his sufferings for the church's sake, that his true church may soon include the lost of every tribe and nation.—Sel.

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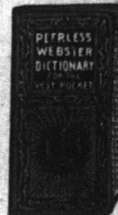
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PAUL'S SORROWS AND COMFORTS

2 Cor. 11:21 to 12:10.

LESSON FOR SEPT. 8, 1916.

GOLDEN TEXT: "My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12:9.

The cause of Paul's narrative here is found in vs. 13-18. "False apostles" and "deceitful workers" had undertaken to interfere with Paul's work and had evidently tried to disparage him, and his office and teaching. So he tells the Corinthians that he has had all that, and even more than his opponents had. He does not do this to exalt himself but it showed the Corinthians that these boastful teachers were—even as regards their subjects of boasting—no better off than Paul and that, as a minister of Christ, he had a better record than they had. His narrative here is called speaking "foolishly" (21) because he speaks from the standpoint of his opponents. He adopts their foolish method long enough to show the people what he wanted them to know.

If these false apostles boasted of being Hebrews, Israelites, the seed of Abraham, he could say all that, and when it came to their claim of being ministers of Christ he could claim much more than they. He had proven his right to be recognized as Christ's minister in more ways than they had, hence the Corinthians should not set him and his teaching aside and take up with those who opposed Paul. His defence of himself and his ministry was undertaken really for the benefit of the people to whom he wrote in order to keep them from following error to their own injury.

Paul not only had the trial that came through suffering and danger but also the inconvenience of traveling at that time when there were no such facilities as we have now, and when protection of government was not what it generally is to-day. Added to all this was the "care of all the churches" that meant prayer, attention, letters, sympathy (29). But notice that in the midst of all this we see the presence of humility. If he has to glory it would be only in what concerned his infirmities (30), but even this glorying was not expedient (12:1), and the man of whom he would glory was (not the man of service and suffering but) the man who had been caught up to the third heaven (2)—God's abode, it is supposed—the man who was taken away from earth sorrows and labors, and dealt with by God. He gloried in himself only as having been honored by God and having nothing in himself to glory in.

God's care for Paul is seen in vs. 7-9. In order to keep him from yielding to a temptation to pride, God allowed Satan to buffet him through a thorn in the flesh. Through this he was kept humble, for trials have that tendency and often come for that purpose. Hence they show God's love and care for his people though most people do not think so.

But God's care is seen further in this: God gave him grace to stand the trial. The "thorn" was to guard against pride; the grace was to keep him from going to pieces under the trial. And so it is still. We have some "messenger of Satan to buffet" as unto a humble walk with God, but along with the thorn God gives his grace to strengthen, cheer and sustain, lest we faint by the way.

Paul had a natural desire to get rid of that thorn, and we see his strong purpose in his thrice repeated prayer (8), but when God replied in a different way from which he ex-

pected (9) he gladly consented to God's will, and to glory in the very things that he would naturally shrink from. He saw in the pressure that came from Satan an opportunity for God's sustaining grace to uplift him and he saw in his weakness an opportunity for the manifestation of the power of Christ. The failure of the natural is an opportunity for the operation of the supernatural, so when God wants us to prove more of his power in Christ He presses us out of natural strength and thus leaves us to get strength from Him if we go at all. There are times when we must clearly see that it is Christ or nothing. But notice that the troubles he takes pleasure in are for *Christ's* sake—not on account of something wrong on his part.

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