

LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT,"—Jer. 33:3

J. O. McCLURKAN, Editor
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THE LITERARY AND BIBLE TRAINING SCHOOL--Nashville, Tenn.

BY FANNIE CLAYPOOL.

The revealed will of God for His followers is given in His Word, how important then that this inspired message should reach the hearts of the people; and that those who go out to teach should have proper conceptions of the truth, and correct ideas concerning its teaching. God hath chosen to work through human instrumentality. He hath planned to commit the mysteries of His kingdom to earthen vessels, hence the need of the vessel

being molded by Divine plan, and polished according to Infinite direction as given in Holy Writ. Every individual worker must be the architect of his own character. He must under proper instruction develop and train his own faculties. He must cultivate his own intellect and emotions; for it is with his own mind that he must think, and in his own soul must he weep with the sorrowing and agonize for a lost world. No accumulating of libraries, nor projecting of schemes will avail for the culture of the individual. All these valuable agencies are but the accessories in the sacred service of love; there must be the discipline of the spiritual that cannot be attained without a knowledge of the message of inspiration.

In that magnificent temple that was erected long ago the pillars were built for strength, but upon their tops was seen the beautiful lily-work—strength crowned with beauty; thus should the be the strength and beauty of Christian character. To the worker trained for the service of the Master there should be given the mental equipment, but upon this there should rest the lily-

work, the beauty of the Christ-like spirit, and the unction of Divine anointing; thus will the vessel though "earthen" be one "unto honor," "sanctified and meet for the Master's use," and that is His great purpose for his creatures.

To acquire this preparation there must be contact with instruction, and a place of training and discipline. To the early church—there came this thought, all down

Francke; for from their German educational center went forth those whose lives were as precious ointment poured upon a troubled world. There went forth one to become a leader, and through whom was transmitted the deeply spiritual truths that gave impetus to the greatest religious reform movement of the eighteenth century; not only this, but the fragrance of his life is a sweet perfume in the once darkest spots

of the earth where no other Christian zeal nor heroism dared to enter. Along Mosquito coasts, among Bush negroes, on Hottentot soil, amid the frozen regions of the North, upon the burning equatorial plain, the memory of Zinzendorf is

"Like the vase in which roses have once been distilled,
You may break, you may shatter the vase if you will,
But the scent of the roses will hang 'round it still."

Surely God, looking down the vista of coming years, must have spoken then, and as truly does He now speak when His servants give listening ears to catch His whispers.

But there must be a demand for the institution, a definite need for its existence before He speaks.

As the Holiness Movement began to exist throughout the Southland many young people were led to consecrate their lives to God and to His service. With the deeper spiritual life there came the vision of the whitened fields, and the desire to win souls for Jesus. There came the longing to so train the mind, so culture the heart, so refine the spirit that the life might indeed be beautiful for the King, and that "in all things He



SENIOR CLASS OF 1910.

J. A. CLARK,
MINNIE STRATTON,

MRS. J. A. CLARK,

H. C. WAITE,

EMILY GUSTAFSON,

C. W. WAITE,

JESSIE BASFORD.

the years it has been evident to the minds of her leaders, and at various times there has been the practical result of this wise thinking. Hindu, Confucian and Mohammedan have grasped the idea as one sure of fruitage. Catholicism has done her best and has reaped lavishly. Earnest Christians who have been in touch with their Lord, have provided these places of instruction and have sent forth into religious activity such as have blessed the multitudes. Often God has spoken to His servants along this line, as He no doubt did to Spenser and

might have pre-eminence," and use to His highest glory. With this need everywhere apparent God was moving upon a number of His workmen to establish centers for such training. In Nashville the way was being paved for a school where these young lives might be equipped for service. Previous to this the various Holiness bands in Tennessee and adjacent states were organized and chartered as the Pentecostal Mission. Providentially there came into their possession in Nashville a school building sufficiently large for headquarters for their work, for a chapel for public services, and for school purposes; thus was provided the building and the leader and the students began to come. So under the leadership of J. O. McClurkan there came into existence the Literary and Bible Training School. The work was carried on in a quiet, unassuming manner and the blessing of God rested upon it in richness. Early in its history W. E. VanNess became a co-worker, and proved a most valuable factor in its establishment. Five years ago its growth demanded larger buildings. These were secured but the next year had to be enlarged; and like a healthy child, which it is, it is even now calling for enlarged quarters.

This school is eminently calculated to give the broad training that tends to develop the worker and equip for a wider sphere of usefulness. It gives thorough literary work, ranging from the primary to the scientific and collegiate. It is undenominational hence there is presented to the student the ideas of the various schools of theological thought. An honest effort is made to set forth the advantageous points in both the Calvinistic and the Arminian systems of theology thereby giving the best results in scope of intelligent knowledge as well as showing the relation each sustains in making a well-rounded Christian character.

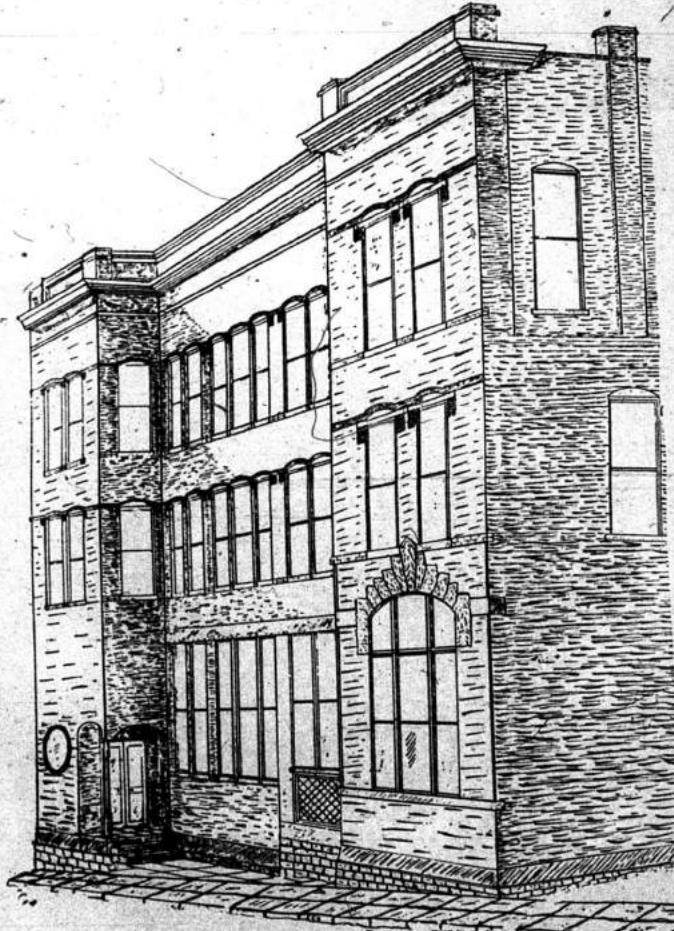
The student body represents the various religious denominations and all mingle in perfect harmony concerning these matters. Sectarian distinctions of a non-essential character being so ignored that students often go through an entire session without raising the question as to the denominational relations of their fellow-students.

The Scriptures are studied dispensationally, topically, consecutively, doctrinally, and devotionally.

Not only is there the theoretical training, but combined with it is the practical. There are the regular services in the tabernacle, where crowds of unsaved people come and go, and where there is constantly a revival spirit. The city affords opportunity for open-air meetings which are held regularly by the students, also cottage prayer-meet-

ings in different sections of the city. Mission halls are open to them, mission Sunday schools call for teachers. The jail, the workhouse, the State prison, the slum district, the hospitals offer fields of service; and in these various spheres, as well as in the house-to-house visitation, the students are not only receiving training, but are rendering a blessed ministry of love. Their lives are telling for God and their influence is extending far and wide. These students come from Canada to the Gulf, and from Maine to Florida.

The financial plan of the school is such that any worthy applicant can secure admission, and the expense rate is low for the opportunities offered.



PENTECOSTAL TABERNACLE AND LITERARY BIBLE TRAINING SCHOOL.

The institution sustains a marked missionary spirit, and has several members of its alumni in India, some in China, a number in South America, some in Central America, and others in Cuba; while a goodly number are in preparation for the various mission fields.

The spiritual atmosphere of the school is inspiring. Besides the regular Bible-hour devotional service, the students have a daily prayer hour. The different mission fields, with their workers, are kept upon the prayer list. At the Bible hour, in the theological recitations, and in the classes of methods there is deeply spiritual instruction, such as tends to develop and strengthen Christian character. The weak are encouraged and

taught to press onward. Much effort is put forth to make the student "strong in the Lord and in the power of His might." Be it said to the glory of God, that many who come here tossed to and fro by various winds of doctrine, have gone away rooted in Christ. The many-sidedness of the Spirit's ministry is recognized and the faithfulness of a covenant keeping God.

What a blessed ministry of privilege is this of sending forth workers equipped to labor for the King in lifting the fallen and in the many ways presented to bless humanity. What a joy to watch the development of these lives in things spiritual.

Who can tell the possibilities even of many who may appear in the beginning to be unpromising. Perhaps you can encourage and help some one who would like to attend a school of this kind. The opportunity is before you. Not till the great day of reckoning will we know what has been accomplished through this channel. In different parts of our own land these young men are preaching the unsearchable riches of Christ. And from every land there will come forth those who will sing redemption's song around the throne because these students have lived for God and toiled in His great vineyard.

What a telling investment is this—making it possible for young men and young women to be given a vision beyond the material, and to be trained to serve in a God-given sphere where He may have right-of-way with their lives and make them efficient in soul-saving and blessing.

May the prayers of God's people ascend for this institution and for its workers scattered far and wide; and may all who go out from these walls be true in their own hearts and lives, faithful in service and loyal to Him whom they have crowned King of their lives, ever remembering that He expects the best of heroism, of sacrifice, of endurance; and that He will crown their lives with joy, blessing and

song; and that in heaven there will be awaiting them the "Well done" of the Master. How important then to faithfully labor and to ever strive to "Be strong."

"Be strong!

We are not here to play, to dream, to drift.

We have hard work to do, and loads to lift.

Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil—who's to blame?

And fold the hands and acquiesce—O shame!

Stand up, speak out, and bravely in God's name

Be strong!

Matters not how deep entrenched the wrong,

How hard the battle goes; the day, how long.

Faint not, fight on!

Tomorrow comes the song."

"BE OF THE SAME MIND"

BY MRS. PENN LEWIS.

Let us turn to our Bibles, and from the Revised Version read part of Phillippians 2, beginning at verse 5. "Have this mind in you, which was also in Christ Jesus; Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself . . ." In the margin it reads "Who being originally in the form of God counted it not 'a thing to be grasped,' but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the Cross. Wherefore also God highly exalted Him, and gave unto Him the Name which is above every name . . ."

Note the words "Have this mind in you which was . . . in Christ Jesus." Now read back two or three verses. "If there is . . . any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the SAME MIND, having the same love, being of one accord; of ONE MIND: doing nothing through faction or through vainglory, but in LOWLINESS OF MIND, each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others."

Taking the words "Have this mind in you" as the central sentence, if you read back to the previous verses, or forward to the succeeding verses, you have a pattern of the mind which was in Christ. As you read forward, you are told how Christ being "equal with God," did not grasp at it, but came down from such a height, and emptied Himself to become a servant—a bond-servant, under bonds, bound to serve. As you read backward you are told of the (1) comfort, (2) consolation, (3) fellowship in the Spirit, (4) tender mercies and compassions, which are in Christ for the children of God, and filled with His Spirit they can thus be of the "same mind," having the "same love," of "one accord," doing nothing through faction, but in lowliness of mind esteeming others better than themselves. If every believer had thus "the mind of Christ," filled with tender mercies and compassions, how could they be anything but "of the same mind?" If all were of the "same mind" to do nothing through faction—how could there be "division" and disunion among the Lord's people? "Do nothing through faction," said the Apostle, as he thought of those he referred to in chapter 1, 17, who were even "proclaiming Christ of faction," thinking to raise up affliction for him in his prison; and he himself shows the

says that he rejoices that Christ is preached, even though not with purity of aim. He is not going to admit in himself "vainglory" or "faction" in response to their wrongdoing!

Whilst Paul remembers the "faction," how he yearns for "one accord." Fulfil my joy, he says, to the Phillippians. "Be of the same mind, of the same love." Christ is not divided. Then what causes division and disunion in doing the work of God? What is the reason that the Lord's children find it so difficult to be of the "same mind," and still more difficult to esteem others better than themselves? Those who are really joined to Christ as members of His Body—who truly have Christ in their life—are certainly one in heart; they are certainly more or less of one aim—they want to please Christ—but they are so rarely of one mind. One in heart and in aim, yet not of the same mind. What is the cause of this? Do we see the importance of it? Do we realize so deeply the

"heads" of "movements," or leaders of work, or aught else, how quickly this lowliness of mind would unite God's children, and make them to be of the "same mind" in the Lord.

Now at the back of all "faction" the great Adversary is at work; he is the great divider, the Lord Jesus the great Uniter. What is the cause of all this lack of oneness of mind among those who are one in heart. Is it not Satan the divider? Is it not he who assails the minds of the children of God, to prevent their having the "mind of Christ," and hence the "same mind in the Lord?" To trace the adversary's working in this respect we must first go to bed-rock facts, so as to understand why the enemy can thus attack the minds of believers, and cause division among the people of God.

Turn first to 2 Cor. 4:4 and read, "The god of this world"—who is this? Satan! What does Paul say he has done? "The god of this world hath blinded the minds of the unbelieving." Has the devil power to blind a man's mind? We answer "Yes"—for so it is written, and his purpose is declared to be "That the light of the gospel of the glory of Christ . . . should not dawn upon them."

This is the bed-rock fact which must be emphasized as lying at the bottom of all division of mind among God's people. The Apostle declares that Satan—the god of this age—has "blinded the mind" of every unregenerate soul. Not only ignorant people in the slums, but professors in colleges, and kings on the thrones. There is no distinction, and no difference. The Bible declares facts as seen by God, and He says that all men have blinded minds, until the light of the Gospel shines in, and that this film, or veil on the mind is placed there by Satan—the "god" or ruler of this world—to keep the truth—or light—out. All have needy hearts, but all have also blinded minds.

Now let us face the question: When a man receives the gift of eternal life, and assurance of salvation from the guilt and penalty of sin through the atoning sacrifice of Christ, does he entirely lose the "film" or veil on the mind, or does it mean that at first he gets a new "heart," and loses just a little of the veil that the god of this world has put on him—just as much, in fact, as he is able to grasp the truths of the gospel? In brief: Is it possible for the Christian to have a partial blind on his mind? Let us repeat the question: Does he at once fully lose the "blinded mind," or does he lose the film just so far as he apprehends the gospel, and no more?—for truth (or light) alone disperses the veil on the minds of men, and the extent of the light which shines into the mind de-



MT. ZION.

need of being of one accord, that we can wait patiently for others with whom we are in co-service, to come to the "same mind" before we take a certain course which may produce "division" or "faction?"

How the words strike home! *Doing nothing that you know will tend toward disunion in the Body of Christ.* Surely if we were all of one mind to follow Christ to Calvary, "becoming obedient unto death, even the death of the Cross," there would be no "vainglory," no being "puffed up one against another" (1 Cor. 4:6); but we should really possess "lowliness of mind"—the mind that brought the Lord Jesus from the place of equality with God, down to the position of a servant; the mind that caused Him not to grasp the Throne; that did not make Him cling to being a "leader," but chose to be a servant. He was equal with God, yet he became a "servant"—a bond-servant. If we were all of one mind to serve one another! If we all longed to be servants, and did not want to be

This basic fact is most important for you to apprehend, and then you will get the key to all division among God's people. For it seems clear that it is possible to have a "new heart," and a new life, without a *fully renewed mind*. It certainly is clear from the facts of life, and the present condition of the true Church of Christ. The mind of the Christian can be full of all kinds of things, injected there by the god of this world; and these injected thoughts—"views," "ideas," "theories"—are the causes of division, for if the *mind* of every Christian was renewed, it seems simple logic to say that all believers would be of the "same mind"—having the mind of Christ. Let us think a moment. How many *prejudices* have you got a reason for? Listen to that child of God, saying, "I do not like Miss So-and-So." "Have you ever spoken to her?" "No! but there are so many things I do not like about her." "Give me a reason for not 'liking' her." "Well, I do not like her!" Now, is this reasonable? Is it according to the light of the gospel of Christ, which is a gospel of love to the unlovely, and the spirit of a sound mind. Possibly, too, some of you have come to this meeting, but you have closed your minds before coming, and determined that you are not going to open them unless what is said suits your ideas. Is this *right*? Is it not often so in meetings, and that is why we do not get blessing as we should. The Lord's children often come with minds made up as to what they will take of the "truth." They want just so much of the "truth" as will suit them, and they close their minds to all else, especially if it runs against their prejudices, or pre-conceived ideas of things.

Now turn to 2 Corinthians xi. 3. The Apostle writes to the Corinthian Christians, "I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your *minds* should be corrupted. . . ." Paul knew that even as the god of this world had blinded the minds of the unbelieving, so he could attack the minds of God's children, and beguile them. "The serpent beguiled Eve in his craftiness." It was not her heart, but her *mind* which he first attacked, and it is not your hearts, but your minds which he also attacks to lead you away from simple trust, and "purity" toward Christ. Mrs. McHardie says in one of her books that the word "saw" used of Eve in the garden (Gen. 3:6) means that she was *gazing* at the tree. She was standing near the forbidden tree, and gazing at it when she should never have looked, for God had said, "Thou shalt not eat." Mrs. McHardie mentions that in China a goddess is worshipped under the name of the "Gazing Mother," and in Egypt the great mother of the gods was known as "The Gazer." A name wonderfully significant, for it was through the eyes of Eve that the fatal link between her and Satan was formed—the serpent whose name also signifies to "view attentively," or "to gaze." Gazing at the woman standing near the forbidden tree, she gazed and was thus *drawn* into his "beguiling." As she gazed, she longed, and then was ensnared. Satan *beguiled*, and she was *drawn*. It is expressly said in the Epistle

to Timothy—"Adam was not beguiled." He was tempted, but not deceived. He sinned, knowing the consequences. Eve was beguiled by the subtlety of the serpent. She was innocent, but ensnared through her mind admitting thoughts suggested by Satan, and accompanied by his beguiling power, which paralyzes the mind, and keeps it from acting, and *judging the issues of every action*. Yes, Satan can attack the minds of the Lord's children. Satan can weave his wiles to draw you on until you are beguiled, and then you find you lose your power of will. You first let your mind go to the beguiling, and cease to reason; then you lose your power of will to resist, and then you are deceived. "I fear," said Paul, "for your loyalty to Christ. You belong to Him, and as the serpent beguiled Eve, I fear lest your minds should be corrupted from the simplicity that is in Christ." Loyalty to Christ. Simplicity of trust in Him, depends upon the *mind being guarded* from Satan's beguilings.

The mind must not only have all the old "blind" of Satan taken off, but it must be renewed, and then covered by the helmet of salvation. You may have "put away the old man," as "concerning your former manner of life" (Ephes. 4:22) without a definite transaction with God that you become "renewed in the spirit of your mind" (Ephes. 4:23). You are transformed only "by the renewing of your mind" (Rom. 12:2). Have you asked God to renew your mind; and then to take your mind, and keep your thoughts?

When the mind is renewed then it must be used, and I want to say to you in the strongest way I possibly can say it, DO NOT LET YOUR MIND "LIE FALLOW," and become "passive," for as you allow your mind to cease to think, and reason, and judge, and bring to the verdict of the Book all the departments of your life—your experience and your actions—nothing is more certain than that you are inviting Satan's beguilings into your mind. Mr. Gordon last night referred to "distorted visions," and "mental distortions" as given by Satan to so many children of God—not only people sent to asylums, but ordinary people in ordinary life. So few Christians understand Satan's beguilings of the mind, that he is able to give them distorted views of the things of God, and of themselves, and of their friends, their future, their circumstances, and even their needs; without their recognizing the source of these distortions. Satan can give you such curious visions, that only the truth of the Word—the pure light of the Gospel—can expose them. So many have been led off into strange "leadings" by following sudden suggestions to the mind, believing they were obeying God. Others believe they have "revelations" from God, which are going to move the world, but the only outcome is faction and division in the church!

Passivity of mind is the ground which is given by the believer for these beguilings of Satan. Christians who desire to be "led of the Spirit" think that they are not to reason, and weigh, and judge every suggestion which appears to come from God, in the light of the

Word. To be "led of the Spirit" they think means to follow every impulse and suggestion given to the mind—especially if it comes when in prayer—and so they let their minds lie "passive" to receive these suggestions. The Lord said to the Jews, "Why even of yourselves judge ye not what is right" (Luke 12:57). Think of the Lord appealing to his hearers to judge what was right! If you are to escape Satan's special beguilings of the mind at the present time you must not let it lie fallow—unused. You must not let it drift; nor let yourself go into "visions of the future," and dreaming over the wonderful things God means to do with you! Do not foster "visions" as to how God is going to use you! For a time there was quite an epidemic of people who were going to be the instruments of the next revival. Many left their work—which was altogether too commonplace—and went out on a will-o'-the-wisp "leading," which ended in a swamp, and sad suffering to themselves and others.

Oh, the breaking up of false visions, and "vainglory" plans, which God has had to do these last five years. How sad has been the history of many souls who were walking steadily and faithfully, and are now unuseable by God—high and dry on the shore. It has all come in through Satan's beguiling of the *mind*; suggestions, ideas, distorting visions, curious conceptions of almost every spiritual truth; all ending in factions and divisions in the Church of Christ.

"Have this mind in you which was in Christ Jesus, Who . . . counted it not a prize to be grasped, to be on an equality with God, but . . . humbled Himself, becoming obedient unto death, yea, the death of the Cross." With all my heart and soul and strength I would put before you the path of the Cross as the safe path to-day. I put before you the path of meek and lowly service following in the footsteps of the Lord. Turn away from all vain-glorious visions of what you think you are to be in the Church of Christ, and be satisfied to be a servant! Let us be content to be the *servants* of God! Oh, see to it, children of God, that Satan does not beguile your mind from *simplicity*—the simplicity which is toward Christ in steady faithful service to Him.

Then let us remember that Satan can do nothing with us against our will. You can choose to say "I deliberately refuse every bit of ground in my mind to Satan's evil spirits" (for it is by his evil spirits that he does his work)—"I refuse ground to them. I refuse to allow 'deceiving spirits' with 'teachings' from Satan, to enter my mind and beguile it. I ask God to give me a new mind—the mind of Christ!" And that mind, remember, is to be an active one—that is, one in *full use* in everything you do. I speak now to the young ones here. Do you use your *mind* in what you are doing? Are you thinking of the meeting you are going to to-morrow, and so you are thoughtless if you are doing your home duties? Do you use your *mind*? "More evils are wrought for want of thought than want of heart," they say; but it ought not to be said of the Lord's children. But with so many their minds are not free to act in the liberty

wherewith Christ has made us free. They act as if they had no "mind," and that is why they run around, and ask everybody else what they think. They are trying to get the use of other people's minds, and are thus swayed and tossed about by every wind of doctrine. They do not use their own minds. You would think that we had not had any spiritual light in England before, for souls who have heard the truth at conventions even for twenty years, have not the discernment and knowledge to tell whether a thing is of God. They have been living on what Mr. So-and-so says. He says it, therefore it must be right. But we must bring all things to the test of the Book, and prove all things if we are to be intelligent in the use of a renewed mind. In asking another's mind we have also to remember that it is possible for a soul to be in communion with God—in fellowship with Him in the spirit—and yet to admit one suggestion of Satan to his mind which will mislead him and warp his judgment in many ways. It is therefore not safe to judge as "from God" anything that another says, purely because his life and character bear marks of fellowship with God. It is not a question of his character but of his *mind*. If we are to accept as infallible truth all that is said to be from God, on the ground of the character and life of a worker, it would remove the standard of truth from the written Word, to the character of the teacher. God does not cast His children off the moment they have admitted a distorted view of the truth into their minds, but patiently waits until the real truth dawns, which it surely will sooner or later, if they are *honest*, and with open minds seek to do the will of God with all their hearts (John 7:17).

Ask the Lord to liberate your mind to act freely. Ask Him to break away from it every injected thought from Satan. It is possible for Satan to find an entrance to the mind by pretending to be God. He knows you would never open your mind otherwise, to the suggestion or thought. Numbers of God's children have followed deceiving spirits, because on their knees they have believed everything that came to their minds as coming from God, and consequently they have become unreasonable, obstinate, and unyielding. Sometimes they have carried out plans to the ruin of their families, and to the ruin of their Christian service, believing they were carrying out some plan revealed by God.

Take heed that you do not travesty the truth of surrender to God as meaning that your mind is to become a blank. I read in one paper of a Christian worker who said it took him six months to get his mind "empty" so that God could get control of his body; when he thus gave up control, *the devil took it*, for God "controls" a man through his own volition in co-operation with Him. Refuse to let your mind be passive; to let yourself become a machine, for God seeks to give you a new mind which will intelligently enter into His purposes, and apprehend His will. "Be renewed in the spirit of your mind," and "be not unwise, but understanding what the will of the Lord is."

Lastly we read in 1 Peter 1:13, "Gird up

the loins of your mind." Those who are kept in perfect peace, are those whose minds are stayed on Him. (Isaiah 26:3.) To "gird up the mind," means to use it every step of the way; act, think as an intelligent human being accountable to God in all things; one that God has recreated with a new heart, and a new mind. Then the Lord says, "I will put My laws into their minds" (Heb. 8:10). Feed well on the written Word; fill your mind with it; so that you will not need to be running for your Bible to look up verses. God will put His laws—or will—into your minds, if you will do your part of reading His Word, then you will find His Spirit inworking it to your mind so that it becomes wrought into every thought. Then when you need light on your path, the Word will come to your mind in a moment. I fear that with many of us our great idea of "power for service" means that the Lord will make things easy for us to do. We want power to do things easily, so as to avoid all difficulty and labor in our doing them. We want miraculous guidance to save us trouble. You go on your knees and pray and then get up and open your Bible, and the first verse you see you act upon, apart from all intelligent use of the mind and judgment in weighing and considering what is right to do. And what absurd things people have done through thus acting apart from their minds, upon some verse they have read "after praying!" Then, too, because the Lord, in the central depth of your spirit, gave you a verse one day, for the rest of your life you fear to act without a "verse!" And then once you have a "verse," there is no one who can move you from your purpose to act upon it. Remember what comes from God comes from the inner shrine where He dwells, deep down in your spirit; and what comes to you from *outside*, injected into your mind, most often comes from the "world-rulers of this darkness. When your mind is full of His law—His written Word—you do not want any miraculous guidance to tell you not to steal. How is that? Because you know it is wrong. His word—or His law—is in your mind. Thus God can write His thoughts upon your heart, and in your mind until you know His will, because your Bible has become incorporated in you. If we were filled with the words of this Book, instead of being filled with other people's thoughts and ideas, we should know the mind of God.

As we leave this meeting may the Lord protect us from the Satanic "fowls of the air." The Lord Jesus distinctly says in the parable of the sower as recorded in Matthew, that the "fowls of the air" snatch away the seed, and He says that it is Satan who does this work, but Satan is not omnipresent. He is quick and finds out where we are a little bit oftener than we wish he would; but he is not omnipresent. He works through myriads of evil spirits—described by the Lord as "fowls of the air," for they come, and take away the seed. Where is the seed put? First in the *mind*, and then they snatch it away. Oh! how these "fowls of the air" watch the souls at all the conventions. They are very busy, and they have plenty of instruments to work with them in

taking away the seed. Someone leaves this meeting saying, "What do you think of that?" Do not care for it! Ah, "fowl of the air"—Satan is now using human instruments. Again—"Do you think that was the right way to put it?" "No!" Another "fowl of the air!" Souls, beware of the "fowls of the air," and let no seed be taken away to-day by the unseen "fowls" or their instruments.

Now, let us gather up the message into a few closing points. (1) That the "mind" that was in Christ Jesus means *lowliness in mind*. (2) That you can have the mind of Christ. (3) It comes by a renewing of your mind. (4) That the mind of Christ is given you through His Word. (5) The renewed mind is to be used by all its faculties, and not allowed to lie unused. (6) The mind must be filled with God's Word, and then it will be guarded by God.

Possibly your mind at this moment has in it all kinds of things that ought to be removed. You have an unkind thought against another child of God, which is making a barrier between you. You have a prejudice against this one or that one, without any reason. You may have all kinds of ideas which Satan has injected to your mind for years past, and you are not conscious that they are coloring your life. Let us ask the Lord to liberate our minds from bondage, from being compressed and narrow and selfish and small and cramped. In the liberated mind there must be no ground given to Satan's "fowls of the air," either to put something in, or to take the truth out. Let us refuse entry to them as well as ground. Keep your will steady and true to God as in Christ's strength you say, "I refuse ground to Satan's 'fowls of the air.'"—*The Overcomer*.

Anything short of a faith that rests on Christ alone, of a love that knits itself to His single, all-sufficient heart, and of an obedience that bows the whole being to the sweet yoke of His commandment, is an unworthy answer to the love that died, and that lives for us all. Let us clearly contemplate the possibility of an indefinite increase in the closeness and thoroughness of our surrender to Him—a conviction which has faded away from the minds of many professing Christians.—*Alexander McLaren, D. D.*

True faith is full of ingenuity and hearty simplicity, free from suspicion, wise and confident, trusting upon generals, without watching and prying into unnecessary or indiscernible particulars. No man carries his bed into his field to watch how his corn grows, but believes upon the general order of Providence and nature, and at harvest finds himself not deceived.—*Ex.*

"Are we living, habitually, in such nearness to the Lord Jesus that the gentlest intimation of His wish comes to us with the force of a command, and with the consciousness that some way or other it is possible to obey, and that we shall be carried through in any service to which He calls us?"

Triumph of the Gospel in Heathen Land

BY ADDIE PASCHALL.*

Isaiah 55:11 is this: "So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

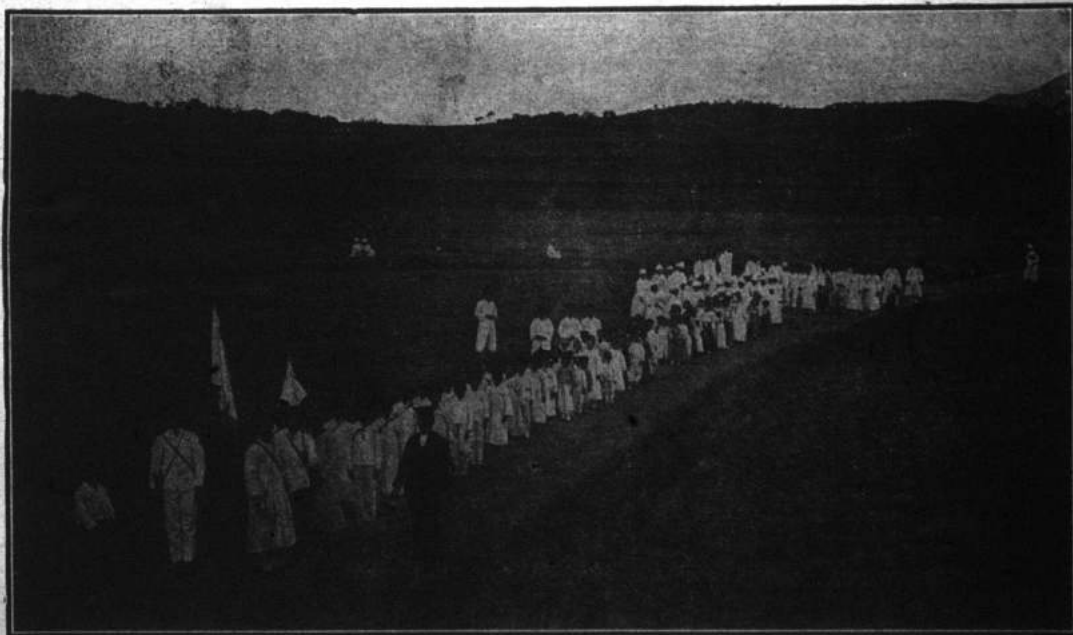
Glancing back to the eve of the eighteenth century, to brave William Carey, founder of modern missions, and grasping the fact that only one hundred and twenty years ago the enlightened mission fields of to-day were in almost complete spiritual darkness, it must be admitted that the rapid spread of the gospel since then to almost every heathen land, is one of the great miracles of the ages.

It is true that prior to this time there had been missionaries and stations established in

of truth to millions. Truly did the word prosper in the thing whereunto it was sent.

A blessed victory of the cross is shown in the life of one of India's native women, Ramabai. Being left a widow at the age of twenty-one she began lecturing and writing as a means of support. She had long desired to visit England. The opportunity came, and there she found many who sympathized with her in her plans for educating the women of India; but God had planned for her a broader sphere. When she saw in England a home for fallen women she said to herself, "Well, this is a new kind of religion which teaches its followers to raise the fallen." The love of God reached her

not fully opened to the gospel until the Boxer uprising in 1900, by which it was shown to the world that truth will stand amid all dangers and that the mighty love of God in the hearts and lives of his followers holds sure and steadfast even in the fierce fires of martyrdom. One brave martyr who deserves to be mentioned is Horace Tracy Pitkin. Shut into his church he held the mob at bay with his revolver until his ammunition gave out, then being overpowered, he passed into the presence of his Master. Just before dying he said to a friend, "Tell my boy Horace, that his father's last wish is that when he is twenty-five years of age that he may come to China as a missionary." How



KOREANS OUT FOUR MILES TO MEET MISSIONARY.

some of the present mission fields, but the workers had either died, given up, or been martyred, and most of the natives had gone back to their old superstitious beliefs. This great work has not been accomplished without the prayers and lives of many of God's chosen men and women.

Carey went to India in 1793. On entering that country he found nothing to encourage. Idolatry, infanticide, ignorance and superstition united their forces to curse the land. But with his heart burning with the love of God and a passion for souls, he battled against every opposing force for more than forty years. He translated the Bible into many of the dialects, thus opening the word

heart; His voice sounded in the depths of her soul; she yielded to his will with glad assent, and returning to India established, near Poona, a home where thousands of girls and women have been educated, taught the truths of the gospel and experienced in their souls the joy of salvation. From this home have gone forth teachers, physicians, Christian wives, Bible women and many others who have been shining lights in this dark land.

But we need only turn to China for another illustration of the triumph of the truth. Regardless of all that had been accomplished since the going of Robt. Morrison in 1807, this great oriental country was

unlike some parents of to-day who are distressed at the thought of one of their children going to China even now when the hand of the persecutor is checked. To-day in North China, where there was ruin and murder, there are found more Christians than before the uprising, and the message is welcomed by those who witnessed the persecutions.

But the glories of the gospel are confined to no land nor clime. Across the waters on the green islands of the Pacific a company of missionaries went telling the same story of redeeming love to the cannibal natives, who were spending their lives in fighting and killing. The Word was, as it ever is, as

* A talk given at the missionary anniversary service of the Literary and Bible Training School.

seed sown in good ground, for one afternoon after sixteen years of patient labor, one of the missionaries was walking in the woods, when he heard a little native boy praying aloud to God Jehovah. Then this good man knew that the seed of truth planted so long before had sprung up and was beginning to grow. From this time it was wonderful how rapidly the good news spread. It reached even the king, and one day he ordered the people to burn all their idols, and gathering up his own he sent them to England to show the people what foolish gods he once worshiped.

Equally impressive is the beautiful story of a royal princess, an heir to the throne, who renounced her right to the crown, her opportunity to become queen, and offered herself as a missionary to another of these islands where they had never heard of Jesus. This woman, herself so recently saved from heathenism, was taken on the "Morning Star," a missionary ship, to one of the Mortlock Islands. When after two years this ship returned to the island it was met by a multitude of natives singing Christian songs of welcome, and the missionary delegation was conducted to a church built and dedicated to the worship of God. Truly is the gospel "the power of God unto salvation to every one that believeth."

Neither is His power limited, for while these victories were being won, His name was also being glorified in the Sandwich Islands, where Titus Coan, a man of God, memorialized a Sabbath day by baptizing seventeen hundred converts. And what a gracious love-feast it must have been when twenty-five hundred sat down at the Lord's table.

Westward across the Pacific lies Korea, the land of "morning calm" until 1882, the Hermit Nation. It was death for any foreigner to enter or any native to leave its shores. When Dr. Allen, the first missionary, went in 1884 he found the natives savagely hostile to Christianity. Other missionaries came and united with him in effort and prayer. Soon day began to break and there has come to that nation one of the greatest revivals the world has ever known. As many as fifty women will attend a Friday morning prayer-meeting, while hundreds attend the mid-week prayer service.

Fifteen years ago Heber Jones was denied admission into the city of Kang Hua when he went to preach the gospel. Last year he was met at the boat landing by four hundred Kang Hua Christians, escorted to the city gate, four miles away, and there met by a larger delegation—the representatives of thirty-five hundred Christians in the city. In 1892 Dr. Moffatt was stoned in the city of Pyeng Yang. Now there are five thousand Christians there and one of the native ministers was the leader of those who stoned Dr. Moffatt. How this reminds us of the young man who held the clothes of those who stoned Stephen, and how like him this one was obedient to the "heavenly vision." Paul's heart burned with a message that

must be told, for he exclaimed, "I must see Rome." The world knows the result of his zeal. And so wherever earnest souls go forth to spread the gospel in heathen lands will there be a harvest, for God has declared that His word shall not return unto

him void. Let us praise him for victories won and with renewed energy enter the whitened harvest field, there to labor until our God is God also of the heathen—

"Till earth's remotest nation
Has learned Messiah's name."

A QUIVER OF ARROWS

Illustrations for Christian Workers

SHOWING WHOM WE SERVE.

G. Campbell Morgan says: "My father came into my house soon after I was married and looked around. We showed him into every room, and then in his rough way he said to me: 'Yes, it is very nice; but nobody will know, walking through here, whether you belong to God or the devil.' I went through and looked at the rooms again, and thought: 'He is quite right.' So we made up our minds straight way that there should be no room in our house, henceforth, that had not some message, by picture or wall text, for every comer, which should tell that we at any rate served the King."—*Selected.*

WHERE HEAVEN CAN BE FOUND.

A pastor had preached an eloquent sermon about heaven. A wealthy member of the church met him the next day, and said: "Doctor, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

"Ah," said the pastor, "I am glad of the opportunity of doing so this morning. I have just come from the hilltop yonder. In that cottage there is a member of our church. She is sick in bed with fever. Her two little children are sick in the other bed, and she has not a bit of coal or a stick of wood, or flour, or sugar, or any bread."

"Now, if you will go down town and buy fifty dollars' worth of things—nice provisions—and send them to her, and then go and say: 'My sister, I have brought you these provisions in the name of our Lord and Saviours; ask for a Bible, and read the twenty-third Psalm, and then get down on your knees and pray, you will see heaven before you get through.'"—*Ram's Horn.*

ALL'S WELL.

Crossing the great deep at night, lying sleeplessly and, perhaps, painfully in your berth, longing for the light, without much hope that it will bring you comfort, what hear you? The surge of the water, the moan of the wind, and the tinkle of a bell. That bell has no sooner told its tale of time than a voice in a singsong tone says, "All's well, all's well!" It is the man on the lookout. You say: "How can all be well when I am not sleeping? How can all be well when I am sick and in pain? How can all be well when I am not at home, and the children are longing for me?" There is a higher law than your sleeplessness, your pain, and your child's desire for your presence. Within those limits you are right—all is not well—but in the higher sphere, that takes in a larger area and commands a wider outlook, all's well. So it is with Providence.

"I am sick and tired, and heart-broken, misunderstood, and slandered," saith the Christian man, but the angel on the lookout says, "All's well, all's well!"—*Selected.*

NOT ASHAMED OF THE GOSPEL.

A missionary journal tells of a wealthy Brahmin lady who accepted Christ and came to the mission station. Her people pleaded with her with tears. They told her that they would have to perform the funeral ceremony for her. But with tears the brave woman answered: "I know I am dead to all. But I am alive in Christ, and will live to tell my people of Christ's love for them." Every friend and relative left her forever. When the time came for her to be baptized great crowds came around the church, while many filled the house. But without fear or shame she stepped forward and began to sing:

"Jesus, I my cross have taken,
All to leave and follow Thee."

According to Hindu custom, the family performed her funeral ceremony, burning her in effigy and depositing the ashes among the dead, thus signifying that she was dead to them. Her own husband set fire to the effigy, and married another. But nothing could draw this new convert from the cross of Christ, for it was the power of God unto the salvation of her soul.—*S. S. Journal.*

THE PLACE OF CALM.

In a sermon, "The Divine Benediction," occurs the following: "One beautiful morning when the train stopped at Falls View to give the passengers a glimpse of the Falls of Niagara, I helped out an old lady who was taking the first railroad ride in the eighty-three years of her life. She was coming West to die in the home of her son, who lived in Illinois. He was the only child left of the eight she had reared to manhood and womanhood. The passengers, as is their custom, soon fell into clusters on the brink of the precipice. I watched and waited to see what powers of interpretation eighty-three toiling and tearful years had given to this simple soul, the venerable grandmother, the mother of seven buried children. She stood silent and motionless. At last the bell rang, and as she turned she said, with traces of tears in her voice, but none in her eyes, 'Mister, what a deal of troubled waters is there!' and that was all. Yes, there is a 'deal of troubled waters' at Niagara, but farther down the waters cease their troubling; and even the troubled waters of Niagara find peace at last in the bosom of the great ocean." So to those who hear the divine voice above the tempest's roar shall come His peace.—*Sunday School Journal.*

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EDITORIAL

COTTAGE MEETINGS.

Under the above caption we include what is commonly known as cottage prayer-meetings, parlor meetings, and preaching in private houses. There is an increasing need of work of this kind. The public meetings in the churches, important as they are, will never solve the problem of reaching the masses. Our complex civilization makes it more and more necessary for personal contact if the people are reached.

Cottage meetings bring the gospel to many who would not otherwise hear it. Shut-in mothers, invalids, old people, children, with a host of others who haven't sufficient interest to go to church are touched by services of this kind. There are in every community many who seldom if ever have the privilege of going to church. Doubtless if they made sufficient effort they could go much more than they do, but it isn't easy to get away, and they have yielded to the difficulties and become non-church-goers. Not that they were opposed to going, not that they were disbelievers in the Christian religion, nor that they didn't have more or less personal interest in these matters, but instead of surmounting the obstacles they have yielded to the pressure and practically ceased attending the sanctuary. There is many an over-worked mother, confirmed invalid, indifferent father, son or child that can be touched awakened, comforted or saved as the need may be. We verily believe that there is more urgent need for work of this kind now than for anything else in the line of Christian activity. The high prices of living without a corresponding increase in wages, combined with the extravagance of the American people, renders it more and more difficult for them to get such clothing as they think they should have to attend church. There are far more people than some would think who stay away for this reason. The house to house meeting meets this difficulty.

The home is never the same after prayer has been offered in it. The songs and prayers are like rare fragrance. It matters not

how wicked the people may be, a service in holy things, an opening of the gates of the skies in prayer, subdues and transforms them. You can get closer to people in their homes than anywhere else. A man's house is his castle. There he throws off the restraints of the outer world and is himself. The directness of the appeal, the absence of the restraint of a lot of curious onlookers, make it easier to get people to move. We can testify from a quarter of a century's experience, that for heart to heart dealing with souls, there is no place like the home. We have worked with people who in a more public place would have been very difficult to have approached, but in the privacy of their homes they were easy to reach. The Master's command is to go preach. In these latter days we seem to have lost sight of the *go* feature, waiting rather for the folks to come, but, mark you, if we reach the masses we must keep on going. Go where they are, not to spend an hour in social chat, but in a tactful, devout manner preach Jesus unto them. The homes that would fail to respond to appeals of this kind are very few indeed. We too often go to church and sit like icebergs under a false idea of dignity, literally freezing out many earnest, fervent natures until they will come no longer. Coldness has no place in true religion.

Cottage meetings are easy of access. In many places in the city, but more particularly in the country, the going to the church is a difficult problem. In the towns many live quite a distance from the car lines, money for fare maybe is lacking, and often unfavorable weather hinders. Take a country community for instance, where the people have to hitch up a team and drive three or four miles over muddy, rough roads through the dark in the winter season, and the probabilities are that very few will undertake it, but these same people would welcome a prayer service in their homes and would be greatly blessed by it. We know districts where religion is at a very low ebb just because the people have been allowed to drift along without deep religious convictions, only dropping into a monthly meeting occasionally when the weather was favorable, that would thrive spiritually if there was house to house ministration.

First let there be just such work done in the home as is needed, and then let the neighbors be brought in for cottage meetings, going from one house to another until the entire community is stirred. We get into ruts, there is a humdrum in the services, a monotony that kills, people lose interest and they will not subject themselves to the inconveniences of traveling miles to get to a service of this kind, but if the meetings are close to them they are likely to become interested and then they are in good condition to attend church and put new life into the services.

Work of this kind develops the laity. In the more formal services of the sanctuary the minister is unfortunately about the only one that is expected to do much, while the laity are drying up for want of something to do. The dry rot of indifference blasts and with-

ers the majority of those who claim to be Christians. They must be aroused if the church even approximates the discharge of her duties. Cottage meetings push laymen to the front. They are gradually led to participate in the songs, prayer, and testimonies, and finally to lead the meetings, and the next thing you know some of them will even go further and enter actively upon the preaching of the gospel. There is a vast amount of unused force in laymen. Some of them doubtless have a call to preach but have never ventured out on account of their own coldness and unfavorable surroundings. The church has never lacked preaching material when she was filled with the spirit. If the heart flames up in holy desire there will be no shortage of preachers. All over the land the laymen are tethered to the post of inactivity—rusting out, their splendid gifts are being used in a worldly way, but, alas, they have never been consecrated to the service of Christ, hence while great commercial enterprises are filling the earth with colossal undertakings the church lags behind.

The laymen must be put to work, and in order to work successfully they must yield themselves wholly to God, and nothing will bring this about quicker than to bring them under the direct influence of a deeply spiritual ministry, and there is no better place to begin than right in the home. Let one family become interested, then another and another, and so on until the celestial flame has spread over the entire country. As the laymen are given a taste of the joys of religious work they will venture further and further into this holy stream of service until the whole life will be swallowed up in the divine will and they will go about doing good. Cottage meetings offer one of the very best mediums for the developing of the lay talent, while at the same time they awaken religious activities and make it possible for the spread of a gracious revival.

In the conduct of such meetings sanctified common sense is needed. Just anybody will not do, and yet after proper training any community has a great many folks in it that can lead successfully. After the meetings are started, as a rule there will be little or no difficulty in having invitations for the next service. There is no need of elaborate preparations on such a scale as would burden the household where the services are to be conducted. Temporary seats can be improvised with very little trouble and great care should be exercised lest the people are frightened from the cottage meeting idea on account of the extra trouble that it will be to them. Give them to understand that there is not much preparation expected, that just a group of friends will call in an informal way and spend an hour with them in religious exercises. The less formality the better. There are some old staid homes, with large porches and rooms where it would be well to have regular preaching services. This has a decided advantage in two ways, first the novelty, secondly easy of access. It saves the people from having to travel so far and lose so much time. Let the singing be spirited, the prayers unctious and to the point, the tes-

timonies not too long and full of the pith of the gospel, and then the talk brief and in the power of the Spirit. Close on time, give people an opportunity to get saved. Don't take the advantage of being in a man's own house and press the subject of religion on him until it becomes offensive, but with holy tact drive the truth home so that all will be left without excuse. Many who read these lines could take up work of his kind. Brother, sister, will you do it? There is appalling need, whole families, and almost entire communities are on a drift away from God. Right in the very lap of the church we are dying at the top. There must be an awakening or else the coming generation will know but little of the power of the Gospel. Even now our youth are exposed to such subtle errors and deadly heresies that their faith in the Bible is being seriously shaken. The time is at hand for an aggressive warfare. Buckle on the armor, grip the sword and go to the front, "fight the good fight of faith." There is much

that you can do which you are not doing. Begin house to house work, organize a prayer-meeting for your community, arrange for preaching in some suitable home, don't just sit down and let the awful drift continue. Get in the middle of the current and pull up stream. It may be a heavy grade, but God is sufficient, and when you burn at white heat the heavenly flame will light other torches and you will soon have helpers. Why not begin now? No doubt the Spirit has already suggested something that you are not doing. The great apostle to the Gentiles went from house to house preaching the Word and warning every one night and day with tears, and surely we who live in this day of golden opportunity ought to be up and doing. May the Lord stir every one who reads these lines to heed the words of the Master. "I must work the works of Him that sent me while it is day." "The night cometh when no man can work."

HE IS COMING.

The Watchword and Truth quotes from Dr. Robertson Nichols' "Centenary Discourse on Horatius Bonar" as follows:

"I close with a word on one great theme of Dr. Bonar's ministry, of which as it would seem, we hear little now. He was absorbed from first to last in the faith and hope of the Second Advent. Wherever we open the New Testament we find it thrilling to the heart and joy of that manifestation and coming of the Lord when we shall see Him as He is. Edward Irving, with all his errors, did one thing. He revived for his generation the Parousia as the definite hope of the church which witnesses to the Lord's death till He come. Dr. Nansen has recently told us what science has to say about the end of the world. He tells us that the end will take place after millions of years, when the sun has been cooled. Life will then have to cope with greater and greater difficulties of existence until it finally and entirely disappears. The possibilities of existence will become gradually and gradually less favorable for the complicated and highly developed animals, whilst the simple low organisms will probably be those that will live longest until even they disappear. But the faith of the Church is that Christ who once offered Himself in our nature as the full, perfect and sufficient sacrifice, satisfaction and oblation for the sins of the whole world will come again. The Christ who comes will be the Christ who departed, and His coming will be in like manner as the disciples saw Him go, visible, corporeal, local. We, according to His promise, look for a new heaven and a new earth wherein dwelleth righteousness. I venture to think it a great weakness of our teaching that so little is said about the blessed hope and appearing of our great God and Saviour."

Few have given a more prominent place to the coming of the Lord than did this eminent Scotch divine. Post-millennial theories have obscured the vision of many and they are not expecting the Lord to come for a long time yet. Wherever the doctrine of the Lord's coming is properly presented there is an awakening of holy living and religious activities. The failure to stress this truth is one of the reasons for the woeful down grade movement now so prevalent. The declaration of this great scriptural fact is in no sense fanatical. The doctrine has deep rootage in the Scriptures, and in fact we cannot see how it can be explained any other way. To be sure this truth, like all others, has sometimes been pressed to an extreme and fanciful application, but the great fact of the Lord's coming stands as one of the central doctrines of the Scriptures. He is coming again. As Bonar sang:

"Come, Lord, and tarry not;
Bring the long-looked-for day.
Oh, why these years of waiting, why
These ages of delay?

"Come, for thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say, Come;
Dost thou not hear the cry?

"Come and make all things new.
Build up this ruined earth,
Bestow our faded Paradise—
Creation's second birth.

"Come, and begin thy reign
Of everlasting peace;
Come, take the kingdom to thyself,
Great King of Righteousness."

Editorial Comment

PRESS THE BATTLE.

Those who have moved this world most for God have been men and women of intense earnestness. They have not fought merely behind breastworks, but have carried the war into the enemy's country. They have walked with God and He through them has wrought wondrously. Just now a clarion call is needed to arouse slumbering Christians to a sense of their duty so that they will grasp their swords and rush to the front of the battle and do valiant service for the King. A large number of Christians who ought to be on the firing line are in the hospital. General William Booth, in writing to the Salvation Army in America, says:

Preach more plainly and energetically than ever the fundamental truths I have pressed on your attention, the truths about God and sin, and Christ and Judgment, and Heaven and Hell.

Urge more persistently than heretofore the necessity for conversion, and holiness, and truth, and faith. Magnify the willingness, and anxiety, and ability that God feels to save all men alike, whether rich or poor, gentle or simple; the wise, the moral, the high and the lofty; or the drunkards, the harlots, the criminals and the profane.

Push salvation, my comrades. Force it on the attention of the crowds. Compel them to come in. Make men and women be saved, not forgetting the dear children.

Wrestle with God and men.

Here and there salvation will come in running rivulets, here and there in broad rivers and streams, and here and there in rolling ocean floods.

And as Heaven inspired Earth to sing "Glory to God in the highest!" two thousand years ago, so Earth in the near future will inspire Heaven to sing "Hallelujah!" The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever. Jehovah has triumphed, His people are free!

PRAYER ILLUMINES.

How often has light flashed in upon us as we prayed. Knee work can solve many problems that lie beyond the ken of head work. How often have we been muddled, confused, perplexed, harassed and burdened when we could get alone with God and an hour of prayer would clear up matters so wonderfully that we have felt almost as if we were on wings. Andrew Murray, writing on this subject, says:

I know not how I can plead with sufficient earnestness to urge God's children to make their private devotions a means for cultivation of a clearer insight into what God is absolutely willing to do for us.

There is a life awaiting us prepared by God Himself, and waiting to be revealed in us by the Holy Spirit, if we are only ready to know and confess how very much there is lacking in our spiritual life.

Let us but take two simple truths in regard to the Holy Spirit, as our guide, the one, that the church of to-day is characterized by the feeble workings of the Holy Spirit. The other, that in God's Word there is promised us the mighty workings of God's Spirit in the heart of His children.

When we take our place on the one side, in the penitent confession of how little we have honored the Holy Spirit. The other, that in God's Word there is promised us the mighty working of God's Spirit in the heart of His children.

When we take our place on the one side, in the penitent confession of how little we have honored the Holy Spirit, and how little lived up to what He is willing to work in us, we shall find our hearts drawn out to a new and a larger faith in the mighty workings of the Spirit which God has promised.

Our devotions each day may become a step out of the human standard we have been content with, and an ever increasing entrance into a life in the Spirit, which God has so surely provided, and will so certainly make true to us."

OUR Young People

"Those that seek me early shall find me."

---Prov. 8:17

Address all communications for this

Department to Mrs. John T. Benson
Eastland Avenue Nashville, Tenn

Letters Will Not Be Published Unless Written
On One Side Of The Sheet Only

Dear Cousin Eva: Here come two more little girls to join the Birthday Band—Leata Kinman, seven years old next June; Jewel Kinman, eight months old. Find enclosed seven cents for me and five cents for sister. Ten cents of this was grandma's. She died last fall. I knew she would never give me another dime, so I thought this would be the best use I could make of it. I send forty-four cents, dues for mamma, and forty-eight cents for papa. Pray for your little friend,
LEATA KINMAN.
Francis County, Ind.

So you sent the last money that grandma gave you to be used in God's work, Leata? The Bible speaks of laying up treasures in heaven. All the kind deeds we have done for love of Jesus, and all the money given to Him, we may count as treasure laid up in heaven. When we come to die, we must leave our earthly possessions, but the good that our efforts and our money given to Him have accomplished, will constitute our possessions in the country to which we are going.

Dear Cousin Eva: May I join the Birthday Band? I am a little girl eight years old and send eight cents for my birthday dues. I like to read the Living Water. Pray for me that I may be a good little girl.
WINNIE MAI HAMILTON.
Rutherford, Tenn.

Winnie does not tell us whether she has given her life into Jesus' keeping. Have you, Winnie? He is able and willing to help us to live as He would have us, if we trust Him to do so. We are glad to have you join our band.

Dear Sister Benson: I am late, but please accept my birthday dues in Jesus' name. Many places we could use it, but nothing is more important than doing for Jesus, and I am impressed at this good Easter time to send it. It is a great pleasure to do the little I can for my Master. I am so thankful that He spares me some use of my hands so I can in this way tell others of Jesus and His love. While I can't go out and speak His praise to others, I can lie still and pray and rejoice that we have a Heavenly Father who can keep us day by day. He has said He will supply all our needs and that He will never leave us forsake. I believe His words are sure and am trusting Him and praise His name for all His blessings. May He richly bless each and all of the Living Water family. Your brother in Him,
OLIN A. TATLOCK.
Nashville, Ind., R. D. No. 2.

We are always glad to get a letter from our up-cousin. He is an inspiration to us. There are many in perfect health who love and follow Jesus, who are

not doing nearly so much for Him as this one who lies on a bed of suffering. Very precious to His loving heart is the trustful submission to His will of those of His children who are going through severe testings. I believe that the songs of the angels are not so sweet to Him as their words of love and praise; and only eternity will reveal how far-reaching has been the influence of some of these who, from beds of suffering, have brought down blessings and hastened the coming of Christ's kingdom through faithfulness in prayer. May God continue to bless this cousin and make him a blessing, is my prayer.

Dear Cousin Eva: I enjoy the dear paper. It is a welcome visitor to our house each week. We have not been taking the Living Water very long, but I regret that we have not taken it long before. We have been living in Pike City ten years, and the good Lord has blessed papa, mamma and me with good health and strength, and we are living in our happy home at Pike. Your true friend,
FAE ADAMS.
Pike City, Ark.

Surely this little cousin has many things to thank God for, a happy home and good health. Let us each try to make our homes happy this week. If some one gets cross, let us remember that God's word says, "A soft answer turneth away wrath," and if we ask Him, He will help us to be kind and unselfish.

Dear Sister Benson: I want to tell you what the Lord has done for me. Last spring at this time I could not walk alone. I had hemorrhages one after another until I could not raise my hand. The doctor told all that if I had two more that I would die. I did not know that he had told them that, but I would call for prayer after every hemorrhage, and they would come around my bed and pray for me. Then I would ask them to sing "I Surrender All," and they prayed that the other hemorrhages might not come, and they did not come, and that has been one year ago and I have not had one since. I had one of the best doctors in the state. I really believe my doctor prayed for me too. So the Lord has spared me to get up and do my work again. I am fat and can do all of my house work and have a good appetite, when last spring I could not eat anything. All thought I would never eat again, but I feel better than I have for six years, for I had hemorrhages six years and they are gone. I have not had one since last March, and, Oh, I cannot thank the Lord enough for what he has done for me. I am deaf and cannot hear a sermon nor a prayer, but thank the Lord I can see to read my paper and Bible and sing the sweet old hymn, "I Surrender All." I want you all to pray for me. I am your sister in Christ,
AMANDA M. MARTIN.
Plum Point, Va.

Had you ever thought what a blessing to us the hard places are that we come to in our lives? 'Tis at these times we come to God for help; and from the deliverances He gives learn to know and love Him better. Then, too, these things, rightly met and overcome, make us stronger, and are we not willing to suffer if through it we may become more like Him who loves us? If we will be true to God in the dark hours, we shall find, by and by, that "these light afflictions which are but for a moment have worked for us a far more exceeding and eternal weight of glory." God wants us to be strong and endure, that He may make us more useful in working for Him. This cousin tells us how God blessed

and delivered her in times of great suffering, and to-day she loves Him better and is a more useful Christian because of these times of testing.

Dear Sister Benson: I want to join the Birthday Band too. Both my children belong, and I think I had better be a member. We have moved from Michigan and are now living in the capital city of British Columbia. It is on the southern end of the island of Vancouver. We have ships from many parts of the world coming into our harbor, and on our streets are seen Chinese, Japanese, Hindoos, Indians, as well as various nationalities of white people. There is lots of room for service for God here. There is scarcely any definite work for holiness in all this great province to my knowledge. I know there is no holiness camp-meeting, and surely it is much needed. R. J. Campbell's "New Theology" has made much headway here and I believe one reason is the lack of fervent piety that the holiness camp-meeting produces. I ask your prayers that God will bring great things to pass for British Columbia along the line of holiness. I enclose thirty-five cents for my birthday dues. I am going to try to get up a club for Living Water here. Would be glad if each subscriber could get a copy of "Chosen Vessels." Sincerely your sister in Christ,
MRS. G. V. FALLIS.
Victoria, B. C.

I think that God needed this cousin in British Columbia, first to testify by her life to His power to make us conquerors through Him, then to tell to others what He has done for her. May He use her in her new home to bless the many who need her ministry, is our prayer.

Dear Mrs. Benson: Last night while I was reading Living Water of February 17, the piece entitled "Take the Gospel to the People," I felt impressed to write to you. I have read the paper to see if I couldn't find something that would speak the Lord's will concerning me. Every page in it seems food to my soul.

I am a child of God. I have a husband and two little boys, one seven years old and the other only twenty months. I was converted when I was sixteen, and would give my testimony now and then in meetings, but after I was married my husband was converted, and we went to working in the church and every way we could. About five years ago, when the protracted meeting began, I felt the power of God, but I said nothing to anyone about it. One night I felt I must get up while the preacher was preaching and say something. I didn't know what, but I refused because I couldn't speak nice like others, but I kept saying I will testify at the close of the service, but the preacher never had any testimonies.

On Saturday night I felt no power at all, so Sunday before I went to church I prayed for God to send His power upon me and I would obey. That night while the preacher was preaching this wonderful power raised me to my feet, and I shouted and praised God. I have never seen the time I could tell what the blessed Lord did for me that night. If heaven is as glorious as those few precious moments were it is worth all the life-time tribulation we can have.

But, Oh, I was so persecuted! People said I was crazy, and people would shun me, but the people were convicted. Some were afraid, others tried to laugh it off, but there was one of the church members who claims he was never converted until that meeting. Oh, how precious the blessed Jesus has been to me since that time. Well, I went along working in the prayer-meeting and Sunday School, but one winter three years ago the President of the Methodist Protestant Conference helped in the meeting, and one night he said: "In the morning services I will talk on 'If a man go with you one mile go with him twain.' If the Lord wills. I was going to see if the Lord did change his mind. Next morning he said the Lord did change my mind. My text is found in Deut. 1:6: "Ye

have dwelt long enough in this mount." And then he told how the Israelites pitched their tents and would move. As the Lord went on they would follow. Then he told of how the eagle, when his nestlings were old enough, would tear their nests to pieces and send them over the precipice, but it was because he loved them. Well, it seemed that meeting was for me, it seemed the Lord wanted me to move. I felt that I was one of the eaglets torn from its nest.

I won't give up praying till I know the Lord's will concerning me. I feel He surely has something for me to do somewhere. I believe from your letters you answer you surely have the blessed spirit of Christ, and if you feel impressed in any way to say anything to me I will pray the Lord's blessings on you. I want to be a redeemed soul in heaven, and I am determined to do the will of God.

Among your hundreds who say pray for me may I be one in the list of hungry souls seeking the will of God? I know too much about the leading of the Spirit to be content to dwell in this mount. Now, I am going to leave it all with Jesus. If He wills for you to write to me I believe you will, and His will be done, not mine. Yours in Jesus' name,

MRS. JESSE EVANS.

Fillmore, Ind.

We can tell from this cousin's letter that she is anxious to know and do God's will. Be sure that He is more anxious that this be so than you are, and so you come to Him each day for guidance, realize that He is faithful, and will surely lead you through His word, through the duties of the day that await you, and by a feeling that it is best to do this or that. These three will never conflict. If you are uncertain as to His leading on a certain point, take time to decide it. Don't do so hurriedly for that feeling of undue haste is usually caused by the enemy trying to get us out of the will of God. He desires to lead us off into fanaticism. I once heard Rev. H. C. Morrison say that if the enemy could not freeze us to death he would try to burn us up. God wants us to wait on Him to know His will, then to rest in Him, trusting Him for power to do it. May He enable us to do this, and we shall find that He is working in us to will and to do of His good pleasure, and that our lives are fruitful for Him. Yes, we will gladly bring you to God in prayer, and He will reveal to you His will.

Dr. Bonar once said that everything before the true believers is "glorious." The kingdom we are going to inherit is glorious; our crown is to be a "crown of glory;" the city we are to inhabit is the city of the glorified; the songs we are to sing are the songs of the glorified; we are to wear garments of "glory and beauty;" our society will be the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of the glory of God and the Lamb. There are many who are always looking on the backward path and mourning over the troubles through which they have passed; they keep hugging the cares and anxieties they have been called on to bear, and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us?—D. L. Moody.

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FIELD NOTES

See page 16 this week.

B. S. Taylor is evangelizing in North Dakota.

I. F. Hodge has just closed a blessed meeting at Tyrone, Okla.

W. J. Harney has been holding a revival meeting at Olive Hill, Ky.

Harry C. Maitland is evangelizing at various points in the northwest.

C. A. Shreve has gone to West Virginia to hold evangelistic services.

Allie and Emma Irick are engaged in evangelistic services at Livingston, Wis.

"Bud" Robinson is in Artesia, N. M., pushing the battle with his usual zeal.

J. L. Brasher is engaged in a meeting at Florence, Ala., where he will remain until May 22.

H. W. Bromley recently held a meeting at Centreville, South Dakota, in which the Lord richly blessed.

J. E. Brasher will hold meetings at Letcher, Lim-rock, Alto, and Tupelo, Ala., this and next month.

J. M. and M. J. Harris are holding revival meetings in Springfield, Tenn., in which God is blessing and the people are being helped.

The annual commencement of the Meridian Colleges, Meridian, Miss., will be May 21-25. On Sunday, May 22, C. F. Wimberly will preach the baccalaureate sermon. The same evening there will be a missionary address. Evangelistic services will be held each day by the college pastor, Joseph H. Smith.

I desire very much the prayers of Living Water family, and especially those who know me, that I may be touched physically that I may be able to meet my summer's work, and especially pray that I may be by God's grace delivered from some peculiar trials that threaten me and my home that we may stand for the truth and fill our places for His glory. We are looking unto Jesus. Hebrew 12:1-4.

Yours in holy bonds, E. C. SANDERS.

OLIVET CAMP-MEETING.

Olivet camp-meeting will be held in the large, new tabernacle (seating about 2,000), June 2-12, 1910. Hodge, Shelhammer, Bromley and Strong, leaders. Olivet is the new college town, the seat of the Illinois Holiness University, two miles south of Georgetown, Ill., on the Ridgefarm, Georgetown & Danville Traction line. We want you to come. For further information write O. A. Nesbitt, Secretary, Georgetown, Ill.

I am praising God for the way in which he has kept and led me. Since spending the term 1905-06 in the Literary and Bible Training School I have taught three years. The past winter I spent in the Atlanta Bible School at Atlanta, Ga., as student and also as matron. I found in this position many opportunities for service. I often had occasion to praise God for the sound teaching and training received while at Bro. McClurken's school. Yours in Him,
SALLYE CHAMBLEE.

Carthage, Miss.

A sister in Mississippi asks prayer for her little girl, sick with chills and fever.

For the past week Brother and Sister Benson of Nashville have been with us conducting services in the Mission Hall. A number were saved or sanctified; but one of the most helpful features of the service was the exceedingly instructive teaching which they gave. We feel sure that the Holy Spirit Himself clearly led every message that was given, and, of course, was a great blessing to those who heard. May the Lord continue to greatly bless Bro. and Sister Benson and make them a blessing to many others as they have been to us.

We are planning to open our summer tent campaign in the near future and earnestly request the prayers of God's children that many souls may be saved, sanctified and prepared for the coming of Jesus. Yours in His service,

W. M. TIDWELL AND WIFE.

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386....	5 00	415....	10 00	444....	10 00
387....	10 00	416....	2 10	445....	6 15
388....	1 00	417....	1 00	446....	1 50
389....	5 00	418....	1 00	447....	130 00
390....	36 00	419....	12 00	448....	7 00
391....	8 00	420....	1 00	449....	1 00
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393....	1 00	422....	25 00	451....	7 93
394....	10 00	423....	1 00	452....	1 00
395....	5 00	424....	30 03	453....	10 00
396....	5 00	425....	10	454....	8 00
397....	10 00	426....	15 00	455....	14 20
398....	5 00	427....	4 00	456....	2 00
399....	5 00	428....	48 00	457....	2 00
400....	30 00	429....	10 50	458....	54 60
401....	75 00	430....	26 00	459....	50
402....	5 00	431....	5 00	460....	5 60
403....	3 65	432....	5 00	461....	5 00
404....	5 00	433....	3 00	462....	2 00
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Religious Notes

The General Conference of the M. E. Church, South, now in session at Asheville, N. C., is considering many important issues relative to its future work.

Miss Gould, Miss Wood and Mr. Rockefeller have contributed \$375,000 to the Girls' College at Constantinople. In this college are Armenian, Bulgarian, Greek, Turkish and other Oriental girls.

The twenty-seventh annual conference of the International Missionary Union will meet at Clifton Springs, New York, June 1-7. A large number of missionaries of the various boards will be present. The theme of the conference will be "World Movements Foreshadowing the Coming of the Kingdom."

"The American Bible Society is at last able to announce that the \$500,000, to meet the offer of Mrs. Russell Sage to give a similar amount, has been raised. This money, one million dollars, will be used as a perpetual endowment, and will enable the directors of the society to enlarge the appropriations both for home and foreign work for the year beginning April 1, 1910. The earnest appeals for help which come from all over the world may be more adequately and promptly satisfied. The Bible Society is the society without which other missionary societies would be greatly crippled."

Horation Hopkins and H. L. McPherson, missionaries of the Presbyterian Church in South Sea Islands, were a few days ago killed by cannibals. They were teaching in the mission building on the beach in the little harbor of a Savage Island when 200 unconverted savages, howling war cries and brandishing clubs and spears, descended on them and took thirteen prisoners. The missionaries had twenty converts in training at the time and only nine of them escaped. Both missionaries were bound with thongs and left lying on the beach in the tropical sun for several hours while the savages took the native captives inland. The cannibals then returned to the beach and carried the missionaries on a litter to the crater of an extinct volcano Van Iue, in the center of the island. There for two days and nights they held a corroboree. At times their dancing and revelry could be seen plainly by the fugitive Christian natives. While most of the cannibals were sleeping the captive natives escaped. Their going was hastened by the sight of two of the cannibal chiefs donning the clothes of the missionaries. The clergymen had already been eaten.

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GREETINGS FROM INDIA MISSIONARIES

Dear Living Water Readers:

In three more days we hope to reach our dear homeland, which we left six and one-half years ago. Our Father seeing our need has, through some of you, perhaps, provided this time of rest, for which we praise Him, and are grateful to you.

We hope it will be a time when we shall meet many of you and be able with His help to bring the people of India and those, both foreign and native, who are striving to make known to them the gospel of Jesus, closer to your hearts. We believe many of you have been helpers together with us in a very real way by your prayers and gifts. We hope the number may be increased.

For many reasons it seemed best for us to leave India in February and to come by the East. We had intended going by the Western route, but believe our Father ordered it otherwise, and while it has taken much longer than even we had anticipated, He has been with us, leading and keeping.

It was with sad hearts that we said good-bye to our Indian boys and workers, who have grown very dear to us, and to our co-workers who have labored so faithfully with us and some of whom are beginning to feel the enervating effects of the climate.

It was with mingled feelings of joy and sorrow that we started forth—joy that we were going home to rest and see loved ones, and sorrow that we were leaving home (for such God has made India to us), and those bound to us by closer than merely earthly ties.

At Colombo, four days out from Bombay, we spent a pleasant hour with friends in the Missionary Home. The Christian fellowship refreshed our hearts, after being several days on board an Italian boat, where there was not another Christian besides ourselves. Only a few of the passengers even spoke English. When we spoke to some of them about Christ, our language seemed as unintelligible to them as Italian or Greek.

In Singapore we had a stop of several hours with the M. E. pastor and his wife. This city of 100,000 inhabitants is made up of thirty or forty nationalities, a great many Chinese, 15,000 or more Europeans. It is indeed outwardly a beautiful city, but notably a cesspool of wickedness and corruption. How much prayer is needed for those who labor to preach Christ among these worldly, fashionable people who bear the name of Christian and are looked upon as such by their heathen neighbors, and yet they are crucifying the Son of God afresh and putting Him to an open shame. Truly men and women filled with the Holy Ghost are needed in such a field. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

We had hoped to have three days in Macao between boats and visit Brother and Sister Brooks. On account of a strong northeast monsoon that blew against us for one week we arrived in Hongkong on the very day on which our boat was to sail. As we had to shift our baggage to the other ship and go ashore to see the agent about our ticket, to save time (the agent would not be in office until 10 a.m., and the boat was to sail two hours later), we shifted our luggage and then went to see the agent.

On the way we met Brother Brooks and told him that we regretted not being able to stop as we had written him. He told us that the agent said that we could stay over a week and get the same accommodations. We had been praying much about our stop over with Brother Brooks and, although he did not press us to stay, knowing that we must be eager to reach home, still he expressed his desire to talk over the work and let us get some idea of the conditions in Macao, so we both felt that God would have us stay. Soon our luggage was taken off, the home-bound steamer and we were on the ferry with Brother Brooks and Mrs. Galloway crossing to Macao.

Mrs. Galloway was down from her station, some twelve hours from Macao by house boat on business and with the hope of seeing us and hearing Brother H. C. Morrison preach. We learned later that he and Mr. Piercy had left by the steamer from which we got off. Later still we ran across them as they got off our present steamer at Nagasaki, having been on two nights, but as the Yellow Sea was rough and they and we seasick, we did not see each other until they were getting off.

To recur, we had two weeks with Bro. Brooks, during which time we were able to see and learn much that has deeply interested us in the Chinese people, the needs of our missionaries there and the work with its difficulties, possibilities, etc.

The Chinese language we have heard is very difficult. But I must confess that I had no idea what an utter impossibility it seems for one to learn it until we met five or six who had studied it and gave us some faint idea of Chinese. "Things that are impossible with men are possible with God," and by His help men and women are getting through this great wall which is greater than that of any walled city in China, and are preaching the glorious gospel of Jesus, which is "the power of God unto salvation" to some in China. But oh how much these sent ones need our prayers, our sympathy, an encouraging letter, a gift to be used where most needed in carrying out the desire of their hearts.

"How often we are hindered because"—these words we hear from missionaries in India, China, Japan. I feel sure you know how to fill out the sentence. If not write and ask Brother and Sister Brooks or Mrs. Galloway, your missionaries in China, and I believe your interest will deepen into a desire and a purpose to as much as in you lies remove this hindrance and forward the gospel in China.

As you pray for your missionaries—and how much we need and prize your prayers—as you ask God to do through others, will you not pause and ask, "What wilt thou have me to do" for our missionaries and the work they are doing in China, India, South America, Cuba, Central America? Then "whatsoever He saith unto thee do it."

May we not ask that you pray for us that while we are in the homeland for rest and change God may use us to stir up many who are now quite indifferent to the needs of the heathen world.

On March 26 we re-embarked on a fine Japanese steamer, and for more than three weeks we have been plowing through the seas and the great Pacific which, as we had heard, but now have experienced, belies its name.

We stopped a day or sometimes two at Shanghai and four Japanese ports. Then we had a run of ten days without seeing land to Honolulu. It was not stormy except but one night, but for eight days the sea was rough and we all felt uncomfortable if not really seasick. We were glad when the raging sea became calm and we neared beautiful Honolulu where we spent one day.

We expect to reach San Francisco in three days. We desire to stop a few days with Mr. C.'s sister in Denver and then go to York, Neb., to visit his father for a short time. Anyone desiring to write us can address us care of Living Water.

Yours in His love, ROSA LOWE CODDING.

Dear Friends: Through the goodness of our Father I once again greet you from India. When I think of all His loving kindness and many blessings to me this last year I feel as if I would like to lie at His feet the remainder of my days. This last year He has given me a real living touch physically, and given me means to open a new station and hospital in a very needed field. He gave me a safe and pleasant journey back to India, and has given me strength to keep hard at work now for almost a month. I arrived on the 9th of March. The missionaries, native Christians, and orphan boys had

put forth many efforts to make my arrival pleasant and entertaining, and on the night of my arrival, as we gathered for a service, I was so filled with joy I hardly knew whether to laugh or cry. The native workers and boys seem to have gone forward this last year. Our work is growing and I see the great need for more workers as I have never seen it before. A few mornings ago, while out on the hill for prayer and Bible study, the wails of a mother who had just lost her little babe came to my ears. These wails always remind me of the wails from the "Bottomless Pit," or, as I think they would sound. A hopeless wail. From the wail you can feel that there is not one faint ray of hope. I have for some days been treating a little boy who had been seriously burned. A few mornings ago when I went to dress his wounds I found the little sufferer had gone to the one who said, "Suffer little children to come unto me," and as I entered the room a real sense or insight of their sorrow seemed to come over me. This is a dark hour for those even who truly know the Lord. Put yourself for a few moments in the place of those who know Him not. Come look in the pale, cold face of some loved one whose spirit has gone you know not where, with not one ray of hope of seeing or ever recognizing them again, and, worst of all, no Christ to comfort your own hearts in such an hour. As I told the sweet, old, old story to these sorrowing ones I have just spoken of, a calmness seemed to come over them as I told them of the lovely land of rest and of a Saviour who takes little ones in His arms. Pray that these seeds may bring forth fruit. Pray also that God may prosper the work and the many efforts that will have to be put forth to get this new station at Pashl opened up. No one in the homeland can imagine what it means to build in this land. In addition to the long distances all material has to be brought, it seems that the "prince of the power of the air" with all his powers combine to retard and overthrow the opening of a new station. He seems to know it will be a light and life house. Yours gladly filling the place chosen for me by Him before the foundation of the world.

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Lesson for May 22, 1910

DEATH OF JOHN THE BAPTIST.

(Matthew 14:1-12.)

Golden Text: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

Parallel accounts are found in Mark 6:14-29; Luke 9:7-8.

The Lessons shows—

1. Reproof. "It is not lawful for thee to have her" (verse 4; Mark 6:18). It is said that Herod deserted his own wife and persuaded Herodias to desert her husband (his own half-brother) in order to marry him. This accounts for John's reproof. The fact that he gave it to a man in a high earthly position shows how courageous and uncompromising John was. It may be much harder to reprove, or rebuke, some sinners than others, but the fact should not stop a servant of God from doing so. The preacher who allows social or political position to influence him from rightly rebuking sin is untrue to God, untrue to his office and untrue to the welfare of men.

Respect of persons (Jas. 2:9), fear of man (Prov. 29:25), cowardice and ignorance of God's ways—all operate to hinder the rebuke that sinners need. He who is aware that sin is committed, and fails to stand against it, becomes a partaker of it. If one does this on account of fear he becomes a coward for "cowardice is a refusal to brave the dangers fear recognizes. Cowardice is not fear but yielding to fear." It is possible to act in spite of fear. It is also possible to be delivered from fear. It is a "filthiness of the spirit" and we are told to cleanse ourselves from it (2 Cor. 7:1). "Perfect love casteth out fear" (1 Jno. 4:18).

Yet it should be remembered that there is a right and wrong way, and time, in reproving. It should be done in wisdom (Prov. 25:12) and love (1 Cor. 16:14). Here, as in other matters, a poorly equipped workman will do poor work. Bad results are not always to be blamed upon the person in whom they take place, for sometimes the blame really rests upon the unskilled workman.

2. Impertinence. The expression, "For Herodias' sake," may mean that Herodias had prevailed upon Herod to proceed that far against John. Both she and Herod refused to turn from their sin at the faithful rebuke of John. They had the opportunity to repent but refused. And many others have done the same thing in matters less marked than that of Herod for any reproof, or rebuke, calls for repentance in some degree.

3. Hatred. A person's attitude and behavior under rebuke shows what he is in some respects. "A scorner heareth not rebuke" (Prov. 13:1), hence refusal to hear rebuke shows the person to be a scorner, and a scorner is apt to hate the reprover (Prov. 9:8; 15:12). But, "Rebuke a wise man and he will love thee" (Prov. 9:8). Hence he who loves the one who rebukes him proves himself a wise man. The attitude of Herod and Herodias (especially the latter) shows them to have been lacking in wisdom, humility and teachableness. One who gives needed rebuke, or reproof, is truly a friend and should not be regarded as an enemy. Many fail to see this and turn again those who even gently rebuke. By this there is loss (Prov. 19:25).

4. Mistaken honor. "For his oath's sake" Herod was willing to commit the sin of murder and remove a faithful friend. A wrong promise is better broken than kept. The disposition to keep a bad promise seems to be sometimes the result of self-will and pride and is always a wrong idea of honor.

5. Cowardice. "And them that sat with him at meat" Herod feared to resist the request for John's death lest those present should not think well of him. To stand well with his companions was more to Herod than to do right. He regarded John as a just and holy man (Mark 6:20) and, as such, he shrank from killing him. But John was doubtless not a very popular man with Herod's company, and for that reason he did not have courage enough to take sides with John even to the extent of sparing his life. Perhaps, too, he was influenced by a desire to appear reckless and disregardful of John entirely. People sometimes like to appear big and "show off" in the presence of others by doing fool-hardy, reckless things.

6. Murder. Herodias was a determined murderer; her daughter was a consenting murderess, a willing sharer in the plan, or plot, to kill John;

Herod was a cowardly, braggadocio, but regretful murderer. The first step towards this sin, was when they resisted God's call to repentance given through John; the next was when they consented to obey the devil by consenting to kill John. When anyone decides to disobey God it is a short and easy step to decide to obey the devil.

If, as is said, Herod was a Sadducee and professedly disbelieved in spirits and the resurrection, we see how a guilty conscience swept away all his ideas on that line when he concluded that Christ was John resurrected. If a guilty conscience upsets infidel ideas even now what will it be in the hereafter?

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