

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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A NEW ERA OF MARTYRDOM

There are over 32,000,000 persons in the United States who call themselves Christians. What is the test of the genuineness of their profession? Christ himself said, "Why call ye me Lord, and do not the things which I say?" and St. Paul says, "If any man have not the spirit of Christ he is none of His." The test, then, is loyalty to Him, and obedience to His orders. His last order was, "Go ye into all the world and preach the gospel to every creature." The man who does not believe in this final commission of the Master to His followers, and who does not endeavor to secure its fulfillment, has no right to call himself a Christian.

And now practically, what about the missionary spirit of the multiplied missions? And what about the missionary contributions of these millions? Surely all this host can raise all the money needed, and some over, to send men to spread the tidings of the gospel. Alas! it is here, in these practical tests of Christlikeness that we fail to find His image in so many. This great army of thirty-two millions raised only \$9,000,000 to send the gospel to the heathen, less than thirty cents per member. The other (?) part of the nation spent over one billion dollars on liquors, or over one hundred times as much per man as Christians gave to missions. The whiskey-drinkers appear to love whiskey over one hundred times as well as Christians love the souls of their brethren. But God has placed the responsibility for the salvation of the heathen on His Church, and this great church of His in the United States is able to meet the responsibility. Up to the present *she has not been willing*, and has given many excuses, but nothing which can be said will change the fact that the tables above show one disagreeable thing about the character of the church—*she is great in numbers, she is also great in selfishness*. It is doubtless a safe calculation that there are over ten million members of the church in the United States who give absolutely nothing to save the souls of the heathen. And yet they call themselves Christians, that is, trying to live like Christ, when He gave life itself to save their own heathen souls, and they give nothing to save others. There is no matter of graver import to the life and well-being of the church than this, and there must be some very plain talk on this subject. A great church of thirty-two million members, giving only nine millions to save the heathen world, the mission board of every great denomination often in debt, the salaries of the missionaries often cut down, and men and women, anxious to be sent, told they cannot go for lack of money, and yet untold millions spent for whiskey, tobacco, fine raiment, pleasure trips, dainty diet, etc.

We need a new era of martyrdom. Not the martyrdom which burns the body at the stake, or tears it to pieces on the rack, but the martyrdom which crucifies the lusts of the flesh, which is willing to wear dresses and bonnets made over or out of the fashion, patched pants and threadbare and slick coats, to have plain food and plain houses and furniture, to stay at home instead of going to the seaside or to the mountains, to endure hardness and privation—for what? For mother, for father, for husband, for wife, for child? Ah, we can do it for these, we say. Can we do it for Christ? Can we do it to please Him? Can we do it to bring souls to know Him? It all depends on the depth of our love. If we love Him supremely, we will do anything for His cause. But if we love our ease and the indulgence of our appetites, and fine clothes, and fine houses, and high positions in the social world more than we love Him, we will not sacrifice them for Him.

Oh, for thirty-two million church members with the martyr spirit! Then the responsibility which is upon us would be met, and the gospel would be proclaimed in its fulness in all lands! Then our contributions to God's cause would equal those of the liquor drinkers to satisfy their appetites. Then men could not sit in the house of God and hear the wants of perishing millions sounded in their ears, and put down one dollar or five to carry them the Bread of Life, and then go home and spend nearly that much on one Sunday dinner. There comes to mind men worth thousands of dollars, who have fine homes, whose families dress with elegance and taste, who spend money freely, who are counted liberal in their dealings with their fellows, and yet they have never given fifty dollars at one time to missions. They would spend as much as that for a wrap or a dress, or a piece of jewelry for wife or for children, or for an ornament for the home, and give it little thought. But when their pastor presents the work which brought Christ from heaven to earth and led Him up to Calvary to die, they put down ten, twenty or thirty dollars, and talk about the great demands upon them in other directions. The church has thousands of members just like these, in a greater or less degree. Self-denial! Self-sacrifice! How little we know of it! Is it the fault of the people or of the ministry? Are we afraid to preach the truth to the people? Are they informed? Would they do better if they knew? One may ask all these things, but the truth remains that the great church in the United States refuses to-day to furnish the money to send out men and women who are anxious to go to work among the heathen.

Before we glory too much in the numerical growth of our churches, let us consider whether the great number does not cause us to hide our faces in shame at the smallness of our gifts to do our Saviour's work.—*Baltimore and Richmond Christian Advocate.*

OUR PLANET LIFE

Jennie Bland Beauchamp

This is an elect Planet. God has great thoughts concerning her. At her creation the sons of God shouted for joy. They must have looked down the vista of the ages and beheld the latter day glory; for human life on this planet has been a changeless scene of sin and shame and woe.

Soon after the creation came the fall. We need not repeat the sorrowful story. Since then Satan has claimed this world as a conquered territory, and the Lord seems to have conceded the claim.

Satan, in the temptation, took Christ to an exceeding high mountain and showed Him all the kingdoms of the world and the glory of them and said, "For that is delivered unto me and to whomsoever I will I give it." The Savior did not dispute the claim. He could not deny that Satan was in actual possession of the earth.

The truth is, this planet is under revolt and has been almost from the beginning. However this world justly belongs to Christ. Way back in the councils of eternity the Father and the Son entered into a covenant called

THE COVENANT OF REDEMPTION

It was stipulated in covenant that the Son was to come to earth and make an atonement for sin by the death on the cross, in consideration of which the Father was to give Him all the kingdoms of this world. So to Him who was a Lamb slain from the foundation of the world the Father said, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost part of the earth for a possession." God will permit this revolt to continue 'till sin shall have solved its own problem and the intelligence of the universe see the dire working of this baleful principle.

The Son, as covenantee, has fulfilled His part of the contract by the atonement: the Father as covenantor is satisfied; consequently Jesus holds the title deed of the earth. It is His in fee simple. But He is the nobleman gone into a far country to receive for Himself a kingdom and to return.

The destiny of this planet is incomplete. Should human life end here, it is a failure—a race without a goal, a youth without maturity. Surely this cannot be. He who knew the end from the beginning will not be thwarted in His purposes.

This is a young, growing world; the dew of youth still lies on her leaf; she will yet attain her majesty. Then the earth will be restored to more than Edenic perfection. Paul saw this when standing on the mount of vision he spoke

"THE EVANGEL OF CREATION"

For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it; in hope that the creation itself

also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know the whole creation itself groaneth and travaileth in pain together until now. And not only so, but we ourselves, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our bodies.

The most thoughtful people in the Church believe we are nearing a new and better dispensation. This is the written and published opinion of many expositors. The hope of the millennium is not confined to the Church. It seems to be the heritage of the race. It is a tradition found in the literature of the nations of antiquity. They all look for a golden age. Their poets dreamed of it and wove it into sacred song. Thus seems to be an ethic inspiration—the moonlight which the far off nations caught from the great central sun of inspiration. Jesus is the hope of humanity—and the millennium the ideal state of reform and philosophy. Our own poet sings:

A better day is coming, a morning promised long,
When girded might with holy right
Shall overthrow the wrong.

When God the Lord shall listen to every plaintive
sigh

And war shall cease and perfect peace
Shall flourish bye and bye,

Chorus

Coming bye and bye, coming bye and bye
A better day is coming, the morning draweth nigh
Coming by and bye, coming by and bye
The welcome dawn will hasten on
'Tis coming bye and bye.

Oh for that holy dawning
We will watch and wait and pray
'Till o'er height the morning light
Shall drive the gloom away.

Chorus

And when the heavenly glory
Shall flood the earth and sky
We'll bless the Lord for all His word
And praise Him bye and bye.

A Terrible Fact Beautifully Expressed

"I believe the mistake of the evangelical church is that she has preached the cross, but never lived it. Vain orators have made garlands and laid them upon the cross, and everybody has said: 'What beautiful garlands!' and they have hidden the cross. But directly a man or woman says with St. Paul, 'I have been and am, crucified with the Savior on the cross, and am dead to all that is wrong;' such a one has the master key, and as the soul reckons death to itself, God reckons life. Oh, if you forget everything try to remember this, that every time a man reckons death to himself, God reckons life to him. You see to the death, he will see to the life, so you will begin to feel in you the pulse of eternity."—Rev. F. B. Meyer.

Claim Your Full Inheritance

Pastor E. O. Mallory says: "Abram had the deed in the divine promise, but he could only appropriate as he should set his foot upon it. When the Holy Ghost comes in to abide, He brings the whole kingdom of God. The whole land is ours. Arise and go through it. Many think if they are sanctified, or Spirit-filled, they have reached the summit of the Christian life. Why, we have just taken possession! The deed is made over by faith, but the land is yet to be explored, that we may know what we have.

"When I was a lad my father bought a farm. It was long and narrow, and half of it a wood lot. I don't think my father knew very much of what he had bought beyond the tillable land. After he had got his deed, we began to explore. As we went into the different lots we found in some corner of almost all of them some spring, which needed only to be cleaned out a little to have fresh water for the sheep and cattle. Further on we found great chestnut-trees for rails, sufficient to fence the farm for a century. Still further on we found magnificent pine-trees, suitable for the finest lumber. We also found a sugar-grove, where we made all the sweet we wanted. With every new discovery father did not think it was necessary to get out a new deed; he was simply finding out what was in the deed. So, when the soul is sanctified, the inheritance is taken by faith; the God of the covenant has come in to bring the whole kingdom with Him, and now our life is the revelation of that kingdom in our actual experience. Exploring the wonderful inheritance. Now, that kingdom is revealed in the Word; the thirty thousand promises are the land to explore. 'Arise, walk through the land,' put your feet on the territory, for it is all yours. Here are springs to be uncovered for all thy thirst; riches to meet all thy needs; bread for thy hunger; wisdom for thy folly; hope for thy despondency; light for thy darkness; joy for thy mourning; riches for thy poverty; heaven for thy haven. Arise, walk through the land, in the length of it, and in the breadth of it, for all is yours if you have the deed.

"The serious question is this, Has the inheritance been made over? 'O yes,' says one. 'I got it all when I took Christ for salvation.' 'Do not mistake, my brother, 'Christ is made unto us, wisdom, righteousness, sanctification, and redemption.' You have taken Him for righteousness, and if you ever know Him for sanctification, you will take Him for sanctification as you took Him for justification, for what is made over to us we have got to take; we never grow into it. O sirs, have you the deed to the whole hand? If not, will you not ask for it this hour? He is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children. God help you to come out of Egypt to-day, and cross the line into Canaan, where God delights to give you the land, and enrich you with the full inheritance."—Sel.

"ABANDONMENT TO THE SPIRIT"

By Mrs. Penn-Lewis

Part Three

Notes on the Book of Ezekiel

The Glory-filled Temple. (Chapter 43) The ministry in the inner court. (Chapter 44.) The outflow of the living waters. (Chapter 47.)

Following the promise of cleansing, and the vision of the valley of dry bones, and passing over God's dealings with the enemies of Israel in chapters 38 and 39, we see God giving to Ezekiel the vision of the new Temple and its dimensions.

Spiritually interpreted, and applied to ourselves, are not God's dealings just in this order? First, the heart cleansed and indwelt by the Spirit; then the believer brought into experimental fellowship with the death of Christ, followed by union with the Risen Lord in His life, and oneness with others on resurrection ground; then comes the vision of the New Temple.

God can now build up the new man, the new creation, to be possessed and inhabited by the Triune God. Chapters 40 to 42 are taken up with a picture of this. Then comes chapter 43 with the vision of the God of Glory taking possession of the wonderful building, whose pattern was all His own.

"And the glory of the Lord came into the house. . . the glory of the Lord filled the house."—Chapter 43:4, 5.

"Behold, the glory of the God of Israel came from the way of the east" (ver. 2). "The glory of the Lord came into the house" (ver. 4), just as when the Tabernacle was reared, "The cloud covered the Tent of the congregation and the glory of the Lord filled the Tabernacle." "The cloud abode thereon, and the glory of the Lord filled the Tabernacle." (Exodus 40:34, 35). "The house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord filled the house of God." (2 Chron. 5:13, 14). So it is with the individual soul; there must be the preparation of the new temple for the God of Glory to possess and fill.

The vision of God in complete possession is followed by the revelation of the priesthood acceptable to God, and their ministry within the veil.

THE MINISTRY IN THE SANCTUARY.

"They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge." (ver. 10.)

In verses 9-14, we see those who might not enter into the most holy place. "No stranger . . . shall enter in my Sanctuary." Nor "the Levites that are gone . . . after their idols," yet—the Lord adds,—"they shall be ministers . . . ministering to the house. . .

they shall not come near unto Me, to do the office of a priest unto Me."

Oh! solemn fact, no child of God with idols or uncircumcised heart can enter the inner court, although allowed outward service to "house" and "people." What a solemn word to us workers, showing that it is possible to be in outward active service, and yet have no EXPERIMENTAL entrance into the Holiest of all. Those that may draw nigh are the obedient children; "they shall come near to me" (ver. 15).

How do they enter? See verses 17:18. Clothed with linen garments: "no wool shall come upon them whiles they minister . . . within" (ver. 17). Wool is a type of the natural or fleshly life; linen of the purity of God, of the robe of righteousness.

Nothing unusual in their appearance is the thought that comes as we read verses 19 and 20. There is a tendency in these days to label ourselves, to say by our dress or manner "Stand by, I am holier than thou." Pure linen from head to foot God commanded for his priests and He commands us to have the inward clothing of holiness. This will be manifested in the humility and lowliness of Christ.

In verse 21 the Lord forbids all fleshly excitement. How many mistake emotional life for life in the Holy Ghost. He will give the true joy of the Lord if the heart is entirely separated unto Him.

In order to minister to the Lord we see, too, that He demands the utmost purity in all the lawful relationships of life (ver. 22.)

Verses 23, 24, show us the outward service of the priests who enter the inner court. "They shall teach My people the difference between the holy and profane." They have power to discern what is according to the Word of God, and what is not; the difference between the life in the flesh and in the Spirit, between the carnal mind and the spiritual mind.

How subtle are the workings of the fleshly mind! how the children of God need sound judgment, and the guidance of the Holy Spirit. See the apostle's words in 2 Tim. 1:7. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." The life in the inner court brings all three, and we need to see that we do not come short of them. Only in the Sanctuary of God can we have clear discernment, and be able to distinguish between things that differ. Let us ask for a sound mind, and power to discern the truth of God; then there will be God's rest in the heart, and His voice will be known. In v. 27 we read that the sin-offering, the

efficacy of the blood of Christ upon the Mercy seat, is always needed, even for those who know the God of Glory in possession, and the blessed ministry within the veil. "He shall offer his sin-offering, saith the Lord."

Then comes the summing up of it all. "I am their possession." "No possession in Israel" (ver. 28), for God is all in all.

Passing over chapters 45 and 46 how does the book close? What is the end and aim of all God's work in us? What is the practical outcome of being led on of the Spirit, from heart cleansing to the Spirit indwelling; from death with Christ to life in Christ? What is the outcome of the Spirit building within us the new man as a habitation of God? What is the outcome of the God of glory taking possession of the whole limit of the man, and leading him on to know the ministry in the inner court? What is the outcome of this going with Christ to the Father, and being hid with Him in God?

HEROIC FAITH

Robert Morrison, the first Protestant missionary to China, died strong in the faith that that country would become Christian. Yet he labored there for twenty-seven years, fighting against hatred, opposition and persecution, and won by his own efforts but two conversions. There is a lesson of faith that many of God's workers need to learn.

"I do not know the word 'discouragement,'" said Rev. John Scudder. "I long ago erased it from my vocabulary."

"I do not want your pity, dear friends in the homeland," wrote a missionary from Zululand, for I am in the tip-top field of the world."

"I would rather wear out than rust out," said Henry Martyn, of India.

"I am God's little woman, and He will take care of me," wrote Annie Taylor, of Tibet.

"My soul, wait thou only upon God; for my expectation is from Him," wrote Gardener upon a rock on the coast of Terre del Fuego, just before his death by starvation.

"We missionaries have put in all we have got here," said Rockwell Clancy of India, to a magazine correspondent. "We are here for life; we are here at work, and we are happy."

A Christian worker once said: "The lessons I learn from the lives of missionaries are valuable. J. Hudson Taylor teaches me the supremacy of childlike faith; Mackay, of Formosa, the transforming power of consecrated forceps and the preaching of Jesus; Paton, of the New Hebrides, how holy a passion is love for souls; Andrew Murray and George Muller, that prayer availeth; Sheldon Jackson and Edgerton Young, that the frozen North cannot cool a flaming zeal for Christ." Another said: "These missionaries teach me that enduring hardship inspires love and quickens zeal. The cold of Greenland could not keep the Moravians away from their noble work here. The fever heat did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the homeland."—The Record of Christian Work.

YOU ARE CARED FOR

By George R. Scott.

Why feel so lonesome? You are cared for all day and all night. The eye of God is turned upon you and His strong arm is ever ready to help you.

"All night the angels are watching me" is a beautiful expression in a hymn that my children often sing. With God, Christ and the angels watching over us are we not well cared for?

How many dangers we escape every day and wonder why it is so. The reason is we have been cared for.

Look over the experiences in the past in your life and then you will be convinced that a protecting Providence has governed your actions time and again.

Many of my readers have been cared for when they little thought that the Angel of Death was so near them. They were unconsciously drawn into paths of safety and kept there until the danger was passed.

Have you not often wondered how it is that so many children live until they become men and women? During their foolish days they were protected by Him who could do more for them than father or mother. God kept them safe in the hollow of His hand for some good purpose.

If you have an hour to spare read how God cared for Joseph. It is a beautiful story, and the more I read it the more I am captivated with it. All things worked for good for that wonderful young man.

The history of Joseph is not so strange as some of us think. He was a good young man, strove hard to do right, and had a loving, heavenly Father—the same kind Father that we have.

How pleasant it is to have a feeling that we are cared for when we are weak and not able to take care of ourselves. To be led as a lamb by the Great Shepherd is a satisfaction that words cannot properly express.

When all is dark and we hardly know what it is best to do, to be cared for by Him who knows what is best is a joy that calls for the loudest and deepest praises that we can express.

A tender heart cannot but be impressed with the love that God is continually bestowing upon us. The hour that your husband or wife passed away would have been an awful hour to you if God had not provided a Resurrection Morning for your comfort. "*We shall meet again*" was your joy and your song. That was the hour you were cared for by a Christ who drove away the terrors of death.

A converted prizefighter came to me with a smile on his face and gave as a reason that he was not as lonesome as he used to be, for he had found a new companion who was taking good care of him. In answer to the question as to who that new companion was

he replied, "Jesus, who never leaves Ben for an hour."

In our old days we feel more and more like leaning on others. The aged Christian would hardly know what to do if he or she could not be in constant touch with the Great Care Taker. Relatives and friends have died and there is a somewhat lonely feeling in the sorrowship. Then is the time when a "little talk with Jesus" cheers the heart and dispels the gloom. "I am with you!" are words that make December as pleasant as May.

Gaze upon these words: He cares for me. Frame them and keep them hanging up in some conspicuous place where they can be seen when things look dark and your soul feels disconsolate.

Are you bowed down? Is the load you are carrying almost too heavy to be borne? Do you feel that you are on the list of the almost forsaken? If so, get to thinking how you have been cared for in the past and take for granted that you will be just as well attended to in the future.

When a boy, while out riding one dark night with my father, the horse—in spite of all that father could do—walked deliberately into a large and deep pond. Suddenly the animal stopped and then turned around and walked to the shore. Father said, "George what a narrow escape from being drowned. Were you badly frightened?" "Not a bit for you were with me," was my answer.

Good friends, Father is with us during all our known and unknown troubles. When I was in the wagon in the pond it was confidence in my father that kept me from crying. Laughter came from my mouth instead of words of fear. It was father who keenly felt the danger of the situation, and not George. It was father who nearly pulled the head off of the contrary horse to save his boy. "Thank you, father," was all he got for his pains and all he wished for.

It is a fact that we do not as often as we should say "Thank you, Father" to Him who does so much for us; for we are too apt to be constantly asking for something, and generally for that which would be an injury to us.

An idea has just struck me, and that is that hereafter I will be very particular to thank God for what He does *not* give me in answer to my requests. I know so little and He knows so much that surely there ought to be no doubt about who knows best as to my wants.

God has taught us in the Bible what to ask for, and He has all we need in His great storehouses. Hereafter, when He says No to me, it will be all right. I mean every word I am now writing.

There is a lame young man residing not far

from where I live. He is full of thankfulness for having a father who has provided him with a pair of crutches to help him to walk around. There are many obstacles to be overcome in this world. Let us be thankful that God has given us crutches to make it somewhat easy to walk over or around them. Lame and weak as some of us are we are cared for and often are able to jump for joy on account of victory achieved—God helping us.

Why repine? Perhaps it was yesterday when you conquered one difficulty. God will be there to-morrow, ever ready to care for you the same as the day before.

Do not make the mistake of thinking that you are the lonely one. It was the lone, lost sheep that had so much attention paid to it. It was found and brought back to the fold.

I have an idea this morning that I will be looked after, being one of the sheep. Suppose you get the same idea into your head.

All my readers are cared for—fathers, mothers, sisters and brothers. You will be housed, fed and clothed.

Once more I call on you to keep sweet and eat of the honey of God's Word.—Ex.

ROOTING OUT SIN

As surely as the careful agriculturist will root out all the weeds that he finds, so surely will our Father take from us whatsoever of sin and defect He discerns in us, if we will let Him. Many people in India, in the last plague, gave no end of trouble to the sanitary authorities because they would hide away the corpses in the back of their hovels; when the dead cart came around they said there were no dead in the house; and so the corpse remained to poison the atmosphere, and kill some more of them. If we keep our sins huddled up in the back premises of our nature and try to put a screen between them and God, by impenitence and locking our lips against confession, then God cannot cast out the sin that we cling to, and will keep. But if we go to Him and say, "See if there be any wicked way in me; come into the very innermost recesses of my soul; and whatsoever is there smite with Thy searching light," which, like the old Greek legend of the arrows of Apollo, will slay the pythons, then God will answer the petition, and we shall be delivered.—Alexander McLaren.

RESIGNATION

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration for your neighbor's faults and a certain candor and childlike docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you with sufficient resignation to God. Put all things, then, in His hand, and offer them beforehand to Him in your heart as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally what ever He sends, you will be free from all your uneasy retrospects and anxieties about your own concern.—Fenelon.

A Quiver of Arrows

ILLUSTRATIONS FOR CHRISTIAN WORKERS

Pledge of Friendship

Dr. Cyrus Hamlin, long an American missionary in Turkey, was sitting at meat with a Turkish governor, when the latter took a piece of roast mutton in his fingers and politely passed it to the missionary. "Now do you know what I have done?" asked the governor. "Perfectly well," replied the missionary. "You have given me a delicious piece of roast meat, and I have eaten it." "You have gone far from it [have missed its meaning]," said the governor. "By that act I have pledged you every drop of my blood, that while you are in my territory no evil shall come to you."—Trumbull.

A Visit to Canterbury

Rev. F. B. Meyer relates that when he was in Canterbury Cathedral many years ago, before the recent alterations were made, he had visited the floor of the church, and the sacristan asked him if he wished to see the crypt. Upon answering yes, the man said, "You will find the way down there." Mr. Meyer discovered that there was a circular hole in the floor and an iron railing and a spiral stairway. But it was dark, and the smell was so great, that his heart misgave him, and he wished he had not said he would descend. But he did. He put his hand upon the railing, and went round and round, and every time he put his foot down he did not know where it was going to rest. But there was a step, and down he went until he came to the bottom. He looked under the church, and at the far end a wide door was open into the cloister garden, and the fountain was playing and the water flashing in the light of a June day, and the flowers were clad in all their loveliness and fragrance. But he had to go down into the darkness to get into the garden. And so often it is only by going down in self-surrender that we shall get into God's spiritual garden.—Sel.

The Power that Shook Hell-Gate

"Tarry ye . . . until ye be clothed with power from on high." In 1885, a successful effort was made to rid the East River, New York, of the menacing rock called "Flood Rock," which gave the name of "Hell-Gate" to the water-way at that place. For years it had been a terror to the sailors, and ship after ship had gone down through its agency. For ten years previous to 1885 engineers worked at its removal. They tunneled under the river, and had drilled and channeled into every corner of that mighty "Flood Rock," until it was honeycombed with cavities and avenues. Then they deposited in it fifteen

thousand cartridges, carrying 275,000 pounds of explosives. These explosives were connected with a network of copper wire, which led out and up to an electric battery on the far-off shore. Ten years' work was at an end, and still the rock reared its head, as menacing as ever. Then a little girl pressed a button which freed the electric current and sent it thrilling through the wires. There was a shock like that of an earthquake, and that mighty monster went up into the air two hundred feet, and then fell far into the deep. Until the power was loosed, the work and labor of years was unavailing, but one flash of power completed and crowned the labor. Christ had finished His work. The channel had been cut, the weary labor ended, Christ went to send the power; and, when it came, it shook the world.—S. S. Times.

Take a Near View

"In one of the German picture galleries is a painting called 'Cloudland,'" says T. L. Cuyler. "It hangs at the end of a long gallery, and at first sight it looks like a huge, repulsive daub of confused color, without form or comeliness. As you walk toward it the picture begins to take shape. It proves to be a mass of exquisite little cherub faces, like those at the head of the canvas in Raphael's 'Madonna San Sisto.' If you come closer to the picture you see only an innumerable company of angels and cherubim.

"How often the soul that is frightened by trials sees nothing but a confused mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud was full of angels of mercy. In one cherub face it would see, 'As many as I love, I rebuke and chasten.' Another angel would say: 'All things work together for good to them that love God.' In still another sweet face the heavenly words are coming forth, 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; * * I go to prepare a place for you.'"—Sel.

In The Heart

Some years ago the Richmond Register gave to the public a strange, but a true story:

"A man, named Samuel Holmes, now in Frankfort jail, undergoing punishment for murder, received a visit from his old school-fellow, Lucien Young. The Kentucky legislature recorded, some years ago, its appreciation of Young's bravery in rescuing several lives from a wrecked vessel; and when Young,

moved by Holmes' condition, made an appeal to Governor Blackburn for his pardon, the governor, remembering his brave action, relented and signed the pardon for his sake. With the document in his pocket, Young hastened back to the prison to tell the good news to his friend. Before telling him, however, that he had come to make him a free man, Young commenced a conversation and, after talking awhile upon other subjects, finally said: 'Sam, if you were turned loose and fully pardoned, what would be the first thing you would do?' The convict very quickly responded: 'I would go to Lancaster and kill Judge Busley and a man who was a witness against me.' Young uttered not a word, but turned mournfully away, and went outside the prison wall, took the pardon from his pocket and tore it into fragments."—Ex.

One He Did Not Like

One Monday morning while teaching in the public schools, I asked the boys and girls in the sixth grade to make an especial effort that week to do a worthy act that they were not naturally inclined to do.

Friday evening they handed in written reports of their efforts and the results.

There were many good ones, but the one I thought best was from a boy not noted for his generous disposition. It read:

"A boy I do not like was riding by and his hat blew off. I stopped and picked it up for him."

To be able to treat those we do not like, fairly, is much; but to do them a kindness is a great deal more. That, indeed, is the true spirit.

And it is wonderful how it changes our feelings toward them, and theirs toward us.

I knew a man who had trouble with a merchant. They were very angry, and would not speak when they passed on the streets.

But the man was a Christian, and at evening when he offered up his petition to the kind and forgiving Heavenly Father, he prayed that the merchant might be blessed.

The second morning the merchant voluntarily said, "Good morning," as he passed the man. In less than two weeks he came and held out his hand and the two became friends again.

We are usually angrier at those we have wronged than at those who have wronged us. And, on the other hand, it gives us a friendlier feeling toward one to do him a kindness than to receive a kindness from him.

It is hard to stay angry at a fellow we have helped.

If there is one you dislike, or if you have hate in your heart for some one, just try doing him a kindness and see how much it helps toward obeying the command, "But I say love thine enemies and do good to those who despitefully use you."—Ex.

SCRIPTURAL GIVING

(Continued.)

P. R. NUGENT.

V. HINDRANCES.

1. *Covetousness.* This may have reference either to money, or the things that money will get, or to home and family. Some hold on to money for money's sake. These are the misers. Others refuse to part with money for God's cause because they want it for personal gratification or to lavish it unduly upon home and family. Many prefer to "live high" rather than give liberally, so if they cannot do both they choose the former.

In some cases covetousness arises with the increase of wealth. It may seem strange, but it is reported on good authority that in one instance a person who was a liberal giver when poor ceased from liberality when a large increase of wealth came. "If riches increase set not your heart upon them" (Ps. 62:10) is God's warning on this point. It is said of John Wesley that when his income increased considerably with the prosperity of his work he still kept his expenses at the same amount he had them when his income was quite small. With many it is far different. Increase is attended by covetousness, either in a desire for the mere money which brings hoarding, or such a desire for the things of this life that it leads to luxury and ease. You may come to the place of faithfully tithing your small amounts and then, when a large amount comes, be sorely tempted to cut down instead of increase. It is possible to be free from covetousness while poor, so that the dimes are even gladly tithed and then, should ten dollars or the hundreds come, you may find it hard to give a larger or even the same amount. Why? Either because covetousness was dormant in the heart and prosperity stirred it up, or because Satan brought his power to bear in tempting the heart to give place once more to what it had been freed from by God's grace.

2. *Stinginess.* This is so closely related to covetousness that they might almost be placed together. Stinginess, or closeness, comes from a desire to hold on to possessions and this desire, if not really covetousness, is closely related to it. If the grace that characterized the Christians in Macedonia, of whom Paul says (2 Cor. 8:2), "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality"—if such liberality possessed God's people generally now, the urgent appeals for money and the laborious efforts and ingenious devices put forth to "raise" it, would quickly be a thing of the past. "The liberal soul shall be made fat" and "There is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:25, 26) are principles, in the way of promise and warning, to which some give little or no heed. Stinginess is the cause and explanation of much of the littleness and poverty of soul that exists among Christians. Giving reacts helpfully upon the giver, for it is "He that watereth" who "shall be watered also

himself" (Prov. 11:25). Hence the stingy soul cannot but be somewhat dry and barren.

In some cases this trouble is the outcome of that regular practice of economy which is often both necessary and right when a person's means are scanty. Such a person can easily pass from economy to stinginess, and yet keep on calling it economy and feel satisfied that he has the right name for his condition and practice! "The heart is deceitful above all things" (Jer. 17:9). Yet there is no necessity for being thus deluded nor of being in the condition mentioned. It is easily possible to be both economical in practice and liberal in heart, and to promptly pass from the scanty gifts that are made necessary by poverty to the larger ones that are made possible by prosperity. He who is economical in poverty can, and should be, bountiful in prosperity.

3. *Ignorance, thoughtlessness.* Some have never come to a knowledge of God's will in this respect and hence are ignorant of their responsibility. There are people who partake freely of the spiritual benefits of meetings and perhaps never volunteer to give anything to meet necessary expenses. If a collection plate is passed around they drop in a little as a sort of favor, or to keep from appearing stingy (which is a sort of offering to their own pride), or because they would feel a little ashamed, or uncomfortable, if they did not take part—which is not really a gift to God, but a price paid for a little temporary ease and comfort.

Nor is this ignorance, or thoughtlessness, only found where, through lack of advantages, we might expect nothing more. It characterizes some who, through long continuance in the Christian life, ought to know better. Though soul food is unlike bodily food in this, namely, that the former is "without money and without price," while the latter always costs somebody something, yet they are alike in this—that the matter of furnishing food for either soul or body is not without expense and labor to someone. Of this some are not mindful. They do not think much of the expense side of Christ's cause and when they do it is somewhat with the idea that it will be met—somehow. They do not suppose they themselves have anything to do with it. Lack of instruction causes a lack of conviction as regards personal obligation and privilege. Christians should not wait to be asked to give to the branch of work with which they are in touch; nor should they wait for someone to collect the amount they promise to give. It was in connection with giving that Paul wrote: "I know the forwardness of your mind * * * that Achaia was ready a year ago" (2 Cor. 9:2). "They were willing of themselves; praying us with much entreaty that we should receive the gift" (8:3, 4). These knew of the need and of their part in meeting

it, and were ready.

Sometimes the cause of this lack is not so much in the people as in the pastor and teacher. Some fail to unfold the truth in this respect so that even those who would gladly walk in the light of the Word in this respect are left in darkness.

(To be continued.)

THE PASTOR AS AN EVANGELIST

We confront a serious condition; stand with uncovered heads before a great problem, and hear with delight the rustling wings of the approaching remedy. The condition is one of lazy, fruitless pastors and indifferent, lifeless churches.

The remedy is the Christianization of America.

The remedy is Pastoral Evangelism.

In discussing the condition we are compelled to admit that the pastor is responsible for the atmosphere in his local field. He is the leader; therefore, if he is lazy, spiritless and indifferent to his commission, his church will, within a very short time, become a congregation of sleeping saints. Busy-idleness will kill a pastor and ruin his church. I mean busy-idleness, a pastor engaged in outside enterprises of a social, political, commercial, literary, or even of a philanthropic nature to the neglect of his calling. He cannot divide his time or his love and succeed. He is called to do one thing, and all his powers, moments and talents should be concentrated upon that specific work. The fact that so many churches report no conversions, and the further fact that as many more report very few accessions by confession of faith, proves that the pastors are neglecting their work. Such neglect is criminal. These preachers are afflicted with inde finiteness. They do not seem to know what their next move will be. They have no well-defined plan or well-wrought purpose. It is impossible for a church to succeed under such leadership.

Our problem is gigantic. This country must be saved and saved quickly. Pagan influences are at work, and their power is now being felt. Commercialism is insane, and money-madness is a universal disease. Dishonesty in low and high places is arrogant and unblushing. Political corruption is entrenched. In the future every man who exercises the privilege of municipal suffrage shall be known as a decent citizen or the henchman of a grafter. Capital and labor must be made to recognize the Golden Rule and live by its teachings. The family altar must be erected, and the Bible and hymnbook restored to their rightful place in the home. The church must be revived and sent on its evangelistic mission.

The individual doing personal work—seeking out and bringing to Christ the lost man—is an ideal Christian. Button-holing men into the Kingdom may be done under strong spiritual leadership—under the guidance of a wise pastor. Pastoral evangelism is the God-honored kind. It is the Holy Spirit's

plan for every pastor and every church. J. Willbur Chapman is the leader of this type of evangelism. It means:

First, a pastor filled with the Spirit, with an imperishable passion for souls.

Second, preparation to pray and preparation to preach are essential qualifications for the work.

Third, expectation should mark the pastor's every movement. He should plan for results, pray for results, expect results, and get results.

Fourth, drawing the net after every service is the pastor's plain duty. The idea of receiving members every three months is worse than cruel. Suppose a mother waited three months after the birth of her child before giving it milk, what would occur? What ought to be done with a heartless church that opens its doors once ever three months to admit starving babes-in-Christ standing without? Open the doors of the church and draw the net every time a service is held.

Fifth, working at the business of saving men all the time. Turn every occasion into an opportunity to preach a risen and living Christ. Without offense to anyone, every street corner and every street car platform can be adroitly converted into a field for the

pastor's work; and if he is an evangelist, he will seize every opportunity.

Sixth, recognizing that the church is the pastor's force and not his field. It is not his business to spend his days listening to female whiners and masculine croakers. It is his duty to organize his force, master the geography of his field, and lead his army to victory. To organize, work and lead a church is a profession. No pastor should accept a church until he has mastered this profession.

Every service should be an evangelistic service. The spirit of the church is evangelism. True pastoral evangelism is Christianity set on fire. To make disciples of all nations is the Master's command. The church ought to be a missionary society in the field, actively engaged in the work of teaching men how to come to Christ and how to be saved. The church ought to be in a state of revival all the time. If it is, men will be saved at every service, and Pentecost will be repeated from day to day. Given a Spirit-filled, praying pastor, preaching the great doctrines of the Gospel, followed by a consecrated force with a passion for souls, and you will have an open, live and influential church, to which the Holy Spirit will add daily such as are saved at every service.—Ram's Horn.

If he is an impulsive, undisciplined child, one who has not learned to distinguish between my promise and my loving favor, he may rush out and say to his friend: "Listen! Listen! She says she will do it."

But have I?

His whole being has felt the subtle fervency of my loving favor, my pleasure in himself and in his attitude of unselfish devotion toward his friend. But, if he is a thoughtful and a quietly observant child, he may whisper: "Mother, your love and your kisses are very sweet. But can my friend have what I have asked for him?"

Then comes my reply: "Darling, do not press me for an answer just now. If it seems wise and best, after I have looked at it in all its bearings, to grant the favor, it shall be done. But, if for any reason, it seems to me to be unwise, I must say so. But I love you with all my heart, and I also love your friend, and I am greatly pleased that you have come to me as you have done."

When I thus speak he will go quietly out if he is a docile child, satisfied with my love, and confident that his friend's interests are safe in my hands.

May this simple illustration give needed light to some perplexed soul!

Our Father's tender favor; His gracious manifestation of love and satisfaction in our attitude of supplication before Him in behalf of others, is constantly being interpreted as an assurance that such supplications have been given the answer we desire. It is an assurance of His love, of His favor, but not always an assurance that the petitions we ask will be granted exactly as we have expected.

So, beloved, let us speak more frequently of His "loving favor" and less of His "assurances." By so doing much confusion and distress will be avoided, both for ourselves and others.

To be continued.

WATERS FROM THE SANCTUARY.

Ezek. 47:1-10

Mrs. May Mabbette Anderson, Washington, D. C.

Assurance PART II.

Let me repeat: Our Father never gives real assurance that a petition is granted without fulfilling such assurance. Otherwise, as all must see, He would be both unfaithful and untruthful, for an assurance is a promise.

Sometimes, for wise reasons, He may be long in fulfilling the assurance He has given. But this in no wise weakens His promise, as no date was given as to when the full realization would come. Yet, in the majority of cases, there is little doubt but that the delay is because of our own lack of vital faith, or lack of meeting His ordained conditions.

Believers, (especially those who are still in the "emotional period") talk far too glibly about assurance. Every sweet revelation of God's "touch"—while in prayer—is translated by these precious novices—as an "assurance"—and, as such, is voiced abroad. And when, as is constantly the case, just the reverse is realized, great harm is brought to the cause of Christ, and all assurances are dubbed as "unreliable nonsense" by the scoffing world.

This is sad, but still sadder is the fact that all fulfilled "assurances" cause many be-

lievers to stagger and lose faith in prayer and in all "assurance."

O, let us recognize, afresh, that poor human nature is but an imperfect transmitter for God's thoughts! And let us also admit that we are all too prone to interpret the gracious manifestations of His presence to the soul while in prayer, in language that is too hasty, and too much the outcome of our own intense desires that our petitions shall be granted exactly as we wish and expect them to be granted.

Perhaps a crude illustration will help us grasp the difference between "assurance" and "loving favor."

My child comes to me earnestly pleading a favor for a friend. He pleads with such unselfish solicitude that my heart rejoices in his capacity for such disinterested devotion. I take him in my arms and lavish my unrestrained affection upon him. I even say to him: "My son, your unselfish attitude toward your friend fills me with joy. Never did I love you as I love you at this moment."

He feels my tenderness through every fiber of his being, and rejoices in it. He is also conscious of my loving interest in his friend, and this also gladdens him.

"God may allow Hamans to build scaffolds heavenhigh for the execution of Mordecais, but after they are built He transforms them into stepping stones to the King's palace."

It is good to battle, to suffer, to be thrown overboard and left to save ourselves. What we so lose in comfort, we gain in energy, and energy is the most precious of man's weapons.
—C. Wagner.

We need more than a sermon; flowery sentences may entertain the mind; a preacher may convince his hearers that he is master of dead languages, but in all this there is no saving virtue; what we need, and what we must have, is a message from God.—Ex.

Every seed reproduces itself. Action generates action; thought produces thought and feeling fathers additional feeling in every realm. Opposite causes produce opposite effects and he who will not think, feel or act will soon lose his capacity to do either.—Sel.

LIVING WATER

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EDITORIAL

If Thou would'st have me speak, Lord give me speech!

So many cries are uttered nowadays,
That scarce a song, however clear or true,
Can thread the jostling tumult safe and reach
The ears of men, buzz-filled with poor denays:
Barb Thou my words with light! Make my song anew!
And men will hear whether I sing or preach!

—George MacDonald.

THE CHINA FAMINE

The reports from the famine situation in China indicate that it will not be necessary for us to send any further funds there. The crop will be harvested in June, and from authoritative sources we learn that there are sufficient funds already in sight to meet the demands until that time. We will be glad to report in our next week's issue the total amount which has passed through our hands for this purpose. Our people have responded liberally.

A NEW MISSION.

Frank Ferguson writes from Callao, Peru, that they are planning to open a mission among the Indians near Lapaz, Bolivia. Hitherto there has been very little mission work done among the Indians of South America. They represent the most neglected people on that vast continent, and we are glad that the Pentecostal Mission is to have a little part in the blessed privilege of evangelizing those who have so long "sat in darkness." Will not the friends of missions join us in prayer that this mission may be so established as to have the divine approval and consequent blessing?

HOW TO HAVE FRIENDS.

He who would have friends must be a friend. "Keep the light in your face." Beecher said that every man should keep a fair sized cemetery in which to bury the faults of his friends. He who turns a bright face to his suffering fellows and believes in them; he who unselfishly gets down into the ditch and shares their burdens; he who, with tactful manner and gentle touch, trudges along life's thoroughfares, prodigal with his

love, scattering it everywhere, seeing in every need an occasion to serve, will never want for friends. He will draw them as honey draws bees.

"Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

ENCOURAGING.

The reports from the various fields in which our missionaries are operating are encouraging. The conservative predominates in the make-up of the superintendents, hence there is not much danger of an exaggerated report. There is an increased interest in the Central American Mission, and the printing press will prove a very valuable factor in propagating the gospel. Many of the people are very poor and receive hardly any mail, and will gladly welcome anything of that kind coming to them, and the habits of that people are such that they have plenty of time to read. It isn't like in this country, where we are surfeited with reading matter.

The mission in China is moving forward aggressively, and we are expecting a good work to continue.

The station buildings in the India work are about completed, and Miss Florence Williams is in this country raising funds to build an orphanage for the girls.

In the Cuban Mission they are maintaining three Sunday Schools in connection with the regular mission work, and they have a good membership in the local congregation at Trinidad.

We appreciate the increased offerings which are being made for these vital interests.

The missionaries are living very economically on much less than is generally required, and every cent contributed for missions goes direct to them. We count it a privilege to be a transmitting agency without any salary whatever. We only wish that the receipts and disbursements might be multiplied a hundredfold.

DOING GOOD.

It is said of the Lord Jesus that He went about doing good. Being good and then doing good is the divine order. Every need is a call. Every open door is an opportunity. It is our part to respond to the calls and embrace the opportunities that belong to our sphere of activity. The golden chain of love links us to the entire world. It is a luxury to have the privilege of serving such a needy multitude. We will make the journey but once. We are daily passing persons to whom we will have no more chance to minister. As we go this way but one time, how important that every step be right. Life should be resplendent with the habit of selflessness. When one sees the whitened harvest fields how eagerly he rushes, with sickle in hand, thereunto. What a privilege to be a worker with the Lord, and for each day's pathway to be strewn with gentle words and Christly deeds. Let us abound in the work of the Lord, for with many it is eventide already, soon the night will come.

"For no one doth know
What he can bestow.
What light, strength and beauty may after
him go;

Thus onward we move,
And, save God above,
None guesseth how wondrous the journey will
prove."

THE "RIGHTEOUSNESS MOVEMENT."

This is a day of multitudinous movements—social movements, political movements, commercial movements and religious movements. They all have their place, but there is another which some one has termed a "righteousness movement," which should be pushed with much vigor. A movement of rightness—isn't that what we need? Study the financial world and what a need of rightness is everywhere evident. Probe beneath the veneering of society and what a need of rightness. And even in religious work, propagated distinctively in the interest of righteousness, there is often a sore lack of rightness. Hasty criticisms, half-digested opinions, selfish biases, crude prejudices and unkindly thrusts abound. Yes, a righteousness movement is our greatest need. Bible honesty, social purity in a far wider sense than the term usually signifies, a profound regard for the obligations that we are under to each other, a broad and generous outlook and a refined and courteous touch—in short, a well-trained and disciplined mind, with a pure heart and a chastened spirit, would exemplify an exalted type of righteousness such as the wisest and most devout are longing to see.

We that minister in sacred things need to more diligently practice what we preach. It is very easy to get up and exhort people to live in the thirteenth chapter of first Corinthians, but alas, how prone some of us are to "whack each other over the head" soon afterwards in some ungenerous or unkind attitude. The people sit in the pews and listen soberly and go out and practice so poorly.

A righteousness movement based on the eternal principles of truth is bigger than our little fads, theories, cramped notions and twisted opinions, and so few of us are large enough to fully appreciate its needs and wholly push its interests. Throw all your movements together, melt them into one, and the greatest need is that of righteousness.

A Hymn by Faber

God's glory is a wondrous thing,
Most strange in all its ways;
And of all things on earth, least like
What men agree to praise.
Oh! blest is he to whom is given,
The instinct that can tell,
That God is on the field when He
Is most invisible.
And blest is he who can divine,
Where real right doth lie;
And dares to take the side that seems
Wrong to man's blindfold eyes
Oh, learn to scorn the praise of men!
Oh, learn to lose with God!
For Jesus won the world through shame,
And beckons thee His road.
And right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

Editorial Comment

LOOK

If you want to be saved, look to Christ. There is life for a look. Saved people also will gain much by being careful as to the direction in which they look. The following little tract gives good advice:

If you want to be distressed, look within.
If you want to be defeated, look back.
If you want to be distracted, look around.
If you want to be dismayed, look ahead.
If you want to be delivered, look to Christ.
If you want to be delighted, look up.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." (2 Cor. 2:14).

TO-MORROW.

Many suffer more from imaginary trouble than from any other kind. They are tortured with fears about things that will never come to pass. It is said that half our sensitiveness makes half our poverty; our fears and anxieties of ills which never happen, the greater part of the other half. How needful to heed the Scriptural injunction, "Fret not thyself because of evil doers and be not anxious for the morrow."

Said Beecher: "To-morrow you have no business with. You steal if you touch to-morrow. It is God's. Every day has enough in it to keep a man occupied without concerning the things beyond."

"Sufficient unto the day is the evil thereof."

"Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith."

"Fear not to-morrows,
Child of the King.
Leave them to Jesus,
Do the next thing."

FREEDOM IN PRAYER.

In the prayer life avoid dry monotony. Observe the varying moods of the Spirit. It is well to have rules for regulating the religious as well as the other duties of life, but there should be a large amount of freedom connected therewith. If we walk in the Spirit we will also pray in the Spirit rather than by machinery. We should have regular seasons for prayer and these should be supplemented by the *habit* of prayer. The "Call to Prayer" says:

"Get out of the ruts of prayer. Some of us can only pray in one way, and consequently we get tired of praying. The ruts of prayer are the deepest ruts in the world. Pray sometimes standing up, then pray kneeling, then pray sitting down, then pray lying down on your couch at night. Pray in the morning when the sun first streams in at your win-

dow. Pray at noonday when you stand up at the lunch counter in some big city. Pray at night when you go to the place of recreation. Never go to any place where prayer is impossible. Pray as you take the sleeper on the train at night and the train rolls out of the big station. Pray as you sleep in the tent under the groves which were God's first temples. Pray as you sit by the shore in the summer time and listen to the eternal music of the sea. Pray as you wait on the table in the summer hotel. Then it will be easy to pray in church on Sunday morning. Sometimes just throw up a prayer three words long: 'Help now, Lord,' and sometimes write out your prayer on a sheet of paper, word for word, from beginning to end, and read that to God. It will help to fix your mind and your thought. Pray sometimes alone when nobody hears. Then get some dear friend to kneel down and lead you in prayer, and when your lips are dry and your heart is dull, that other friend may lift you up to God. Get out of the formula and out of the routine of prayer, and when you make all life a kind of praying, then it will be easy to understand the old commandment, 'Pray without ceasing.'"

THE NEGLECTED PREACHER.

"The heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. Psalms 19: 1, 2.

"Because that which may be known of God is manifest in them, for God hath showed it unto them." Romans 1: 19.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Romans 1: 20.

The book of nature abounds in eloquent sermons, but how few have the eye to see, the ear to hear and the will to heed them. God speaks to us with ten thousand voices through nature, but only those who love Him pay reverent heed thereto. When Christ is enthroned in the heart the glory of God will be reflected in the tiniest pool along the roadside and in the mightiest orb that traverses the heavens. The handiwork of nature becomes a vast mirror reflecting the divine wisdom, power and goodness.

Tholuck says:

"We seek much after preachers; should we not much rather seek for the true ear? For surely there are preachers enough around us, preachers in heaven above, preachers on earth below, preachers within and preachers without. What does not the firmament alone preach to us! the clear blue heaven, or the same heaven covered with storm clouds? The heavens declare the glory of God in the splendor of day, as in the magnificence of night. But how many hear?"

"How true it is that till God speaks to the heart of man, man cannot understand the language of God which is uttered around him, and over him, and beneath him. As there

are times when we stand in the midst of nature as if we were in a church when a joyful song of praise is springing from each breast, and we cannot help but sing also, being drawn into the stream of devotion and carried along with it—so at other times how mute all creation seems to us, as though all pursued its way alone, without a hand in heaven to guide it. All depends upon whether God speaks in us.

"If God thy inmost soul and being share,
The universe becomes thy book of prayer."

CONTENTMENT.

The great apostle to the Gentiles said, "I have learned in whatsoever state I am therewith to be content." Mark the word *learned*. It was an experience resulting from the discipline of grace.

Said Sidney Smith: "If it be my luck (there is no such thing as luck; he should have said lot) to crawl, I will crawl contentedly; if to fly, I will fly with alacrity. But as long as I can avoid it, I will never be unhappy."

To be content, though our natural wants are not supplied, is a greater treasure than what it would take to supply them.

As Havelock Ellis said, "Set your shoulder joyously to the world's wheel." Make chariots out of all the difficulties. Kiss the rod that smiteth thee, not because it feels good, but for the blessing that it brings. "Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars."

It is often, as Alcott said, "That we mount to heaven mostly on the ruin of our cherished schemes, finding our failures were our successes." So do not fret. Go steadily onward with unshaken faith in God, knowing that storm and sunshine, hardship and ease, disappointment and realization are alike needful to thee and therefore to be received with a thankful spirit.

"I know not if or dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best, or not.

My bark is wafted to the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raving of the gale
I hear my Lord.

He holds me when the billows smite—
I shall not fall.
If sharp, 'tis short—if long, 'tis light—
He tempers all.

Safe to the land, safe to the land—
The end is this;
And then with Him go hand in hand
Far into bliss."

OUR Young People

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

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WRITTEN ON ONE SIDE OF THE SHEET ONLY

Dimond, Cal.

Dear Cousin Eva:—I am going to write to you again and send my birthday money. I was nine years old the 19th of last month. Mamma sends her birthday money, too. She was forty-one last Xmas. Her name is Ida Sligh. I joined the band when sister did. Mamma and I both love Jesus. I like my Sunday-school teacher. I go to the M. E. Church. I like to hear the cousins' letters and your answers. I will close.
Your cousin,
Allen E. Sligh.

Somehow, Allen has had troubles in getting a letter to us. Once in a while a letter gets lost in the mail, and so we missed his first letter. We are glad to have him in our midst. How much do you love Jesus, Allen? Enough to be His boy, His follower, known by His name? If so, just surrender your heart to Him, and ask Him to *work a change* in it. Mamma will tell you how an army surrenders, *gives up*, lays down its arms, you know.

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Cotton Valley, La.

Dear Cousin Eva:—I send \$3.00 to the "Bible School Building," the rest is for the birthday fund for eight children and six grandchildren. Please help us ask God to give us a home near a Holiness school so our children can have Christian associations. They have no associates here, for this is a worldly place and they don't care for worldly associates. I want the Lord to have His way with us, and we don't want to move unless it is His will. Yours saved,
Mrs. S. L. Cole.

We need good associations for our school children. I wish we might have Holiness schools all over this land. God grant that they may spring up everywhere.

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Dear Cousin Eva:—Here comes a little girl, eight years old, and wants to join your band of cousins. I have several pets, but my best one is little sister. She is two years old. I am mamma's little cook. Mamma says, I can make good biscuit, do the sweeping and wash dishes for mamma. I can read in LIVING WATER and I love your page. Your new cousin,
Dovie Carter.

Dovie, did you think your letter lost? I am much pleased about your cooking and housework. Can you make *good* biscuit? And are you very careful about having your hands clean? When I cook, I know that Jesus sees all I do, and I try to be just as clean as I would be if I was preparing food for Him. I tell you, Dovie, Jesus helps me about *everything*, even about making biscuit, and washing my hands. He teaches me how to be *honest*. I am so glad He is my Savior and dear Friend. Is He yours?

Nauvoo, Ala.

Dear Cousin Eva:—We wish to join your Birthday Band. Our names and ages are as follows:

George O. Young, aged 36 years.....	\$.36
Roxie A. Young, aged 34 years.....	.34
Terrell R. Young, aged 4 years.....	.04
Vernon B. Young, aged 2 years.....	.02

Total.....	\$.76
For good measure.....	.24

\$1.00

We are saved, sanctified and pressing on to know more about God. We are asking Him to make preachers of both our little boys. Yours under the blood,
G. C. Young.

Children, Jesus said that the fields were white unto harvest, and the laborers few. He told us to pray that God would send forth laborers into the ripe fields. If we pray this prayer, and it is answered, it means that *somebody's* children must go. Do you suppose God intended us to ask Him to send somebody else's children? How would this sound, "Lord, send laborers, send other people's children, but don't send mine, please." Ah, we need to ask God to send our own loved ones to Africa if He wants them—anywhere that He needs reapers. I hope these parents' prayer will be answered.

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Dear Cousin Eva:—May I join your Birthday Band? I was twenty-four in March. I love to read the cousins' letters. I have committed all to God, and want His will done in my life. Yours in Christ,
Mattie Leonard.

I wish I could make you dear children see this truth, that the soul is never really joyous until God's will is done in the life. We can't be happy out of God's will. We are happy in it, *His way is perfect*. It seems then that we ought to want His way.

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Dear Cousin Eva:—I inclose 8 cents for the Birthday Band.
Era Houlditch.

This little cousin leaves much for me to guess. Is Era an eight-year-old girl? I wonder if Era loves Jesus; if she sees her *need* of Jesus. We *all* need Him. No one gets saved without Him. There is no other way. Have you found Jesus the way of salvation, Era?

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Arno, Tenn.

Dear Cousin Eva:—I will be eight years old next Monday, March 11. I send eight cents for the orphan children. Pray for me that I may be a Christian.
Eli Johnson.

Dear little boy, Jesus made every provision for you getting saved nineteen hundred years ago. He died for our sins, and God is willing to receive us if we come trusting in the death of Jesus. I believe in what Jesus did for me. So I have received Him as my Savior. This is how I have peace with God, through Jesus. I hope you will really surrender to Jesus and trust Him to save your soul.

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Chapman, Ala.

Dear Cousin Eva:—I want to join your Birthday Band. I am thirty-eight years old, and I am so glad that Christ has saved me and I am under the blood. Praise His dear name. Yours in His name,
J. M. Henderson.

We have a new cousin from Alabama. I

am so glad he knows for himself that Jesus can work in the heart. He can, dear children. It seems to me that life wouldn't be worth living, unless I was letting Jesus work in my heart. He is taking out ugly, hateful things, and putting in good ones, all the time. I *do* enjoy it. Won't you all try Him?

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MONEY FOR CHINA.

Ruth T. Cooper, Mrs. S. M. Cooper, \$1; Miss Maggie Doty, 10 cents; H. W. Y. McInnis, 10 cents; A. G. McInnis, 15 cents; R. I. McInnis, 15 cents; Miss Fannie Claypool, \$1; J. D. Matthews, \$1; Mrs. R. D. Warren, \$1.06; Mrs. Amanda Houlditch, \$1.15; Mrs. E. R. Cammack, \$2; S. J. Grabell, \$1; Mrs. Sterling Stone, 50 cents; Darlinda (a colored girl) 5 cents; Nancy McGregor, 50 cents; Mrs. Sarah Greenham, \$3.15; Mrs. Alice Riggs, \$2.50; J. M. Henderson, \$2; Mrs. Addene Broyles, Jacob A. Gerig, \$5; Mrs. Lilla Wesley, \$2.25; Mr. and Mrs. J. L. Hutcherson, \$2; Arthur and Robert Hutcherson, 10 cents each; Effie Hutcherson, 05 cents; Mrs. J. M. Drummond, \$3; E. C. Smith, \$2; Mrs. E. C. Langston, \$1; Mrs. J. G. Sullivan, 48 cents; G. A. Greene, \$15; Tessa A. Clark, 25 cents; Eva Clark, 25 cents; Mrs. Lou Shayer, \$10; Mrs. G. W. Gill, \$1; Miss A. W., 55 cents; In His Name \$1.50; Mr. and Mrs. J. V. H., an old friend; Grandma Davis \$2.50; J. N. S., \$10; a friend, \$1; H. A. Butts, \$1.54; Jennie Martin, \$1; Mrs. Wm. Martin, \$1; Minnie Haley, 50 cents; Ruth and Effie Burton, \$1; Mrs. M. K. Sellers, \$2; Mr. W. E. Templeton, 10 cents; Ab Templeton, 10 cents; Ralunt Argo, 10 cents; Orville Argo, 10 cents; Mrs. D. B. Argo, 25 cents; Estelle May, 6 cents; Mr. and Mrs. May, \$1; Gladys Sullivan, 39 cents; Ellen Sullivan, 50 cents; Mrs. E. C. Langston, \$1; Mrs. G. V. Falls, \$1.

PAPER

Send your papers to Miss Lettice King, Snowden Rectory, Newport, Jamaica, B. W. I. It costs one cent per copy. Miss King writes that she puts to good use *every number* she can get possession of. The people need the teaching they find in these papers, and read them eagerly.

COLLECTIONS.

Taken by S. W. McGowan, \$5; Cumberland Presbyterian Church at Grant, \$20.45; forwarded by Mrs. L. B. Turner, Miss Rosa Tricon, \$1.60; Mrs. Petters, 5 cents; Mr. Murbagh, 25 cents. Through Willie Moore, \$4.26 as follows: W. O. Moore, 50 cents; W. L. Manley, 25 cents; Mrs. Manley, E. T. Moore, M. J. Moore, E. W. Few, M. H. Crofford, C. Holland, 25 cents each; W. R. S., 10 cents; Blanche, B. H., \$1.41.

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Eros, La.

Dear Cousin Eva:—I have been reading the children's pages. Papa takes the LIVING WATER. I am going to school, my teacher is a Christian. I hope to see this in print.
Noda Bell.

You have a Christian teacher, pastor, parents and friends, haven't you, Noda? God

has surrounded you with help. Has it brought you to the point that you have accepted Christ? Millions of little girls haven't even one friend who knows about Jesus. We won't have any excuse if we are lost. God help you, dear child, to appreciate the privileges God has given you.

+ + +

Osyka, Miss.

Dear Cousin Eva:—You are certainly doing great good and great will be your reward in heaven. May God bless you. I hear Dove Smith sent pennies to the starving in China, so we thought we would send 50 cents from two colored boys, Lee Mayberry, 30 cents, and Flip Selman, 20 cents.

Mrs. Jeff Lidell.

Yes, several colored boys and girls have sent me money for the Chinese; and I am very glad to get yours also.

I have grown up in the South, and have been taught to love your people, Lee and Flip. My mother was always their friend, and trained her children to be kind and polite to them. Once a month I speak to the colored people in a church here, and I enjoy it very much. It makes my heart ache, though, to see what the devil is doing for your race. Hundreds of boys and girls in our city are gambling, drinking and ruining their lives. God wanted these young people, and it grieves Him to see them wrecked by sin. I wish you two boys would give your heart to Jesus, and let Him save you from sin. The finest sermon I ever listened to was preached by a colored man. He told us that God had saved him when a little barefoot orphan, following the plow. That as he followed on, the Lord kept him out of sin, let him get an education, and had blessed his whole life. This same God would gladly, *gladly* come into your lives, too, boys. Won't you open your hearts, and let Jesus come in and rule them?

+ + +

Sylvia, Tenn.

Dear Cousin Eva:—I read of so many missionaries in the foreign fields. I inclose four dollars (\$4) to be used as you think it best. I will be seventy years old the 5th of this coming June. I just pray that you may continue to do much and lasting good for the children Love to all the cousins,

T. O. Morris.

The Lord bless our Brother Morris, and make him as sweet and mellow as an apple in autumn. You know, children, fall apples are usually larger and richer than early ones. Can you draw the lesson from this?

+ + +

Meadow Dale, Va.

Dear Cousin Eva:—I will join the Birthday Band. I am thirteen years old, and you will find 25 cents inclosed. I go to school. Rev. J. A. Brumbaugh is my teacher. I have two brothers and one sister. I am a Christian, and I want you to pray for me. I would like to exchange postcard autographs with some of the cousins. My address is Meadow Dale, Va.

Annie Lupton Campbell.

God has made great and precious promises to the Christians, Annie. Paul went out to preach forgiveness of sins to the sinner, and after that an inheritance, an inheritance among those sanctified by faith in Jesus. Don't miss your inheritance, Annie. It is for you, now, praise the Lord. I am so glad I ever found out I had an inheritance.

Melrose, N. M.

Dear Cousin Eva:—Cousin Amanda M. Martin, in a letter on the Cousins' page, stated that she had fasted and prayed for the recovery of a boy who was "taken ill in the night." She further stated that "her niece asked prayer for him at church." That was my boy. I thank the dear Lord for the fellowship I find with so many of His people whom I have never seen. If the readers of LIVING WATER could only know what I suffered for months waiting by the bedside of my boy nearly all night! He would toss and tumble and jump up in bed, and then one of those horrible convulsions would come upon him. He was growing rapidly worse under the treatment of a skilled physician. So I went out in town one day for the purpose of calling in the elders of the Church. The first one I called upon was the pastor of the M. E. Church, South, (of which church I am a member). He promised to be at my house in ten minutes but it was three weeks before he came, and then he remained only five minutes and went away without having prayer. The next one was a Presbyterian minister who promised to come the next Sunday, but he has never come yet. It was then that I wrote LIVING WATER asking the readers thereof to fast and pray for the healing of my boy. Throwing away the medicine wife and I took the matter to the Lord. Now, of course, you want to know the result. Well, praise the Lord, he has never had another convulsion, the nervousness has left him, the old-time sparkle is returning to his eyes, his cheeks are getting red, he is gaining flesh and strength and sleeps all night as sweetly as a baby. Praise the Lord, "He is the same yesterday, today and forever." Now then, Sister Martin states that she is deaf and in bad health and requests the prayers of God's people for her recovery. I, for one, am going to ask the Lord to heal her. I like the kind of faith that Jacob had when he wrestled all night with the angel of the Lord. He just wouldn't let go until he obtained the blessing. I want to make one more request before closing this long letter. Our boy who has been healed, is not a Christian, and I want all the LIVING WATER family to pray that he may give his heart to the Lord.

Your brother,

R. B. Edgell.

We see from this that it is proper to ask prayer for loved ones. I praise God for the recovery of this boy, and the prayer offered for him. This letter shows us that God is still *working* in bodies. Now let us ask for prayer for his soul.

+ + +

SECOND PAYMENT OF DUES.

These are faithful ones who are sending in their second dues. The Lord bless them.

J. V. Hunter, Maud E. Hunter, Paul Hunter, Mary E. Hunter, Willie T. Hunter, Mrs. J. G. Sullivan, (52 cents), Mrs. Augusta Powers, 47 cents; Theophilus W. Woodham, 30 cents (when this cousin first wrote us he was seeking sanctification, and afterwards received the blessing. I hope he is claiming all the land God promised and going on to possess it.)

Our dear Sister Queen sends 50 cents, though her dues are but 31 cents. The Lord bless this young woman, and make her a blessing.

Mrs. Florence Morrison, 31 cents; Ellen S. Davis, 10 cents; Alfred F. Jones, Mary J. Jones, Lydia L. Jones, \$1.80, to use as I think best. Bessie Latson, 13 cents; Mr. and Mrs. W. L. Hunt, Ida Mai, Kitty, M. C. and Holbut Tinsley Hunt. ("Our little brother is just three months old," Ida Mai writes us, "and we love him so dearly." Isn't it strange how our heart strings get wound about these little things, and in such a short time?) Grandma Turner, 64 cents, R. J. Turner, Jr.,

13 cents; Emily Hunt, 10 cents, and Thomas 6 cents; Sister Cammock, Waco, Texas, sends \$1 for dues for her family. Delpha May Cunningham, 11 cts., Mr. and Mrs. L. T. Brigman and family, \$1.53; Mrs. M. C. Carpenter, 55 cents; (Sister Carpenter says she likes our birthday plan. You must pray for her dear daughter in India.) Eva Baldwin, 15 cents, (I wish I had room for Eva's nice letter.)

Bro. A. E. Wilson sends 33 cents for his birthday dues. "Do not put all my letter in the paper," he says, "but put your picture in."

Some day, perhaps before very long, I shall try and find time to have my picture made; and then I will put it in for the cousins who have been asking for it.

Our Cousin Sarah E. Elrod sends us in her dues and asks prayer for her husband and five children. She adds, "I joined the Band to remain a member till death." That pleases me, and I have thought of it many times. She thinks that our Band is worth something and it encourages me greatly. I wish we had some more life members.

NOTICE

The reports from the famine situation in China indicate that it will not be necessary for us to send any further funds there. The crops will be harvested in June and from authoritative sources we learn that there are sufficient funds already in sight to meet the demands until that time. We will be glad to report in our next week's issue the total amount which has passed through our hands for this purpose. Our people have responded liberally.

Cousin Eva.

A BARGAIN IN SONG BOOKS
WHILE THEY LAST

We have made a few changes in our LIVING WATER SONG BOOK No. 2, and have on hand about 2,000 copies of the first edition of this book in round notes which we wish to close out at once. We offer them at the following prices: 12 for \$1, prepaid; 25 for \$1.75, prepaid; 40 for \$7, prepaid. Send in your orders at once as we only have a limited quantity of the book. This is an excellent opportunity to supply your Sunday-school or church with a new book. Please remember this is for ROUND NOTES ONLY.

Pentecostal Mission Publishing Company
Nashville, Tenn.

Satan's Devices

BY PRES. A. M. HILLS.

A little booklet abounding in good advice for those who love the Lord. It shows many of the devices that our enemy, the Devil, resorts to and tells how to overcome them.

Price 5 cts. each or 50 cts. per dozen, postpaid.

Pentecostal Mission Publishing Company

PROMPT ATTENTION

should always be given all postal cards received from us. They are often of more importance than you may think.

FIELD NOTES

Ruskin-Cave College reports a successful school year.

J. L. Brasher and Charlie D. Tillman will hold a meeting at Springfield, Tenn., July 5 to 14. Everybody is invited. Free entertainment for visitors.

The Lord is bombarding Burlington with the bombshells and thunderbolts of His truth. Continue to pray at going down of the sun. Great things are going to take place out here. W. H. White.
Burlington, Colo.

I am open for calls to the general evangelistic field; any place or camp can reach me by writing to Petersburg, Tenn. I will begin meeting at Decherd, Tenn., June 10, (D. V.) Yours, saved up to now.

J. A. Lee.

Closed a good meeting at this place (Sparta, Wis.), last night. The doctrine of Holiness not very popular here but God fed a few hungry souls and they went through to victory. Backsliders were reclaimed and some were saved and sanctified. I go home for a short rest. Have open time during the summer.

Under the blood,
Mendota, Ill.

C. F. Ladd.

I am praising God for victory. I had services at Carmel last Sunday, not very large crowd on account of measles. Sister Stratton held an all day service at the shed last Sunday. I am preaching at four different places—all Sundays full. Praise the Lord for this privilege. God bless LIVING WATER and its readers. Saved, sanctified, healed and kept by the power of God. (Jude 25.)

D. N. Alsop.

Lacassas, Tenn.

Praise the Lord, I am still out in the field. I preached at Richburg, a mile and a half from here last Sunday night. The weather was disagreeable, but we had a good congregation. All the members of LIVING WATER pray that the Holy Spirit may be in our meeting to be held here by Bro. Covington next week. I am still saved and trusting in Jesus.

Your brother under the blood,
New Brockton, Ala.

S. A. Owen.

The meeting is moving along nicely. We have had lots of rains since we have been here, but the Lord is blessing us in the salvation of the lost. Some 15 or 20 professions up to now, and we expecting great things of the dear Lord here. We are holding in the M. E. Church, Bro. C. R. Brightwell, pastor. We are having large crowds, church packed every night and are expecting the fire to fall any time. Pray for us.

Yours, for the lost,
Williamsville, Mo.

C. S. Gregory.

The Uba Springs camp-meeting will begin Friday, August 16, and close Sunday night, August 26. Chas. A. Shreve, of Nashville, Tenn., will be in charge under the Lord of hosts. All are invited who will come for the glory of God and for the upbuilding of His kingdom. Camp room furnished free for all workers, who desire to camp with us. Come prepared to take care of yourself, and expect a great time in the Lord. For further particulars address,

J. B. McDowell.

Fulton, Ky.

The same God that kept Elijah is keeping us. I held services at O'Neal Saturday night, Sunday and Sunday night, with good attendance at every service. The Lord is working over there. The end of the term of the Bible School at Altamont is drawing near and the students will scatter out to the four winds of the earth. Pray that the Lord may lead and guide each one, and in regard to the Convention, pray that it may be a blessed time with many. May God bless LIVING WATER family. Yours in Christ,

O. C. Newsom.

Altamont, S. C.

We began a meeting at this place two weeks ago. Opposition is great and the fight hard. They haven't had a revival in twenty years. But our God has defeated the devil and formality. The county is stirred for miles, conviction deep and souls are getting through to God at meeting, in their homes and everywhere. We preached repentance and restitution until folks are straightening up their lives and getting right. It pays to preach straight and hue to the line. This is the ripest field I ever saw. We ask the saints to pray for us. We will stay at this place another week. Yours for the lost, E. G. and Preston Roberts and wife.
Pennington Gap, Va.

The blessing of the Lord is resting on the Pentecostal Mission here. Bro. Tidwell and his co-workers are holding fifteen or twenty street meetings a week and visiting many homes daily. The crowds at the mission are increasing and people are being converted. The dear Lord is wonderfully blessing me in soul and letting me labor in His vineyard. I am expecting this to be the best year of my life. He is able to do exceeding abundantly above all that we can ask or think. I expect to hold a meeting at Enigma, Tenn. My address is Rural Route No. 2, Chesnut Mound, Tenn.

W. C. Robinson.

Chattanooga, Tenn.

Came home yesterday from a ten days' trip to the southern part of the county and Oklahoma; held three services and left a monthly appointment at Old Cove; met a number of the saints, old friends was in a severe storm that blew much timber and fences down. While surveying in Oklahoma got mixed up with a long rattlesnake, but was not harmed. A. B. Jones, of Texas, is now holding a meeting in Mena. I read LIVING WATER and learn the needs of the heathen world. My sympathy goes out for the Indians of South America. May the Lord raise up an army of missionaries for that field. Thy brother,

D. F. Redding.

Mena, Ark.

We have just closed a ten days' meeting at Scott's Mill in a schoolhouse. The people were much interested and the attendance good. Several claimed to get saved and sanctified during the meeting, and others testified to being blessed. The Lord removed much prejudice against Holiness, and seed has been sown which we trust will bring forth much fruit in the future. To God be all the glory. We expect to be here for a few days longer, then go further South (D. V.) We would be glad to communicate with any one desiring us to hold a meeting. Address us at 125 4th Avenue, N., Nashville, Tenn. Victor W. Kennedy.
Amos Bradley.

I'm to start to Monteagle next Thursday for a few days' meeting. I'll get back Monday (D. V.) I'm to preach at Hollow Springs, Monday night and Tuesday night at Fuller's Chapel. I'll then be on my way to Pickett county to begin at Three Forks of Wolf river. Pray for us. I've opened up my Bible class by mail; about 20 preachers on roll, about 30 in all. Any one desiring to take lessons by mail can write me at once for instruction. I give two lessons each month. I've taught 48 Bible classes face to face; over 3,000 scholars met and instructed; to God be all the glory. The world is starving for the true gospel, and a good many are looking to the preachers for the food for their souls. Lord prepare us to feed them is the prayer of your servant,
C. C. Driver, Bible Instructor.
Manchester, Tenn.

I am still in the battle and God is giving victories in this broad field of labor. The gospel of full salvation has been neglected in this part and the people are living the wilderness life. I have been preaching Holiness and scattering Tracts and LIVING WATER and leaving the results with God. (Ps. 126:6) We are having many good houses to house services and many souls are being blessed. Went to see a young lady (an invalid)

and found her convicted for a clean heart. She consecrated all to God, left the wilderness, crossed the river and entered Canaan. Glory to God! We are preparing for the summer. We have a great battle to fight, but are looking to Him who never lost a battle. Our motto is "Press on." May God bless the Pentecostal workers and movement and keep us marching under His banner. Yours anywhere for Christ,

R. E. Starnes.

After spending a very profitable session in Pentecostal Bible School, I left for Russell county, stopped over a few days with Bro. Jennings in Buena Vista, Va., and spoke a few times in a meeting at that place. Was joined in Russell county by Bro. Martin and began a meeting at Gardner, a little railroad station near Honaker, Va. In this meeting there were thirty-six professions of conversion and sanctification. Soon after close of this meeting, I left Russell for West Virginia to assist Rev. J. D. Dickey, pastor of M. E. Church, in three meetings on his circuit. We began our first meeting at Judy Chapel in Pendleton county, May 1, and continued some twelve days. God wonderfully encouraged us in this meeting. There were forty-five professions of conversion, forty-three of this number were received in church and were baptized by Bro. Dickey. Our second meeting will be at Upper Tract, West Va., and will begin May 15. My prayer is that God will wonderfully bless all of His labors in His vineyard. Yours in the Lord,

E. R. Crockett.

Upper Tract, West Va.

Reporting for the second quarter would say that I attended the regular winter Bible Conference in Gainesville, this state, for two weeks. Improved many opportunities to talk with individuals and believe some gave themselves to the Lord on the public street. By request of the W. C. T. U., I held two services in the jail there; and, at the first service, all the inmates (5) claimed to repent and accept Christ. If they did, the Lord wrought it; for the Spirit surely had His own way. Have held three services at the convict hospital, three miles east of Ocala. Much interest manifested. A man, once active in mission work, was reclaimed and made very happy. He said, "I would not give this day's experience for my freedom. I rejoice that I was brought to this place, for it was the Lord's way of bringing me back to Himself." He has since been conducting religious services there. I've led prayer-meeting in M. E. Church; spoke in Y. P.'s meetings, white and colored, and in day schools; and held service in a mission boarding school for young women. I'm happy in the Lord and greatly enjoy His service. Yours in Him,

R. C. Loveridge.

Ocala, Fla.

I am praising God for real victory in my soul today. We are at Walling, White county, Tenn., in a battle for Jesus. The fight is on, but the fire is falling. Hallelujah! Six have prayed through to victory, others are at the altar. Oh, may God put a deeper conviction on these people's hearts that they may see and realize their lost and undone condition and where sin is leading them to and what sin will bring to their souls when through with this short life here. "The wages of sin is death." (Rom. 6:23) There are fathers and mothers here, 50, 60 and 70 years old, going on down in sin. Dear LIVING WATER family, pray much that their hearts may be broken up by the convicting power of the Holy Spirit and that they may repent their sins. "Except they repent they shall all likewise perish." (Luke 13:3) Pray much for me and the workers in this field. My heart is burdened for the lost, my faith and trust is all in God and I am expecting great victory in the power of the Holy Ghost. Sister M. V. Hall is with me in this battle. She is a power for God. May God use her in the power of the Holy Ghost. Just now the precious blood of Jesus washes, cleanses, the Holy Spirit sanctifies and fills and God calls me to preach. Hallelujah! This old world is on my heart. I will press the battle till Jesus comes. God bless LIVING WATER family.

Yours in the fight,

Lige Weaver.

I ask for the first time that you allow me space for a few lines in your dear little paper. I am not a subscriber to your paper, but I have been handling Living Water Song books about a year, and will say, I haven't found a better song book. I can recommend Living Water Songs as being one of the best song books on the market. I am in a great meeting at Cairo, Ill. Nearly a hundred saved in ten days and our meeting is still in progress at M. E. Church, South, preaching by Evangelist W. C. Swope, of Charleston, Mo. Bro. Swope is one of the greatest preachers of the day. He fights sin from every corner. He can look a person in the face and almost tell what kind of a character he is. He has made human nature a close study. Any church wanting a Holiness evangelist cannot do better than to engage Rev. W. C. Swope, of Charleston, Mo. I have been with Bro. Swope two meetings, will be with him in two meetings in Missouri. We close at Cairo, May 19. My dates are as follows: Chaffee, Mo., May 26 to June 9; June 13 to 30 at Portageville, Mo., then I go home a few days; Elktion camp-meeting, July 17-28; Waltonville, Ill., August 3 to 18; More House, Mo., August 26 to September 10; Willard, Ill., September 14 to 28. I am open for calls after September 28. I am a song evangelist of five years' experience, saved and sanctified. Address me at Hardesty, Ky. I am a member of the M. E. Church, South. Pray for us. Yours in the work, A. A. Myrick, Song Evangelist. Hardesty, Ky.

WANTED

Wanted—A sanctified stenographer. B. F. Haynes, Asbury College, Wilmore, Ky.

To buy a gospel tent. Address at once Chas. A. Shreve. 125 4th Avenue, N. Nashville, Tenn.

A fully saved, all-around Christian worker to travel and sing during June, July and August; an instrumentalist preferred. Will use a large gospel tent. Address, W. H. White, Goodland, Kansas.

Two Teachers Wanted at R. C. C.

Holiness men for the Business and Normal Departments. No tobacco allowed. Write to Rev. R. E. Smith, A. M., President, Ruskin-Cave College, Ruskin, Tenn. Blessings on you.

Yours in Him,

R. E. Smith.

Request for Prayer

For the healing of Bro. Jeff Duke.

For the healing of a subscriber who lives at Buffalo, Texas.

Evangelist Maggie Dixon, of Upton, Ky., writes that she has been shut in with an invalid husband for several months. Join her in prayer for the restoration of her husband and her return to the work as soon as the Lord wills.

Meridian Colleges, Annual Commencement, 1907

Sunday, May 26, 11 a. m.—Sermon—Rev. E. Arnold (Kentucky.)

8:30 p. m.—Missionary Rally.

Monday, May 27, 11 a. m.—Devotional services.

6:30 p. m.—Military drill, Cadets.

8:30 p. m.—Concert, M. F. C. Students.

Tuesday, May 28, 11 a. m.—Devotional Services.

6:30 p. m.—Annual Drill, Young Ladies.

9:30 p. m.—Concert, M. M. C. Students.

Wednesday, May 29, 11 a. m.—Devotional Services.

8:30 p. m.—Baccalaureate Address, Bishop Chas. B. Galloway (Mississippi.)

You are cordially invited.

J. W. Beeson, President of M. F. College.

M. A. Beeson, President of M. M. College.

Announcement

We would like to announce to the friends of the Altamont Bible and Missionary Institute that since the reopening of the Greenville & Knoxville railroad we

have changed our freight depot from Knoxville to Altamont station on the said railroad. So that friends, sending us boxes or barrels of provisions or other freight, can send it direct to N. J. Holmes, Altamont station, Greenville & Knoxville railroad, Greenville Co., S. C.

We take this occasion to thank the friends who have so kindly remembered us either in sending us provisions or money in the past.

The Bible Conference heretofore announced will begin on the 28th of this month and close June 8. Friends coming by train will come to the station above mentioned. In His name, N. J. Holmes. Altamont, S. C.

X

Beulah Orphan's Home

An undenominational Holiness orphanage, known as "Beulah Orphan's Home," has been opened at Newbern, Va., with five homeless children and ten or twelve more soon to be admitted. Its only endowment is a firm faith in the goodness of God, and He will put it into the hearts of the people to contribute to the support of the unfortunates who shall be there assembled. In answer to prevailing prayer, the Lord has given a desirable location and half the purchase money (\$700) according to Matt. 6:6. "But thou, when thou prayest, enter into thy closet, and when those hast shut thy door, pray to the Father in secret; and thy Father which seeth in secret shall reward thee openly." Furniture and provisions from different sections of the country are coming in. We have good buildings, yard, large garden with fruit trees, etc. The trustees of the home are: Rev. L. Early, Jr., E. H. Cecil and Mrs. J. B. Camden; Superintendent, Rev. W. H. Teel; Matron, Miss M. M. Brittain. We ask the prayers of the LIVING WATER family for this important branch of God's work in caring for the helpless. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

BIBLE CLASS

Memory Verses

"Let the word of Christ dwell in you richly in all wisdom." (Col. 3:16.)

LESSON 65.

PUNISHMENT—After death.

FOR—

Disobedience—"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. (9) Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." (Rom. 2:8, 9.)

Worldliness—"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." (Lk. 16:23.)

Betraying Christ—"That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." (Ac. 1:25.)

Sundry causes—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.)

Refusing the gospel—"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thes. 1:9.)

Following antichrist—"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, (10) The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: (11) And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name." (Rev. 14:9, 10, 11.)

AGENTS WANTED

To handle Wall Mottoes, books, Bible, etc. Send a 2-cent stamp for catalogue and terms.

Treasurer's Report

COLLECTIONS FOR MISSIONARY PURPOSES

April 1907

Receipt No.	Am't	Receipt No.	Am't	Receipt No.	Am't
491	\$5.00	547	2.50	603	1.00
492	1.00	548	10.00	604	9.00
493	2.00	549	3.00	605	2.00
494	1.00	550	5.00	606	.35
495	19.41	551	1.25	607	29.46
496	.50	552	1.25	608	1.00
497	5.00	553	3.00	609	5.00
498	3.01	554	1.00	610	2.00
499	5.00	555	1.00	611	5.00
500	50.00	556	1.80	612	.50
501	1.00	557	5.00	613	8.10
502	6.75	558	2.00	614	2.00
503	10.40	559	82.79	615	2.00
504	1.00	560	1.00	616	4.00
505	.50	561	1.50	617	25.00
506	3.00	562	15.00	618	5.00
507	5.00	563	5.00	619	1.00
508	.30	564	39.70	620	110.85
509	3.25	565	1.00	621	1.85
510	2.50	566	.50	622	1.00
511	5.00	567	2.00	623	6.30
512	5.00	568	4.00	624	1.00
513	22.00	569	2.35	625	25.00
514	2.00	570	5.00	626	5.00
515	1.21	571	2.00	627	2.00
516	90.00	572	10.00	628	5.00
517	36.69	573	150.00	629	2.00
518	2.00	574	1.00	630	25.00
519	2.00	575	.50	631	17.00
520	1.00	576	4.00	632	31.75
521	1.25	577	1.00	633	1.10
522	42.50	578	1.00	634	4.67
523	6.39	579	.80	635	5.00
524	2.55	580	10.00	636	6.00
525	5.00	581	1.00	637	10.00
526	37.31	582	2.00	638	1.00
527	5.00	583	.25	639	48.00
528	.70	584	39.40	640	10.00
529	15.13	585	10.00	641	6.00
530	10.00	586	1.00	642	.50
531	15.00	587	1.00	643	1.10
532	44.00	588	5.00	644	5.00
533	80.00	589	1.00	645	48.00
534	2.00	590	3.00	646	.25
535	3.50	591	1.00	647	1.00
536	2.50	592	5.00	648	3.00
537	3.00	593	48.40	649	21.00
538	5.00	594	2.25	650	1.00
539	2.00	595	.25	651	5.00
540	1.00	596	45.55	652	2.50
541	2.00	597	5.00	653	1.00
542	10.00	598	15.00	654	5.00
543	12.00	599	33.25	655	50.00
544	49.75	600	.50	656	1.00
545	1.00	601	1.00	657	11.00
546	75.00	602	1.25	658	.80
546	10.00				

TOTAL

1886 96

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ECONOMY

In the Lord's work is necessary and right. Therefore we use postal cards instead of letters where possible, but they are just as important. Have you received one? Will you attend to it immediately?

"Our Dwelling Place"

Aunt Mary Barlow was in her accustomed seat in the village church for the first time in many months. She was still pale and thin from the recent struggle, but serene as ever. Many a neighbor's eye brightened at sight of her placid face, while Uncle John Barlow fairly beamed with satisfaction as he nodded to one and another among them.

The invocation and the first hymn were over, and the minister rose for the opening psalm. He paused a moment, only a moment, yet long enough to fix the attention of the of the whole congregation.

Then in the sudden hush he began:

"Lord, Thou hast been our dwelling-place in all generations—"

Uncle John Barlow looked at his wife with a sudden moisture in his eyes; and many stolen glances sought the Barlow pew. Aunt Mary listened unconscious and undisturbed; listened as she always listened to the Ninetieth psalm.

She did not remember when the psalm first impressed her; nor when it fixed itself in her memory; nor when she began to make it the prayer with which she gave up her cares each night and settled herself to sleep.

There had always been such a sense of resting in the "Everlasting Arms," as she repeated the sublime opening passages. And the closing prayer, "establish Thou the work of our hands," that, to her, meant a blessing upon her children, for what had the work of her hands been for many years but their up-bringing.

She remembered how—years ago, when her youngest son was very sick, and she had been carried, fainting and exhausted with watching, to her own bed, how she had said over and over all night: "Make us glad according to the days wherein Thou hast afflicted us, and years wherein we have seen evil."

No one knew, not even Uncle John, what this psalm was to her, nor her habit of repeating it nightly, so closely hidden was her inner life.

This recent illness had brought a revelation.

A low wearing form of typhoid had held her weeks in its grasp. The nurse noticed, almost from the first, that when she settled herself for sleep at night, her lips moved as though she were talking to herself. As she grew weaker words that seemed like words of prayer reached the watcher's ears.

Then there came a night when she seemed very weak, yet unable to rest or sleep. The aching head turned wearily from side to side.

"What is it, Aunt Mary?" the nurse asked anxiously.

"My dwelling-place," was the low reply.

"Your dwelling-place? Why you are at home, Aunt Mary."

"O, yes," with a sigh, "but I want to say my 'dwelling-place.'"

"Well, well, never mind now. You can say it in the morning." The nurse thought her mind wandered.

Under the soothing ministrations she quieted for a little while, but there was no restful sleep; from time to time she looked up pleadingly, and moaned, "my 'dwelling-place.'"

The morning found her worn and with higher fever. The nurse appealed to Uncle John; he shook his head. He did not know what she meant.

The portly doctor, whose cheerfulness was in proportion to his size, and who seemed always to fill a room with a sense of his power to help, stood powerless before this plea. "I want to say my 'dwelling-place.'"

"Give her a quieting powder," he said to the nurse. "She must sleep."

To Frank and Tom and their wives, as they came in from time to time, she made the same plaintive appeal. "I cannot say my 'dwelling-place.'"

The brother said: "If Helen were only here, she would know what to do." Helen was always ready to do something.

It grew "uncanny," the old Scotch servant said.

When Jack came, hastily summoned from college, she smiled up into his face in recognition. He took her thin hands in his strong, firm grasp, and said: "I am going to stay by you while you sleep, Mommie." And she slept a little. But when she awakened, it was with the same unsatisfied longing.

At intervals her mind wandered, and in low, rapid tones she repeated portions of psalms, bits of verse from many different authors, part of the church service, but not once did those listening catch the word "dwelling-place." Yet all the time that seemed to be what she sought.

Finally, Helen came, but Helen, with all her resources, stood at her mother's bedside as ignorant and helpless as the rest. However Helen must do something.

In her earnest, low-voiced talk, below stairs, with Dr. Doran she said: "You all seem afraid to speak of this, as if were something that must be kept quiet. I am going to tell everybody I see about it. Somebody must know what she is thinking of." And even as she spoke, relief was at hand.

"There!" she exclaimed suddenly. "There comes old Dr. Zutphan now. He's coming to ask about Mommie, I know. I'll ask him." "Your family don't go to his church?" asked the doctor.

"O, no, but they were neighbors, years ago. He and Mommie have been great friends ever since."

The medical man waited.

Helen, in her eagerness, could scarcely answer the Reverend Doctor's greeting to herself. She told him rapidly of her mother's condition, and her constant plea, and ended with, "O, Dr. Zutphan, can't you think what she means by her dwelling-place?"

He thought a moment, his beautiful, gray head bowed. Then a look of illumination came into his fine, spiritual face. "May I see her?" he asked.

Helen looked at Dr. Doran, he nodded, saying to himself, "Nothing can do her any harm now."

Helen led the way, and Dr. Doran followed "the man of God," and stood quietly in the shadow of the doorway to see what would happen.

There was a faint smile of recognition as Aunt Mary slowly opened her eyes and saw her old friend, then an eager look came into her face as she whispered. "You know my 'dwelling-place.'"

Dr. Doran scarcely breathed.

"Dr. Zutphan took her hot hand in his cool one, and in low, clear tones began.

"Lord, Thou hast been our dwelling-place in all generations." (There was a quick clutch of the wasted fingers, and such a sigh of relief).

"Before the mountains were bought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."

He paused. Helen was sobbing on Dr. Doran's broad shoulder.

"Go on," she whispered.

"Thou turnest man to destruction: and sayest, return, ye children of men. For a thousand years in Thy sight are but as yesterday, when it is past, and as a watch in the night.

"Thou carriest them away as with a flood; they are as asleep in the morning; they are like grass that groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth."

Dr. Zutphan paused again, Dr. Doran came softly forward to the bed.

She opened her eyes, and whispered again. "Go on—so teach us," she was remembering now.

"So teach us to number our days, that we may apply our hearts unto wisdom.

"Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let Thy work appear unto Thy servants, and Thy glory unto their children.

"And let the beauty of the Lord our God be upon us; and establish Thou the work of our hand upon us; yea, the work of our hands establish Thou it."

The eyelids had closed peacefully. The fingers relaxed, the breathing became regular.

Dr. Zutphan laid her hand gently down. Dr. Doran placed his fingers lightly on her wrist.

"Asleep?" whispered the nurse.

He nodded and turning said softly and reverently, "and if she sleeps, she will do well." —Sel.

WE ARE SURE THE PRICE will not keep anyone out of LIVING WATER Family, for \$1.00 a year is very cheap for a sixteen page paper free from secular advertisements.

TESTIMONY

I am still praising God for the precious, sweet assurance of His saving and sanctifying love. I never can praise Him enough for what He has done for me. Bro. Ferguson has just closed his meeting at Petersburg with much success. The Lord has blessed His work with Bro. Yates and Bro. and Sister Lee. The victory is won—several saved and sanctified. I ask the LIVING WATER family to pray from me. J. S. Luna.
Tennessee.

In the closing days of the Literary and Bible Training School I feel like praising God for His wonderful saving and keeping power. More than three years ago God saved and sanctified me and called me to His work. Last fall we felt God would have us come to the Bible Training School. We came and He has blessed in a marvelous way. Praise His holy name. A young man or woman who has the call of God for souls, should also feel a call to this or some other school like it and get the training they so much need for service. I'm rejoicing in the fact that I am His and He is mine. Glory to God forever. I have the upward gaze looking for the blessed hope and glorious appearing of my God and King. Love to LIVING WATER family. J. A. Clark.
Tennessee.

I thank God for a religion that enables us to live free from sin seven days in the week and 365 days in the year. I thank the dear Lord for a full salvation that keeps us happy. I thank God for a know-so religion. I am saved and sanctified, hallelujah! We had services at Oak Grove, April 21. Sister Mattie Teasley preached for us, the schoolhouse was crowded and deep interest prevailed. Her text was Acts 1:5. She preaches the full gospel. Thank God for ministers who are not afraid to preach the true Word. Sister Teasley has done lots of good at Oak Grove. I thank God for sending Bro. and Sister Teasley to preach for us. Bro. Teasley preaches a full gospel. I want the LIVING WATER family to pray that the dear Lord may fill our pulpits with sanctified preachers at every service. I love the LIVING WATER. It is food for my soul. Hallelujah.

Your brother in Christ, J. E. Roach.
Tennessee.

Glory to the dear Savior's name. I am happy to say that I am one of His children. The Lord has blessed me and given me my life long enough to learn the love of Jesus. I have His precious love in my heart. Once I was almost blind and He gave me my sight. I have three precious jewels the Lord has given to

me. He has given me my life to live for Him and these children that I may bring them up with the help of the Lord to meet Him in heaven. May every one who reads this pray that they may be raised to be men of God. How awful it would be to be in heaven and know there was one of our children in hell, burning day and night. Fathers and mothers, let's work for Jesus and raise our children to meet us in heaven. Pray that we may live a holy and sanctified life for we have a mighty God. Bless His dear name. Will some one tell me where Miss Ellen McGraw is? Yours for our Jesus,
Alice Griffith.

Florida.

+ + +

August 10, 1906, I was converted at the Methodist Protestant Church. I went that night, but had no idea of going up to the altar to be prayed for, but they had a preacher who preached the gospel so plain. He said, "You will hear a fellow say, 'I will put it off until another year.'" Well, that was just my fix. I had said I would put it off until another year, but before the services were over I went to the mourner's bench. The preacher called for mourner's and I was about the second or third one that went. The second night I went and I kept going up until the doors of the church were opened. Then I joined and have been trusting the Lord ever since. It is one of the best things that I ever did in my life. O, I wouldn't take my old stand back for anything on earth, and by the help of the Lord I am going to keep on the right hand of God. The Lord has answered many prayers for me. Amen!

A. O. Henderson.

Alabama.

+ + +

I am still trusting and looking to the dear Savior who is able to save and sanctifying all who will trust Him. Praise the Lord for full salvation. I never heard Holiness preached until 1906, and as soon as I heard the first Holiness sermon I learned what my heart longed for. I had been trying to live a Christian life for sixteen years and had my fears and up and down life, but in September, 1906, I found Jesus precious to my soul. He saves and sanctifies me and keeps me day by day. Praise His dear name. I do pray to Him to send some good Holiness preacher here. I take the LIVING WATER and my husband and I think it so much help to us. After we read it, we give it to others who will read it. I give God all the praise, hallelujah to His holy name. I ask the LIVING WATER family to pray for me that the fire of holiness may burn in my heart day by day. Glory to God for the sanctifying power. I am saved, sanctified and kept by the blood of Jesus, who is able to save and keep us from all sin. Praise His holy name. Yours in Christ,
Necie Martin.

Tennessee.

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