

LIVING WATER

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

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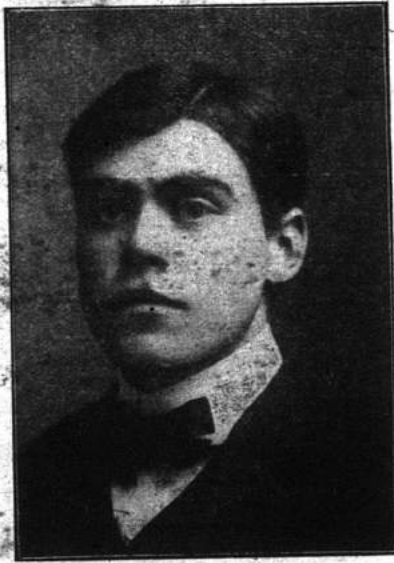
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BOLIVIA AND THE BOLIVIA INDIANS

BY FRANK FERGUSON.

Bolivia may truly be called a land of lofty mountains and long distances. Its area in square miles is greater than France, Spain, and the British Isles combined. Texas, Oklahoma, Indian Territory, Kansas, Nebraska



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and South Dakota, all together cover but little more territory than Bolivia. Politically the republic is divided into eight departments or states. Each department is governed by a prefect appointed by the President.

The departments are; Beni, population, 26,750; La Paz, population 593,779; Oruru, population 189,840; Potosi, population 360,400; Chuquisaca, population 286,710; Tarija, population 89,650; Cochabamba, population 360,220; Santa Cruz, population 112,200.

All the departments except two have capitals by the same name. The exceptions are Chuquisaca whose capital is Sucre, and Beni whose capital is Trinidad. La Paz and Oruru are the only cities that have resident missionaries. La Paz, Oruru and Potosi are all more than 10,000 feet above sea level. Cochabamba and Sucre are about 8,000 feet

and most of the other principal towns are lower.

This article will be confined principally to the Indians who form the larger part of the population. They may be classed as the semi-civilized and the savage. The semi-civilized are divided into two tribes, the Aymara and the Inichua. The Aymaras live principally in the department of La Paz. They are in evidence in the city of La Paz. About one half or two-thirds of the people that you see in this, the most advanced city of the republic, speak only the Aymara.

The woman from whom you buy milk at the door, the man from whom you buy meat at the market, the man who, when you want anything moved, picks it up on his back and carries it, and often the pongo or man who works about the house and answers the knock when you make a call, as a rule can only speak Aymara. Often, however, he understands more Spanish than he is willing to admit.

The Indian in La Paz is a little more civil than his brother upon the plain. In La Paz the men wear a peculiar kind of trousers made quite wide through the hips, being split open from the knee down in the back. This opening seems to be made to give more freedom in the use of their limbs as they carry their burdens up and down the steep hillsides on which La Paz is built. For a coat he wears a short jacket, cut somewhat like a dress suit coat minus the coat tail. On his head he wears a bright colored cap, which comes to a point and hangs over on one side very much like a toboggan. Sometimes he also wears on top of this a woolen hat. For shoes he has a flat piece of leather about the size and shape of the bottom of his foot. This is tied on by a leather string which passes between the toes and around the foot. This he removes and carries in his hand if he is going to carry a load, or if the road is muddy. For a wrap he wears a bright-colored garment something like a blanket with a hole in the middle. He sticks his head through the hole and the poncho, as it is called, rests upon his shoulders and falls

around his body. When he wishes to use his arms he throws one side of the poncho back and sticks his arm out from underneath, or if necessary he takes his poncho off. Sometimes he uses it to wrap up a bundle which he is going to carry. Often if the bundles are small he simply catches hold of two corners of the poncho, thus forming a kind of pouch into which you may put anything you want carried. It may be vegetables or fruit from the market, or small dles from a grocery store.

The women wear a short skirt and a shawl with a woolen hat, all very plain except for the bright colors. Most of the Indians are very poor. If they have anything on their feet it is just the same piece of flat leather as described above. There is quite a contrast between their dress and the extravagant dress of the Cholas.

The llama, the donkey and the Indian are the principal beasts of burden. One often sees a string of donkeys with their loads, and the Indian that is driving them will



CARLOS OF BOLIVIA.

have his bundle on his back also. One of the saddest things is that the women are not free from the carrying of burdens. We

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have sat in our window and seen old women and young girls go back and forth all day long carrying on their backs, wrapped in a coarse cloth, bundles of dirt and stones. Someone nearby was excavating in order to build a house and this was the cheapest way to get the dirt moved. We have seen them with babies in their arms and this burden on their backs at the same time.



COFFEE PICKING IN SOUTH AMERICA.

Large numbers of the Indians live on estates owned by the ruling class. Each Indian is allotted a certain part of the land to work. Part of what he raises is his own, the remainder goes to the owner of the land. There are not supposed to be any slaves in Bolivia, but when a man sells his farm the Indians go along with the land. I have seen places advertised for sale—so much land and so many Indians.

These Indians are usually peaceable when sober. However, about ten years ago, during a revolution, a band of these Aymaras killed and ate some of their enemies. Often now foreigners, when traveling in out-of-the-way places, suffer for lack of food and water because the Indians will not let them have it for love nor money. While engaged in surveying for railroads the men often have to kill a sheep or other such animal which they desire for meat and then pay its owner for it. This being the only way in which they can secure meat.

It is dangerous for foreigners to venture into a certain section not very far from La Paz. Men have been known to go there in search of minerals and never be heard of again. The government has no control in this particular section.

As we observe our dark skinned cousin more closely, we often notice that one jaw looks swollen, or it seems that he has a large wad of tobacco in his mouth. On investigating we find it is not swollen, neither is he a tobacco chewer. It is something worse, a wad of green leaves called coca, the leaf of the plant from which cocaine is made. Both men and women use it in large quantities. Its production and sale has a prominent place among the industries of Bolivia. It has, if possible, a stronger hold upon these

people than whiskey and tobacco has upon its victims in our own land. Their children are taught the use of it from infancy. Men who employ Indians to work say that they will not work without their wad in their mouth. In extreme cases they have been known to live on it for some time. It contains a large per cent. of cocaine and is a strong stimulant. This, with the constant use of alcohol, so weakens their constitutions that when they get sick very little can be done for them. The cocaine is stronger than most medicines and the medicines have no effect upon them.

Hardly a day passes that you do not hear of an Indian being found dead as a result of excessive use of alcohol. They drink the pure alcohol. The time of the greatest drunkenness is their religious feast and they are many.

There was an attempt made to pass a prohibition bill at the last session of the Bolivian Congress. A consideration of some of the provisions of this bill will help to show to what extent intoxicants are used among all classes. The bill provided for the punishment of drunkenness by imprisonment, and anyone imprisoned three times during the same year for this offense, was to be disfranchised. One of the local papers in commenting on the measure said that they were in favor of the bill with some modifications. That if it were enforced as it stood in a very short time there would not be enough others to carry on an election.

This bill also contained a strong clause prohibiting drunken religious feasts and holding the priest, in whose church said feast might be held, criminally responsible for the death of any Indian who might die from an excessive use of alcohol at one of these feasts.

No doubt it will be several years before any measure like this will become a law and a much longer time will be required to find officers who would enforce such a law.

The feast days are times of drunkenness and debauchery. The Indians gather around the church where the feast is to be held and all available space nearby will be occupied by drinking stands and gambling tables. The Indians dress in fancy costumes, decorating themselves with feathers, tiger skins and a profusion of gold and silver beads and braid. Some dress themselves to represent fish, others different kinds of animals. Most of them wear masks of the most hideous forms and colors. They take hands and whirl around in a circle for a while then they will march or run in double file first in one direction and then in another. They are divided up into sets and while some are resting and drinking others will be dancing. All this goes on accompanied by a continued din of music from rawhide drums and reed flutes. On such days as these, and they are many, the police are kept busy looking after those who become too intoxicated to manage themselves. The wierd drunken songs and cries of these men and women as they go reeling through the streets is indeed pitiful. Many of them when spoken to about the evil of intoxicating drinks think it strange teaching as they have never before heard that such

things were harmful. The time of the greatest dissipation is what is known as the "Day of the Dead," or the day upon which they all visit the burrying places and pray or hire some one else to pray for the souls of their dead friends and relatives.

The feasts are all carried on under the sanction of the Roman Catholic Church. One Sunday while out we came in contact with one of their feasts and not knowing that it was a feast day we asked what feast it was. We were told that it was the feast of the Spirit. Surely none other than the spirit of Bacchus presided there, although it was done in the name of Christianity. This is what three hundred years of Romanism has done for the masses on our sister continent. I am told that these feasts are much worse in the small towns than they are here in La Paz. Surely they are bad enough here.

Leaving the Department of La Paz and the bulk of the Aymaras going south we come to the Department of Oruru. Here and also around Cochabamba, Potosi and Sucre we find principally the Imchua Indians. Besides these two semi-civilized tribes there are many more or less savage tribes. These are found principally in the Department of the Beni and Santa Cruz, also in the region known as the Gran Chaco. There are also savage tribes in some of the other departments. Most of these tribes live by hunting and fishing. Some cultivate the soil on a very small scale.

There is very little being done to give the Gospel to the inhabitants of Bolivia. At this time we know of but two towns in the



AN INCA INDIAN.

Republic where there are resident missionaries and only two other towns where mission work has been done, except by colporteurs. Nearly all that is being done is

among the Spanish-speaking portion of the population. Among the Aymaras there is one native in La Paz who has a class of Indians to whom he teaches Spanish, and also seeks to teach them the Gospel in their own tongue. Only the Gospel of Luke has been translated into Aymara.

There is one foreigner and his wife who have done some work among the Inichuas. I do not think that they are in Bolivia at present. I understand that the four Gospels have been translated into the Inichua.

Counsels of the Wise Man

A SERMON BY GEORGE MULLER.



The book of Proverbs is a deeply important portion of the Word of God. It is full of most precious counsel and advice for all human beings, if they would attend to it. Of course, all believers in the Lord Jesus can have the greatest blessing through

it; but even those who as yet do not know the Lord Jesus Christ, if they were to attend to what is given in this book of Proverbs, would find great blessing and benefit; and not merely for the life to come, but for their stay here on earth. I will mention just this point for instance: More than once warning is given against becoming surety for other persons. Now very many of us know from our own experience what misery, what exceeding great misery, has come upon whole families simply on account of not attending to this. Hastily, inconsiderately, they have become sureties for this and the other person, saying, "Oh, I shall never be called upon to pay this money," but before they were aware of it they were called upon to make good their suretyship; and often it has brought the greatest misery, not merely on themselves, but on their family,

ALL THROUGH NOT ATTENDING TO THIS COUNSEL

and advice. Now, God knowing all this beforehand, through His servant Solomon admonished us not to do it. I myself in my long life have known instance after instance of the greatest misery brought on whole families on account of not attending to this warning.

Now, this is just one instance that I mention; but there are numberless points in the book of Proverbs of a similar character, which because they are not attended to, bring wretchedness and misery, not on one, but on very many who are connected with the individual not attending to these instructions.

Proverbs 3:5, "Trust in the Lord with all thy heart, and lean not unto thine own understanding."

Often and often, because this has not been attended to, it has likewise brought the greatest misery on large families. The temptation

Bolivia is, without doubt, one of the most neglected parts of the world today as far as missionary efforts are concerned. Orphanages and schools where industries, letters and righteousness will be taught, are needed and no doubt will prove to be effectual in reaching the people with the Gospel.

Let us as God's people awake to our responsibility, our opportunity, our privilege concerning this continent.

While in the States we will be glad to be of any help we can to anyone interested in South America.

is, "Oh, I have had a good deal of experience in my business; I know what to do; I know how to act; I know what will turn out best." And thus speculation to a very large extent has gone on, and misery beyond description brought on on account of it. I just mention one instance, as I was intimate with the individual. There was the war with China coming on many years ago—

THE FIRST WAR WITH CHINA

on the part of England. The individual was advised to buy an immense quantity of tea, because it would rise in price exceedingly on account of the war; and the dear Christian man said to himself, "I don't care about this speculation for myself, but I could help my own dear brother, who is in difficulty about money matters." He therefore speculated far beyond his own cash. The result was, very soon the war was at an end, the tea did not rise in price, but because so many had bought very large quantities it decreased in price instead of rising, and this beloved Christian friend lost immense sums of money, and instead of helping his brother, he brought himself into exceedingly great difficulty.

Now, here, you see, is the word speaking to the opposite: "Trust in the Lord with all thy heart"—depend on me for what you need, look to me for what you need, and do not take the advice of tea brokers or any other such agents, but consult the Lord. "Lean not unto thine own understanding." Do not suppose that because you have had a great deal of experience that that is all that is needed; but betake yourself to the Lord under all circumstances at all times, under all difficulties, and seek His counsel.

NOW, THIS HAS BEEN MY HABIT.

It was not so with me when I was first converted, but for sixty-nine years I have not trusted in my experience, but in the Lord; and if difficulties arise with the salaries, dear Mr. Wright and myself, when we meet in the morning, lay our case before God, telling Him in all simplicity our position, and asking His counsel and advice; and we are helped out of our difficulties and trying circumstances. Though there is rarely a day in which something or other does not turn up in which we need to be guided and directed by the Lord, He does help us and direct us; and the result

is peace, peace, peace. Our danger is continually to lean to our own understanding—to say to ourselves, "Oh, I have many times passed through similar circumstances; I have had a good deal of experience in these matters; it is not necessary that I pray about it, for I know sufficiently what I ought to do," and thus we bring on ourselves, and those connected with us, wretchedness and misery.

Verse 6: "In all thy ways acknowledge Him, and He shall direct thy paths." "In all thy ways;" let us particularly notice this—not merely now and then come to God for guidance, but regarding every step that we take, every business we begin, and every new phase of the business, bring it before Him, and talk to Him, converse with Him regarding the matter. This is the meaning of "In all thy ways acknowledge Him," and the result will be, "He shall direct thy paths." Never begin anything without going to God about it; never take any step without first of all settling the matter between yourself and God, and

HE SHALL MAKE PLAIN THY PATH,

shall show thee plainly and distinctly how thou oughtest to act. Then we escape great difficulties and trials. We have not to say, "I don't live in the days of miracles; I don't live in a time when there is an Urim and Thummim of the high priest which could tell me what to do." That is quite true; but God is willing by His Spirit, through the Scriptures, even in our day, at the close of the nineteenth century, to guide and direct us; and in being guided and directed, acting according to the measure of light God is pleased to give us, we should find how blessed it is not to take steps or act according to our own understanding, but to obtain wisdom and counsel and advice from Him.

The Lord Jesus Christ, among all the other titles given to Him in the word of God, has that of "the Counsellor," and He is the Counsellor of the Church of God for her instructions. We are naturally ignorant. We don't know how to act, what to do; but if we take ourselves to our Counsellor, we shall find how ready He is to counsel and advise us.

The first two years of my Christian life I acted hastily, without much prayer, because patience was not natural to me; I would have the matter settled, and therefore acted without patiently, quietly waiting on God; and taking hasty steps, I was often not merely confounded, but I brought trouble on myself.

DURING THE LAST SIXTY-NINE YEARS

I have acted differently, and therefore, have gone peacefully along, at rest in God, and all these trials through which I first passed have not been found in my life, because I patiently and quietly wait on God to guide, direct, and help me.

Verse 7: "Be not wise in thine own eyes; fear the Lord and depart from evil," etc. If left to ourselves, we shall surely take wrong steps; we shall surely be confounded. Things will not go on well, and therefore it becomes us that we have poor ideas about ourselves; that we are fully aware of our own ignorance and helplessness, and betake ourselves to God for counsel and advice. Our

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ways are so frequently connected with that which is contrary to the mind of God, that we should never trust ourselves. If we are not wise in our own eyes, not only shall we be guided aright, but in taking steps which are according to the mind of God we shall depart from evil. The rest which follows is good both for mind and body.

Now comes another subject. Verse 9 and 10: "Honor the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

I do not forget that the Israelites had the special promises given to them with regard to abundance for this life if they walked in the ways of the Lord. Now, through this present dispensation, we have not the promise to become very rich, or to become very great men if we walk in the ways of the Lord, still there is, if we attend to these two verses, blessing coming to us even in this life besides spiritual blessing. I have known this in my own experience in acting according to these two verses. I have seen it very many times in the lives of godly brethren and sisters in Christ who acted according to these two verses. God fills the clouds with rain for the very purpose that they empty themselves on the land to make it fertile; and so God entrusts His children and His stewards with means, not to keep to themselves, not to enjoy merely for themselves what God is pleased to give them, but to communicate out of the abundance to their fellow-men. I speak about this as having knowledge. By acquaintance with tens of thousands of children of God, I have had it brought before me again and again that those who acted according to these principles here laid down not merely brought blessings to their own souls, but even as to their temporal circumstances they have obtained far more than they had given away, so that not only interest was given to them, but compound interest, and in many cases twenty times, fifty times, and a hundred times more than they had given to the poor and the work of God; for God ever sees to it that He is not our debtor,

BUT THAT WE ARE HIS DEBTORS.

Oh, if brethren and sisters in Christ habitually acted according to this verse, how different their position even as to this life, and how great the blessing which they would thus bring to their own souls! "Honor the Lord with thy substance." When God is pleased to give us His temporal blessings, He gives them not that on our own persons we spend the abundance, but that we remember the weak and sickly, and help and assist them; that we remember those who are out of employment, who would gladly work, but have no work, and that we care for the widow, and the aged widow in particular, and the aged man who can no longer work, gladly as he would work, and that we remember their necessities and care for them; and the result will be, as I have seen it times without number in my long Christian career, that not only will blessing be given to the soul, but with regard to temporal things God abundantly repays what we give.

Verse 13, etc.: "Happy is the man who findeth wisdom," etc. This is particularly a word to those who are not yet converted, for finding wisdom means to be brought to the fear of the Lord, to know the Saviour, to see that we are sinners, to own that we are sinners, to confess that we are sinners, and then to put our trust in the Lord Jesus Christ for the salvation of our souls. God does not act with partiality or despise this or the other one, for He takes delight and pleasure to bestow blessing on every and any one. But there are some individuals who will not have Him, who determine to go their own ways, despising the blessing that God is willing to give them in Christ Jesus, and therefore they are without it. But let us not forget what is stated here. "Happy, happy is the man that findeth wisdom," or "Happy is the man who comes to Christ; happy is the man who puts his trust in the Lord Jesus Christ."

Numberless persons think that it is folly to become a Christian. They think if they become believers in the Lord Jesus Christ they will not have a happy day any more. This is a great mistake, for real, true happiness commences only when we find the Lord Jesus Christ. My beloved Christian friends, I have been directed, after a great deal of prayer, to these verses on which we have been meditating, and I beseech and entreat all here present to ponder again and again these verses, and to remember the remarks which I have made in connection with them, for weighty and important matters are contained in these verses, and if attended to, the result will be happiness in a way in which, as yet, we have not known it.—Selected.

THE SWEETEST WORD.

Willis Hotchkiss, the African missionary, during his recent furlough, spoke about the difficulty of the work of Christ where the language has not been reduced to writing. He said: "There was one word that took me two years and a half of persistent effort to find, one little word—the word Savior. I shall never forget the thrill of joy that came to me when I discovered the key. My head man was telling a story as we sat around the camp-fire. He was telling how he had rescued a brother missionary of mine from the attack of a lion. He went through the whole story without using the word I thought he might use, and which I could construe to be the one I was longing for. I was about to turn away sick at heart when he remarked casually, in his own language: 'The master was saved by Bachovi.' I could have shouted for joy. I said: 'Bachovi, this is the word I have been wanting you to give me for a long time, because I wanted to tell you that Jesus, the Son of God, died for you.' I can see the black face now as it lit up, and he interrupted me in the midst of my sentence, exclaiming: 'Master, I see it now! I understand. This is what you have been trying to tell us all these moons, that Jesus died to save us from the power of sin.' Never did sweeter word fall from mortal lips than when the word Savior for the first time fell from the lips of that black savage in Central Africa."—W. T. Dorward in S. S. Times.

Silver Filings

Love is the best motive for work.

In the holiest of all, you will find love.

It is not weariness that kills, but worry.

"The only safety is to follow Christ fully."

The heart is often led astray by the eyes.

Blessed be the care that drives to prayer.

Lazy people tire themselves making excuses.

"To wait and be patient soothes many a pang."

The glory of God is not proven by your gloom.

There are many religions, but only one Christ.

God's foreknowledge is not for me, but for himself.

"He who builds on the rock will not be a rocky Christian."

"A man is better known by his appetites than by his attitudes."

Love your work; be diligent in it; expect success.—Edward Payson.

"Saturday recreation may sometimes spoil Sunday's refreshing."

"Jesus puts justice into law, ethics into politics and love into religion."

The true nature of beneficence is in giving that which costs us something.

"One is prepared for anything when he knows what God is preparing for him."

In the first family circle of the earth was the first martyr and the first murderer.

It is possible, divinely possible, to be strongest through and through at one's weakest point.—Moule.

Religion without manliness acts as though providence was a tyrant, the world a prison, and man a slave.

No man can enjoy the beauty and fragrance of Sharon's rose whose fleshly nature has not previously been pierced by its thorns.

"His prospect of heavenly mansions is small who is content to leave his brother in earthly tenements."

"Our sorrow is but the shortsightedness that refuses to see that God has other rooms than those of this life."

The ear is always open to hear slander becomes a common cess-pool for the neighborhood.—Rev. J. S. Williamson, D.D.

Many people use an oath to cover up a lie. Yes, and it is often so windy that it blows off.—Rev. J. S. Williamson, D.D.

The piety that is always wishing for great opportunities to show itself, generally neglects the small ones which come.

The supreme value of our actions at any time depends upon the degree of our union in God at the time of performing them.—Faber.

"After all, it is not what the human family does not know; it is what they know and fail to do that will bring the wrath of God upon them."

A QUIVER OF ARROWS

Illustrations for Christian Workers

DEAD MEMBERS.

A preacher talking of his dead and useless church members, said: "I hope when they die the grass will grow green over their graves. Nothing else ever grew near them." *Selected.*

SUNDAY WORK

A Christian man was once urged by his employer to work on Sunday.

"Does not your Bible say that if your ox falls into a pit on the Sabbath, you may pull him out?"

"Yes," replied the other; "but if the ox had the habit of falling into the same pit every Sabbath, I would either fill up the pit or sell the ox."

A HOME THRUST.

A clergyman, who had the reputation of taking a little wine occasionally, was being shaved by a negro barber who was very dissipated. He undertook to shave the clergyman one day while in a very nervous condition, resulting from a spree. He brought the blood from the clergyman's face. The clergyman reproved him by saying: "John, I have often told you of the evils of drink." The darkey replied: "Yes, sir, boss; it sho' do make the flesh tender."—*Exchange.*

The poor in spirit—the humble, teachable, simple minds that know the bounds of their ignorance, that know the depths of their own sinfulness, that can bear to have their faults corrected, that can look afar off and not claim any spiritual perfections that do not belong to them, that are content with saying, in silence and solitude, "God be merciful to me, a sinner"—these little-thought-of men, despised often both by the religious and irreligious, have their place in "the kingdom of God," which, as by rightful possession, is "theirs."—*Dean Stanley.*

THE CHRIST LIFE.

Spurgeon says that when he was crossing the Alps into Italy with his wife, her face became scorched by the sun. She sent him to get elderflower water. As he could not speak Italian, he was unable to make the chemist understand what he wanted. Finally he went down to the edge of a brook that runs through the town, and picked a handful of blossoms from an elderflower tree. He took these to the chemist, and the chemist knew in an instant what he meant. "It is not easy," said Spurgeon, "to convey the Gospel to the heart by merely talking of it, but if you can say by your own life, 'This is the life of Christ this is the joy of being a Christian,' you will be much more likely to make converts."—*The Christian Endeavor World.*

"GOD CLAIMS YOU."

When the late Earl Cairns was a little boy he heard three words which made a memorable impression on him: "God claims

you." Then came the question, "What am I going to do with the claim?" He answered, "I will own it and give myself to God." He went home and told his mother: "God claims me." As member of parliament and ultimately as lord chancellor, it was still, "God claims me." When he was appointed lord chancellor he was teacher of a large Bible class, and his minister, thinking now he would have no time to devote to that purpose, said to him, "I suppose you will now require to give up your class?" "No," was the reply, "I will not; God claims me."—*Anon.*

SHOW THE BERRIES.

I once met a little fellow on the road carrying a basket of blackberries, and said to him:

"Sammy, where did you get such berries?"

"Over there sir, in the briers."

"Won't your mother be glad to see you come home with a basketful of such nice, ripe fruit?"

"Yes sir," said Sammy, "she always seems glad when I show her the berries, and I don't tell her anything about the briers in my feet."

I rode on. But Sammy's remarks had given me a lesson; and I resolved that henceforth in my daily life I would try to think of the berries, and say nothing about the briers.—*Sel.*

GUARDIAN ANGELS.

Peter has not been the only angel-delivered man. The Mission Worker some years ago contained an interesting account of a clergyman, once sent to a dangerous part of Australia. He came back with a large sum of money belonging to the dying man whom he had been sent to comfort. He knew that a dangerous robber was aware that he was riding along this lonely track through the bush with all this money about him, and when he got to one part of the road he felt frightened. So he got off his horse and stood by it, praying for faith and courage. He prayed till he felt calm enough to ride on, and then he mounted his horse and reached the town in safety. Some time later he was called to visit a man whom he recognized as the robber. The man wished to confess that he had followed the clergyman, intending to rob and murder him, but could get no opportunity. "Why did you not do it when I got off my horse?" asked the clergyman, once sent to a dangerous part of bushranger, "there were too many of you. You were not alone, there was a man on each side of you. Certainly there had been no other men with the clergyman when he cried to God; but it is just that God really opened the robbers eyes and showed him the angels guarding the supplicant. Whatever the explanation, God did send his angels to frighten away the robber, and still "The angel of the Lord encampeth round about them

that fear him and delivereth them." *Journal.*

"WHO IS SHE?"

A TRUE STORY.

A New York physician related the following fact:

A few weeks ago I was called to the help of a man who had been mortally wounded in one of the low dance-halls or "dives" of that city. When I had attended to my patient, I looked curiously about me.

The wounded man lay before the bar, against which lounged some ragged old sets. In the next room a few young men, flushed and bright-eyed, were playing cards, while the gaudily dressed barmaids carried about the liquor.

But neither the gamblers nor the women nor the drunkards paid any attention to the dying man on the floor. They squabbled and laughed, deaf to his groans.

The proprietor of the dive, a burly fellow who had been a prize-fighter in his younger days, having seen the police secure the murderer, had gone back quietly to his work of mixing drinks.

Death apparently had no interest or terror for these people.

Suddenly a little, old woman, with white hair, a thin shawl drawn about her, came to the street door. Her appearance produced a startling effect. The besotted old men at the bar put down their glasses and looked at her uneasily; the card-players hastily shut the door to keep out the sight of her, and the barmaids huddled together in silence; but the change in the brutal landlord was the most striking. He rose hastily and came up to her, an expression of something like terror on his face.

"Is James here?" she asked, gently.

"No, no, he is not here. I do not know where he is!" he said hurriedly.

She looked about bewildered. "I was sure he was here. If he comes, will you tell him his mother wants him, sir?"

"Yes, yes." The man urged her out of the door. I soon followed, and saw her going into another and another dive and grog-shop along the street.

"Who is she?" I asked a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They'll not harm her, sir. They've done their worst to her. She is the widow of a clergyman, and she had one son, a boy of sixteen years. They lived happy and comfortable enough till he took to going to pool-rooms, and then to the variety theatres, and at last to these dives here.

"He was killed in a fight three months ago in that very one you were in just now, and was carried home to her, bloated from drink and covered with blood, and dead.

"She's known nothing since. She only remembers that he came to these houses, and she goes about among them searching for him every day.

"They're afraid to see her. They think she brings a curse on them. But they won't harm her. They've done their worst to her."

IS THE SECOND COMING OF CHRIST IMMINENT?

By A. T. PIERSON.

Imminence is the combination of two conditions: certainty at some time, with uncertainty at what time. It is difficult to see how any believer in the word of God can doubt that imminence is there represented as characteristic of the Lord's return, our text being sufficient to settle this: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Here all argument seems to be excluded—"The Son of Man cometh," settles the certainty of the event. "In such an hour as ye think not," settles its uncertainty as to the precise time, of which, moreover, we read additionally, "of that day and hour knoweth no man."

There is another sense in which this great step towards the consummation of God's redemption plan is sometimes spoken of as imminent, namely: that there is reason to believe it is now actually drawing nigh and may be expected shortly. It is into the reasonableness of this view, now so extensively held, that we propose to inquire briefly.

The inquiry itself is sometimes met with decided disfavor on the ground that so many have already predicted Christ's near approach who have been proven false prophets by the further postponement of the great event.

This may not, however, be a sound objection, inasmuch as past errors of computation sometimes only narrow the circle within which truth is to be found; and it may be that some data are in our possession which qualify us in these latter times for a more accurate interpretation of the Scriptures; whatever may be the question as to the possibility of determining the near approach of the second advent, we venture to give a few reasons for believing that it is a rapidly approaching event.

Our first appeal must, of course, be to the Scripture. These several signs appear to be made prominent.

1. A widespread apostasy.
2. A correspondingly widespread evangelization.
3. A development of daring iniquity.
4. A peculiar movement among the Jews.
5. The expiration of the "times of the Gentiles."
6. A singularly unsettled state of society.
7. A marked sense of false security.

In a paper so brief we can do no more than call attention to a few leading texts in which these things are broadly stated or clearly hinted, and leave every reader to determine for himself how far their combined witness justifies the conclusion that this august event is near, and it may be well to add that while any one thread of evidence might be insufficient to bear the strain of proof, the combination of all these threads in one stand makes the demonstration seem to many complete.

The leading Scriptures are as follows: Matt. 24: 3-14; 2 Thess. 2; Rom. 11:25-32; 2 Peter 3:1-14.

We are living in times when, to a greater extent than ever before in human history, all these various signs or indications of Christ's second coming seem to be like converging lines, meeting in one focal point of historic fulfilment. It is not wise to attempt to fix dates too closely, for it will still be true that "of that day and hour knoweth no man." But in Matthew 24 and in Luke 21 we are taught that it is the part of wisdom to observe the signs which, like the semaphore on the railway, indicating the approach though not the arrival of the train, serve to show us that the coming of the Lord draweth nigh.

No thoughtful observer of events who is at the same time a prayerful student of Scriptures can fail to be impressed with the manifold and remarkable preparations for the second advent of our Lord. There is a state of things which not only prepares for, but seems to demand His return as the only solution of the great problems to which the Church and the world alike are unequal.

There is a tendency in society to *anarchy*, which has amazingly developed in the last quarter of a century. Socialism, communism, nihilism, the growing strife between capital and monopoly, and labor and poverty; the advance of Romanism, rationalism and ritualism even in the Protestant churches and communities; the corresponding advances of infidelity, materialism and agnosticism in the world, especially in those polite disguises of science, culture and criticism; the marked trend of the Jews toward national rehabilitation, and the colonization of Palestine, the sad and widespread drift of the Church toward secularism on the one hand and skepticism on the other; and side by side with these signs, the opening of the world to gospel efforts, the multiplication of Bibles in over 360 different languages and dialects, and the increase of organized missionary effort, the net-work of societies that cover the whole earth and the uprising of youth in the modern missionary crusade—these are a few of converging fingers that to us seem to point in one direction, and that the reappearance of our Lord.

A comparison of two Scriptures is very startling. Take Matthew 13 and set it side by side with Rev. 2 and 3. The seven parables of the kingdom correspond chronologically with the seven letters to the churches. The seven parables end with the *drag net*, which is universally conceded to be the symbol of worldwide evangelization. The seven letters end with a warning to Laodicea, which is represented as self-sufficient and self-deceived, immersed in worldliness, and shutting out Christ. Was there ever a time before in human history when these two conditions stood side by side?—a worldly, rich, self-complacent and Christ-denying christendom on the one hand, and a casting of the net into the world sea and gathering of every

sort of fish, on the other? Ecclesiastical determination and evangelistic organization, for the first time in history, meeting and synchronizing—the paradox of our Lord's prediction fulfilled before our eyes! and yet no contradiction, for deepest shadows imply the brightest light.

The subject is too wide and deep for any cursory glance. But there are many fascinating lines of study, all of which seem to meet in the same focus of probability that the Lord's coming is near at hand.

To but one more of these do we refer, namely, "The times of the Gentiles."

There is quite a consensus of opinion that it is from Nebuchadnezzar—the world king—that the time of the Gentiles appear to date, as the head of gold in the image of Daniel 2.

His date was approximately 600 B. C. Now if the 2520 years (seven times of 360 year days—Dan. 4:25) date from 600 B. C., the 2520 years would end in 1929! This seems to be the more probable, as 2520 years divided into equal parts give us two periods of 1260 days, or a time, times and half a time, forty and two months. Comp. Rev. 11:2, 3, and 12:14.

Such startling correspondence as these at least demand a careful consideration before they are dismissed, and we content ourselves with simply calling the attention of devout believers to them. Surely if it behooves us to mark the signs of the weather, we must not be indifferent to the signs of God's greater horizon (Matt. 16:1-13).

TAKE THE SHORT ROUTE

In Deut. 1; 2, we read, "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh Barnea." Then follows the statement, that it was in the eleventh month of the fortieth year that Moses spoke to the children of Israel; thus only eleven days were required to bring Israel from Horeb to the borders of Canaan, and had the people been obedient, they might have straightway gone up to possess the land. But since they left Sinai in the second month of the second year, disobedience had changed the eleven days, which might have been sufficient for the journey into more than thirty-eight years. "The short route" is obedience, and apparently few find it. Many are called, but there are few choice ones. Now, my dear reader, why postpone any longer taking the short route? You may be out of Egypt, but still in the wilderness; not over Jordan, or, in other words, not dead to the old self-life, for apparently that is the idea of Jordan. Why not settle the matter now, if you have not done so?

And do not make the mistake of thinking you can do it by resolutions. The way to do is to surrender yourself wholly to God, and be led by the Holy Spirit and the word of God, for these agree. Obey these in all things, enter into Canaan and dwell there. Canaan is not the type of heaven, but a type of sanctification. Just say, Lord, I have been long enough in the wilderness, and now by Thy word and grace I will pass over Jordan into Canaan.

Waters from the Sancturary

Ezek. 47: 1-10

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

THE WAY INTO THE HEAVENLIES.

CHAPTER II.
THE OPEN DOOR.

The wisest way to combat error is to hold up the truth in its simplicity and not attack with "tooth and nail" those who promulgate the error.

All cults that win the approval of sincere and thoughtful souls, contain more or less scintillations of truth. Otherwise they would not claim among their adherents many that today are in their ranks. Every vital truth that is incorporated in these schools—and all truth in one sense is vital, is, when intelligently scanned, found to be epitomized in the one name—The Christ. To really know Him in His personality and power is to enter the open portal of a domain so filled with peace and joy and comfort, as well as with wisdom and holy magnetism, that no language can express the fulness of blessing.

God, who is Love, Light, Life, fills the universe with His presence and power. Where eyes and hearts are open to perceive, and then to receive Him, this one fact of His universal presence brings a promise of heaven on earth. Jesus Christ, the Anointed One, is the open Channel through whom the Father waits to pour Himself, in all His matchless fulness, into and through every seeking, receptive soul. All bars that would shut Him out; every veil that would hide His grace and love from the human race were, one and all, removed when the Sufferer on Calvary said: "It is finished."

So it holds true that, as one, through a simple, childlike faith accepts Jesus as the open Way that leads to the treasure-house of God, he enters into such intimate relations with Deity as insures to him all the unspeakable fulness of God, as faith intelligently grasps and appropriates this fulness.

Do I need deliverance from lust, sin, self? Christ, the Living One, admitted into the heart and life, awaits to so vitalize the entire being with His love, life and strength, that such deliverance follows as inevitably as the mists and darkness of the night flee away before the warmth and splendor of the full-orbed sun.

Do I yearn for a deeper peace, a fuller joy in spiritual verities than I have yet realized? The whole being freshly opened and yielded to God, through His Christ, brings the coveted blessing.

Is my body sick and ailing? Has disease fastened its sinuous grasp on my vitals? Has human skill proved futile to break its grip? Is there no help, no deliverance for me except through the portals of the tomb?

Here again, the same answer is given:—God, through His Son, as I open my being to His laws and my heart to the reception of His high thought for my welfare, awaits to break every shackle that binds me. "Man's extremity is God's opportunity" is a truth

as yet but dimly comprehended by the human race.

If a soul will heartily accept, without passing to inquiry into or to argue on the hair-splitting tenets of theological factions, the simple fact that the Maker of the universe, the Power that holds all creation—in its multitudinous aspect—in the hollow of His hand, is his loving Friend and tender Savior, all will be well. This God, who guides the stars in their courses without a jar; holds the oceans within their bounds simply by the word of His command, and causes the minutest forms of insect and vegetable life to fulfill their appointed functions without friction or confusion because His will directs them; who makes the winds His chariot, the storm His messenger, has nothing but love, blessing, peace, joy and strength for the weakest representative of the human race who will yield to His wooings, through Jesus, the Christ, and will open His heart to the ineffable breathings of His love. To enter into harmonious and filial relations with such a Being, and then to walk in trustful obedience and accord with the beneficent laws He has made for man's protection and fullest development, is to enter a realm of blessedness unimagined until experienced.

The Book of books which has not only miraculously survived, but has also multiplied into countless millions of copies ever attempt to destroy and sweep it from the face of the earth, teaches of the Christ from beginning to end. Every type and ordinance of the Old Testament points to and has its fulfillment in Him.

Even haughty science is slowly learning that the scientific truths obscurely voiced in this remarkable volume, are irrefutable facts which are being demonstrated to-day as never before.

Without pausing at this juncture to study the why and the wherefore, if seeking souls will simply accept the Christ as the unchanging expression of the Father's love for the race; will listen to His words: "In that day ye shall know that I am in my Father, and ye in me, and I in you" as a declaration of the stupendous fact that every barrier has been removed which could keep a seeking heart from being filled with all the fulness of God," such fulness will assuredly come to him. And this fulness means far more than one sees demonstrated to-day in the hearts and lives of ordinary Christians. So surely as God is love, and so surely as this love flows out in tender desire toward the sons of men to make them partakers of His joy and of His blessedness, so surely is He preparing a band of believers in these latter days who shall answer and satisfy the deep call of His heart for a people who shall "fulfill all His holy will."

Aye, more than this! A people who shall become, in a vital sense, a part of this holy, omnipotent will, moved and swayed by it as unresistingly and as naturally as the planets

which pursue their shining courses, held and guided solely by this will, who shall love—a people so filled and permeated with the love of the Father and the Son, the Father and the Deity—while they still retain every characteristic of their distinctive individuality, they shall be as care-free as were the morning stars when they sang together at creation's dawn.

(Continued.)

THE CHEERY PERSON.

"Everyone must have felt that a cheerful friend is like a sunny day, which sheds its brightness all around; and most of us can, as we choose, make this world either a palace or a prison."

Living the cheerful life we are enabled to thank God and take courage. We do not shut our eyes, and close our ears, and deaden our understanding, and refuse to believe that there is such a thing as evil, but we do not despair because of it, and we are always ready to lend a hand in the battle against it. On the humane and progressive side of every moral conflict, this ought to be the position of every cheery person.

We shall constantly find more pleasure in life by keeping on better terms with it. The child enjoys living because he has not yet learned to fear nature or to distrust providence.

We should try to be cheerful always whether it be in youth, in middle-life, or even in old age. The happy nature of the child, is exceedingly fortunate in many respects.

We should try to be cheerful always because we injure ourselves by every moment of unhappiness. There are griefs and disappointments and misfortunes that bow the spirit and break the heart, but in the majority of cases it is entirely possible for one's pleasures to triumph over one's pains, and for happiness to sit on the throne of life.

Whether we shall be the subjects of cheerfulness or the slaves of despair is pretty much a matter of disposition and will. It is beyond dispute that a generous, hopeful and fair-minded nature is its very self a sort of magic wand, that, touching the daily experiences of life, transforms even the unpromising ones into blessings. It is the rod of Moses that divides the Red Sea of difficulties, until the hopeful spirit shall walk through dry-shod. It is the voice that, addressed to the solid and discouraging rock of ungrateful duty, causes streams of happiness to flow forth. It is the Aladdin's lamp that reveals in many a common thing, a hidden pleasure. It is the golden key that unlocks many a secret joy. Indeed a merry heart is a kingdom all to itself, and cheerfulness is its prime minister.—John A. Simpson, in *Christian Work and Evangelist*.

The Lord will let others be honored and put forward, and keep you hid away in obscurity, because He wants to produce some choice fragrant fruit for His coming glory, which can only be produced in the shade.—*From a Tract.*

"When I am much alone with God in secret, I know what I ought to be, but when I am surrounded by my friends, I see what I really am."

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EDITORIAL

"CHRIST THE LORD."

To talk beautifully of Christ, and yet to deny His Divinity, is nonsense. There is a tendency in some quarters to magnify the man Christ Jesus, but to slyly ignore His Divinity and under cover attack the very basil principles of Christianity, for if Christ was not the Son of God, then His claims were fraudulent, His pretended miracles an imposture and we are yet in our sins; but He was the Son of God; He made an atonement for our sins; He was resurrected from the grave, and He ascended to the right hand of the father, and He is to return again as Lord to this earth to set up His Kingdom. The Lordship of Christ must be emphasized. It is all right to talk eloquently about the perfect man, Christ Jesus, and in this great fact we rejoice, but He was also God and concerning this the Scriptures ring out in clear tones. Hear the apostle in Acts 2:36, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ," and in Philippians 2:11, the apostle says, "Every tongue shall confess that Jesus Christ is Lord, to the Glory of God the Father." Mind you they are going to confess that He is Lord. The moral theory of the atonement is not sufficient to meet our needs. An atonement had to be made before sin could be put away, and it can be forgiven on no other basis but that of the vicarious sufferings of the Son of God. God became flesh and took the place of sin; it was judged in His person so that now He can be just and yet the justifier of the guilty. None less than God could have performed this work; for God was in Christ and reconciled the world to Himself. He bridged the gulf between earth and Heaven and brought God and man together in the person of Christ and forever opened the gates so that every penitent soul might pass out of sin into righteousness, holiness and Heaven. He who wrought thus will see the travail of his soul and be satisfied. He will return as Lord. He will be recognized and reign as Lord. There will be no doubt about the Divinity of

Christ when He returns, for every knee shall bow. He came first with His Divinity veiled in the flesh and yet shining forth in luminous Glory and manifesting itself of supernatural manifestation, but His first ministry was that of a sufferer; for He bore the sin of many. As a lamb slain before the foundation of the world, the burden of a rebellious world rested upon Him, but when He comes again, it will be the same Christ but in a different aspect. Isaiah 53, is a portrait of the suffering Savior. Revelation 19 appears to be an account of His descent to set up His Kingdom. There is a day coming when there will be none found to question the Divinity of Jesus Christ. People may quarrel and dispute now, but later on they will bow before His Kingly Throne.

"WHO MAKETH THEE TO DIFFER."

In speaking of the distinctions between Christian workers the apostle says: "Who maketh thee to differ from another, and what hast thou that thou didst not receive?" A little meditation on this text would be profitable to many of us; for despising, and glorying in men is not an infrequent sin.

1. Why should men be frowned upon, or spoken lightly of, and made the butt of ridicule simply because of meager attainments or little ability? Even good people will sometimes speak in a jesting or contemptuous manner about an idiot. Remarks of this kind are strangely out of place, and to put it mildly unbecoming those claiming to be well bred, much less "professing Godliness." Why should one be a laughing stock on account of something for which he is in no sense responsible. The real gentleman will think kindly and deal tenderly with all such. How would we want people to treat us had we been thus born. Ye that are strong ought to bear the infirmities of the weak. What have we that we did not receive? Why should we speak disparagingly of any man's gifts, whether he has little or much? Who maketh thee to differ?

Again the recognition of the law of sovereign variety in the bestowal of gifts would prevent such criticism. No two are made alike, and persons of equal gifts may have little, if any, similarity. Great ability may be as different as night and day, yet some foolishly imagine that because people are not like themselves, they are sorely deficient. The church at Corinth had broken into factions over leaders and it was concerning these scisms that the apostle put the question: "Who maketh thee to differ?" Two men of equal gifts may waste their energies in fighting each other, for where one is strong, the other is weak, and so each from his strong point attacks the weak point of the other. How foolish, and yet it is an every day occurrence and has been the prolific source of endless war. The Lord has placed the members in the bodies as pleased Him. The functions are different and they have different duties to perform, and each is important. The endless war between them; the foot upbidding the hand because it is a foot, and the hand finding fault with the foot because it is not a hand. People will

sit by the hour and discuss the deficiency in the gifts of others, when they themselves are just as much lacking in some other respects, and after all, "Who maketh thee to differ?"

3. Talents and gifts are Divine bestowals All that we need to be concerned about it is that we do our best in their obtainment and use, whether we have one or ten. Whatever we possess is from God and should be no occasion of boasting on our part. Why should we attempt to lord over any brother simply because of superior gifts? We have nothing except what was given us, and each has to be faithful to the trust imposed. Therefore "let no man glory in men." Worldly people excel in hero worship, and in their blindness often lionize those who least merit it. A proper recognition of the gifts of others and a praise to God for the same, is commendable, but to indiscriminately laud to the skies, one highly favored and to disparage another, is radically wrong. There should be a considerateness, tenderness, kindness and mutual respect one for another exhibited in all the walks of life. The brother of high degree should rejoice with the one of low degree, and all together we should walk along the King's highway, with much humility and thankfulness in our heart for the manifold blessings bestowed upon each and the privilege of having some part in serving one another. Others should be regarded as a complement to ourselves. Each should be held in proper esteem. Cynical remarks and unkind criticism should be forever put aside; for who maketh thee to differ?

A GOOD PURPOSE.

The Psalmist said: "I have purposed that my mouth shall not transgress." Psalm 17:3. It is a pity that more of us would not do likewise; for many of us could truly say: my mouth, my mouth, how often has it gotten me into trouble! But really the trouble is not with the mouth; it is in the Spirit. When one's heart is right, the word will be regulated accordingly; for it is out of the abundance of the heart that the mouth speaketh. We believe that it was Delsarte who said the mouth is capable of one hundred and fifty-three different movements; but this is hardly a beginning of the variety of words both good and bad that may issue therefrom. There should be a fixed purpose in the heart to not transgress with the mouth. While the mouth trouble has its origin in the heart, the matter of habit has somewhat to do with its control. Persons may have given such loose reign to their tongues that even after they got right in heart, this unruly member will rattle away thoughtlessly just from force of habit. We have seen examples of this kind, but where persons are truly spiritual and full of God, all such tendencies as these will soon be regulated; and we repeat with added emphasis that a well regulated mind and a purified heart will control the tongue. Talk, talk, talk, how empty much of it is anyway; just babbling away like a flock of geese rattling along making a noise, but like a rattletrap saying nothing. How much there is of this kind of chat, for "In a multitude of words there is no profit."

sin." And so much idle gabbling necessarily contains something hurtful.

The conversation may be conducted in a light vein for the purpose of relaxation without being chaffy or hurtful. Not all of our words can be heavy weights belching forth like cannon balls from our mouth, but the fruit of the lips should be, and can be pure and everlasting.

There is another phase of this subject, namely, that of the tale-bearer, who goeth up and down the country revealing secrets. The scandal monger is one of the most despicable of all vocations, and even laying aside all moral considerations, what profit is there in engaging such a thankless task. Carrying swill around for the Devil is a disgrace to anyone. Drop into a home yonder, get some of the secrets of the family that may be hard problems of a very sacred nature that were only divulged to you in the secret intimacy of the closet, and yet you trot around over the neighborhood divulging these things and exposing these sensitive souls to the curious gaze of an oftentimes heartless public. Even the clergy would do well to be more guarded about this point. For the minister who has rit-

away into the very bosom of the home life is continually having poured into his ears things that must not be repeated to any one. He should always have with him a couple of little cemeteries known as ears on each side of his head, where he at once buries much that he hears. He could keep his parish in a stir all the time if he would allow himself to become a scandal monger, or even a revealer of secrets. A friend said to us that he would never let one divulge a secret to him, that he would not assume such a responsibility; but, in our judgment, this was taking the matter too far. There are times when it will do one good to unburden a burdened heart. To know when to speak, and when not to speak, how important. To know what to say and what not to say, how vital. A well disciplined mind and a heart in which Christ lives will so adjust all these problems, that from the mouth there will proceed a stream of blessings, and what was once the source of cursing may become the "apples of gold and pictures of silver," and we may exclaim with Isaiah: "The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary. Isa. 50:4.

present state of things. If she had remained true to the world in both precept and practice, worldliness would not have gotten such a foothold within her borders. Much of the Lord's message to back sliding Israel, found in the first chapter of Isaiah, would apply to us today. It is time for the world's anointed to cry out for a great awakening, lest things still worse befall us.

RUSKIN ON BIBLE STUDY.

There are various methods of Bible study all of which are helpful, for getting at the real gist of the Scripture. The synthetical plan of teaching, that is study each book as a whole and then classify them according to their place in the body of truth, is among the best. Topical study is always profitable; and then the old-fashioned way of just reading the Bible through from time to time also has some decided advantages. We advise a use of all these methods. Jno. Ruskin has the following to say on how his mother had him read the Scriptures:

"Suppose that each man were to mark in vermilion the verse that first convinced him of sin, or first made him anxious for the saving of his soul. In the Bible of the Apostle Paul the tenth commandment would be inscribed in red letters; for, as he tells us, 'I had not known sin, except the commandment had said, Thou shalt not covet.' In the Bible of Alexander Henderson it would be, 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber;' for that was the shaft which pierced the conscience of the unconverted minister. In the Bible of the Ironside soldier the rubric would be found at Ecclesiastes xi. 9; for it was there that the bullet stopped, which, but for the interposing Bible, would have pierced his bosom; and when the battle was over he read, 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.'

'Or, suppose that each were to mark in golden letters the text which has been to him the gate of heaven; the text through whose open lattice a reconciled God has looked forth on him. The English martyr Bilney would indicate the faithful saying, 'Christ Jesus came into the world to save sinners, of whom I am chief;' for it was in sight of these words that the burden fell from his back which fasts and penances had only rendered more weighty. There was a 'stricken deer,' who had long been panting for the water-brooks, but he had yet found no comfort; when, one day, listlessly taking up a Testament, it opened at the words, 'Whom God hath sent forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past,' and instantly he realized the sufficiency of the atonement, and embraced the Gospel; and, doubtless, the Bard of Olney would signalize by the most brilliant memorial the spot where the Son of Righteousness first shone into his soul. 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever. Amen.' These were the words which instantly converted into a living temple the calm and stately mind of Jonathan Edwards; and we may be sure that, like Jacob, who, at Luz, would always see lingering the light of the ladder, every time he returned to the passage, even in his most cursory perusal, the devout theologian would perceive a surviving trace of that.

Editorial Comment

"GROWLERS."

We once heard of an applicant for membership in the church who on being asked if he would serve upon the various committees and look after the various interests of the congregation, to the dismay of the pastor, flatly refused either place. Whereupon the astonished pastor exclaimed, "Well, brother, what can you do?" "Why," said he, "you may put me on the objecting committee." Some of us are more proficient there than anywhere else. There are times when a protest is timely but we are now writing of the cross-grain growlers, who, like dogs gnawing on a bone in the fence corner, growl at every passer-by. The *Herald of Gospel Liberty* likens such folks to a bell, described in the following fable:

"The clapper of an old cracked bell was bemoaning its fate because it had been fastened in such a bell. The gentle zephyr offered a mild rebuke by saying:

"I have four serious objections to your complaints. First, you cracked the bell yourself. Second, no one would have known it if you had not told it. Third, the bell is made of better material than yourself. Fourth, you yourself could have no earthly value without the bell.

"Many a Christian church member raises a fuss in a church, brings on discord, and then complains of the church because of the lack of harmony, and tells of the discord to all he meets."

WORLDLY AMUSEMENT.

The *Christian Standard* sounds an alarm on this subject in the following paragraph:

"What havoc to spiritual life is being wrought everywhere by worldly amusements. Bright young men and women are being led

into utter indifference concerning the claims of the Gospel, and many already in the church indulge, and invariably lose their appetite for spiritual things. Think of a Presbyterian preacher, the pastor of a large, aristocratic church, patronizing a theatre, and sending his daughter to a dancing school. Yet he is the most popular pastor in town. Think of a Congregational preacher in a large, influential city church, preaching recently to twenty-five hundred people, and telling them that he patronized the theatre, and that if he had the money he would buy a theatre ticket for each one of his members each week, that they might attend also! Think of a Methodist Church with six hundred members, with not more than fifty of that number giving any real evidence of spiritual life, with many families constant theatre-goers, and advertising progressive euchre parties at their homes, besides indulging in all other forms of worldliness. Is it any wonder such a church has but from thirty to fifty in the prayer meeting, and eight or nine in the class meeting? Is it not about time the Methodist discipline was brought out? What has become of this valuable little book, anyway? Something must surely be done to save the church from the ravages of the world. What shall it be? Let the ministry hold up the Bible standard of regeneration and entire sanctification, and many will see how far beneath their privilege they are living. Such a view will cause alarm, and scores will seek for a better experience."

As suggested above, the only remedy is in a mighty work of the Holy Spirit. A formal religion with its shallow convictions will make no headway in stemming this tide of worldliness which is wrecking such vast multitudes. Back to the Bible and its profound religious experiences is the only remedy. The church is partly responsible for 'the

OUR Young People

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

Address all communications for this
Department to Mrs. John T. Benson,
Eastland Ave., Nashville, Tenn.

LETTERS WILL NOT BE PUBLISHED UNLESS
WRITTEN ON ONE SIDE OF THE SHEET ONLY

Dear Cousins: It has been a long time since I have written, but I have wanted to write for a long time. We have been very busy since we moved here and have tried to study some too. We have no teacher now, so we have to help each other, and it is very slow work. But the Lord is helping us for which we are praising Him. Mr. Brooks can make himself understood fairly well and I am able to talk to the Bible women some. We would be inclined to be discouraged, but we talk to those that have been out for years and they often cannot understand the people. A missionary who has been out here more than twenty years said to Mr. Brooks, that he often came across expressions that he did not understand. A Chinaman said to a missionary, who had been out here about fifteen years, that if the people were not accustomed to her way of speaking they would not understand more than half she said, and she is considered to be the best Chinese speaker in South China. Our little Bethie talks Chinese like a Chinaman. Nora Mae, who is now six months old, will no doubt speak Chinese before she does English. Bethie, when talking to us, speaks English, but when there is Chinese around, speaks Chinese.

We have no chapel here yet, but we are hoping to have one soon. Pray for the Lord to open way for this. The Bible woman goes out every day and talks to the women. She says there is a good opportunity. To reach the women we have to go to them, as they will not go to the chapel, where there is a mixed congregation. Of course there are a few who will go, but the great mass will not go. When they become Christians they will then go to the chapel. The Chinese women can only be reached by the women missionaries and the native Bible women, going to them in their homes. We are now buying an organ and then we want to have some meetings with them. Brother McClurkan's editorial in Living Water on the "Power of Song" holds good in the heathen lands as well as in the home land. They will come to the music out of curiosity, but then they get a chance to hear the Gospel. We did not have the money to buy it, but we are getting it and trusting the Lord to send in the money. It will cost about fifteen dollars. If any one has anything that you feel the Lord would have you use in this way, you can send to Mrs. Benson, or direct to me.

We have not received any Sunday school cards or papers for some time. Keep on sending, we can use every one that comes, and still need more.

We are now in the wet season and we are having rain nearly every day. Many times during the wet season we do not see the sun at all for two or three weeks. Today has been a beautiful day however. We are praising the Lord for the privilege of working for Him here. Pray for us; also that he may send others out to help us. The need is great but the workers are few, oh so few. The Lord bless every cousin. Your cousin in far-away China,
23 Rua de Lilaou,
Macac, China.

MRS. E. M. BROOKS.

I know you are glad to hear from dear Sister Brooks once more. I appreciate the fact that she has time to write to us. I believe God will bless the letters she sends. I have decided to send her enough money to

finish paying for the organ. I know you will be glad to have a share in the musical part of the services. Do not forget to send her the lesson cards.

TWO LITTLE GIRLS WE FAILED TO GET.

At sundown one night last week a man came to the door and asked if we would take two little girls who had been deserted by their mother and thrust out on the roadside by the villages. Miss Carpenter ordered two horses saddled and we rode down to see about it.

We found a little blind girl three years old, and a bright baby about fifteen months old, perfectly naked, lying by the road. We were immediately surrounded by the inhabitants of the village—men, women and children, cats, dogs, chickens, goats, cows and buffaloes. The people all talked at once in a shrill clatter that sounded like a flock of alarm clocks, begging Miss Carpenter to take the children. It seemed cruel that they had thrust them out, but the poverty here is so great that parents cannot always keep their own children from hunger.

Miss Carpenter decided that it was best to take them, so we each took one up on the horse with us and started for home. She thought we could put the blind one in Ramabal's home for blind girls, and get a native Christian woman to take care of the baby until she was large enough to go to Miss Long's school. We do not know how this little girl became blind, but beggars sometimes put their children's eyes out in order to help them in begging. She thought she was riding on an ox and clapped her hands in great glee, saying, "The ox is flying."

On our way home we stopped at the house of a native official to report the matter so they could not say we stole them. We were immediately surrounded by another crowd and treated to another alarm clock clatter. This country is so densely populated that anything that arouses the slightest interest seems to bring a crowd out of the ground at your feet.

We had just reached home and given them a bath when the Mohammedans of the village (our most fanatical antagonists) came and demanded them back. They had come to the conclusion that we might make Christians out of them, and that they would dispose of them in some way satisfactory to themselves. I am not sure how satisfactory it will be to the children however. They had no more right to them than we, but we did not want to get into a controversy with them in Mr. Coddling's absence.

So for about thirty minutes the prospect of cleanliness, education, love and salvation opened up before these little wails and then the sea of heathenism rolled over them and engulfed them perhaps forever.

With love for all the dear little Americans, I am
Sincerely,

BERTHA DAVIS.

This is our first letter from Mrs. Davis. I must tell you something about her, for I hope to hear from her often in our page.

She was principal of the Primary Department ever since our Sunday School was organized. We all loved her very much, and looked to her to do a great many things in our work. She was always ready, always had some good plan or better way to propose. When she told us of her determination to go to India, our hearts were filled with sorrow, and yet we were glad to give her up, for we knew that she would be an inspiration to the tired workers over there just as she had been to us.

I remember just how she looked as the train pulled out of the station that wintry night a few months back. Her face was pressed against the window pane for the last glimpse of loved ones. Some broke down and wept outright, and yet we are glad to send another worker from the Tabernacle Sunday School. We now have — missionaries in

the foreign field who were teachers or pupils in our school. Praise God for it

Miss Bessie Seay who went with Mrs. Davis, was also one of our teachers. For two years, however, her time had been given to hospital work, that she might be prepared to minister to the sick and afflicted in India. Work of this kind opens the way for gospel work. Often it is the quickest, or the only way they can be reached. Pray for both of these dear women. I hope Miss Bessie will write us a letter some time and tell of her experiences with the sick.

How my heart was touched by the story of those poor little children. Oh, what a pity that they were taken away from the light and out into darkness once more. Let us ask God to open the way for their return.

Kingsville, Texas, April 24, 1909.

Dear Cousin Eva: I am again going to send you our Beginners Missionary Collection, \$1.01. I try to take up our mission collection the first Sunday in each month, and then we send the money to some mission work where we think it will do good. I would like to say to other Sunday school teachers to try this collection if you are interested in Foreign Missions, or the thousands who are dying without the blessed hope of eternity which the Christian has. It seems to interest the children very much to hear of those heathen children who worship idols and do not know of Jesus. They seem to love to give to this cause. In collections it seems a good plan to have the children work for their money instead of just asking their parents for it; they feel like they are just working for Jesus themselves. While if they just ask their parents for it they get it so easy that it hardly makes any impression on them.

I would also like to say to the Cousins: let us try to get some new subscribers for Living Water, as they are now giving special offers to new subscribers. A sample copy was given to me a little over a year ago by a neighbor, and I subscribed for it and think it is one of the best papers I have ever read. So instead of destroying our copies, after we read them, let us give them to some one else. It may lead to some one's salvation, or be the food some hungry soul is longing for. If we have good books let us lend them to others. "Dying Testimonies of Saved and Unsaved," I think, is a good book to lend to unconverted. My letter is getting quite long so I will close, hoping to hear where the little collection was sent to.

Yours in Christ,

OLAF BERTELSON.

I am glad this letter has been sent to you, for it has some fine lessons in it. How little we appreciate the value of seed sowing. The farmer goes out to plant a field in wheat. Each seed is small, very little, yet he scatters them broadcast as he goes. After a time the field is clad in living green and later on the golden grain is harvested which is made into bread for man. It was not the result of a few large seeds, but of a great many little ones.

So with seeds of truth; a book, a paper, a tract, a word about the soul, a prayer, who can tell what the result will be? Miss Leonard, who has just returned from India for a few months vacation, spent last Saturday with me. We talked much of the work there, and I felt such a love for it in my heart as she told me about it.

One man found a leaf from a Bible. It was in a trash pile. He read it and God convinced him of sin. He sought for pardon and was truly converted. What a little thing—just a scrap of paper with a few verses on it—but it led a soul to God.

LIVING WATER

Does a tramp come to your door? Invite him in, give him some good food, have a little talk and prayer, hand him a religious paper and bid him God speed.

Book agents are frequent visitors. Listen politely and speak a few words for Jesus when they are through. Once a man selling soap rang my bell. I was quite busy and inclined to say no when he wanted to show his goods. I did not yield to my feelings, however, but treated him just as courteously as I could. I bought a few things, then asked him if he would read a paper. Indeed I will, he said. You are the first woman who has treated me decently today. It has been a hard day and I have had the door shut in my face a half-dozen times. I was feeling sore, and when you opened that door with such a bright, kind face and spoke to me as if I was at least human, it did me more good than a great big order would have done.

Then we had quite a talk about Salvation. I told him all that Jesus meant to me. I have never seen him since, but God blesses His truth wherever given out.

This incident was a lesson to me, and I am careful to meet people kindly who come to my door.

We must not forget to thank the Primary Class for sending their contribution to us. The Lord bless these dear children.

Donnaha, N. C., April 20, 1909.

Dear Mrs. Benson: Please find enclosed 65 cents for the Foreign Missions, or where most needed. I am in very bad health, and almost blind, but praise the Lord I am trusting Him who can heal every one. I want you all to pray for me that my health and sight may be restored to me once more. I pray God's blessings on your happy band. Good bye.

One who is serving her Master,
MRS. A. C. WALL.

Jesus has power to heal. We must settle this truth down in our hearts. He *will* to heal, for he made many precious promises to us for the body. He has lost neither the power nor the willingness. He is the same yesterday, today and forever. I have not always had victory, but I gladly testify that He has touched our bodies many times. Often it is when I have trusted the word He has already spoken. Sometimes I feel that I have found the hem of his garment. At others I have sent for the elders, been anointed and looked to God. In every case of sickness we have had for years the Lord has in some way taken a part. He has never left us alone. He has been a present help in trouble.

Dear Cousin Eva: Enclosed find a part (\$2.00) of that which God hath been pleased to bless me with. May it be His good pleasure to bless and multiply it many times for the cause of His dear Son Jesus.

Yours in His name,

From time to time I receive letters from this writer. They are always beautifully written, always signed, In His name. The Lord bless her and make her like Jesus.

Murfreesboro, Ark., April 14, 1909.

Dear Cousin Eva: Here comes another little cousin: I am fifteen years of age; I am a little orphan girl; I am a Christian as far as I know how to be, and I guess that is all the Lord requires of us. I have a papa and mother and three brothers and one sister in heaven, and one sister and three brothers

living. I love the Lord and have tried to obey Him and His holy Word. Oh, I tell you, dear Cousins, since the Lord has called my darling mother to dwell with Him I have felt lost, and felt as though some times I had not a friend on earth. When I lost my best friend I found another, it was Jesus. The Lord says, "Seek and ye shall find," and I found Jesus. Praise Him for His blessings. I love the very name of Jesus. Dear wandering boys and girls seek and ye shall find. I have many dear friends, but there is none like mother on earth. I have been living with my brother and family. They are awful kind and good to me. I come to stay a while with Mrs. Hettie Wagner. She was unable to do her work, and she is almost as a mother to me. I love her and all her family. There are three in family now: one little girl, little "Ray," she is a sweet little girl; she loves me and I love her. Little Ray loves everybody. She talks about Jesus and the little orphan children. I love to see everybody living and working for Christ. Now may God's blessings rest upon all of the Living Water family and the orphans.

Your sister in Christ,
LIZZIE ALEXANDER.

The greater number of the little girls who read Lizzie's letter still have their mothers. I am truly thankful for this. But I am wondering if you realize what that is worth to you? Are you obedient, respectful, tender and loving? Do you help her, or do you carelessly add to her load? I pray that she may be spared to you for long years, but who knows? Love her then while she is with you.

Murfreesboro, Ark., April 14, 1909.

Dear Cousin Eva: Here I come again with my birthday dues. I will be eight years old the 14th of May and I will send 10 cents. I love all the little orphan children. Mamma has a poor little orphan girl with us. I sure love her. She is lots of help to us. She has neither father or mother. Mamma takes Living Water and reads about the little children that have no home, and the cousins that are helpless, and it makes me have a tender love for them all. I will tell the little cousins about my pets. I have two little dolls and a buggy for them, and I still have my little dog. I would be very lonely without him. He is a very smart little dog. I have a nickel mamma gave me, and one that the doctor gave me when he came to see mamma. He has been three or four times, but I hope she will soon get well so he wont have to come. I am going to send my 10 cents for the little orphan children. I thought I would quit buying so much candy and put my pennies to a better use.

Your little cousin,
RAY WAGNER.

You are fortunate in having a mother who reads to you, dear. I have been impressed in one thing in the lives of missionaries. Nearly all of them tell that they heard something about work in the fields beyond when standing at their mother's knee in childhood. Their hearts were thrilled, and the desire to do something for the Lord was born. LIVING WATER contains many sketches of missionaries, of men and women who have really wrought for God. I read all these to my children, asking God to bless as I read. They were wonderfully interested in the life of the medical missionary in Labrador. His bravery, the dangers his work led him into, his love for the poor people there, made a strong impression on them. Last night I read them about Mr. Angell. He was the man who founded the societies for prevention of cruelty to animals. When I came to that part which told of his funeral, of the long line of strong beautiful horses which followed the casket, of the lines of horses drawn up on each side of the street

as the procession passed through, their eyes filled with tears. It is a blessed thing to arouse noble things in a child's bosom. This is why I am glad your mother reads to you, Ray

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FIELD NOTES

How easy it would be to pay your subscription to LIVING WATER by sending us three new yearly subscribers.

J. O. McClurkan will begin revival services in the new hall of the Pentecostal Mission at Clarksville, Tennessee, May 14, at 7:30 p. m.

WANTED.

A home for a baby—a boy seven weeks old. He is well and hearty. For information write Mrs. E. B. Burgess, 125 Fourth Avenue North, Nashville, Tenn.

We have just closed a blessed meeting at Webb City, Missouri. Over two hundred professed to have been regenerated or sanctified, and one hundred united with the church. Your brother,
W. B. YATES.

Since coming to Texas we have been privileged to preach in a number of places and the Lord has blessed us for which we praise Him. We ask the prayers of all the readers of Living Water that we may be used for God's glory. Yours for the lost,
C. C. MONTANDON AND WIFE.

THOSE ORPHANS.

We are sure our friends do not want to let the opportunity pass of assuming the support of one of these orphans in India. The support of three has been taken. Will not others respond? It costs only \$25.00 a year. The money can be paid in advance, or quarterly, as the person may desire. This will bring a blessing to your own soul.

CALL MEETING.

There will be a call meeting of the Pentecostal Mission of the Clarksville District, held at the Mission hall in Clarksville, Tennessee, May 15th. This meeting is for the purpose of definitely planning for the summer campaign, and to transact any other business that may come before the convention. Will all who are concerned please attend?
J. J. RYE.

For the past week we have been holding services at the old Camp Ground in Bun's Cave. This is our first meeting and we want to praise the Lord for the four souls that were reclaimed. One was saved on the way to church. We believe seed has been sown that will grow into fruitage by and by. Pray for us that the Lord may use us for His glory.
Yours in Christ,

HENRY HAMBY.
R. A. CHEEK.

Rev. Lucius B. Compton, of Asheville, N. C., was with us at this place for a meeting and the Lord witnessed to the stirring messages by converting and sanctifying a number of souls. We praise God for such men as Brother Compton, who will not shun to declare the whole counsel of God. The Lord is blessing the work here. We ask all the Living Water family to join us in prayer for the salvation of sinners and the sanctification of believers.
UNION GOSPEL MISSION.
109 Salem Avenue, Roanoke, Va.

COMMENCEMENT AT MERIDIAN.

The annual Commencement of the Meridian College will be held May 22-26. The Commencement sermon will be preached Sunday, May 23, at 11 a. m., by Walter B. Lambuth, Secretary of Missions, of the S. E. Church, South.

Monday, 3 p. m.—Missionary Mass Meeting.
Tuesday, 7 p. m.—Missionary Address, Dr. Walter Lambuth.
Wednesday, 7 p. m.—Recitals, addresses, temperance meeting, revivals, and other interesting things compose the program.

As a result of special meetings in the Methodist Church at Atwood, and at Merino, Colorado, a goodly number of persons are rejoicing in the experience of salvation, and some have entered into the fuller life of entire sanctification. In these meetings, the pastor was assisted by Evangelists Voight and Gunchel. Brother Voight is a convincing preacher of the gospel of salvation, and Brother Gunchel is a fine singer and a splendid leader of song. They make a good combination and do solid, substantial work. We feel that the cause of Christ has been greatly strengthened by their stay among us.
J. ALBERT SHEPHERD, Pastor.

CLOSING EXERCISES.

The closing exercises of the Literary and Bible Training School will be held as follows:
Graduating Exercises, Friday, May 7th, at 7:30 p. m.
Literary Exercises, Saturday, May 8th, at 7:30 p. m.
Commencement Sermon, Sunday, May 10th, at 11 a. m.

Missionary Anniversary, Sunday, May 10th, at 3 p. m.
Evangelistic Service, Sunday, May 10th, at 7:30 p. m.

The graduating class numbers ten. We have had a good School, for which we praise the Lord. We shall be glad to have any of our friends drop in and participate with us in this closing exercise:

We are planning to begin the tent-meetings here in the city within a few days (D. V.) We expect to spend most of the summer in the tent work here. We know it means a long, hard-fought battle; but we remember the battle is the Lords' and therefore victory is sure, so we are encouraged to look to Him and press forward. We earnestly request the prayers of the readers of Living Water, and especially those of our friends with whom we have had the privilege of laboring in days gone by, that the Lord may glorify His great name in the salvation of lost souls and the sanctification of His own children.
— In His name, W. M. TIDWELL.
314 Houston St., Chattanooga, Tenn.

The Camp Meeting at Vincent Springs camp ground, one and a half miles west of Dyer, Tenn., will begin July 23rd and run ten days. This camp stands for a full gospel, the conversion of sinners and the sanctification of believers, as a second work of grace, subsequent to regeneration. Everybody is invited to come. We have always tried to take care of real workers. A restaurant is run by J. W. Overall; meals reasonable. All Christians are requested to pray for the Lord to wake up the people around Vincent Springs. Rev. E. K. Pike, of Kentucky, will do the preaching and W. E. Charles will lead the singing. S. F. Sims, of Dyer, Tenn., is president of this Association.
Rutherford, Tenn. W. B. YOUNG.

RUSKIN-CAVE COLLEGE COMMENCEMENT.

Following is the program of our closing exercises May 14-19:

May 14, Friday, 8 p. m.—Primary Entertainment.
Saturday, 8 p. m.—Champion Debate.
Sunday, 11 a. m.—Commencement Sermon, Rev. G. B. Winton, D. D., Editor The Christian Advocate.
Sunday, 3 p. m.—Missionary Rally.
Sunday, 8 p. m.—Sermon Dr. Winton.
Monday, 8 p. m.—Graduating Exercises.
Tuesday, 3 p. m.—Competitive Field Drill.
Tuesday, 8 p. m.—Literary Entertainment.
May 19, Wednesday—Class Day.

This has been a very successful year. We have 200 students (we take only 200) from twenty states and Cuba. The Lord has been very gracious to us. Most of our students have been saved or sanctified. We ask God's people everywhere to pray for the School.
R. E. SMITH, Ruskin, Tenn.

DEATHS

IN MEMORY OF CALLIE LEE SHOCKLEY, WHO DEPARTED THIS LIFE JANUARY 14, 1909, AGED 20 YEARS.

This lovely bud, so young, so fair, called hence by early doom;
Just came to show how sweet a flower in Paradise would bloom:
Ere sin could harm, or sorrow fade, death came with friendly care,
The opening bud to Heaven conveyed and bade it blossom there.
Through all pain at times she'd smile—a smile of Heavenly birth;
And when the angels called her home, she smiled farewell to earth:
Heaven now retains our treasure—earth the lonely casket keeps,
And the sunbeams long to linger where our little Callie sleeps.
'Tis hard to break the tender cord when love has bound the heart:
'Tis hard, so hard, to speak the words: "We must forever part."
Dearest loved one, we have laid thee in the peaceful grave's embrace;
But thy memory will be cherished 'till we see thy heavenly face."

—Her Aunt, Mamie Lee Odom.

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"NOTHING."

"If a man thinketh himself to be something, when he is nothing, he deceiveth himself. Gal. vi. 3. R. V.

(The words "to make nothing," according to Bullinger's Lexicon, mean "to displace, abolish, get rid of, make void, render null," and in some places it has a strengthened negative in the Greek. All words marked thus*, have this strengthened negative.)

1. What we are before God.

"All before Him are as nothing, less than nothing." Isa. xl. 17.

"Ye are worse than nothing, and your work as . . . nought." Isa. xli. 24. m.

"Their works are nothing." Isa. xli. 29.

11. God has shown that we are nothing.

1. "Nothing" as regards our wisdom. "I will destroy the wisdom of the wise, and will bring them to nothing." 1 Cor. i. 19.

2. "Nothing" as regards our knowledge.

"If any man think that he knoweth anything (intellectually or spiritually) he knoweth nothing* yet as he ought to know." 1 Cor. vii. 2.

3. "Nothing" as regards denominational prejudices. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. vii. 19.

4. "Nothing" as regards the most devoted life apart from LOVE. "If I bestow all my goods to feed the poor . . . but have not LOVE it profiteth me nothing." 1 Cor. xiii. 3. R. V.

5. "Nothing" as regards credit, however much we labor.

"Though I preach the gospel, I have nothing to glory of." 1 Cor. ix. 16.

6. "Nothing" in anything apart from Christ.

"Without Me ye can do nothing."* John vi. 5.

7. "Nothing" as regards even power to receive.

"A man can take unto himself nothing, except be given him from heaven." John iii. 27. m.

The summing up is that "the flesh profiteth nothing*" (John vi. 63). It can do nothing! It knows nothing! Its religion is nothing! Its sacrifice is nothing! Its labour is nothing.

"We brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. vi. 7.

III. Brought to "nothing"; God can do nothing for us!

1. In Salvation.

"When they had nothing to pay, He frankly forgave. Luke vii. 42.

2. In Healing.

When she "was nothing bettered, but rather grew worse," the woman sought Christ and was healed. Mark v. 25-29.

3. In Service.

When they had "tolléd all night," and "taken nothing," the Lord interposed, and gave them a multitude of fish. Luke v. 5.

4. In Prayer.

When we have "nothing to set before" the needy ones, we become inopportune and receive God. Luke xi. 6.

IV. The perfect example in the Lord Jesus.

The Lord of glory emptied Himself, and took the place of absolute dependence upon His Father. The place of "nothing" that God might be "All." Hence He said it was:—

1. "Not I" doing the works.

"The Son can do nothing of Himself, but what He seeth the Father do." John v. 19.

2. "Not I" in the judgement given.

"I can of Mine own self do nothing*; as I hear, I judge." John v. 30.

3. "Not I" in the message given.

"I do nothing of Myself; but as My Father hath taught Me, I speak." John viii. 28.

4. "Not I" honouring Myself.

"If I honour Myself, My honour is nothing; it is My Father that honoureth Me." John viii. 54.

V. The Spirit of Christ in the Apostle Paul.

"In nothing was I behind the very chiefest Apostles, though I am nothing." 2 Cor. xii. R. V.

VI. God's choice of instruments.

"God hath chosen . . . things which are not, to bring to nought the things that are." 1 Cor. i. 27, 28.

VII. God gives ALL to those who have nothing.

"As having nothing, and yet possessing all things." 2 Cor. vi. 10.

Therefore, in Christ, the soul:—

Lacks nothing—"When I sent you . . . lacked ye anything? And they said nothing." Luke xxii. 35.

Is careful for nothing—"Be careful ('anxious' R. V.) for nothing." Phil. iv. 6.

Is ashamed of nothing—"My earnest expectation . . . that in nothing I shall be ashamed." Phil. i. 20.

Is terrified of nothing—"In nothing terrified by your adversaries." Phil. i. 28.

Is hurt by nothing—"Nothing shall by any means hurt you." Luke x. 19.

"All sufficiency in all things." 2 Cor. ix. 8.

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Stopped by the Hand of God

The "London Methodist Times" contains a story of a remarkable deliverance, as related by Father Williams, an old Irish Methodist preacher, and jotted down by his daughter, Mary, who sought by encouraging its recital to win his mind away from weary and desponding thoughts.

"Well," Mr. Williams began slowly, "you remember it happened that night of the meeting in James Humphries' barn. We always looked back to that meeting as the climax of the great revival in our part of the country. In our neighborhood it made itself felt about Christmas. They would tell you now-a-days that you must not on any account plan special services for such a time, because everybody is too busy. I dare say it may be so—that if everything is dead and cold, and you have to work up an interest and enthusiasm, everybody is too busy.

"In our case we forgot everything, and gave up everything in the way of social preparation and festivity, and just opened our hearts to the Holy Spirit's influence. And surely the very windows of heaven were opened too, and such a blessing was poured out upon us as there was hardly room enough to contain.

"Nothing stopped our getting to the meetings, neither darkness, nor cold, nor distance. If we hadn't means to drive, we walked, and every one who had a horse that could be ridden, or a seat to spare upon a car, took those who could neither walk nor drive.

"Well, as I was saying, it was the night of that meeting in the barn at Humphries' place, at Ballyconnell—a big, draughty outhouse, with rat holes in the floor, and all the rafters hung with cobwebs. They had a number of tallow dips stuck in tin sconces round the walls, and young Humphries would go around during the singing and snuff them. The window slits were stuffed with straw to make it possible for us to stay in the place at all. Mind you, we thought of none of these things at the time. It was only as I looked back in after years, when I heard people grumbling that the cause couldn't grow because they hadn't the right accommodation, that my mind took in all these points.

"Well, Mary, it was a wonderful meeting. The penitent form was filled, and before long sinners were weeping their way to the cross in every part of the building. We were all busy, pointing them the way.

"Every now and again, with a great burst of 'Hallelujah! praise the Lord!' some one would break out into a prayer or hymn of thanksgiving, because another soul had found peace with God. Sometimes with one shout the whole body of people broke into prayer.

"We had none of Sankey's at that time, and we didn't want them. Our old hymn book gave us, 'Come ye sinners, poor and needy, and how happy every child of grace,'

and many another that carried our burden of penitence or intercession or rejoicing, and they were sung in our families till we knew them by heart.

"At last, however, the meeting was over, and we tore ourselves away. Outside, we found the night was as dark as pitch. I never have experienced, before or since, such utter blackness. By a great deal to do we got everybody on the right car or the right horse, and set them going. Then three or four of the younger men—your uncle John was one of them—and I, started to walk home. The roads were deep in mud, but the rain had ceased.

"So deep was the gloom, that it seemed to make no difference whether we walked under the trees or not, nothing but the swish of the wind through the bare twigs told us we were near them. We took one another's arms and sang as we walked, 'My God, the spring of all my joy,' and hymns like that. Three or four miles along the road we came to a white gate, for which we had kept a sharp lookout. It opened into a field which was the beginning of a short cut to our homes. We turned in at the gate, and, as we believed, took the right direction. We knew there were several fields to cross and several hedges to climb, and we came to them one by one.

"We went forward more silently than before, but without any misgivings, till suddenly, with the strongest impression I ever felt in my life, we were all stopped dead short. No one was first, no one was last to stop. We were as if rooted to the spot, unable to stir hand or foot. A sense of immediate presence of some danger was all that we could at first discern in our minds. What it was we did not even stop to think.

"After what seemed a long time, but I suppose was only a minute or so, your uncle broke the deathlike stillness by quoting the words, 'Call unto me, and I will answer thee; and show thee great and mighty things which thou knowest not.' Bending down, we laid our black-thorn sticks on the wet ground, and each man, keeping his hand on the shoulder of his neighbor, we knelt and prayed. We cried to the Father of the spirits of all flesh that He would lighten our darkness of body and mind, that He would show us our danger, whatever it was, and point out to us the way of safety. Then we waited in silence, looking upwards as if by instinct. After a minute there appeared to us, descending out of the blackness of darkness, a great ball of fire.

"Slowly it descended, and within three feet of where we knelt, to our unutterable horror, it descended still—into the yawning gulf of a great disused quarry pit, where a twenty feet depth of water had accumulated.

"Without a sound it vanished. Without a sound, and still keeping touch of one another, we rose as rigidly as we knelt, and

each one turning upon the spot our feet covered, we strode in silence away. We had had instant deliverance from a sudden and violent death, made more terrible by every circumstance of darkness and helplessness."

—Selected.

"PROBABLY YOU ARE TOO GOOD."

I recently heard a charming story. It is Japanese, not Russian, so I know it will charm you, too. In a certain village were two families, one prosperous and rich, the other merely getting along; yet the former was famous in the village for its unhappiness and the friction between its members, while the latter was equally renowned for its peaceableness and content. The happy family became happier—to him that hath shall be given; the unhappy family became continually more unhappy—from him that hath not shall be taken away that which he seemeth to have.

The man of wealth could stand it no longer. He went to his humbler friend and asked him where he thought the trouble lay.

"I have land enough, and house enough, and money enough, yet we are always quarreling and unhappy. You have nothing like the means for comfort and enjoyment that I have, and yet your people are affectionate and contented."

The poor man replied thoughtfully, "Perhaps it is because you are all such good people at your house."

The rich man objected that if they were all good people, certainly they ought to be happy together.

But the poor man would not recede. "No, you are all good at your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate, suppose I am sitting on a rug by the brazier, and the maid passing there kicks over my teacup, spilling the tea over the mats, I immediately break out with, 'Excuse me, excuse me.' Very stupid of me. No business to leave a teacup out in the middle of the room for people to stumble over. Serves me right."

"But the maid will not have it that way! She drops down, wipes up the tea with her handkerchief, and with beaming face cries, 'Oh, master, what a blunderbus I am! Always stumbling and making trouble. It will only serve me right if you turn me off without a word one of these days.'

"You see how it is, we are such a faulty lot all around, and we know it so well, that there is no chance for ill-feeling or quarreling."

And the rich man, after thinking a moment, slowly said, "I see it all. It would be very different at our house. I would turn to the maid with, 'Stupid, what are you up to now? You've only two feet; can't you look out for that number, or are they so big they are bound to hit every object in the room? I'll have to turn you off some day and get a maid of more delicate build.' And the maid suddenly mutters, 'A lazy man has no business to spread himself all over a room and get in busy people's way.' I

guess you are right, we are all too good—or at least we think we are.”

In the application of this story I will follow the method of an old college instructor of mine. When some special bit of foolishness had been perpetrated, he would express his opinion of it vigorously, then, looking vaguely around the classroom, but meanwhile pointing his fat finger at the youth deemed guilty, would close with, “I don’t mention any names; I put the shoe there.” And I, in turn, point my finger at half the people I know, myself included, and, without mentioning any names, put the shoe there.—*Christian Intelligencer.*

AN IMPORTANT NOTICE

A number of our friends have requested us to continue their paper promising to remit later.

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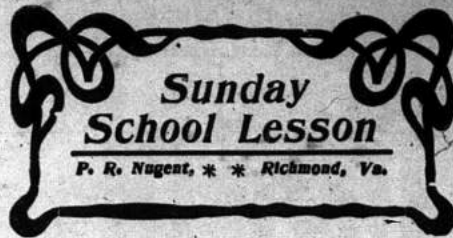
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Lesson for May 16, 1909

PAUL’S FIRST MISSIONARY JOURNEY.

Acts 14:8-22.

Golden Text.—“All the gods of the nation are idols: but the Lord made the heavens.” Ps. 96:5.

1. Iconium.

1. Revival. (1) “So spake that a multitude—believed.” To each new field they gave the simple truth about the Lord Jesus. “So spake” may refer to the Scriptural presentation of truth and to the accompanying power and demonstration of the Spirit. If people are to believe of course they must be told something in which to rest their faith. Here, as elsewhere, the missionaries went first to the Jews and the synagogue furnished an open door.

2. Opposition. (2) “Unbelieving” is translated “disobedient” in R. V. To be unbelieving to the truth about Christ is, however, to be disobedient because God calls men to faith. To refuse to believe is to disobey. Those who take the attitude of unbelief easily, and often, go yet farther into sin by actively opposing the truth and those who present it. The Jews of Paul’s time did much of this (1 Thes. 2:14-16). Some Christians of today act the same way towards truth about sanctification, the Holy Spirit, the Lord’s Healing for the body, etc. Some portion of God’s truth is always going to excite opposition and the strength of the opposition is apt to be in proportion to the amount of practical success that attends the preaching of the truth. People who, like Barnabas and Paul, are in position to be useful to Christ are also in position to experience opposition.

3. Perseverance. (3) The statement about opposition is immediately followed by one which shows that the opposition was the cause of a long stay. The new converts needed help under such circumstances and the apostles remained there to give it. And they spake “boldly in the Lord.” The fact that people did not like them on account of the truth did not make them timid. They kept on and kept on boldly. One way Satan has of stopping the Lord’s messengers is to raise up against them “evil affected” people. And when the Lord’s servants are lacking in perseverance and boldness Satan wins the victory.

4. Endorsement. (4) God endorses His obedient servants by an evidence of His presence with them in one way or another. He not only, in this case, gave out the “word of His grace” but in that grace granted “signs and wonders” as an additional evidence of His favor. Signs and wonders impress some people more than does the salvation of souls. We believe God, in our own day, is willing to grant more of His supernatural working than many are willing to receive. Signs are not given to excite curiosity, nor to appeal to the love of the marvelous, but to convince people that God is present and working with those whom Satan is resisting.

5. Persecution. (5) When God intensified His working the line was sharply drawn (v. 4). People placed themselves on one side or the other. When the apostles’ enemies saw they could not stop the success of the work it doubtless exasperated them up to the point of doing violence. Resistance to God carries with it the dangerous possibility of becoming more intense and therefore a greater sin.

11. Lystra.

If one door is closed (and it cannot be closed without the Lord’s permission, or order, Rev. 3:7) the Lord can easily open another. A person needs, however, to be clear as to their understanding of God’s will in this matter lest he move in accordance with mere Satanic opposition, mistaking what are simply and only Satan’s providences for the Lord’s. The apostles stood their ground at one stage of conflict;

they left at another. Their departure was in order to preserve their lives. If they had remained they would have clearly have sacrificed their lives needlessly. While God’s servant should be consecrated enough to yield up his life for the Lord, he should also be wise enough to avoid throwing it away recklessly.

1. Healing. (8-10) It is at least possible that this cripple was healed pretty early in the apostle’s ministry at Lystra. It was clearly a notable case, not only because it was so entirely hopeless from the human standpoint, but also on account of the readiness of the man’s faith. How could Paul perceive that he had faith to be healed? By the expression of his countenance, we think, as he heard Paul preach. It is sometimes quite clear that a hearer is taking in the truth believably. His faith showed itself in his consent and obedience to Paul’s command to stand upright. In a case like this unbelief shows itself in some objection, or resistance, or excuses as to the truth. There was nothing of this on the man’s part. He promptly fell in line. This is an important point for us to remember in our own attitude toward the presentation of any truth but especially that which has reference to what we can receive through faith. Excuses, objections, resistance may settle us on the other side of unbelief and thus cheat us out of what God has for us.

2. Tempted (11-13). The homage and reverence the people wished to pay the apostles, was doubtless the result of a kindly purpose on their part but it was placing a dangerous temptation before the apostles. We have read of a missionary, who went down under something of this sort and never recovered. Acts and words of homage are due to God alone (Rev. 19:10). Satan makes more delicate appeals by flattering words and deeds to try to get God’s servants puffed up. Sometimes he succeeds. Be sparing of your compliments, especially to a person’s face. Many are not as proof against these temptations as Paul and Barnabas were.

3. Stoned and raised (19-21). Perhaps one reason why these people were so ready to change their behavior towards the apostles was because their idolatrous worship had been refused and condemned. This may have made them feel rebuffed and open to persuasion from the Jews. Some are easily turned from friendship to enmity.—Paul’s restoration was supernatural, for, in spite of the results of stoning, he arose and started on his journey.

4. Undaunted (21). No suffering could stop Paul nor turn him back from his course. He was unconquered (Isa. 50: 7).

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