

Please return
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Living Water

For the Deepening of the Christian Life and the Evangelization of the World

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LITTLE FAITH AND TINY TRUST

PART II.

BY REV. HARRINGTON C. LEES.

So we proceed to ask our second question. What does Jesus Christ mean by faith as a grain of mustard-seed? The first thing we have to say is that He is obviously concerned far more about quality than quantity. Otherwise He would not compare it to what He elsewhere describes as the smallest of all seeds. There is nothing weak or anæmic in a mustard-seed. Taste it, and you will see. Still, its pungency is not the central thought in the Master's mind. He is think-

ing it grows, and keeps on growing. When the disciples found themselves confronted by great problems of the spiritual life, the face of unsaved souls, the irritation of frequent injuries, and the like, the Master gave them this illustration of the mustard-seed in answer to their request, "Lord give us more faith" (Luke xvii. 5, Weymouth). Christ said you do not want a new gift of faith, but a fresh appropriation of what you already have. Let Little-faith draw as

ing in the main of its vitality. In His parable He says that though it is small, it grows to be a tree. It is only an annual, yet in Palestine it grows to the height of about twelve feet. One of the rabbis said that his mustard-seed flourished so much in a certain year that he could climb into the

the mustard-seed does, and it will soon be adequate. You do not want more faith so much as a fuller grasp of all that is in Him. A man with two weak arms does not want two more, but development and exercise of those he already has.



MOUNT LEBANON.

branches of it. Whether that is true or not, it illustrates the character of the mustard-seed. It may begin small, but it cannot stay small; a grain of sand may, but not a mustard-seed. Plant it, and it takes hold of the advantages of its environment; the tiny white tendrils shoot out, and drain all the chemical powers that are stored in the ground, and draw the moisture from below, so that ere long it is on its way to become a great tree. Faith as a grain of mustard-seed is faith linked to exhaustless resources. It grows by taking hold; there is a grip in it; it has a custom of fellowship with God, of Bible study, of prayer, and it does not remain where it began;

is not a crystal, but a seed. Faith, like a grain of mustard-seed, is "able to remove mountains." Here we are in the region of proverb. What does the Lord Jesus mean? First, let me remind you that it is literally true as a scientific statement. One of the most interesting features in denudation, as the geologist calls it, is the way in which a little seed will fall into a fissure of the rock, and begin to swell and grow, until in process of time the rock splits and breaks off, then crumbles, and is carried by the rains into the nearest rivulet, which carries it down till it becomes sand on the seashore: the seed is moving the mountains into the sea. It is very slow, you say,

I.
Here notice the possibilities of a faith that

but is it less certain? One great thing Jesus Christ wants us to grasp is that faith sees the hand of God in the slowest process. It is faith's shortsightedness which makes it demand acceleration. God is working to a programme, and takes His time. Imperceptible motion is no proof of immobility. Remember how in St. Mark xi. we read the story of the leafy but fruitless fig. Christ spoke a solemn ban, and apparently nothing happened. The fig tree looked none the worse. Next morning however, the result was apparent. As St. Mark says (xi. 14, 20), the withering was from the roots, invisible but immediate. So St. Matthew's apparent contradiction in xxi. 20 is explained. Then the Lord once again repeats His lesson about faith removing mountains. Faith is sure that God is working, though it cannot see His Hand.

Yet I do not press this as the only interpretation here, because I imagine His point is also the difference between life and no life. The mustard-seed has that which the mountain has not. Emerson has a quaint little poem about a mountain and a squirrel quarrelling. The mountain taunted the squirrel with his insignificance, and the squirrel replied that, though he could not bear a forest on his back, he could crack a nut as the mountain could not. There is all the difference between faith dead and faith alive, as St. James says.

II

Let me call your attention to the fact that He did not say "a" mountain, but *this* mountain. He used the phrase twice on varying occasions about the mountains; we pause to ask what mountain did He mean? In the seventeenth chapter of St. Matthew it was the mount of transfiguration. I do not stay to argue whether this is Tabor or Hermon. As Dr. Bruce says, we are not in the region of geography, but of grace. It was on the day when the Master and the three had gone mountaineering. The three disciples had a great vision, but there were the nine left behind, and I am not sure that we think enough about them. The nine found themselves not only left, but ambushed, for they were brought face to face with a task, and a difficult one with all their best men away, as well as the Master. Here is a man who brings a child demon-possessed, and the crowd comes with him. Is the Master here? No, the Master is not here. The Physician himself is out, but the assistants are there. Will they do it? Certainly they will. I remind you that although this thing was difficult, they do not appear to have thought so. In St. Mark vi. 7 you will find that when Christ sent them out on their mission, He had given them power to cast out devils; *and they had done it* (v. 13). They did not think there was anything impossible in this work of exorcism. Perhaps they were pleased to have the chance of doing it in the Master's absence. And because they did not anticipate any difficulty, they omitted to pray about it (St. Matt. xvii. 21). Possibly Andrew suggested it, and Judas thought it wholly unnecessary. Then came the failure. Christian work

that is not prayed over is sure to be disappointing. They order the devil to go, but the devil will not go. The man is in despair. The scribes are delighted, and not slow to point the moral. Is Christ so wonderful after all? Since His disciples are failures, are you quite sure He can cast out devils? The Master as usual, is ashamed of His followers. Now the disciples anxiously look up toward the mountain. If only He would come they would be free from the difficulty, but there are no signs of His coming. Then they take to discussing; that is the usual resort of people in a spiritual impasse. After a while the Master comes, and soon the work is done, the devil is cast out, the man is rejoicing, the boy is healed, and the scribes are discomfited. Then comes the question of the disciples, "Master, why could not we cast it out?" In reply, He says, "It was your little-faith." "This kind can come out by nothing, save by prayer." Little-faith is a prayerless faith; faith as a grain of mustard-seed is a praying faith.

What, then, does "this mountain" stand for in the region of grace? It was the barrier between Christ and circumstances, the difference between hope and hopelessness, the veil between vision and misty perplexity. I think it the equivalent of Bunyan's Hill difficulty. And that, you remember, is best ascended, as Christian went, "upon his hands and his knees." Now, Little-faith has a cousin, Great-faith by name, of whom St. Matthew has told us in two passages, and Great-faith knows perfectly well this secret of ascending difficulties. There was a woman who came to the master once with an afflicted daughter, and promptly the Lord piled up before her a hill of three-fold steepness; He met her first with silence, then with refusal, and then with apparent scorn. She fell on her knees, and climbed her hill till He met her on the summit with the saying, "Great-faith, be it unto thee even as thou wilt." And the devil went out. The mustard-seed had become a tree, and the mountain had removed. The Rabbis used this phrase concerning the uprooting of mountains; they reserved it for profound scholarship or great personality; but the Rabbis never thought of applying this phrase to the simplicity of faith. And it is in that realm that the most triumphant results have been produced. Not by might nor by power, but by My Spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before the man of faith, simply a plain (Zech. iv. 6-7).

III

There is a second place where the Master said, "This mountain." We find the story in St. Matthew xxi. and St. Mark xi. It is not the mount of transfiguration, but the Mount of Olives. Olives meant a good deal in the life of Jesus Christ. It meant agony of apprehension for one thing, and conquest of obstacles in prayer for another. It meant ultimately the pain of parting, for it was here that He took leave of His loved disciples, so far as earthly, physical companionship went. That is not, however, the main thought in the Master's mind here, I think. Olivet throughout this shadowed week was the barrier, as

it has always been, between Jerusalem and Bethany, between the place of persecution and the place of rest, between the cold world and the warmth of home, between the daily work and hunger at the one end and the refreshment of a meal at the other. Every country pastor and every working-man knows what the two miles at the end of a day's work means. Every morning and every evening Jesus Christ was trudging His two miles, and the Mount of Olives must be either ascended or avoided by a longer walk. It was one of these occasions when the Lord was hungry that He spoke the words of His barrier. And He claims that just as faith ascends difficulties, so faith abolishes distance. There was a Roman centurion who found it out. He came to the Master saying, "I have a servant lying ill, and I am sure that Thou canst help him. Yet I am certain that I need not trouble Thee to come; the distance counts for nothing. Master, speak the word, and my servant will be healed." And the Lord said, "O, Great-faith, I find thee here, not among mine own, but in a stranger. Have thine own way, which is also Mine." Great-faith abolishes distance, as well as ascends difficulties.

It matters nothing that Jesus Christ may seem to be far off. He is "nearer than breathing, and closer than hands and feet." We need take no long journey to find Him; He is close at hand for faith to enjoy. It is interesting to remember that in the fourteenth chapter of Zechariah, when the Lord's people are in peril, the pledge is given that the Mount of Olives

shall be removed in order that the way of escape may be clear.

I give you two closing words. First of all, there is the caution which comes from the great apostle, who has told us more than anyone what faith means, "If I have all faith, so as to continually remove mountains, but have not love, I am nothing." Faith must be tender, as well as strong. Unless orthodoxy is hand in hand with God-like affection and the loving spirit, it is not only good for nothing, it is positively harmful.

The second thing is consequent upon it. Nothing shall be impossible unto you. "Why were we unable?" cried the disciples. "You shall never be unable," replied the Master. When the Egyptians composed their sacred picture-writing, their symbol for the impossible was two feet upon a wavy line, which represented the ocean. But when little-faith gets into union with Christ, that becomes possible, and Peter walks upon the water. And the two feet on which we today may perform the impossible are faith and love—faith that grows and love that glows. Whether it is a tree that will not bear or a devil that will not go, whether your life is dwarfed or dominated, the solution is always the same, the glorious grace of Jesus Christ. John Bunyan said that when the thieves were robbing little-faith they saw Great Grace coming down the lane, and they ran away. So may He come to us, and leave us in possession both of our spiritual jewels and ready money that life may be not a toil but a triumph, a pilgrimage, and a progress in one.—*The Life of Faith.*

The Goodness of God

P. T. FORSYTH.

The goodness of God is the old way of saying the love of God. Against the shorter Catechism it is sometimes charged that we hear nothing of love in the definition of God. That is a hasty error. He is "Holiness, Justice, Goodness (that is, love), and Truth." You will find it borne in with the more force as your work searches you with revelations about yourself, that repentance is a ground tone of the Christian life. And you will farther find that repentance is produced by God's love far more than by His severity. You will, still further, be driven, I trust, to find the supreme expression of God's love to be the Cross of Christ; and you will come to rest in the experience that the Cross of Christ is much more than a refuge from the repentance produced by God's holy law—it is the great and constant source of the truest repentance we can know. As the Cross retires from religion it becomes a religion more and more emptied of repentance.

ALL THAT LAW MAKES IS THE SORROW OF THE WORLD,
WHICH WORKS DEATH.

The age now closing is the age which has seen the sign of law established for the natural world as it never was before; and concurrently the favourite type of religion is divested of the sense of sin, or guilt, in an unprecedented way; and this even though the action of law has been traced and pressed deep into the windings of the moral world, and the automatic

action of Nemesis in character, Culture, even moral culture, ousts theology, and its retreat goes with the abeyance of repentance. A humanist Christianity brings no repentance, or but a sentimental at most. There is a great phrase of Luther's which says, "Theology makes sinners." Theology does, Orthodoxy does not, and philosophy does not, and "litterae humaniores" do not, nor does social reform. But theology does. It makes—no pedants (it is too near life), and not saints (it is too near the burning bush)—but it makes sinners (for God's love there makes repentance).

FALSE CULTURE SAYS "NO REPENTANCE."

Sin is a superstition, a nightmare, the fancy of moral neurotics, the fiction of moral rigorists. False religion says, "No more repentance. With your conversion, and your forgiveness, and your new sense that God is love, repentance has done its part. It is a frost to the blossom of Christianity trust if it come again. Beware, for the sake of your healthy Christian growth; beware of a habit of repentance. Because some need grace, you may not. Or you may not need it all your life."

But you do not think that the prodigal settled in at home to a life of enjoyable religious interests; that he became a cheery and delightful optimist, of the sympathetic kind, which can be so devoid of any moral insight or measure of guilt. You do not think that

he settled into his new spiritual place as duly as he found his brother settled in his social place. You do not think he was prepared to love everybody who was interesting enough to be loved, or important enough for him to wish to love, even if they laughed at the moral regulations of the old man's home or the costly passion of grace. You do not think that he would settle down to hold his brother's views of their father to be as right in its way as his own, and as deserving of publication to the world.

When was his repentance deepest—on the way back, or in the new home? Was it while he expected his father's word of rebuke, or when he was overwhelmed by having no word of rebuke? Was it under the fear of condemnation, or under the experience of "no condemnation?" Was it in bracing himself for the penalty, or in his shock and bewilderment to find that there was none? Was it not, then, when he was taken aback by the absence of all censure, that he knew what guilt really was—when love was given him liberally, without upbraiding, without parade or even indication of its cost?

THAT IS THE WORD OF THE CROSS.

"I have seen to the judgment. I can provide for my own holiness. That has been seen to. Thy sins are forgiven thee. Abide in My peace."

God says little of what His mercy cost Him—what it cost Him not to make it mercy, but because it was mercy. And in our wicked hours we say that if it had cost Him so much as some believe, He would not have been silent about it. How ignoble! If you did a fine thing which you paid for heavily, how would you regard the person who rasped out that if it had cost so much we should soon all have heard of it? God is too great and royal to parade what it cost Him to save, and thrust His outlay in our face with His gift. But we cannot let it alone—the full mercy, the dreadful cost. His confessors, apostles, martyrs, say it for Him. The immeasurable love becomes the measure of guilt. The prayer in an agony means the cost. The love which could find no utterance but the healing heart-break of the Cross becomes an awful mercy. It is the goodness of God, His holy love, as it sinks

in, that brings home to us what Schiller teaches, that "the greatest bane of life is guilt;" because it makes us first know and feel that the greatest boon of life is, grace. Only the good know how bad they were. There are no pessimists like those who read the old rum in the regenerating light. "Repent; for the kingdom of God is here." "Be confounded, for your Holy One is your Redeemer." Our greatest hope is our greatest humiliation. And where grace abounds there does sin abound. The Christian life is repentant praise; if much praise, much grief; if much labour, also much deep sorrow; if much confidence, much amazement. And sin is always the more deeply confessed for ourselves and our world, because we confess much more sin—a savior to our own worst depths and to the wide ends of the earth.

I found a verse of a foreign poetess once, just one verse quoted, and it set me thinking how the rest could have gone. I have translated the verse, and then gone on to continue the note.

I was able to laugh, my heart was light,
When I stiffened to Thy displeasure;
But it broke me down to be forgiven
Without rebuke or measure.

I had set my face for a grudging grace,
My rags I was half parading;
But I never did look for the crushing rebuke—
To be taken without upbraiding.

To be stopped with a kiss in upbraiding myself,
To be stript of the rags I clung to;
To be treated as more than servant or son,
To be feted and fed, and sung to.

And of cost to Thee, as of wrath for me,
Thou wert dumb, in Thy lordly way;
Of Thyself unspared while Thou sparedest me,
Of the ransom Thyself didst pay.

But can I sit mute in my Father's house?
Or remember without amaze
Can I ever live but to bless Thee and serve,
And the deeper to grieve in praise?

Do I dream? Can I sleep under mercy deep?
'Twas a whole world's guilt I shared;
And my Saviour feels in me anew
The wound we all prepared.

—The Bombay Guardian.

The Coming of the Lord

BY D. Y. SCHULTZ.

Whatever God does on earth is done in answer to prayer. Every act of God is a response to the faith of some one or more of the Lord's faithful ones on the earth. The first step He takes in the accomplishment of anything relative to the earth and the race is to find a praying man or woman to co-operate with Him in the execution of His plan and purpose for the redemption of the race and restoration of creation.

A fine example is found in Rev. 8:3-5 with direct and particular reference to the Lord's doings in connection with the His return. The seven trumpets representing judgments, falling between the rapture and the revelation will sound on the final and immediately effective offering up of the "prayers of all saints." Several of a large number of scripture passages may be clustered around the five general headings which follows:

I. GOD COMMANDED IT.

The word teaches that prayer be offered relative to the church, Israel and the Nations.

1. *The Church.* In his conclusion of the Revelation John writes: "The spirit and the bride say, come; and let him that heareth say, come" (v. 17). This text has been generally applied as a gospel invitation to the unsaved. Several good reasons might be stated here, if space and subject permitted, to show that it rather should be taken as an exhortation to believers to pray to Jesus the Lord for Him to come.

The twentieth verse serves to illuminate the "come" of the seventeenth verse. The Master gives the promise which the representative disciple John takes up and says, come. Let him that heareth the promise of "Behold I come quickly," which occurs twice in the con-

clusion, heartily respond and likewise say, come. It is to be noticed that John's come is addressed to the "Lord Jesus," not to the unsaved. Using come in this way we use it consistently throughout the chapter which concludes the book having for its title and contents, "The Revelation of Jesus Christ" (i.1).

2. *Israel.* The Lord's Coming and Israel's restoration are inseparable in prophecy. Texts are plentiful here, but the following three will suffice: a "Pray for the peace of Jerusalem" (Ps. 122:6). There can be no peace until He comes who saves Israel from that which caused trouble and proves to be "the Prince of peace." (b) "I have set watchmen upon the walls, O Jerusalem," which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence and give Him no rest till He establish, and till He make Jerusalem a praise in the earth" (Isa. 62:6-7). This is strong language. Here we find such as are chosen and appointed exclusively to the ministry of intercession for Israel. In the original they are called "remembrances," no doubt, of the Lord's promises to Abraham and David and the Prophets. (c) "Then saith the Lord, the Holy One of Israel and his Maker, ask of me things to come concerning my Son, and concerning the work of my hands command ye me" (Isa. 45:11). In the previous text He appointed watchmen on the walls of Jerusalem who should observe the sign of the times and pray accordingly. Still stronger reasons for prayer are given in this passage: (1) He is their Holy One; (2) He is their Maker; (3) He is their Lord and covenant God; (4) He is their Father and He calls them, even them, "My sons." And the thought reaches out beyond the sons and includes all the works of His hands. What words these are! "Ask of Me," "command ye Me," as if the Lord found himself helpless without the co-operation of His true and trusting witnesses. Moses prayed and something happened; Samuel pleaded and God answered; so did Nehemiah and Daniel and others. What great things must not follow the unbroken ministries before God of His own appointed interceding watchers!

3. *The Nation.* "Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" (Ps. 2:8). Only in a very limited sense may present day missionaries appropriate the passage to themselves. Its literal fulfillment belongs to the days when God will have set His King upon His Holy Hill Zion (v. 6). Let the call of God ring clear and deep into the inmost being, "Ask of Me," "Ask of Me."

II. JESUS TAUGHT IT.

The Lord taught His disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven" (Matt. 6:10). It is a prayer for His kingdom to come. It is not present but absent. The kingdom comes with the coming king. When Jesus will have again appeared on the earth that which was anticipated but interrupted at His first coming will be resumed and it will again be said, "The kingdom of heaven is at hand."

In the kingdom His will will be done on earth as it is in heaven. Such is not the case now, and believers,

and many professing Christians as well, properly continue to pray, "Thy kingdom come." The prayer since the time of its utterance by the Lord, been by far more frequently offered than all other forms of prayer put together. It is being piled up heaven-high. It has been proceeding from the heart of the king pressing through the hearts of many believers and entering the throne of grace and power. It must and will be answered. It is one which is according to the Lord's expressed will and one in which not only two or three are agreed but thousands and millions of hearts are united.

III. THE SPIRIT INSPIRED IT.

We have seen first that God the Father commanded prayer for His return; second that the Son taught His disciples so to pray; and now, third, we will notice the prayer of several who, under the direction and inspiration of the spirit, the third person of the Trinity, prayed and will pray for His coming.

1. *Paul.* Speaking of the Revelation of the Lord Jesus from heaven Paul uses this language: "Wherefore (lit. to which end), also we pray for you that God would count you worthy of this calling and fulfill all the good pleasure of His goodness," etc. (1 Thes. 1:11).

Again in Romans 9:1-3 and 10:1, looking to Israel's restoration Paul says that he has great weariness and continued sorrow in his heart in behalf of his kinsmen, and that his hearts desire and prayer to God for Israel is that they might be saved.

2. *John.* The briefest of all prayers is "Even so, come, Lord come," (Rev. 22:20), uttered by one who at the beginning of the book and later again is said to be in the Spirit. He loved his Lord so, was filled with the Spirit, and must often and always have been prompted and pressed to pray, Even so, come.

3. *Israel Will Pray.* Isaiah (25:9) gives us the very words which Israel will say at that time: "Lo, this is our God; we have waited for Him, and He will save us; we have waited for Him." Their waiting for Him mentioned twice implies prayer for Him to come to them. Zachariah (12:10) is still stronger in the way of putting it and uses these words, and I will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications with the result that, they shall look upon Me whom they have pierced and they shall mourn for Him, etc.

4. *We Groan.* Naturally, we find ourselves burdened with the weight which should be cast off and indifferent to matters which should cause us great concern. The groan for the appearing of the blessed Hope is the groan of the spirit. We know not what we should pray for as we ought but the Spirit helpeth our infirmities in this respect. The Spirit Himself maketh intercession for the saints according to the will of God (Rom. 8:26-27).

Spirit-filled people are burdened with prayer for His coming, and so deep-seated are their supplications that their utterance is made in the form of groaning. These two verses should by all means, be studied in the light of the preceding verses.

5. *Creation Groans.* The same chapter, verses 19

and 22, tells us this. "The earnest expectation of the creature (creation) waiteth for the manifestation," etc., and we know that the whole creation groaneth and travaileth in pain together until now." The spirit like a dove, as in the old creation is brooding over the creation that now is in chaos, and the result is the inarticulated prayer of groaning. It is the presence and working of the Spirit in creation as well as in the church and Israel and the Nation that produces the longing and prayer and praying for His coming.

IV. INTERCESSION AMONG THE GODHEAD.

1. *Jesus in Heaven.* "Christ is at the right hand of God who also maketh intercession for us" (Rom. 8:34). The context must be borne in mind or the nature and object of His intercession will be mistaken. It is intercession for those who are righteous in Christ, are being kept by His prayer, and prepared by means of the "all things working together" for their good, the purpose of their being conformed to the image of His Son and so revealed at His coming.

2. *The Holy Spirit on Earth.* He (the spirit) maketh intercession for the saints according to the will of God (Rom. 8:26-27). The will of God as stated in the verses following is conformity to the image of His Son.

Both texts are in the same chapter in which the culminating thought is the purpose of God in making and revealing His Son in the likeness of His Son. This is supremely significant. Christ in the holiest of heaven's temple and the Spirit in the inmost of His Saints who are His temple on earth sympathize and work with each other in prayer ministrations for the accomplishment of this great and all absorbing object.

Jesus' Universal Presence

BY D. O. TUSSING.

"He ascended up, far above all heavens, that He might fill all things," Eph. 4:10.

"He is the one having ascended far above all of the heavens, so He might fill the all things."

"He went up—up beyond the highest Heaven, for it is His aim to fill the whole universe with his presence." 20th Century New Testament. It is reasonable that Jesus should fill the entire universe with his presence.

He was the instrument used, in the creation of all things and they were created for Him. "For by Him were all things created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him and for Him." Col. 16: 17-18. This creation was counted very good by Almighty God.

"And God saw everything that he had made, and behold, it was very good." Gen. 1:31.

If the things that were susceptible of being changed, in the first creation, were pronounced "very good" by God himself, how much more the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Peter 1:11. "Of the increase of his government and peace, there

V. PRAYER OFFERED IN VIEW OF AND RELATION TO HIS COMING.

A few of many passages will answer the purpose of bringing this great thought into preeminence.

It is at the close of the chapter, in fact an epistle, that is altogether occupied with the subject of His return, where we have the brief or all important exhortation. "Pray without ceasing" (1 Thes. 5:17).

The epistle of Jude, which has nothing else but the coming in view, concludes with the words: "Praying with the Holy Ghost" (v. 20).

The last chapter of Phillipians presents a beautiful combination of the coming and prayer, verse 5 says, "The Lord is at hand," and then comes verse 6, which exhorts to being careful for nothing but in everything by prayer and supplication to let your requests be made known unto God.

The Lord with warning exhorted His disciples saying, "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things and to stand before the Son of man" (Lev. 21:36).

The record of the attitude of Jesus on the Mount of Transfiguration when a picture of the King glorified and His kingdom is given, presents a most beautiful view. As He prayed, the fashion of His countenance was altered (Lev. 9:29). The same will be similarly true of His own at that time.

As the doctrine of His coming is an incentive unto holiness, so it is an inspiration unto prayer and the prayer spirit. Diligent exercise in true and intelligent scriptural praying is a leading and essential element in the preparation and preservation of the believer unto His coming. And that which most hastens the coming and brings most quickly the descending Lord into the bosom of His loved ones is prayer.

shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth, even forever." "The zeal of the Lord of hosts will perform it." Isa. 9:7.

The first creation was not for Almighty God, for He *is*, and *was*, and forever *will be*, absolutely perfect in all His attributes, hence he needed no creation for himself.

But the creation was for Jesus Christ in his humanity, in his temporal and eternal kingdom. Col. 1:16.

In the first creation all material things were capable of exchange, of which we will mention three classes.

1st. That part of the universe which obey God without will or let. The heavens and the earth, the sun, moon and stars.

Another class of creation was rational beings, angels and mankind. Another instinctive creation over which man was made lord; viz.—animals, birds, fishes, etc. The angels and mankind were capable of understanding and were made free moral agents. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains,

under darkness unto the judgment of the great day." Jude 1:6. By one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Rom. 5:12. Sin was introduced into the universe by a fallen angel; and into that part of the universe known as "the world," by man. Since sin was introduced into the universe, with its combined destructive, sinful forces, much of the universe has been covered by the raven wing of sin. That the "Aim of Jesus" might be carried out,—to fill the entire universe with His presence, a number of things must be gotten rid of, viz.,—Sin, death, the devil and hell. That part of the universe from which angels fell by transgression, which may be the third heaven, which is an eternal state of fixedness, which was the angels by promise of perfect obedience should have inhabited in which sin never entered. But when we look at the remainder of the universe, the opposing elements of sin, darkness, death, hell and the devil, and his hosts, we must conclude that much territory remains to be possessed. The cities, towns, villages, countries, and homes, many of which are filled with sin and the devil.

The questions confront us: How will Jesus fill the entire universe with his presence? We can easily see how the omnipotent God, can and does fill the entire universe with his presence, for He is everywhere present. If I ascend to heaven thou art there; If I make my bed in hell thou art there.

If I take the wings of the morning and fly to the uttermost parts of the sea, there thy presence will be and thy right hand will lead me.

But for Jesus, by whom and for whom it was created, who has a local body,—to fill the entire universe with his presence is the question. In order to such an achievement, sin is the first element which must be destroyed or cast out. Jesus came to destroy the works of the devil; sin is the work of the devil, so sin must be destroyed.

First by the salvation of men, in the new birth and the sanctification of the entire man, even in the quickening of their mortal bodies in resurrection. This is a profound figure of the reproduction of Jesus in the humanity, and still each human retains his distinctive body or being. Nevertheless Christ dwells in them the hope of glory."

"Out of Zion, the perfection of beauty, God hath shined." Out of such a person sin, death, the devil and hell are forever cast out. "I saw in the way a light from Heaven, above the brightness of the sun, shining round about me." Acts 26:13. See Rev. 1:12-19.

In the new creation we shall be like Him—1 John 3:2. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and forever." Dan. 12:3. No wonder that Satan is terrified when the saints who are born again and enter the pathway of life and the realm of the just, who if they remain true, will shine as the stars, forever and forever. The work is going slowly, but Jesus' plans will not be frustrated of filling the entire universe with His pres-

ence. When Jesus comes with His brightness which is above the brightness of the sun, with the brightness of the Holy Angels, augmented by the brightness of ten thousands (or myriads) of the saints, which will have the life and brightness of Jesus—but each angel and saint will retain their personality forevermore. Jesus has a glory and perfection of beauty on the divine side and every saint has the glory of Jesus and of God. Now when Jesus comes with the Holy Angels and myriads of the saints—that wicked whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming 2 Thes. 2:8; at this coming the beasts and false prophets shall be cast into the lake of fire burning with brimstone Rev. 19:20. And Satan will be imprisoned in the bottomless pit, for a thousand years. The above event cannot take place until the rapture of the saints, which will soon take place. Then Jesus will come and take possession of this earth, for a thousand years. During this millennium all preparation will be made for the final battle, and at the close of a thousand years Satan and the wicked shall be cast into the lake burning with brimstone and fire.

1. When the beast and false prophet will be cast into the lake of brimstone and fire. Matt. Rev. 19:20.
2. When the devil that deceived them, was cast into the lake, burning with brimstone and fire. Rev. 20:10.
3. When the wicked were cast into everlasting fire prepared for the devil and his angels. Matt. 25:41.
4. When death and hell were cast into the lake of fire. Rev. 20:14.
5. And everything that would offend, gathered out and cast out of the kingdom. Then the new heaven and the new earth were created wherein dwelleth righteousness. Rev. 21:1.

Then we will look out into the new heaven and the new earth, with the unnumberable company of angels which were loyal to our God and kept their first estate, enjoying the eternal condition of fixedness, with redeemed humanity, which are like the sand of the sea and like the stars forever and ever,—shining like billions of suns in the gallery of the universe. Every person bearing the express image and likeness of Jesus in His personality, with Jesus Christ looking out of every countenance. Thus with God the Father, God the Son, and God the Holy Ghost, dwelling in each individual forever and forever, then and not until then will the aim of Jesus be fulfilled, to fill the entire universe with His presence.

PRAYER.

The benefit of Prayer is so great it cannot be expressed. Prayer is the dove, which, when sent returns again, bringing with it the olive leaf, namely, peace of heart. Prayer is the golden chain which God holds fast, and lets not go until He blesses. Prayer is the Moses' rod which brings forth the water of consolation out of the Rock of Salvation. Prayer is Samson's jaw-bone which smites down our enemies. Prayer is David's harp before which the evil spirit flies. Prayer is the key to heaven's treasures.—Sel.

LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



THE RIGHT BASIS.

A man who wrote much on the philosophy of religion says that "we must shun that vapid liberalism which, instead of attracting us into unity, will only dissolve us into indifference." There are two causes operating in the direction of the unity of Christendom. The first is such an ignorance or indifference to the truth that essentials are regarded with little concern and the second such a catholicity of spirit that non-essentials are no longer a barrier. The latter is commendable. The former to be deplored. A spiritual vision detects a world-spirit in much of the present day effort for church union. It is seen not so much in the methods used to consummate it as in the spirit permeating it. From the humanitarian standpoint, it looks well to have a Catholic priest, a Jewish Rabbi and a Presbyterian preacher all seated on the same platform in a religious gathering, but union at such disloyalty to the truth is far worse than non-union, for the day has not come when truth should not challenge error. Lord Bacon's celebrated aphorism covers the ground well: "In essentials, unity; in non-essentials, liberty; and in all things charity. Union based on a platform like this is of God, and therefore merits the support of all men."

"FOR THEIR LORD."

Bushnell says that, "to wade through months of pain, to spin out years of weariness and storm, can be done triumphantly only by such as can welcome discipline for natural wants."

This is true. There are only two classes of people who can rejoice in tribulation. First, those of philosophic turn of mind who have been brought to see that from the standpoint of the purely natural it is the very best thing for them. There are a few worthies scattered here and there through history who did rejoice in the hardness of discipline because of the benefits that would accrue to them from a material standpoint. Others learn to endure with a stocial resigna-

tion all the suffering that comes along. Pittacus was one of this sort. He had invited a company of his friends to dine with him. After they were all comfortably seated at the table his wife, who was a tiger-like woman, put her hands under the table and quietly dumped the whole thing over in the laps of the guests—gravy, meats, soups, pie, all promiscuously jumbled together on the guests and the floor. The old philosopher instead of going into a rage quietly folded his arms, smiled upon his guests and said, "We all have our trials, and I am profoundly grateful that mine are no worse than they are." But the better reason for welcoming suffering is the Christian view-point, namely, that a God, a good God would not allow anything to befall His children except what was for their good, and therefore they are to give thanks in everything. Not that everything is always pleasant for the opposite is often the case, but because their faith grasps the fact that whatever happens is what they need most therefore it should be received with the greatest joy. Few of us have reached that point where we would rather be chastened if we needed it than dined. Few of us have come to that largeness and clearness of vision where we see that all the disagreeable things of life are blessings in disguise and should be given just as hearty a welcome as the agreeable things received. When the people realize that a certain hardship is the very best thing that could happen to them, they will look at it in a different light, and there are those who have gone so far in the things of grace that they would rather be whipped than anything else because they find that is what they need most. Those who take this philosophic and religious view of the subject will look out on trouble from a very different window, than those who are governed by the desires of the flesh. There should be a great deal more teaching on this subject. People should be made to understand that what they are now stumbling over ought to be the occasion of thanks-giving and that although "No chastening for the present seemeth joyous, but grievous, nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby," and if Christians at large were thus instructed, how different would be their attitude toward much that is now rejected. They would soon see that what they are running from, they had better run towards, and that the cross they have been so willing to lay down had better be taken up again, else there will be no crown later on. They would be afraid to go through the world without chastening, knowing that it would be eternal poverty. They would gladly sing, "I will endure the cross, despise the shame, supported by thy word."

Those who are thus illuminated receive criticism with a very different spirit from that of the world. They recognize that this is one of the ways they are to be pruned. They know that they are to be sand-papered by contact with disagreeable substances. They will say like the righteous, "Smite me and it shall be like oil upon my head." While the flesh never enjoys a rebuke and always writhes under the surgeons knife, yet the spirit so dominates that the body is held in

subjection. The soul triumphs and the man chooses the way of the cross because he knows that cross bearing is the only way which he can win the crown.

While on the farm we had quite an experience in currying mules. Oftentimes after wallowing, the clay would become so imbedded in the hair of the animal that the comb would pull and the mule would jump and kick at the same time with more than one foot. He very seriously objected to being curried, but if he had known what currying meant to him, he would have done like some patient old mules learned to the job,—*lean up against the curry-comb*. The Lord carries all His people, but there are few who lean up against the curry-comb. Most of them, like heady animals, kick. Few welcome the furnace. More would go through if they saw that by going therein all bands would be loosed and "the form of the fourth, like unto the Son of Man" would be seen walking by their side.

CHRISTIAN COMITY

Recognizing the rights of others and dealing with them in a kindly generous spirit is a virtue that is not over cultivated. Emerson says: "It is hard to state one truth without getting on the toes of another." Be that as it may, it requires both a pure heart and a well illumined mind to not trespass on the rights of others in pressing your own claims. Not long since two young preachers said to a College President that after they became students in his school they had been imported by another college President to go to his school. Both the schools were presumably on the same religious plan and both ostensibly conducted for the same purpose. Certainly the comity of the school was not respected in this instance. It might be more wicked to steal a horse than to steal a student, but the mitigating causes we suppose are all found in the fact that the other fellow conscientiously believed that he had a superior school and was doing good work to toll a student away from a good school to a better one. Such conduct, however is not commendable. Perhaps few of us are as free from these biases as we should be. We are very much prone to overrate our work and underrate our brothers. We may even make a high profession and not be immune from these things.

The comity of individuals requires that we do unto others as we would have them do unto us, and more than that, this doing should always be in the right spirit. How easy it is to lay a burden on others shoulders that we would not carry ourselves. How often is this seen in the way certain kin folks shove the responsibility for caring for infirm members of the family on the shoulders of others. They seem to feel perfectly easy about the matter, just as soon as they can get relieved of any responsibility. Again, somebody solicits help and instead of responding to the call the person will single out someone individual or institution well known for its charitable inclinations and will send the applicant off there. He seems to be thoroughly relieved in his own mind about the matter. If it occurs to him that there is any obligation resting on him to relieve need, he seems to

think he has done so in sending the individual to someone else. There is a sick neighbor across the street. The family is worn out. Somebody must sit up. There is a strong healthy family near and they 'phone some self-sacrificing person a mile away to come and minister to the people in distress and then rub their hands complacently in self-exultation over having done such a good job. Instead of ministering themselves, they put it off on somebody else. This very hour an aged man came into the office and presented a list of twelve subjects on which he claimed to have above average sermons. It seems that somebody had sent him to us stating as he said that we are genial and kindly disposed, therefore might throw our tabernacle open for ten days and let this brother of whom we had never heard before, deliver these great sermons. We ventured to tell him that the summer was on, our workers were busy and that we had all we possibly could do to maintain the regular services, and could not, even if it were otherwise desirable, at this juncture, undertake to back up his line of work, whereupon he manifested a piqued spirit and said that——had suggested his coming to us and it had turned out just as he had expected and that he was sorry he had come etc. As we accompanied the stranger down stairs and listened at his words manifesting anything else but a spirit satisfied with our explanation, we thought how quick people are to suggest that others do what they would not do themselves. In this instance, the friend who was the instigator of this strange unusual demand may have done so innocently or he may not. Be this as it may, we should be more careful in trying to get out of disagreeable places by putting some one else into them. If we do not believe that a certain thing ought to be done, why try to get it off on somebody else, or why try to make somebody else the scapegoat for our own failures. As our brother went down to the street muttering his discontent, we were reminded again of that well known fact of how people shift responsibility on other shoulders. We might have sent him to some other pastor, but would it have been right to have done so. If we believed his sermons were such as should have been delivered and that the pastor would be glad to have them, then we could have so advised, but this is not the spirit in which so delicate matters are usually settled. A church is wanted for some sort of a meeting. The pastor is approached. Perhaps he does not want the meeting at all but he will dodge behind the trustees, and then the first trustee approached will dodge behind the others and instead of saying no in a kindly spirit and stopping the matter there, they will shift the responsibility around the whole ring. We pass on to another that that should never have come to ourselves. We keep circulating that which did us no good. We unload ourselves by overloading somebody else. We get out of trouble by getting another innocent party in. Why not consider the rights of others and act accordingly.

The man who is on fire with Divine love will be always seeking to kindle dead souls with the living flame.
—London Christian.



EDITORIAL COMMENT

FOR LOSING.

You deposit your money—and lose it; your time—and lose it; your character—and lose it; your manly independence—and lose it; your home and comfort—and lose it; your self-control—and lose it; your children's happiness—and lose it; your own soul—and lose it.—*The American Patriot*.

Some millionaires were in the stock exchange discussing the death of a recent member. "How much did he leave?" was the question. "He left it all" was the pointed reply. The same might be said of the saloon victim, he leaves everything except his sin.

WHO SUFFERS MOST.

It is the man who is nearest God who suffers most for those who are furthest away. It is growing intimacy with the Father that makes us sorrow for the prodigal in a land that is far away. It is the man with wings who feels the awful degradation of Caliban crawling in the beastly slime. Spirituality determines the range of our sufferings.

Those nearest God are the greatest sufferers. Not necessarily in the way of physical affliction but in travail of soul. A chaste woman could not live in a dive without being in agony, neither can a pure soul pass through such a corrupt world without being sorely pained. A heart that sympathizes and loves like Jesus can never leave a Lazarus at the gate with his needs unsupplied, for the cry of a needy world sounds in his ears day and night. Those who are filled with the Spirit of God become co-sufferers with Him and it is impossible for them to look into the face of misery such as exists here and not be moved with compassion, for "the greatest lovers are the greatest sufferers." If people had enough of the love of God shed abroad in their hearts the problem of supplying the world's need would be solved.

NOT MADE WITH HANDS.

Preaching is not a profession but a passion! It is born from above. It is an implanted, imported and imparted passion. It is a heart's desire from God to men. This kind of a preacher goeth not up to his pulpit but by much prayer and fasting, and when he comes down from his pulpit salvation has come to some man's house.

Well said. The preacher is born, not made with hands. Training, he should take. Culture, let him have all this available, but none of these things can make a preacher. All the theological seminaries in the world cannot breathe this holy passion into him. It comes from above. There is a hidden fire that burns in the breast of every man who is called to preach and this fire comes from above the altars of the skies. Thank God he still reserves the right to choose those who should minister at His altars and no God-called preacher need fail. It matters not what the difficulties are and how limited his abilities may be, heaven makes no mistakes in sending him

forth and all he needs is to be faithful to the trust imposed. God will take care of the results. A heaven-sent preacher has an anointing that betrays his origin. Whether the people will hear or whether they will not hear, when a preacher of this kind comes among them, they will know that a prophet of God has been in their midst.

PREACHING FOR THE TIMES.

Occasionally we hear someone remark "That was an old fashioned sermon. It reminded me of my boyhood days, the way meetings were conducted then, but the times have changed. We seldom hear such preaching now."

We are not to be among those who worship the past and hold on to anything because it is old. Methods change. The gospel adapts itself to the varying conditions of every age and people, but while this is true it is not sufficient explanation for the change, in the ministry. It is not only the manner of preaching that is changed, but unfortunately in many instances the subject matter and the spirit. Truth is the same in all ages and it should be proclaimed with as much solemnity as in the olden time. Every sermon should have two strong points: first; the subject matter and secondly the spirit in which it is delivered. Let these be scriptural and the essentials are guarded. An exchange says:

This is an era of fads, of laughter at everything, from heaven's law and love to hell's penalties. Life seems stripped of solemnity and sublimity, men's brains and hearts becoming taverns for reveling rather than the home of truth and happiness. There is a strong temptation, with such surroundings, to accommodate our teaching to the mood of the people; to make the Word only scintillate when it should shine and burn; to consult people's whims rather than their wants, to be popular rather than powerful, and to avoid sinking into insignificance, not by the strength with which we breast the tide, but by the lightness with which we float on the current. The very familiarity of the preacher's themes may put his soul to sleep, while the panorama of the gay world may distract him, like the rest, from the pulpit's chief work. It is against such demoralizing and enfeebling influences he is boldly to strive; his nobility obliges him to this; his responsibility is imperative.

The object which the preacher seeks to attain remain as unutterably and inconceivably great as ever. God, eternity, the soul, all that concern man's duty here and his destiny hereafter—these are his themes, and are as unfading as the blue of heaven, as inexhaustible as the sorrows and joys of humanity. What power ought the man to have who stands before an audience on whom he looks as immortal souls for whom he must give account, unto whom those men look with intelligent reverence, predisposed to be influenced for good, where prayer lends its inspiration and music its wings to the soul! He stands in a relation the most solemn of all this side the judgment; he speaks, as heaven's ambassador, to the conscience, the heart, the life, of every one beneath his gaze; he pours the influence of God's love, and light, and life, over dark and tempted and struggling and weary natures, probes the depth of human guilt, unveils the glories of salvation, and performs his work environed consciously by the powers of the world to come.—*J. Spencer Kennard*.



FIELD NOTES

The Lebanon camp-meeting begins to-morrow night, Aug. 9.

Rev. W. C. Robinson died at his home at Van Leer, Tenn., July 17, 1912.

Trevecca College will have a Grammar school department for the benefit of any who may need it.

Rev. Hammond and Miss Ella Morrison are holding revival services at Youngville, near Springfield, Tenn.

The services at the Pentecostal Tabernacle in Nashville have had an unusually large attendance for the summer time and the Lord is graciously blessing.

Trevecca College at its coming session will have a night department for those who may find it necessary to get positions in the city and work through the day to support themselves or families.

TENT FOR SALE.

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Tampa, Fla.

C. L. BRUNER.

I closed my meeting near Rock Island, Tenn., on Tuesday night, July 23. God gave us great victory. There were eleven saved and four sanctified, for which we praise God. We hope to see some of the boys and girls from Rock Island in school this next term.

Yours in Christ,

Tracy City, Tenn.

H. A. HAMBY.

We have been assisting Bro. McArthur in a meeting at Bending Chestnut, Tenn. We found this a needy field. Throughout the meeting there have been large crowds, good interest and deep conviction. Souls were blessed, for which we give God the glory.

ISA. CROUSE,

LAURA PERRY.

I read *Living Water* and it is a great blessing to me. I am a member of the Baptist Church, but I believe in holiness of heart and life. I desire the prayers of the readers that I may attain to new heights in Christian experience.

Yours in Christ,

Pope City, Ga.

J. H. KELLEY.

We are having a blessed meeting at this place. God is wonderfully blessing us. Praise His name. We have a tent up and we are having large crowds. We are thanking God for a full Gospel to give out to dying men and women. H. C. Henslee, of Columbus, O., R. E. Mathews, of Port Royal, Ky., and Mrs. Florence Gump, of Cloumbus, O., are co-workers. This meeting is held under the direction of the Young Men's Holiness League.

Yours for a full Gospel,

Elgin, Tenn.

J. A. MAOE, Evangelist.

We have just closed a good meeting at Gideon, Missouri. There were about seventy-five professed saving faith in Christ and about twenty-five sanctified. There was deep conviction, and several who had grown old and hard in sin were converted. Brother Lenn, a consecrated man, had charge of the meeting. The preachers were Taylor, Cox and the McCormick sisters. We used *Jewel Songs* and the song service, led by Miss Daisy McCormick, was blessed indeed.

Yours in Christ,

Des Arc, Mo.

GEORGE T. TAYLOR.

My tent meeting at White Ponds, Ala., was blessed of the Lord. Christians were revived and sinners got the victory over sin. One man that had been living in sin for 56 years was gloriously converted to God. After leaving this place I came to Ozark, where Bro. O. B. Newton and I joined hands in a ten-day tent meeting. Bro. Crossman, the pastor of the M. P. Church and a sanctified man, stood by us in the fight. Bro. Alto Snell, of Trevecca College, led the singing. God saved and sanctified souls. Praise God for His saving and sanctifying power. Pray for us.

Ozark, Ala.

MARVIN CARROLL.

H. A. Hamby, of Tracy City, Tenn., closed a twelve days meeting at this place on the 23rd. It was a wonderful meeting for this place, and the Lord blessed in a gracious manner. There were eleven saved and four sanctified. It seemed that the powers of darkness were upon us at one time, but we held on to Jesus by faith and prayed mightily, and God gave the victory. We praise God for sending Bro. Hamby this way. He is a fearless preacher who preaches the truth as he sees it, yet with such a spirit of love that he draws people to him. We hope to have him with us again. Bro. Mackey Brown, of Beersheba Springs, was with us doing valuable service. He is much loved by the people here who pray for his restoration to health and active service for the Lord.

Yours to do His will,

Rock Island, Tenn.

MRS. CASTO HUTSON.

Miss Alice Cowan of McEwen, Tenn., has just closed a series of revival meetings at this place. She has accomplished a great work. Sinners have been convicted and Christians gave testimony that they had experienced the second working of grace. This is her second visit to our town and great interest has been created among the people. At her meetings sinners and Christians alike have been shown the error of their way, and a high standard of religion has been held up to us. She is a blessing to any community that she visits. May this good woman be blessed with health and strength to continue her mission many years hence. She has created ties among the generous people of Red Bay that will never be severed, and will be given a warm reception at any time she sees proper to visit us again.

Respectfully,

Red Bay, Ala.

JOHN F. DAVIS.

We are closing out here at St. Louis to-morrow night one of the most gracious meetings it has been my lot to attend for some time. Under the auspices of the Holiness Union, of which W. T. Graham is the President, M. B. Gott and C. W. Sherman, Vice-Presidents. A large tent was erected at 2947 Morgan St., to which large crowds came night after night to hear the sweet songs and the preaching of the Word. W. B. Yates, of Marion, Ky., led the hosts in song. Brother Yates is one of the best singers in the movement and the people were delighted with his solo and choister work. He certainly is a great blessing in song. We had seekers from the first. Many have prayed through to God and have gone home happy to serve God and erect family altars. In some instances whole families were saved. Some very notable cases have gone on record. A prize fighter of years standing was most blessedly saved. An editor of a secular paper came purposely to seek God in the sanctification of his soul and was not disappointed. He went home praising God. People from the different parts of the city and a great many out of town have attended and gone back home to spread the fire. A goodly number of our friends from other States dropped in from time to time and some passing through the city that did not have time to attend the meeting came to the hotel to shake our hands and pray with us and bid us God speed. We were most delightfully entertained in the Marquette Hotel, one of the best hostleries in the city. We have never had better entertainment anywhere. They seemed delighted to show us every courtesy possible. We have been here two full weeks and it seems but yesterday we began. How the time does fly in these good meetings. One of the most delightful features of the meeting to me was, that I had the

pleasure of having my wife, two youngest boys, and my oldest daughter, Marie, with me a few days. They enjoyed the trip very much. Brother Yates has just left for a meeting in the First Methodist Church in his home town (Marion, Ky.) and I will soon be off to Okaloosa, Iowa, my first camp of the season. Let me say before closing that I am indebted very much to the various churches, pastors and missions for their help and co-operation in these meetings. At one of the night services I incidentally asked how many churches were represented and there were fully a score or more. This meeting goes down in my life as one of sweet victory from the very first service. I shall never forget the sweet spirit we had all through this series of meetings, no discord from any quarter that I heard, but every one seemed bent on getting some one into the fountain. Much prayer went up from earnest hearts. In fact the people literally prayed by the hour, and of course we had victory. It never fails to come where people pray and welcome the Holy Ghost. To God be all the glory.

Your brother in holy love,

E. A. FERGUSON.

REQUESTS FOR PRAYER.

A sister at St. Albans, W. Va., asks prayer for healing.

WILLIAMS.

Mrs. P. C. Williams fell asleep in Jesus at her home in Nashville, July 24, 1912. For several months she had been a great sufferer, but amid it all there was a Christian resignation and fortitude of surpassing beauty. How blessed it is to be so given to God, and to so live for Him that there is always the calm submission to His will. Trusting in Him all doubt and fear melted as mist before the sun, and the joy of the Lord filled her soul and beamed upon her face even when pain was intense. Six children—Mrs. M. S. Cooper, Mrs. Frank Hughes and four younger ones survive her. Truly for her, "To live is Christ and to die is gain."

FANNIE CLAYPOOL.

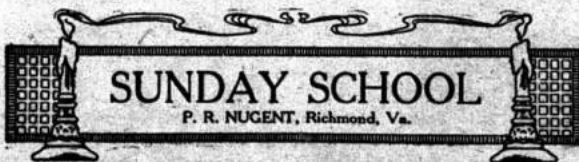
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THE RULER'S DAUGHTER.

Mk. 5:21-24, 35-43.

LESSON FOR AUG. 18, 1912

Golden Text: "And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise." (Mk. 5:41).

21. "The other side" was the opposite side from Gadara and therefore on the west shore of the sea.

22, 23. A ruler of a synagogue "was a person who presided over the assembly; not only convening it and preserving order in it, but inviting readers and speakers to officiate." (Ac. 13:15). (Annotated Bible). That this man should come so earnestly and reverently to Jesus, shows that the dignity of his office was forgotten just then. Jesus was not generally popular with the religious leaders but this one laid aside all this. If he had any prejudice against Jesus, or fear of the people, his love for his only daughter (Lk. 8:42) overcame all that. People, who when free from trouble avoid dealing with the Lord, or His servants, have often been driven to it by trouble or sorrow. When this is the case trouble becomes an occasion for real blessing from God. Sometimes the only way God can draw a person to Him is to put him in a position where he needs and desires a deliverance and help. This desire is what brings the needy one to God.

The expressions in Matthew and Luke, as well as in the lesson shown the intensity of this father's feeling—"worshipped," "fell at His feet"—He did not have the quiet, confident faith of the centurion who asked that our Lord should speak "the word only" and the healing would come. This man saw the Lord's ability as a healer; the centurion saw also His authority as Lord.

24. How promptly willing Jesus was to answer prayer and give the needed help! He could heal at a distance but was willing to go to the house. Possibly, too, His going was on account of having to raise the child from the dead.

35. People who underestimate the Lord's power give up all hope when matters get worse, or hopeless from a human standpoint. These friends of the ruler thought it was useless to trouble the Lord any more. The case, to them, was entirely hopeless. It is well to notice here that after Christ started to the house (and that was practically a promise to answer prayer) the increase of difficulty did not turn him from His promise. The same was true in the case of Lazarus. In reality His consent was to give the loved one to Jairus and, to Him, it made no difference whether He did this by healing or by raising from the dead. He answered the real desire of the heart rather than its expression from the lips. So, when, in prayer, a person gets God's promise to do what is asked, no increase of difficulty should make the petitioner waver in faith.

36. To keep Jairus' faith from going down under the adverse news, Jesus encourages him to give no place to fear but to simply believe. It is one thing to get to the place where we believe; it is another to keep on believing no matter how dark the prospect gets. Often God's people need the same words of exhortation and comfort that the Lord spoke to Jairus. "Fear not" means of course that we give place to no fear at all. "Only believe" might for clearness be written,—"Only BELIEVE," for the emphatic word is the last one. And he who is believing is not fearing for the two do not go together. To let fear come in on any point is to let faith go out.

37, 40. We suppose these three apostles were taken in because they were clearer and stronger in faith and would therefore be in closer fellowship with the Lord on an occasion like this. The presence of unbelief is a great, and sometimes an effectual, barrier to a work of faith or victory in prayer. This action of Christ in separating from the crowd is a lesson to us. It teaches us that there are seasons of prayer, or faith, when only those who in condition to believe should be allowed to be present. Otherwise there will probably be defeat instead of victory.

39, 40. From the standpoint of faith death is a sleep because faith sees what is coming. Death is only temporary. (Jno. 11:11-14, 25). Christ's words were ridiculed because the hearers could not understand them. Unbelief cannot understand the language of faith. The more we see things from God's standpoint the more do we understand what He says and does. And if those mourners had entered into Christ's purpose through faith in Him, they would not have been mourning, but rather praising. Faith praises where blind unbelief mourns. In the presence of Jesus that death was only a sleep with a new awakening. It is still true that in the presence of Christ—His power and promises—we can rise above what would, apart from Him, cause only sorrow and despair, and praise Him for what is to take place. His "Why" had much meaning in it. "Why make ye this ado, and weep?" Because ye do not believe. Notice some of the "Whys" of Jesus,—Lk. 24:35; 6:46; 22:46; 24:5; Jno. 8:43, 46; 20:15; Mk. 4:40; Mat. 6:28; 7:3; 8:26.

41, 42. How easily Jesus performed His miracle! The record of some words of Jesus in a different language from that in which the gospel was written, with the interpretation (see chs. 7:34; 14:36), may show that the Lord exercised the gift of tongues later on imparted to the church. "Talitha cumi," according to Alford, is the Syriac, or Aramaic, language. What language He regularly used is not known, so far as I know. It may have been this or regular Hebrew.

43. After the miraculous comes the ordinary and natural. He raised her and then commanded them to feed her.

Our Missionary Department for August

WHAT GOD THINKS OF MISSIONS.

BY C. F. REID.

Some months since I was attending a district conference in a wealthy rural section where nature seemed to have poured out her gifts with lavish abandon. The reports the preachers were giving of their work were not very encouraging. Finally one young man arose and said, "My people don't think much of foreign missions," and said it in a way that indicated that he rather sympathized with them.

My nerves had become somewhat unstrung by the reports I had listened to, and this proved a little too much. I arose and said: "Neither does the devil think much of foreign missions, nor did the church-members in Christ's day. The important question, my brother, is not what the devil or the Pharisees or your people think about foreign missions, but what God thinks on the subject."

Still pondering over the incident, I returned to my room and picked up my Bible. I found that God's first promise to fallen man was a missionary promise. I found that God said to Abram: "Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will show thee . . . and in thee shall all the families of the earth be blessed." Abram was evidently a foreign missionary.

I found that Joseph was a missionary to Egypt, Jonah a missionary to Nineveh, and Daniel a missionary to Babylon. God did not always have a Board of Missions to work through or a great ocean liner by which to transport his missionaries, but he saw to it that transportation was provided and that his sent men arrived. I found that David was a great missionary hymnologist.

Isaiah was the missionary prophet. What a ring of missionary triumph there is in the sixtieth chapter! In another moment of spiritual exaltation he is able to project his prophetic vision through twenty-seven centuries and see China (the Land of Sinim) coming to Christ and to declare that "the nation and kingdom that will not serve him shall perish; yea, those nations shall be utterly wasted."

As I glanced through it seemed to me that the Old Testament was simply a record of God's missionary transactions, making and unmaking nations and, by providences and providential men, preparing for the great missionary campaign for his peerless Missionary, Jesus Christ, His Son.

On the night Jesus was born God sent his angel

choir with glory and power to proclaim again his unswerving missionary program: "I bring you good tidings of great joy which shall be to all people." When the days of preparation were past and he stood on the threshold of his ministry, the same great policy was announced by his forerunner: "Behold the Lamb of God that taketh away the sin of"—Judea? Nay, verily!—"the sin of the world."

In speaking of his mission, he declares: "My meat is to do the will of him that sent me." What is a missionary but one who is sent? The Jews wanted to limit the sphere of his ministry, even as many do today, and so they called him "Son of David." That would make him a Jew. He would have none of it and named himself the "Son of man"—the great, universal man. When he speaks of the scope of his mission, he cries, "I am the light of the world;" and when he indicates that of his disciples, he declares: "Ye are the salt of the earth."

When Jesus taught his disciples to pray, he taught them to pray in world terms. In his own wondrous prayer in the seventeenth chapter of John the word "world" occurs thirteen times, and the words "Judea" and "Jerusalem" not at all.

When Jesus promised, he promised in world terms: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Many people

would like to have the promise without the condition. That is not God's way. He who would have the companionship of the Master must walk where he walks, and he walks most where he is most needed.

Some one said to John Foster, formerly Secretary of State: "Mr. Foster, why are you so interested in sending the Gospel to China? The Chinese have their own religion, and they don't want yours." Mr. Foster replied: "Why did God send Jesus Christ to Judea? They had their own religious beliefs and did not want his, and as soon as they understood his mission they began to persecute him and finally nailed him to the cross, a missionary martyr."

So as I read and pondered I thought again of my preacher friend who reported "My people don't think much of missions," and I thought to myself, but God think much of missions.—Sel.



FRANK FERGUSON,
ARGENTINA, S. A.

SEED SOWING IN ARGENTINA.

LULA H. FERGUSON.

Lift up your heads; for your redemption draweth nigh. (Lk. 21:28).

Our hearts were made to rejoice last night as Sr. Domingo Diaz said, "My little boy, Juanito, was crying with earache. I told him not to cry so, he continued to cry and went and laid down on the bed. I took my Bible and went to the bedside and read and prayed with him. Then I went to the kitchen and Ramon (an older brother, ten years old,) was crying. I asked him what was the matter. He said that he did not know, that he heard me praying and he could not keep from crying. In about 15 minutes Juanito was easy."

We were in a home last week where the father bought a Bible about a year ago. One of the girls has memorized about 20 gospel songs, and also some of the Bible. An older sister repeated the twenty-seventh Psalm, and also several other Psalms from memory. Their mother died recently in Buenos Aires where she had gone for medical treatment. They quit reading the Bible, thinking it not good to read at that time. We told them it was the book to read when trials and troubles come, and so the next time we were rejoiced to see that they were not only reading, but committing to memory. "My word shall not return unto me void." Hallelujah. These people have never attended a regular preaching service.

Friends, pray for these motherless girls that they may really know Jesus.

Recently we have visited several outlying towns where no gospel work is being done. Two of these towns have a population of 10,000 people each. One we had visited before and in the other I had the privilege of being the first woman to witness to the saving power of Jesus. I offered the Bible to a boy of ten or twelve years who was standing in the door of a respectable house to ask his mother if she did not want a Bible. He took the Bible and said his mother was dead, but he would see. His sister, about the same age, was devouring "La Juventud" and saying "muy linda," (very beautiful); in a few moments a man with one arm came out, and oh he was so angry, gave me the Bible, made the children quit reading the tracts and insisted that I take them too, which I did. He said that that book talked about the above, that he was of the below, and wanted nothing to do with it. I think he truly was from the one who is prince below and here too.

Pray that the power of Satan may be driven back. We were enabled to sell twenty-four Bibles, twenty-two testaments, a number of gospels and some other gospel books, and had the privilege of scattering hundreds of tracts and parts of the gospel. We do praise God for enabling Brothers Butler and Anderson and Miss Smith in their work of printing the truth. "La Juventud" is especially fine for the young people. I would be glad if the Lord would enable them to send us 1,000 Juventud per month.

Will send you a sample of what came out this month in a Spanish tract in Buenos Aires, which has perhaps as large a circulation as any in the Argentine:

"Who is the man that has not sinned in thought, word and work in his duty to God, to himself, and to his neighbors. Who is the man who, daily examining himself, does not have to conclude I have sinned. If such a man exists he has no need of Christ's redemption."

Mr. Ferguson had been enabled to pay for a number of these tracts for two months. But he could not give this one out, so he sent it back to them and asked for another number.

Pray that we may have standing grace. The enemy presses hard, it seems that the last few weeks have been passed standing as it were under fire. The Lord has kept us. Praise His name.

The needs are so many and so great. Will you not join us in prayer that He will send other laborers and that He will supply their need? "God is faithful! Not He has been; not He will be; both are true. But to-day, in this sore trial, God is faithful, now to you."

The Lord has made very precious to me the study of Revelation. As I study the Ephesian Church and see how they left their "first love." The cry goes out from my heart to God that He may give me love for the people, although they oppose their highest good, and reject God's word, I don't want to be so zealous that love will be lost in zeal.

The disorder in the public services is such that we can not continue them unless God does mightily undertake in our bodies or send other laborers. (Isaiah 6:8).

Who has been called to work in South America? To you the door is wide open. These towns with their thousands are awaiting the gospel messenger. The Lord is saving souls here and there. Will you let him have his way with you? Do you want to be an Overcomer and go up with Jesus when He comes and sit with Him on His throne? "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on His throne." (Rev. 3:21).

Pray that we may be overcomers in all things. "Whatsoever He saith unto you do it."

Truly with the psalmist I can say, "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits." Hallelujah.

The Lord is more precious this morning than ever before, as I study His word He opens it up so blessedly. "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev. 3:11).

This morning He made so precious to me "I am alive forevermore," (Rev. 1:18) and "Who is that cometh from Edom, with dyed garments from Bozrah?" (Isa. 63:1).

We did not have money to pay this month's rent, all that we had received in January from Ruskin had been spent, but the Lord has supplied our needs in His own precious way. He is faithful. I do praise God that He did cause us to sell our little home, spend every cent, live in a rented house and not know where the rent is coming from, nor where money for your food and clothing is coming. "I am alive forevermore." Bless His name. He gave me my message before the mail came in which brought your good letter with draft. Oh, it pays to trust Jesus.

Two of the worst boys who gave so much trouble were here last night to Bible Study. Hallelujah. "Who is this that cometh from Edom, with dyed garments from Bozrah?" Who could cause this change but Jesus? One has quit his tobacco and gives evidence of conversion. They need much prayer.

Would that you might see these towns with their thousands and not one witness to the power of Jesus to save. Some one has failed the Lord. They are going out without knowing they are redeemed. Is there not some one there whom the Lord wants in this needy section. The Lord's blessing is on the work but we need laborers.

Trust the Lord will send us some workers down here who know how to pray and hear from heaven that is the requisite it seems to me for a missionary here.



LULA H. FERGUSON.

MISS LONG'S VILLAGE EVANGELIZING.

I am sorry that circumstances over which I had no control have kept me from finishing my letter on village preaching until now.

At Nahalod the Lord gave us gracious victory and we moved our tents on to a large town on the border of our taluka. Miss Williams and the Bible-woman spent a week there the winter before in tents, hence many of the people had heard the Gospel. Some of these came and heard gladly, others hindered all they could, tried to convince their friends that we would only stay there and win their confidence and then steal their children and send them away. But day after day as we preached the pure Gospel in cottage, hut and on the street, the people began to trust us. The last day there was one long to be remembered. We always rose at four in the morning to prepare for the day's work, but this morning we felt that we were about to leave these dear, lost ones perhaps forever and must deliver our souls from the blood of every man. With our hearts full of love for the people and dreadfully concerned about their salvation, we formed three parties, each going in different directions. Our people never preached with more power or with greater earnestness than they did that day. We presented Jesus our Lord to those of every class; some heard gladly, some laughed and scorned, others listened with astonishment, that God really loved those who deserved only death. Some of these were clothed in costly apparel decked with many jewels, others in rags, and some altogether unclad; all had the same opportunity to hear the Words of life. Praise God I believe I shall see some one in heaven as a result of that day's work.

In another town the son of the head man of the town believed the things we told him and read all the tracts, booklets and took the four gospels and read to his parents at night. All the women in that town would gather to hear the Gospel when we went. God did greatly bless us there. When we moved our tents this young man came to say good-bye and wept, saying please don't forget me. Please pray for him, if he gets saved it will mean much for the Gospel as he is of an influential family.

The next camp was at Shirud. On arriving at this place we found the river bank covered with people, carts, oxen, horses and bands of music. It was a wedding week, the people were wild with enthusiasm, no one had time to listen to the preaching of the Word. They had bathed and made themselves holy for the occasion. We must not come too near or they would be defiled. There were daily wedding parades, half clad men, little girl brides, and bands of music with obscene singing. Every night there were big dinners. The poor were not invited to these feasts, hence they heard the Word gladly. One poor, old woman weeping said, "O, that we knew the Truth. They told me that if I would only become a Mohamedan I would have peace, but I have been deceived. O, I am so unhappy, what can I do." Beloved, this is only the echo of thousands of hearts in this land.

About this time the plague broke out in many of the smaller villages and the people were ordered to vacate the towns and live in huts made of grass and other light materials. Thus we had the privilege of telling many the story just before they went out to meet the Judge of all the earth. At such times I often felt that we stood in the presence of death and awful judgment. In the face of death the people usually listen well. In this manner we went from village to village where the people were dying and being burned on the river banks; truly it was the unseen hand that led us safely through that awful pestilence. We knew that plague had also broken out in Dhulia, but Miss Williams kept me posted so that I know our dear ones were safe. Finally one night the Lord said, "You are to go to Dhulia on Monday." All at once such a longing came into my heart to be at home. We had five villages to make and this was Saturday night. We rose early on Sunday and went out, remaining until all five had heard of the Saviour's love, and Monday about 7 o'clock we started home. On Saturday a dead rat had been found in Miss Williams' room. She sent it for inspection and as the Civil Surgeon was away from the city we were not sure whether it was properly inspected or not and

Miss Williams thought that we ought to be together should anything happen. The Lord evidently thought so too, from His directions to go home.

Our work had to stop for a few weeks, but was begun again April 1st, and continued through the hottest weather of this unusually hot summer. In three more months we will be getting out again in our tents. I hope you will all pray earnestly for us at that time that God will give us souls. The Gospel cart goes to some village each morning and into the city each afternoon.

We have had no rain yet, only a few little showers. For two years we have not had rain enough to wet the ground. We made no crop last year and will make none this year. Of course we made some vegetables by watering the garden from our well, but no well will stand this awful drought and we will have no water at all if the Lord doesn't send us rain. We know that our Father knows best, others have suffered why should not we. We have not received one cent for famine purposes or because of high prices. I don't know whether the Lord doesn't want us to have it or whether His children have failed to hear His command to send it. We are deeply grateful to those who have been contributing regularly toward the support of the children, some however have not been able to keep their pledges this year. The Lord has blessed us richly in the home this year, sending us ten precious little girls; even though times are hard, we believe He sent them and will see that they have their food and clothing.

Some friends have written and asked me to reply to them through *Living Water*. I will say to them that I appreciated all their letters and am always glad to be remembered. May God bless every one that prays for us, or in any way tries to lighten the heavy financial burden we have to carry. These are strenuous days indeed. My earnest desire for you dearly beloved in the Lord, is that your precious hearts may be stirred for poor, lost India.

Yours in Jesus,

M. LONG.

SISTER GALLOWAY'S VICTORIES.

We are praising God for His wonderful love and for answering prayer. The very first boy that was saved the first year we opened the boy's school, nearly six years ago, after he professed conversion and took his stand as a follower of Christ, his mother and uncle came to the school, took his desk and chair home and would not allow him to come to school, although teacher and preacher talked to them. The preacher and teacher also went to the boy's village but could not see the boy and we found they had sent him away. We have all prayed that Ah Ning would stand true wherever he was sent to, but did not get any word from him, but heard he had been sent to Singapore, a long way from us. He was only a boy of sixteen years. How rejoiced I was last week to receive a letter from our pastor saying Ah Ning has returned and has stood true to Christ. He is older now, not the boy of sixteen years, but twenty-two years, and can stand against his mother who is a heathen woman and declare his Christianity in his village from which he was forced to leave. I praise God for this answer to prayer to keep him wherever he went. Again, only the last of last year, two more boys truly confessed their sin and became Christians, but because they confessed their faith in Christ their parents would not let them return to school. We are praying for them that they may be bright and shining lights in their village and others be led to Christ. Remember them in prayer with us. Five other boys confessed their faith in baptism and united with our church last year. I thank God for the privilege of having that school where these heathen boys may hear of Christ and be taught the Way of Life. Friends, what is the value Christ put upon a soul? We have this year thirty-two girls and are not able to take others that wanted to come for want of room. We have a piece of land and asked in *Living Water* last month that some one help us in the paying for it. It is only \$250. Who will help to pay for it. Then we must have a new building on it. One friend has promised me \$100 for the new building, but it will take many hundred. Who will help us push this work for souls for Christ. In a month's time I shall be returning

to China and I am anxious to get back, but do want more money to do the work needed to be done. I have also four children not provided for. It costs eight cents a day to feed, clothe and educate these children. There are others. We want to help a dear Christian woman to get through school to study God's Word. She is such a dear child of God. I was so glad when our pastor wrote and asked me if I thought we could find the money for her to come. I answered yes, have her come, I will trust God for her support. Dear ones, with all these needs pressing upon me, rise up to the help of the Lord for this work. We expect from these schools and our church to send out workers to other parts of China. We have some who are witnessing for Christ in other places. I am praying out of the many hundreds that read this letter many hearts will respond. To the glory of God shall be the praise.

Your lone sister, in the service for Christ,
MRS. ALICE GALLOWAY.

Chik Hom, Hon Ping, Kwang Tung, China.

MISSION MONEY FOR THE MISSION FIELDS.

I am a little late in sending you the monthly offering from our Sunday School this time, but we are always glad to help a little in sending the Gospel to all the world, so I enclose the offering with this. The amount is \$3.70. We have a Home Department in our Sunday School which contributes enough to pay for its own literature and helps to make our missionary offering larger. This department reaches about forty homes. Pray for us that God's abounding grace may enable us to surmount every difficulty and at last be united with that great company of sheaf bearers, bringing our sheaves with us to present to the Lord of the Harvest. May God bless you in all things.

Your sister in Christ,
LEONA GARDNER.

Trinidad, Cuba.

The devotees of Siva, belonging to the lower classes, assume the dress and profession of sannyasis. On the first day some of them throw themselves down from a bamboo platform upon knives that are so arranged that they fall down under the weight of the body. Processions of these men parade the streets to the great temple of Kali. One man passes an iron rod through the flesh of his left arm, which he moves about to enlarge the wound and cause the blood to flow. The second passes the handle of a fire shovel, full of burning coals, through the flesh of his side, and dances with it. The third makes a hole in his tongue through which he passes a live serpent; and by pinching its tail he causes it to writhe about, increasing his own suffering.

The 1911 Census Report for India has just reached us. There are now 3,876,203 Christians in India, a gain of something over one million in ten years. The whole population of India is 313,523,981. There has been an increase in population in the past ten years of about 19,000,000, and as the Christians have only gained about one million, this means there are eighteen million more heathen people in India than there were ten years ago. This must be a discouraging fact (if they face it) to those who expect the world to be converted before the millennium is ushered in. But we who are laboring to gather out and prepare the Bride for the Lord's coming, may take courage and press forward, looking to "That Blessed Hope" as the only remedy.

SPECIAL NEED.

First. Very few of our friends have shown any interest or responded in any way to our appeal about the eight or nine hundred dollars necessary to bring Brother and Sister Gregory home. We feel that this matter must have our attention soon, and ask that our friends pray and find out what the Lord would have them do about this.

Second. Of the amount asked for Sister Galloway to purchase the piece of ground, we had one remittance of \$10.00. We feel that money invested in this enterprise will be well spent.

Third. We think that the amount asked for Brother Butler towards paying for the paper, has practically been raised. Pos-

sibly a small amount may be lacking yet. If you have this on your heart send your contribution. We are sure it will be used to good advantage.

Fourth. We had a letter from Sister Long this week stating that there were still six or seven of the girls in the India orphanage whose support was not provided for. Remember that it only costs \$25.00 a year to support one of these children.

Fifth. We have three fine young people accepted to go out to India this Fall. They only lack their transportation and support. It will cost about \$300.00 each to get them on the field, and they can be supported after reaching there for \$300.00 a year. Possibly some one of our friends would like to undertake for one or more of these. We do not know of a more blessed work. Money spent in the foreign field yields very much more fruit than that spent in the home land.

TREASURER'S REPORT FOR JULY, 1912.

We are glad to report that our collections were slightly in excess of our disbursements during this month, so that our deficit is decreased a little bit. This is indeed hopeful and we thank the Lord for it.

We ask that our friends continue to be as prompt as possible, both in their prayers and remittances during the summer months.

Balance from last year.....	\$ 1.39
Previously contributed by Pentecostal Tabernacle congregation, Nashville, Tenn..	\$2,980.24
This month's contributions.....	187.93
Total to date.....	3,168.17
Previously contributed by Pentecostal Tabernacle Sunday School.....	\$ 468.86
This month's contributions.....	60.41
Total to date.....	529.27
Previously contributed by other friends....	\$3,955.05
This month's contributions.....	596.91
Total to date.....	4,551.96
Total collections	8,250.79
Disbursements previously reported.....	\$7,541.40
Disbursements this month.....	814.67
Total	8,356.07
Amount overpaid	105.28

OUR MISSIONARIES.

- MISS LEONA GARDNER, Trinidad, Cuba.
- MR. AND MRS. TEOFILO, Castellano, Trinidad, Cuba.
- JUAN ENTRALGO, Trinidad, Cuba.
- MR. AND MRS. J. T. BUTLER, Coban, Guatemala, C. A.
- MR. AND MRS. R. S. ANDERSON, Coban, Guatemala, C. A.
- C. G. ANDERSON, Zacapa, Guatemala, C. A.
- MR. AND MRS. ROY G. CODDING, Khardi, District Thana, India.
- MR. AND MRS. HUGH GREGORY, Khardi District, Thana, India.
- MISS LIZZIE LEONARD, Khardi, District Thana, India.
- MISS EVA CARPENTER, on furlough Nashville, Tenn.
- MRS. BERTHA DAVIS, Khardi, District Thana, India.
- MISS BESSIE SEAY, Khardi, District Thana, India.
- MISS FLORENCE WILLIAMS, Dhulia, West Khandesh, India.
- MISS MATTIE LONG, Dhulia, West Khandesh, India.
- MRS. ALICE GALLOWAY, cor. 9th and Campus Ave., Upland, Cal.
- MR. AND MRS. JOHN BURMAN, Sucre, Bolivia, S. A.
- MISS AUGIE HOLLAND, Sucre, Bolivia, S. A.
- MR. AND MRS. FRANK FERGUSON, 9 de Julio, F. C. O., Argentine, S. A.
- VICTOR W. KENNEDY, Apartado 52, Panama City, Pep. de Pan.

Get your friends to subscribe for Living Water. It will be a blessing to them.