

LIVING WATER

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

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THE NEED OF A UNIVERSAL REVIVAL

BY R. A. TORREY.

(From address delivered at Evangelistic and Soul-Winning Conference, Chicago.)

I have been looking forward a long time to this conference. I believe God is going to kindle a fire in this old church that is going to spread to the remotest parts of the world. Some years ago three or four hundred of us met together and prayed each week from 9 to 10 in the old Bible Institute for a world-wide revival, and it has come. I get letters from all over the earth telling about revivals. There is a great revival on in some parts of China, in Siam and Burmah, and a wonderful revival in India. They said India was very peculiar, and if they had a revival it would have to come this way or the other way, but when it did come it came just as it did in Wales. The same sort of thing is beginning in China. Of all places under the sun for such a work, China would be the least likely, for a Chinaman is very quiet, very slow, very calm, though he usually gets there. I was reading how the power of God has come down in some of the missions in China, and how they spent whole nights in prayer and praise, and that many people are turning to God in China. God is doing pretty nearly the same thing everywhere. Do you know what this is? Setting preachers and evangelists aside, and just coming and doing things His own way. In the Welsh revival men were set aside. Preachers used to come to the meetings, sometimes as many as twelve in a meeting, and never get a chance to speak. God would take things out of their hands. I wish He would take it out of our hands right here, and just take it in His own hands!

The revival is as wide as the world. What we want now is

A UNIVERSAL REVIVAL.

It is world-wide already, but it is only touching spots—some spots in India, some in China and some in America—but what I long to see, and what I expect we are going to see, is one that will touch every part of America, every village and every town, places where Dr. Chapman does not go, where Gipsy Smith does not go, nor any other evangelist.

How can we have such a revival? The prescription is very simple, but it has never been known to fail. I have known and tried

it for many years, and everywhere it has been tried it has succeeded.

First, let a few of God's children get thoroughly right with God themselves, absolutely surrendered to Him, everything we have and everything we are put into His hands.

Second, let these few of God's children, after they are right with God, get together and pray—not this mechanical kind of praying that does not amount to anything, but praying with the Holy Ghost earnestness that will not take "No" for an answer, but just holds on to God until the answer comes. That is why

THE GREAT IRISH REVIVAL OF 1860

came. A few humble men met together in the schoolhouse at Kells and commenced to pray for a revival. After they had been praying for several weeks they said: "Now we must go out and preach and testify;" and they went out and made a miserable failure of it. They went back and prayed again until the Spirit of God was manifested; then they went out and did not make a failure of it. There were not many men that were prominent in the Irish revival. In most places the revival went this way: Some who had been converted in one town would go to another town and tell the story of their conversion, and as they went the power of God fell. The information was noised about that a few converts were going to the market in Coleraine to give their testimony. Some ministers thought they would go down and hear their testimony. They found the market place crowded with 15,000 people to hear these three young men. One of the ministers turned to another and said:

"It would never do for these young men to manage a congregation like this. We must preach to them."

So they put up four stands in the market place, and all four commenced praying and preaching in different parts of the market place. While one minister was preaching in a corner of the market place the power of God fell upon a man, and he was carried out; then another and then another in all parts of the market. The minister who wrote the account said he was there until sunrise the next morning. "As I started home," he said, "some one was standing on their door step

waiting for me, as some one was stricken in that house; and after I had been there and passed on I was accosted at another house, and so on, and the sun had set before I reached my home that night."

So great was that work in 1850 that when we were in Belfast in 1903 we were asked to go to Coleraine and help celebrate the anniversary which they keep every year.

I do not care about the outward manifestation, but

THE CONVICTING POWER OF GOD—

that is what we want. The officers of this church were once disturbed by the fact that there was so little conviction of sin in the audience. Many were coming to Christ, but there did not seem to be any conviction of sin. One of the officers said:

"Let us meet together for a while and pray for more conviction of sin."

And in a little room at the foot of those stairs we commenced to pray for conviction of sin in the audiences. In a meeting not long after I saw a man sitting next to Deacon Young, flashily dressed. I said to myself: "That man is a sporting man, and Deacon Young has been fishing."

That big fellow sat there with his eyes fastened upon me. In the after-meeting down-stairs I was detained until late dealing with inquirers. Just before leaving Deacon Young came to me.

"Come down and see a man I have with me."

It was the same big fellow I had seen in the meeting. He turned out to be the son of a woman who ran a sporting house in Omaha. He said he had started out to take a Cottage Grove avenue car, but had been attracted by a street meeting, and the testimony of one man who he used to know lived a life of sin. He listened, and went on a couple of blocks, when some strange power came upon him. He went back, came to meeting with the Yoke Fellows with Deacon Young, and afterward to the meeting. The big fellow shook all over as he said:

"I don't know what is the matter with me; I never felt like this before."

And then I showed him the Scripture, how Jesus Christ died for him, and God met him right then and there.

(Continued on page 9).

FISHING FOR MEN

Gipsy Smith

While you were singing that verse, "Let every kindred, every tribe," the thought came to me that that takes the gipsy tribe.

What you need in America religiously is open air treatment. If you want to do the work that Christ originated the church to do, you will have to get outside your buildings. Let us stop talking and begin doing. We are great at conferences. Never was there a day in the history of the world when we had as many conventions on Christian work as today. We are having conventions for the deepening of the Christian life and demonstrations of all sorts. I wish some wise brother would call a conference for the cultivation of common sense. Jesus Christ did not say: "Build a church and wait until the people come to you." He said: "Go to the people." From where you live, right from where you sit, there is a high road to every unsaved man and woman in Chicago, and when you want to, you will find it.

I know what we do in England

WHEN WE WANT TO GET A MAN'S VOTE

at election. It doesn't matter how far he lives from the polling booth, somebody finds out the way to his cottage, house or mansion. Somebody goes and knocks gently and politely at the door of the cottage, house or mansion and asks in a very respectful manner to see the proprietor, tenant or owner. If he is invited to come in to see the head of that household, when he gets into the room, no matter though he may be the poorest man, if he has a vote, he is treated as a perfect gentleman. If he has a bird in a cage, that bird is the most beautiful in the world, the sweetest singer he ever heard! If he has a flower full of consumption, he never saw a flower like it before! If there is a dog playing on the hearth, he tries to get friendly with the dog; and if there is a little child playing about the floor, he gives it a penny or more! Sometimes he takes the child up on his knee and nurses it, and if its face is not altogether as clean as it might be, he will kiss the child—but he has his eye on the vote all the time! They spend time with that man and talk until they think they have him. If they are not sure, they come again and again and again, until they are sure that they or the other fellow have him. When the day of voting comes, they are not content with letting him walk to the polling booth, they are so anxious to see that man landed that they send a carriage and bring him up in style to vote.

When the election is over and you want him to come to church, you ring a bell or you give a track or send somebody else to give it. Remember,

JESUS CHRIST DID NOT SEND HIS LOVE to the world; he came and bought His love

with Him. If you go for that man to get him to church, you go with a scent bottle in one hand and a track in the other.

I submit that this is largely how Christian workers on four English-speaking continents have been trying to save the man in the street, and he sees through the fraud. He says:

"When you wanted my vote, you could come for me; when you want me to come to church and you meet me on the street and my face is black, you do not know me. When you want me as much to go to church as to the polling booth, you church people will take as much interest to get me there."

It is time we ceased cant and humbug and began to live our religion as Christ would have us do.

If you want to catch men you cannot do it by fits and starts. It is a life work. It is easier to capture a city than to convert a soul. It is not easy work. It is blood, and tears and agony, and a weary body, and sleepless nights, and suffering, and sacrifice, and loss, and heartache, and Good Friday, and Calvary—and heaven in it all! You cannot do it by spasmodic efforts. It needs three hundred and sixty-five days in the year, every moment of which shall be

CONSECRATED TO GOD AND HUMANITY

If you are going to fish for men, you must treat men with common sense and respect! When you go angling for a seven-pound bass—well, you have to treat a bass with a good deal of respect. Likewise a trout. I wonder how many of you know how to catch trout? If you had been born a gipsy, you would know how. I pity you people who were born in a city. I was born among the flowers and the dew drops, the birds, the daisies and buttercups. I was born among the rabbits, the bushes and hedge rows, where sin is almost a stranger and where God reigns in ineffable harmony. I was born in a field, and you can't keep me in a flower pot!

I could tell you a few stories on how to catch a fish. I remember fishing in western England. I got a rod and line and hook and float and a worm, but it was the wrong worm; and I fished for two hours and did not get a bite. An old fisherman came along, and he said:

"Well, Mr. Smith, what are you doing?"

I said: "I have been sent down here to rest, and I have been fishing."

"Well, you won't catch any fish with that bait," he said.

I said: "It is the best I have."

Away went the old chap and came back with some special kind of fish cut up, and said:

"Try this."

In half an hour

I GOT A BUCKET FULL OF FISH

I changed my bait, that was all.

Some of you Christian workers have been fishing with one bait for ten or twenty years! While you have been fishing with the same old rod, same old line, same old hook, same old bait, and dreaming and hoping something would happen, the people have been drifting away from you and your bait. Now you will have to launch out into the deep and get where the fish are.

I found out another way of catching fish when I was a gipsy boy. When I went to a trout stream and they did not take my bait, I partly stripped, took my boots off, and got in and began to feel for them. I hooked them on. There is such a thing as tickling trout. There are times when we have to get in and hook things on, when we can only save a man by handling. Your magnificent discourse is no good, your ten thousand dollar organ is no use, and your beautiful hightoned music won't do. Somebody down there has a broken heart, and it needs to be handled and healed by loving, tender, Christ-like hands, it needs the throb of a warm heart, the whispering of a soul that has gone through the same experience.

Do you know that some of the greatest souls have been

CONVERTED THROUGH THE AGENCY OF UNKNOWN PEOPLE?

Some of the biggest fish that ever shone in gospel story have been caught by men not known themselves. We would never have heard of Andrew if he had not been Peter's brother. Andrew immortalized himself by giving to the day of Pentecost its first and mightiest preacher. Who knows the man's name that pointed C. H. Spurgeon to Christ? I lived close to the little church where he was converted. The world does not know the man's name that pointed C. H. Spurgeon to Christ? I lived close to the little church where he was converted. The world does not know the man's name that pointed Spurgeon to Jesus, yet everybody that knows anything religiously knows Spurgeon's name.

There was a little man many years ago working on the roads in England with his pick and shovel. He was happy as a saved man knows how to be, his face shining like a quarter of an acre of sunshine! Nearby was a gipsy camp, and a gipsy man without God, but longing for him. He had never looked inside a Bible in his life, did not know A from B, and away back in his gipsy tent were five little motherless children. He saw the roadman singing about his work, and went up and told him about the burden he had on his heart. The little roadman laid down his shovel and said:

"I know what you want. You want Jesus!"

And he preached Christ to that rough gipsy man and led him to Christ. That gipsy man went back to that gipsy tent and led his five children to Jesus, and that tent was lit up like an old cathedral, and some of the light

that streamed out of that gipsy tent is shining ON THIS PLATFORM TONIGHT.

We do not know the old roadman's name, but he did something that day that has made heaven pulsate with hallelujahs. What you need to do is to let every fibre of your being, every thought of your mind, every pulsation of your heart, every moment of the day be kissed by the power of the cross into the transparent, beautiful thing that God Almighty means your life to be! He will lift you into partnership with Himself. The greatest honor that heaven confers on a human soul is to make him a co-partner with God, the Infinite, to save the world.

The Lord never saved you simply to take you to heaven. If he had only meant that, he would have taken you the day he saved you. "Ye are the light of the world." "Ye are the salt of the earth." If those statements mean anything, they mean that we are to help God make His world better. Oh, do not let these waves of joy and these songs of victory evaporate into sentiment which is only emotion! Go to work and do something.

I belong to a church that has

NEVER KNOWN A SUNDAY IN TWENTY-ONE YEARS WITHOUT CONVERSIONS.

There is "The Acts of the Apostles" up-to-date. We have the apostles, and the acts too. This church has grown from forty-five names to over six thousand. I don't know anything in the world like it. I have been around the world once, have been on your grand continent six times, have been to Africa and Australia; but I have seen nothing that approaches that work in Manchester. If I were to give you a half hour talk on that church, it would sound like a romance.

It owes its growth to personal work. We have a band of twenty women who engaged in mission work. One little woman who had begun the work, said:

"I will try to have a midnight meeting of my own."

She went and got a little church building just on the suburbs of Manchester and filled the place with drunken men and women of the streets. Among those who came forward at one invitation was a drunken woman, who was saved. After her conversion she came to this sister:

"Sister, my husband is in jail, I helped to make him drunk. I quarreled with him, and we got to fighting, and he thrashed me and was sent up. He is coming out on Thursday, and I wish you would meet him. If you could only get hold of him! I have given my heart to God, and I would like to have him get what I have."

The sister said: "I will go and meet him Thursday."

The woman said: "Nine of his companions are going to meet him and make him drunk."

The sister went down Thursday and found the nine men there, so she went to the governor of the prison. The governor said:

"What do you want?"

She said: "I have come to meet so and so."

The governor said: "You know there are nine men outside there waiting for him."

The sister said to the governor: "Those that are with me are more than they that are against me."

The governor said: "Look here, you go away for an hour and come back, and I will try and tire these men out."

The sister did this and presently came back, and the men accosted her and said:

"Here, sister, we have given up our work to meet this man."

She said: "You declare he shall go home drunk, but I declare he shall go home sober."

The thought then came to her: "Why not try to save these nine men waiting?" So she said: "Men, if I try to get him out will you all come and have breakfast with me?"

They looked at one another, and breakfast to nine men who had been sleeping as if they had a glue brush between their teeth was wonderful. They said:

"Yes, we will come."

She got the prisoner out. When they had breakfast she said:

"Men, now can I read to you?"

She opened up her Bible and read that wonderful story of the prodigal son, and they listened with bowed heads. Then she said:

"Men, could we sing?"

They said: "We cannot sing."

She sang to them, "When I Survey the Wondrous Cross." Then they had prayer, and in less than three weeks

EVERY MAN WAS BROUGHT TO JESUS CHRIST by the act of that one little frail woman. That is the way to fish. Do you believe it? Go and do it!

One of the surest evidences of the new birth is the desire to see somebody else saved. There are people in this city that you know and nobody else can get at so well as you. The Lord give you wisdom and love and pathos and the passion which will lead you to the heart of these people. I was not born a preacher. I was only a gipsy boy, but I was converted through and through. When God saved me, although I was only a child and could not read or spell my own name, I got

A PASSION THAT HAS NEVER LEFT ME FOR SOULS,

and I praise God that I have never abated in my passion for a moment! It grows with the years. I would rather die than lose it! The passion for souls means paying a tremendous price, but it is worth it. I tell you I had no special qualification for the work, but I said to myself: "I am going to help God get at somebody else." I sang and prayed and preached my way into the hearts of people until that old gipsy tent could not hold me. If a gipsy boy without schooling, with no special gift, with no position, unknown, a little nobody, could forge his way through the world until hundreds of thousands in thirty years have been brought to Christ—if a gipsy boy can do that, what might you not accomplish?—Sel.

SPIRITUAL ENEMIES

In order to successfully know and do battle with the enemies of true spirituality, one must know something of their nature and location. In Ephesians 6:12, the Apostle writes: "We wrestle not against flesh and blood, but against wicked spirits in heavenly places." Thus he names and locates the adversaries of all who are seeking to perfect holiness in the fear of God. There comes a time in the history of all advancing souls when this information of the apostle is of vital importance; for it is after one has been delivered from the corruption that is in the world through lust—after the flesh with its affections and lusts have been crucified, that one is brought more decidedly to wrestle against "the prince of the power of the air," and "wicked spirits." The earlier warfare had been mostly with Satan's allies—flesh and blood; and thus the adversaries clearly disclosed, but now, one is brought into a position in spiritual experience, where the nature of the warfare is changed, when the field of action is in a new location, when the fight is not against influences which stand in the open to assault, but against as it were ambushed foes. Many have been overcome at this stage, because they failed to receive proper instruction. They had become so accustomed to wrestling against flesh and blood—things tangible, they looked only for attack or danger to arise from such a source. And so while watching in this direction, the enemy came in like a flood—as an angel of light, perhaps—and they were overcome before they were fully aware of even the enemy's presence.

Advancing souls should remember that they have a subtle foe to contend against, one who, though a wolf, is able to clothe himself in sheep's clothing; whose plan when dealing with advanced souls is not so much to lead into or tempt to open sin, as to lure by false light into delusions or errors of some kind or other, in a way that seems right, but only ends in spiritual loss, if not in death. Do not lose sight of the Apostle's warning: "Be not carried about with every wind of doctrine." Be watchful, and take time before acting in harmony with any spiritual impression or illumination (so-called) to try the same by the Word of God and prayer. "Prove all things," and only "hold fast to that which is good."—Words of Faith.

We are in the midst of a cyclone of infidelity, yet there seems to be little concern or alarm about it. Learning, science, reason are being invoked to prove that the Scriptures are not trustworthy. God calls to us, "Stand ye in the ways and see and ask for the old paths where is the good way, and walk therein."—Sel.

"Love is the wondrous angel of life that rolls away all stones of sorrow and suffering from the pathway of duty."

GLORIES AND THEIR DANGER

The narration of the transfiguration has many lessons for us.—Even in that sacred hour there was one disciple who did not lose sight of himself, and his thought was to perpetuate his pleasurable emotions. He did not hesitate to intrude himself into a conversation which one would think would have engaged his silent and rapt attention. Then God spoke in solemn rebuke:—"This is my beloved Son: HEAR YE HIM." Did Peter understand all the significance of that simple sentence? Do we understand? Is not much of our worship and our praying filled with self-obtrusion? Is it not rather our delight than His to which we look? Does not our motive often savour of the flesh and our prayer become a sort of spiritual selfishness? That which was meant to lead us out of ourselves too often we prostitute to mere selfish enjoyment. To hear God speak and to fulfill His word, this is meat and drink to the soul. The glory of the mountaintop may depart, but the Christ does not depart, and He will lead from the heights to the valleys below, peopled with multitudes of sinful men and women needing a ministry of faith and love.

Visions and revelations have their rightful place, but they have their dangers too. The temptation to spiritual pride is one of the subtlest. Even such a giant in Christian character as Paul, needed a "thorn in the flesh" to save him from undue exaltation over the abundance of the revelations granted him. There is the danger, too, of substituting such things for the real bread of God, the written Word; and there is always the danger that Satan may come as an angel of light and deceive the soul that attaches too much importance to inner visions and ecstasies. The things of this nature which God does vouchsafe to give to His people are intended to quicken faith and love, to warn or to encourage and to lead ever nearer and nearer to the true Light of the Word, Jesus.

Visions are in the inferior powers of the soul, and cannot produce true union, therefore, the soul must not dwell or rely upon them, or be retarded by them; they are but favors and gifts,—tis the Giver alone must be our object and aim.

It is of such that St. Paul speaks, when he says that "Satan transforms himself into an angel of light," (2 Cor. 11:14); which is generally the case with such as are fond of visions, and lay a stress on them; because they are apt to convey a vanity to the soul, or at least hinder it from humbly attending to God only.

Ecstasies arise from a sensible relish, and may be termed a kind of spiritual sensuality, wherein the soul letting itself go too far, by reason of the sweetness it finds in them, falls imperceptibly into decay. The crafty enemy

presents such sort of interior elevations and raptures, for baits to entrap the soul; to render it sensual, to fill it with vanity and self-love, to fix its esteem and attention on the gift of God, and to hinder it from following Jesus Christ in the way of renunciation, and of death to all things.

And as to distinct interior words, they too are subject to illusion; the enemy can form and counterfeit them. Or if they come from a good angel (for God himself never speaks thus), we may mistake and misapprehend them; for they are spoken in a divine manner, but we construe them in a human and carnal manner.

But the immediate word of God has neither tone or articulation. It is mute, silent, and unutterable, for it is Jesus Christ himself, the real and essential Word—who, in the centre of the soul that is disposed for receiving Him, never one moment ceases from His living, fruitful, and divine operation.

Oh, thou Word made flesh, whose silence is inexpressible eloquence, Thou canst never be misapprehended or mistaken. Thou becomest the life of our life, and the soul of our soul. How infinitely is Thy language elevated above all the utterances of human and finite articulation. Thy adorable power, all efficacious in the soul that has received it, communicates itself through them to others, and as a divine seed becomes fruitful to eternal life.

The revelations of things to come are also very dangerous; for the devil can counterfeit them, as he did formerly in the heathen temples where he uttered oracles. Frequently they raise false ideas, vain hopes, and frivolous expectations; take up the mind with future events, hinder it from dying to self, and prevent it following Jesus Christ in His poverty, abnegation, and death.

Widely different is the revelation of Jesus Christ, made to the soul when the eternal Word is communicated. (Gal. 1:16.) It makes us new creatures, created anew in Him. This revelation is what the devil cannot counterfeit. From hence proceeds the only safe transport or ecstasy, which is operated by naked faith alone, and dying even to the gifts of God, how sublime and excellent soever they may appear; because as long as the soul continues resting in them, it does not fully renounce itself, and so never passing into God, loses the real enjoyment of the Giver, by attachments to the gifts. This is truly an unutterable loss.—The India Alliance.

An earnest, genuine prayer never perishes from the earth. The prayers of Enoch, Abraham, Moses, David, Paul, and of millions of others, reaching back to the twilight of time, abide in the earth to-day. What an encouragement to pray for the world!—Rx.

Books of the Old and New Testament

Go through your Bible and mark the beginning of each book with the Key word and name, or Seed thought.

Genesis: Beginning.—"Christ the Seed of the Woman."

Exodus: Redemption.—"Christ the Passover Lamb."

Leviticus: Laws.—"Christ the High Priest and Sacrifice."

Numbers: Journeyings.—"Christ the uplifted Serpent and Smitten Rock."

Deuteronomy: Teachings.—"Safety Reached."

Joshua: Canaan.—"Triumph."

Judges: Providences.—"The Acts of the Old Testament."

Ruth: Love.—"Ruth, the Church; Boaz, Christ."

I Samuel.—"Saul and David."

II Samuel.—"David."

I and II Kings.—"Solomon; Elijah. History Elisha."

I and II Chronicles.—"Kings."—"History."

Ezra, Nehemiah.—"Return and Rebuilding."

Esther.—"Hidden Providence."

Job.—"Suffering."

Psalms.—"Experiences."

Proverbs.—"Wisdom."

Ecclesiastes.—"Vanity."

Song of Solomon.—"The Bride."

Isaiah.—"The Messiah."

Jeremiah.—"Backsliders."

Lamentations: Tears.—"Elegy."

Ezekiel: Visions.—"I am Jehovah" (71 times.)

Daniel.—"Dreams."

Hosea.—"Salvation."

Joel.—"Holy Spirit Promised."

Amos.—"Thus saith the Lord" (40 times.)

Obadiah.—"Triumph."

Jonah.—"Disobedience."

Micah.—"Mercy."

Nahum.—"Nineveh."

Habakkuk.—"Trust in Adversity."

Zephaniah.—"Judgments and Mercies."

Haggai.—"Temple Building."

Zechariah.—"Restoration."

Malachi.—"Forerunner."

Matthew: For the Jews.—"Prophecy Fulfilled."

Mark: Peter's Gospel.—"Immediately."

Luke: Parables.—"Christ the Son of Man."

John: Christ the Son of God.—"Believe."

Acts: Revivals.—"Gospel of the Holy Ghost."

Romans: Doctrines.—"Judgment, Justification."

I Corinthians: Workers.—"Love."

II Corinthians.—"Our Sufficiency."

Galatians.—"Son-ship." (ch. 4:7.)

Ephesians: Heavenly Walk.—"In Christ."

Philippians.—"Confidence." (ch. 1:6.)

Colossians: Christ in you.—"Body."

I and II Thessalonians: Christ Coming Again.—"Comfort."

I and II Timothy: Faithful Sayings.—"Doctrine."

Titus.—"Works."

Philemon.—"Brother."

Hebrews.—"Better Things."
James.—"Work."
1 and 11 Peter.—"Precious."
1 John.—"We know."
2 and 3 John.—"The Truth"

Jude.—"Ungodly." Apostates.
Revelation.—"Overcomings."
Key-Word to the whole Bible, "Come."
—From C. H. Yatman's "Lessons for Christian Workers."

A Quiver of Arrows

ILLUSTRATIONS FOR CHRISTIAN WORKERS

When Mary Somerville was a child she was taken out for a sail by her mother. A wind sprang up, and the boat plunged alarmingly. "George," said her mother to the man in charge, "I fear we are in great danger; mind how you steer; remember, I trust in you." The sailor replied: "Dinna trust in me, leddy; trust in God Almighty." In terror the lady exclaimed, "Dear me, is it come to that?"—Ex.

Faith

Dr. H. Clay Trumbull used to tell with keen pleasure of the glimpse he once had of the secret of Napoleon's power over his soldiers. Happening to meet a French veteran who had served under the great commander, Dr. Trumbull asked him: "Did Napoleon's soldiers like him?" "Like him!" exclaimed the old Frenchman, straightening up, his eyes snapping excitedly, "Like him!" We believed in him, Napoleon say, 'Go to the moon.' Every soldier start. Napoleon find the way.' And we have a Commander who is greater than Napoleon.—Sel.

Made Fit for Roses

A famous English gardener once heard a nobleman complaining say, "I cannot have a rose garden, though I have often tried, because the soil around my castle is too poor for roses.

"That is no reason at all," replied the gardener, "you must go to work and make it better. Any ground can be made fit for roses, if pains are taken to prepare it."

It is a wise saying, and it is true in other places than rose gardens. Some young people say, "I can't be cheerful," or "I can't be sweet-tempered," or "I can't be forgiving," as if they were not responsible for the growth in their soul garden, because the soil is poor. But "any ground can be made fit" for the loveliest blossoms of character, if we try with God's help, to prepare it for their growth.—A. P., in Herald of Light.

A Chinese Intercessor

Hsi, a distinguished scholar and gentleman farmer, but also, alas, an opium habitue, was attracted, by an offer of prizes for the best essays on certain Christian topics, to study certain Christian books. He won the prize and became so interested in Christianity that, with the encouragement and help of a Christian missionary, he was soon converted. He at

once began to work for his new Master. Through his efforts many of his countrymen were led to Jesus, and his mother and wife were soon rejoicing in the Savior. From the outset of his Christian life Hsi was most earnest, importunate and successful in prayer. After a time his wife noticed that while at family prayers dally, he prayed for a certain city, Hoh-chau, which had not been touched by the gospel, he as yet made move toward working in that city. She asked about it, and he told her he could not open work there until the Lord sent extra funds, for what they had was already devoted to work in other places. The next morning Hsi found in his Bible a neat little parcel in a handkerchief. To his amazement it contained all of Mrs. Hsi's gold and silver rings, ornaments and hairpins. A note said, "I can do without these. Let Hoh-chau have the gospel." The good man's heart was deeply moved, for he knew how much sacrifice this involved; but in the same spirit that she gave he accepted it as God's answer to his intercession for Hoh-chau. Christian work was inaugurated there, and soon many in that once godless town were rejoicing in Jesus.—History of China Inland Mission.

A Horrible Idea

An Easterner, riding on a mail-stage in Northern Colorado, was entertained by a dialogue which was sustained upon the one side by the driver and upon the other by an elderly passenger, evidently a native of the region.

"I understand you're temperance," began the driver.

"Yes, I'm pretty strong against liquor," returned the other. "I've been set against it now thirty-five years."

"Scared it will ruin your health?"

"Yes, but that isn't the main thing."

"Perhaps it don't agree with you," ventured the driver.

"Well, it really don't agree with anybody. But that ain't it either. The thing that sets me against it is a horrible idea."

"A horrible idea! What is it?"

"Well, thirty-five years ago I was sitting in a hotel in Denver with a friend of mine, and I says, 'Let's order a bottle of something,' and he says, 'No, sir. I'm saving my money to buy Government lands at one dollar and a quarter an acre. I'm going to buy tomorrow, and you'd better let me take the

money you would have spent for the liquor and buy a couple of acres along with mine.' I says, 'All right.' So we didn't drink, and he bought me two acres.

Well, sir, to-day those two acres are right in the middle of a flourishing town; and if I'd taken that drink, I'd have swallowed a city block, a grocery store, an apothecary's shop, four lawyers' offices, and it's hard to say what else. That's the idea. Ain't it horrible?"—The Zion's Watchman.

The Profligate Son

A widow's only son was profligate and a wanderer, and the delicate, white-haired old Chinese lady knew only heathen gods. She made weary journeys to many temples. At the feet of many gods in many temples she bowed her old head, and she spent her living on incense to burn before the idols. Everywhere her prayer was the same: "Save my son, save my son!" Weary months went by, and still the son continued in his wild course.

She came home one day to find her son returned. His face beamed, and his voice had in it a note of tenderness never before heard. He told a tale which filled his mother's heart with joy, and her poor, tired head with bewilderment. Somewhere in a market town he had fallen in with missionaries, who preached in the streets and had inquiry meetings at the inns. He had heard and believed, and had been cleansed and made new. The old mother poured forth question after question. She who had sought many gods, had been heard and answered by One whose name she had never heard, and who, as she now hears, is the only God there is. "Where is He? What can I do for Him? What will He demand of me for this great service?"

"We must love Him," replied her son.

"I never heard of a God whom we could love, or who was supposed to love human beings. Where can I find Him?"

The son was too recently converted to be ready with answers for all the questions put by his mother, so he merely said: "I'll tell you what I will do. I'll take you down to Peking, where there are lots of missionaries, and they will tell you everything you want to know."

So the young man saddled the donkey, put his mother on the animal's back, and, running by her side, brought the old lady to Miss Cushman, at the Methodist Mission, who took her in, answered her questions and helped her to learn to read. For she was determined to read when she learned that all this wonderful story of Jesus who saves people like her son was in a book to be read by any one who knew how to read it. Many a time as she repeated her reading lesson over and over again she bowed her old head and whispered: "Oh, true God, help an old woman's memory, help an old woman's memory!" Old and feeble though she was, and knowing nothing of books, the patient, loving heart kept the head at work until she could read the whole New Testament.—Classmate.

"ABANDONMENT TO THE SPIRIT"

By Mrs. Penn-Lewis

Part Three Concluded

Notes on the Book of Ezekiel

THE LIVING WATERS

"He brought me again unto the door of the house; and, behold, waters issued out from under the threshold." (Ezek. 47:1.)

The closing vision makes this very plain. The whole purpose of God's dealing is that living waters should be poured out in blessing to the whole world. We have traced the work of the Spirit within us, unceasingly leading us on and on in steady progression to the life in God. Now let us trace the *outflow* of the Spirit through the earthen vessel thus God-possessed, and God-environed. God is now the source within.

At the centre the living waters begin to rise and issue from "under the threshold" (ver. 1). Not an overflow, but an *underflow*; an under-current deep, mighty, and strong, picturing the real power of the Holy Ghost, as it weeps along till it becomes an overflowing river. How silently it rises under the threshold of the house, the stream unperceived at first, but growing deeper and deeper as it flows on. The vision refers primarily to Israel, and will be fulfilled in them literally in the fulness of time, but "rivers of living water" is the promise to all believers. Let us trace it in this picture lesson.

The prophet in a vision sees himself taken into the stream, first ankle deep, then on the bank again, one thousand cubits lower down, then back again into the stream, crossing it knee deep, then again back on the bank. Then the moment came when the *river carried Ezekiel*—

"The waters were risen, waters to swim in."—(Ezek. 47:5.)

The river is ever deepening, and the time comes when we too reach "the waters to swim in," and are borne onward by the mighty tide; kept in the perpetual sweep of the river of God which is "full of water." The outflow of life comes when we have nothing left in ourselves, and the soul is immersed in God. Oh, to be swept off our feet, and be carried by the tide of the Holy Ghost! Let the Lord lead you as He did the prophet. It is a testing experience when brought upon the bank, but see! each time it is to take him deeper. After the knee-deep crossing, comes the loin-deep, and then the mighty river sweeping him onward. Oh! the power of a life in God, submerged in the Holy Ghost! Carried on the mighty stream as a straw on the waters!

This was the vision that once came to a child of God. A picture of life in the Holy Ghost, a little straw floating on the ocean, borne this way and that way, helpless, carried on by a power that could not be resisted.

When the Holy Ghost takes hold of you, you cannot help being borne along by the current of His power. This is what we are needing. If we yielded more absolutely, God would carry us along more rapidly. Let us surrender all, and hold God to His word to make true to each one of us the very deepest fulfilment of "waters to swim in." People are irresistible, when they are borne onward by the Spirit of God!

Oh, the activities of a life in God! Do you ask if it is an idle thing to let go all, and float, as a straw on the ocean? Oh no! the energy of God possesses the soul; the power of God lays hold of you; this is what is wanted for the mission field, for only this can attack the walled cities; nothing else can. Let us see that we get the energizing of the Holy Ghost, and the fortresses of the enemy must fall.

If you know cleansing, and the heart possession by the Spirit, still press on; let God dry up all of your own life to make room for His. Has He brought you to this stage? Are you like Lazarus in the grave? Then listen, He will bring you out. What next? Be patient and believe that the wonderful silent Operator within you is doing His work, silently building and bringing the new life to maturity. Then will come a fuller, clearer vision of the Triune God inhabiting the new man in his whole limit. Then deeper knowledge of ministry and union with Christ "within the veil," led step by step to the heart of God, to live in the world as a channel for God's life to flow through. Even here there is progression, for He leads on and on until the waters are risen,—"waters to swim in."

Now return and see the effect of the river. (Ch. 47:7-12.) "The waters . . . go down into the desert and go into the sea." The river flows on until it is merged in the ocean. "Everything shall live whither the river cometh." Souls will be quickened wherever the channel of God goes. Rivers flow so you will not have to make effort. Believe me, when you are possessed by the Holy Ghost, lives around you *must* be quickened. "Even so the Son quickeneth whom He will." Christ in you will do the work.

What a picture we have here in verses 9-10. "There shall be a very great multitude of fish," and the fishers are along the bank of the river gathering in "exceeding many." Who can measure the blessing of one day, when the rivers are flowing? So great, so full, we cease to talk about it. How many workers are satisfied if in twelve months they see twelve souls saved! See the picture here—"a very great multitude of fish." This is Pente-

cost. This is what the Lord has purposed for us.

What about "the miry places and the marshes"? (ver. 11). Marshes take in and never give out. Alas, marshy Christians are all around us, running about to all the meetings, listening to and admiring the preacher, yet utterly unchanged and in their lives remaining fruitless.

We see in verse 12, the fruit, new fruit every month, not, as one said *candied* fruit, but fresh and beautiful.

The book closes with four words,

"THE LORD IS THERE"

What lovely words! The cloud *abode* upon the Tabernacle; the anointing which we have received "abideth." "The Lord is there." Shall we let go our little efforts and go on until the river of God sweeps through us? Let us surrender self at every point and get to know God, God *indwelling*, God *enveloping*, God *surrounding*, God *carrying*, till the whole spirit, soul, and body is impressed of God and it shall be manifestly true in every point

"THE LORD IS THERE."

O for the rivers, rivers, rivers! May the Lord do such marvels amongst us by the Holy Spirit's quickening and blessing that we shall become clear channels through which the water of life shall flow on and on; kept every moment in God; not satisfied with the blessing of yesterday, but living in God's eternal "to-day." Let us seek for the rivers. Nothing short of rivers to swim in. The river of God is "full of water." May we each become a free channel for its flow! Amen.

Can be obtained in tract form from Y. L. C. L. Bookroom, 121 East 26th Street, New York, N. Y.

The "I Am's" of Confession

- 1 The seeing of Jehovah in His holiness made Isaiah cry: "I am undone" (Isaiah 6:5).
 - 2 The remembrance of God's deliverance moved David to exclaim: "I am a worm" (Ps. 22:6).
 - 3 The loveliness of the Beloved caused the bride to say: "I am black" (Cant. 1:5).
 - 4 The manifestation of Christ's power urged Peter to confess: "I am a sinful man" (Luke 5:8).
 - 5 The contemplation of the father's home moved the prodigal to own: "I am no more worthy," etc. (Luke 15:19).
 - 6 The application of the law in its spirituality made Paul declare: "I am carnal" (Rom. 7:14).
 - 7 The unveiling of God's glory led Job to make his heart cry: "I am vile" (Job 40:4).
 - 8 The consciousness of the Lord's remembrance made the Psalmist say: "I am poor and needy" (Ps. 40:17).
 - 9 The sense of Jehovah's presence made Jacob acknowledge; "I am not worthy" etc. (Gen. 32:10).
 - 10 The knowledge of Christ makes every one say: "Of sinners I am chief" (1 Tim. 1:5).
- Sel.

WATERS FROM THE SANCTUARY

Ezek. 47:1-10

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

Assurance PART III.

In some cases where the results have proven exactly the opposite from what the petitioner had believed was coming (because of "assurance" emphatically given), there is no doubt but that the voice of the adversary at the time the assurance was received—was mistaken for that of God. This, among a certain type of believers, is not uncommon.

Such a mistake does not call for poignant repentance, nor for severe self-denunciations, nor for discouragement. It merely proves the imperfection of the human "transmitter," and invites to deeper stillness of soul and spirit, and a less positive naming of God's gracious favors as an "assurance."

Self-distrust should only and always lead a believer into a fuller trust in God. This is the inevitable result, unless one's faith is spurious and unworthy the name of faith.

Suppose I find that I have been mistaken in some assurances I had felt confident God had given me, what should be my attitude? Exactly what the following outpouring of the heart indicates: "Father, I freshly recognize myself as a failure, being easily deceived when I am earnestly trying to follow Thee. While this deepening recognition deepens my self-distrust, it also enables me with fuller abandonment to cast myself into Thy enfolding arms. Thou alone art my hope. I trust Thy ever-watchful love to teach me the quietness of spirit that is needful to make me a safe transmitter of Thy thought to others. No infant on its mother's breast was ever more helpless than am I to change the natural impetuosity and excitability of my temperament into the restful poise that Thou dost desire me to reach. So Father, in the name of Jesus Christ, my Savior, and for Thy glory, I ask Thee to bring me into this blessed state of quietness before Thee. Whatever means Thou dost see fit to employ to bring about this transformation, I will welcome, however hard they may be to my human nature to receive. My one desire is to become what Thou wouldst have me to be. As this is also the desire of Thine own heart of love, I fully trust Thee to carry out this desire."

Such an attitude, beloved, will as surely result in the transformation asked for, as the casting of a live bulb into congenial soil will result, in time, in a thrifty plant, laden with blossoms.

If, because the place is dark when it is planted, the bulb should become alarmed

and distressed, and, yielding to this distress, should forcibly tear itself from the enfolding soil, the chances for blossoms would not be very promising, would they? True, the bulb is now in the sunshine, with no dark earth pressing it into darkness, yet, instead of expanding, it begins to wither. Why? Because it has forced an exit from the only environment that would make the sunshine a blessing.

So, when our Father begins to "plant" us in some dark place, in order to answer our prayer, how apt we are to become restive and discouraged; yes, even deeply discouraged.

Yet, when we are "sealed unto Him," His patient love guards us still, even from ourselves, and, although we may delay His gracious processes in our behalf, yet, so soon as we emerge from our "dumps" and begin again to really trust Him, He continues to mould us according to His own thought for us, as well as in accord with our own intense desire. And in time, beloved, He WILL get us where we will know His voice, and where the adversary, however soft and dulcet be his tone, cannot so counterfeit Him as to again deceive us.

Let us rest our souls on this "assurance"—which has the unchanging Word behind it: "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ."

(To be Continued.)

The late Rev. Rowland Hill, in once addressing the people at Wotton, raising himself, exclaimed: "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help, so loud that I was heard in the town below, at a distance of nearly a mile; help came, and rescued two of the sufferers. No one called me an enthusiast then: and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud to them to escape, shall I be called an enthusiast now? No, sinner, I am no enthusiast in so doing; and I call on thee aloud, to fly for refuge to the hope set before thee in the Gospel of Christ Jesus."—Sel.

Without purity of heart and perfect love, our communion with God will be interrupted and intermittent.—Rev. J. A. Wood.

SILVER FILINGS

"Christ is His own witness always."

"Humiliation is the way to heaven."

"Grace despised is grace forfeited."

"The life of prayer is the life of power."

"The reward of one duty is the power to fulfill another."

"All growth that is not toward God is growing to decay."

"Real gold is indestructible. The more you burn it, the more you improve it."

Self-centeredness in prayer is as hurtful as selfishness in anything else.—G. H. Knight.

"Money may keep you from God's smile, but it won't keep you from God's judgments."

Keep in company with Jesus, and you will be able to overcome every foe.—F. E. Marsh.

There is but one medium through which to see the truth, and that is the Light of Life.—Sel.

"From the man that simpers sweetly and from the woman who laughs loudly, good Lord deliver us."

"When the Holy Ghost holds a revival, people get a glimpse at some of the scenes of the Judgment."

"Fool's gold is lost in the furnace." The fires of affliction are too much for a spurious religion.—Ex.

"In the gale of adverse winds, adjust your sails, steer the gear, and go somewhere; that beats a dead calm."

"Defeat is the shadow of laziness and disappointment tracks thoughtlessness and negligence like a sleuth hound."

"It is a good thing to kneel. It is not a weak thing or a mean thing to kneel. It may be child-like, but it is not childish."

If you don't mind, Jesus Christ will have to say, "I did all a God could do to save you, but you would not let Me."—Sel.

"The deepest and richest things God has for His children can only be realized by waiting upon Him in utter helplessness."

In the human family as in the botanic world beautiful and fragrant flowers are scarce and weeds and briars abundant.—Ex.

One of the saddest spectacles of earth is the clashing and un-Christlike spirit manifested among those who profess holiness.—Ex.

We will have to get our virtue, purity and every tender, fragrant grace where we go! our life—as a donation from the Deity.—Sel.

If is Christ Himself enthroned in one's life that causes the "beauty of holiness" to shine out of that life in character and conduct.—Ex.

Have you ever asked yourself what you honestly think of God, down at the bottom of your heart, whether you believe Him to be a good God or a bad God?—Sel.

"The person who would receive God's best, will have no time to loiter on the way; but he must, like an athlete, press forward to the goal for the prize of the high calling of God in Christ Jesus."

LIVING WATER

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EDITORIAL

We attended the commencement exercises at the Ruskin Cave College last week. They enrolled about 175 students this last year. Ten or twelve graduated from the various departments. They are planning various improvements in the way of buildings, etc. We enjoyed these few days with the faculty and students. This school is located near the home of our childhood and we had the pleasure of again mingling with these dear friends of former years.

FAMINE REPORT.

We will receive no more money for the China Famine, as they have all the supplies that can be distributed by the time of harvest, when it is hoped the crop will be sufficient to largely alleviate the present distress. We are grateful to our friends for their generous response. The contributions have amounted to \$1,841.40. Of this amount, \$1,201.09 was contributed through Cousin Eva's department. Should any further funds come in, unless we are otherwise instructed by the donors, they will be sent to our mission work in China.

LET THERE BE NO STRIFE BETWEEN US.

"The servant of the Lord must not strive." We regret to see the strife now existing among Cumberland Presbyterians. We do not know enough of the facts to discuss the merits of the various issues involved, but such controversies among Christians should be avoided. It is better to suffer wrong than to go to law before unbelievers. We are afraid that some people will be so wrought up over these contentions that they will lose their souls. Better worship under the shade of a tree, in a private house or tent than to quarrel over property, arouse antagonisms, engender prejudices and divide communities. The church's first duty is to reveal Christ to the world, and that is poorly done when Christians are arrayed against each other. We are opposed to strife among our Cumber-

land Presbyterian brethren, Holiness folks or any other kind.

TESTIMONY.

Let it be given on all proper occasions to the glory of God. When relating to what has been wrought in you, be Scriptural in your statements. See to it that your life and testimony harmonize. We can never glorify God too much, but it is easy to overrate ourselves. There is no limit to what He can do for us. He can save, sanctify, perfect and keep. Side by side with our needs is His all-sufficiency. There can be no overstatement magnifying His grace and singing His praise; but when it comes to our appropriation of the same, that is measured by the intensity of desire and degree of our faith. Avoid all parrot-like testimony, merely repeating what you hear some one else say. There is no place where we need the grace of humility more than in a testimony meeting. Do not exaggerate. Stick to the Bible. Praise Him for the marvelous work wrought for and within you; but praise Him most for what He is.

THAT MEETING.

You have announced it. Get ready for it. Arrange to attend it. Let it be well advertised. Secure the co-operation of as many as possible in praying for it. Avoid shoddy work. Don't be in too big a hurry. Expect great things of God and attempt great things for God, but trust Him to work them out in His own way. Don't get the idea that every service must be a "whoop 'em up" meeting. Sometimes the Spirit works differently, and the ominous stillness that broods over an assembly may be just as fruitful as the more demonstrative occasions. Do not work in the energy of the flesh. Offer no strange fire. Move in the Spirit, and God will be honored by the effort.

After the meeting don't forget to send your preacher away with sufficient funds to pay the expenses of his family while he was with you and to provide for him a ticket to the next meeting.

Then take care of the converts.

A WORD OF CAUTION.

Inasmuch as there is considerable discussion in certain quarters concerning speaking with tongues and its relation to the Spirit's work, we deem it wise to make the following suggestions:

1. Most of us need to seek the Lord more earnestly. Perhaps very few live in the fullness of the Spirit's ministry. Defective teaching as to the deeper truths and defective living have caused the work to suffer in many places. A mighty humbling of ourselves before God in expectant prayer, followed by a corresponding filling of the Spirit and daily living in the power thereof, is the need of the hour, and we most heartily endorse this wherever and by whomsoever done. There is no experience which obviates the necessity of a further seeking of the

Lord. "Then shall we know as we go on to know Him."

2. This movement is not new. It has appeared in the church at intervals, and that without regard to the teaching of its advocates as to sanctification. It appeared in the eighteenth century among the French Protestants and the Quakers, and in 1830, under Edward Irving's ministry, in London, the Apostolic Catholic Church was formed, which affirmed that all the miraculous gifts of the Spirit can be exercised now as in the day of the Apostles, tongues being among the number. There were similar manifestations in the Swedish revivals of 1841-43, and in the Irish revival of 1859.

3. All such movements should be submitted to a careful Scriptural test. Folks are too ready nowadays to rush into any new thing that comes along, as evidenced by the vast systems of heresy which are thriving upon an over-credulous people. So far as we can learn, there has been very little interpretation in these meetings, and they do not know what they are saying.

4. We do not believe it is Scriptural to expect the gift of tongues for world-wide evangelization; that is, for a missionary to be so gifted that he will not have to learn the language of the people to whom he ministers. It will not take long to test this point, as some are going out with this expectation, and the results will soon be known. Already reports of failure have reached us.

5. The doctrine that speaking with tongues is a necessary witness or accompaniment of the baptism of the Spirit is at variance with the teaching of the Church and the experience of the wisest and most devout people for eighteen hundred years. Evidently many have been filled with the Spirit during the this period who laid no claim to speaking with tongues, and we cannot afford to teach otherwise; and people are gravely erring in doctrine who persist in doing so.

6. In the light of the above facts, it behooves us to walk very carefully and prayerfully before the Lord in our dealing with this complex problem. The reports from these meetings, as narrated by good people, are very conflicting, and we can afford to wait for Scriptural demonstrations as to how far they are for the glory of God.

While we stand ready to recognize any larger manifestation of the Spirit and the gracious blessings connected therewith which our friends may have received in these meetings, we cannot, in the light of the facts which have come to us from many quarters, do otherwise than to require Scriptural evidences as to the extent of its genuineness and the good to result therefrom. We do not deny that some of these brethren have had wonderful experiences. We do not question their sincerity. We fully agree with them in the statement that we need greater manifestations of the power of God, both inwardly and outwardly. We believe that many have been graciously blessed in thus earnestly seeking Him. But we would be untrue to ourselves and to our constituency were we not to kindly give these very important cautions.

Editorial Comment

CONTINUED EMPOWERMENT.

When will people learn that the Christian experience is not something gotten once for all; but that it is to be nurtured and sustained continually by the observance of the divinely appointed means of grace? Folks get blessed and then neglect their duty in Bible study, prayer and personal work; and, as a result, there is a leakage—they get empty, juiceless and powerless. Some other doctrine comes along and they, knowing that something is wrong with them, embrace the new teaching, hoping to find the remedy. They profess and drift, then reprofess and drift, and so on until they wear themselves out and try the patience of all who have to work with them. A habitual walking in the light, or, in other words, the habit of obedience, would prevent these lapses, and they would go from strength to strength in the perfecting of a glorious Christian character. William Philips Hall, writing in the *Bible Student and Teacher* on this subject, says:

"And we not only need that positive, definite, conscious experience of the baptism of the Holy Spirit, but we need also a constant renewing of the Spirit, a new infilling of the power of the Most High, as was constantly experienced by the members of the early Christian church. The food of yesterday does not satisfy the bodily hunger of today; neither does the spiritual food of yesterday satisfy the spiritual hunger of today. How many fall down right here! They seek earnestly for a definite, clear spiritual experience; and if they realize such an experience just once, they appear fully satisfied, and try to live the rest of their Christian lives in the strength of that experience. And what weak, emaciated, inefficient Christians such become, living on the memory of a long-past blessing, instead of on the power, strength and sweetness of a blessing constantly renewed! "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." How true those blessed words of our dear Lord! Continuance in obedience, in prayer, in seeking to do God's will, in following our Master, and in prayerful study and devotion to His Word—only by so doing shall we be continually empowered, strengthened and made ever efficient in the life and service of our Lord."

PREACH THE WORD.

There is far too little of the gospel preached nowadays. Preachers drift with the current of popular thought and prostitute their pulpits in the discussion of subjects important enough in themselves, but which are utterly inadequate to satisfy the longings of the human heart. The pulpit is warranted in dealing with the varied problems of life only from a Scriptural standpoint, where they are Christocentric. Where questions social, political, educational and financial are

discussed, they should only be incidental and illustrative to the main line, which is the Word of God. There has been such a lamentable drift away from Bible preaching that the vast majority of even church members are grossly ignorant of the Scriptures. No strong spiritual life can be maintained where there is such a famine. Charles E. Jefferson, writing in the *Methodist Review* on the secularizing tendencies of clergymen, says:

"He is tempted to be an editor, to make his topics sound like headlines; a magazine manager, his sermons magazine essays; a social reformer, a settlement worker, a Young Men's Christian Association organizer and hustler; a son of thunder hurling thunderbolts at social evils; a professor of ethics, passing judgment on social panaceas and movements; a lecturer, stringing together jewels and glass beads picked up in his saunterings through the field of science, philosophy and history; a sort of mouthpiece on whose lips there shall come to expression on the Lord's day the fascinating things which have filled men's minds through the week out of which they have just come. No other man can wander so easily from his province as the preacher. The fences are low, and if he steps over them no one but God will speak to him about his indiscretion. Every man in the community except the preacher is bound with hoops of steel to the task which heaven has assigned him. The physician must practice medicine and keep close to his patients, the lawyer must practice law and keep close to his clients, the editor must gather news and keep close to his subscribers, the teacher must teach and keep close to his pupils, the banker must keep close to his money, the business man must be loyal to his business; but the preacher can leave his work and flit like a bee from field to field, gathering nectar from a thousand flowers, and he himself may think he is making honey when in fact he is only buzzing."

Touching the question as to the extent the preacher should officially identify himself with the various problems of the age, our author says:

"The air was filled with questions, political, social, economic, ecclesiastical, but he refused to touch them, so eager was he to say just one word more about God. Evils lifted their hoary heads on every side—slavery, Roman tyranny, the social evil, false customs, economic tragedies—but he never lifted a hand to strike them. So narrow was he, so blind was he! Men were hot in their discussion of problems. No age ever had more problems than his. But to him there was only one fundamental problem, and that was the problem of sin, and he had time for the discussion of none other. The estrangement of the heart from God—that to him was the root of all tragedies. A will fixed in rebellion against the good Father—that was the fountain of all the world's woes. All problems of all kinds got their complications from the estranged heart, and all tragedies got their blackness from the mind that had become darkened by going away from God, and he had nothing to say about secondary problems, and subordinate evils because his eyes were fixed on the one plague-spot of human-

ity—a will disobedient to the good God. Such a line of action on his part was of course disappointing. It was even exasperating. The intellectual people of his day had no use for him. Men of acumen and large mental grasp smiled at the poor peasant telling people little stories about God. Men of patriotic fervor, alive to the needs of the day, sneered at him because he did not fall in with their plans and adopt their panaceas. To all practical men who believed in grappling with problems and suggesting solutions he was a visionary, a fool. It did seem visionary, so much talking of God."

Again commenting on the importance of ministers of the gospel devoting themselves to their great calling rather than to the discussion of minor issues, he well says:

"Do you not think that the name of God would be more glorious in the hearts of men today, and the kingdom of heaven would have wider limits on earth, if all who have been ordained to preach the gospel had only been willing to confine themselves to the one task assigned them? I like to think that a preacher should talk differently from any other man in the community; that a sermon should be unlike any other discourse known among men. I like to think that a Christian church should be different in atmosphere from any other building built by man. Public worship, so I think, ought to have a different tone from the tone of society or the street. On going into the house of God one should know that it is not a lecture hall, a reform club meeting-place, a professor's class-room, a newspaper office, the rendezvous of a literary or musical society. There ought to be in the air a mystical something which awes the heart and impels it to look upward. There ought to be something there which makes one feel like saying, 'This is none other than the house of God; this is the gate of heaven.' And it is the preacher who must be foremost in creating this atmosphere."

THE NEED OF A UNIVERSAL REVIVAL

(Continued from page 1.)

There is not a town in America that God cannot move; there is not a church in America that God will not bless if just a few people in it will get right with God, and then get to praying, downright praying, praying in the Holy Ghost, praying with the power that will not take "No" for an answer. Would to God I had voice loud enough to

CALL THE CHRISTIANS OF AMERICA TO PRAYER.

I believe in revival machinery, and rejoice in Dr. Chapman's work, in Gipsy Smith's work, in the work of men whom God has raised up; but the longing of my heart is that God will raise up a man with a voice loud enough to call the Christians to prayer all over the country, and the great longing I have had in coming to Chicago this time is that God will, right here at this conference, kindle a fire of prayer that the whole world shall feel.

The third part of the prescription is simply this—that you put yourselves in God's hands to go out and speak to everybody that you can get hold of about coming to Jesus Christ. It will work every time.

Are you going to be one to get right with God? Then get together with others and pray, and then put yourself in God's hands to speak to everybody that you can about the love of Jesus.—*The Consecrated Life.*

OUR Young People

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

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

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

Dear Cousins:—Just as we went to press last week, we were notified that for the present at least, no more collections would be taken up for China. Crops are growing, and it is thought that missionaries have all they can distribute to the people between now and time the crops are ready. God has richly blessed us, in giving us the privilege of ministering to the suffering people.

The amount of one thousand two hundred and one dollars and nine cents (\$1,201.09) has been forwarded to China through the children's page alone. Let us raise our hearts in thanksgiving to Him who has enabled us to do this work. This ought to be a week of praise among the cousins, a *red letter week*. Will each one of you really thank God for His goodness to us and our work?

The postman has brought me many letters each day for weeks and I tried to dispose of them in a businesslike way.

For three weeks, however, I have had my hands full of measles as well as letters, and I haven't been able to answer as promptly as I wished to.

I trust that the money has all been received, and forwarded. If any contributor fails to see a mention of money sent, let me know that we may look the matter up.

From this date any money received for China will be forwarded to Bro. Brooks to be used in his work among the Chinese, unless the sender states otherwise.

Bro. Brooks is one of our missionaries, and can use for God's glory, every dollar we can send.

Mrs. Annie Brown, \$1; Arnold Thompson, 10 cents; Clara Nell Thompson, 10 cents; a friend, Palmyra, Tenn., \$2; Mr. and Mrs. Frank Nledham, 45 cents; Edith Good, 25 cents; Percy, John and Rose Hunt, \$3; Mary Allen, 10 cents; Carroll, Marlon, Louise and Lillian Brown, 75 cents; J. S. Hayes, \$1; Mrs. S. M. Baldwin, \$1; Mrs. M. S. Russell, \$1.20; Mrs. R. E. Ralford, \$1.15; J. Wunderlick, \$5; Sarah A. Carver, \$2; Mattie and John Pickett, \$5; Tallie Dunnagan, 50 cents; Mrs. G. M. T. Dunnagan, \$1; G. M. Dunnagan, 50 cents; Beulah Dunnagan, 10 cents; Mrs. S. D. Hunter, \$2; Mr. Murphy, 25 cents; Mr. W. W. Brice, 10 cents; Mrs. Lowry, 5 cents; Mrs. G. H. Bieshenharn, 25 cents;

Mrs. Ollie Woodson, 25 cents; Baby Flourney Killgore, \$1; Mrs. S. T. Killgore, 25 cents; Mrs. Foshee and mother, \$2; Fannie King, \$1; V. M. K., \$2.73; Miss Bettie Odom, \$1; Mrs. A. C. Pennington, \$1; Mrs. Dickey, \$1; Mrs. Alice D. Cash, \$1; J. E. B., 25 cents; Minnie Haley, 50 cents; Mrs. W. B. Rowland, \$1; Mrs. Dumagee, \$4; James N. Christian, \$1; Lillie B. Christian, 50 cents; Mr. C. A. Stephenson, \$1.16; James Fugitt, 7 cents; Mrs. Mary Turner, 85 cents; Mr. R. S. Thompson, \$4.25; Edna Potts, 25 cents; Mrs. John Pickard, 50 cents; Mr. S. W. Charles, \$1; Mrs. Nettie Charles, 25 cents; W. Gertrude Smith, \$1; E. B. Wiley, \$6.

COLLECTIONS.

Mr. B. Goodgine, 50 cts.; Mrs. Izora Goodgine, 25 cts.; Mrs. Maggie Summers, 50 cts.; Mrs. Henry Burns, 25 cts.; Mrs. Carry Davis, 25 cts.; Mr. and Mrs. Thomas Burns, \$2; Mrs. A. M. Meacham, \$2; Miss V. M. Meacham, \$5 10. Miss E. M. Meacham, \$2; Miss P. M. Meacham, 95 cts.; Miss B. M. M. Meacham, 5 cts.; Master H. C. M. Meacham, 25 cts.; Master W. L. M. Meacham, 10 cts.; Master Grover Poynor, 22 cts.; Rev. W. S. Peach, 50 cts.; M. M. A. Meacham, \$10. Total, \$24.92. Through Ethel Meacham.

Church in Ashland City, Tenn., by Mrs. J. E. Hudgens, \$11.50; Barksdale, S. C., Sunday-school, through S. E. Henderson, Supt., \$4.35; Sugar Grove, Sunday-school, McCracken, Pa., \$5.25; Rehoboth Sunday-school, Aspen Hill, Tenn., through A. A. Wilkinson, \$2.50; Johnson Creek Mission, Charlotte, Tenn., through Mrs. S. T. Brummit, \$1.50; from Rowland, Tenn., collected by Mrs. T. F. Bryant, \$1.25.

From Wesley Chapel Sunday-school, Mahon, Miss., Elizabeth Cooper, 15 cts.; Fred Cooper, 10 cts.; Ruth Cooper, 5 cts.; Russell Johnson, 10 cts.; Rufus Moore, 10 cts.; Ethel Moore, 15 cts.; Dora Cox, \$1. Total \$1.65.

Sunday-school at Erich Okla., \$3.00 as follows: Ester Gordon, 5 cts.; Inez Gordon, 5 cts.; Delton Gordon, 5 cts.; Hattie Hamilton, 1 ct.; J. O. Cochran, 50 cts.; Mammie Cochran, 5 cts.; John Pigg, 25 cts.; Connie Gillun, 5 cts.; J. L. Lanum, 1 ct.; Ollie Lanum, 5 cts.; G. W. Pigg, 10 cts.; Fletcher Pigg, 25 cts.; M. J. Pigg, 10 cts.; Susie Pigg, 38 cts.; Texas, \$1; Bettie, 5 cts.; Sallie Pigg, 5 cts. Total, \$3.

A HOME SUNDAY-SCHOOL.

The following contribution of \$6.42 is from a family Sunday-school held in the home of Mrs. Florinthea Wilson, who is superintendent of the school. My heart goes out to this little band. If they are faithful God can do great things among them. Perhaps He will call missionaries and preachers out of this work.

Elick Bearden, 50 cts.; Tinnie Greenfield, 5 cts.; Ray Cox, 2 cts.; Julia Cox, 1 ct.; Lenard Thombrough, 3 cts.; Minnie Wilson, 1 ct.; W. R. Shanklin, 1 ct.; F. E. Farr, 20 cts.; J. H. Slaughter, 1 ct. Slies Butler, 5 cts., H. F.

Lathan, 5 cts.; Bules Sattesfield, 2 cts.; C. C. Colbure, 30 cts.; J. F. Mack, 50 cts.; F. R. Wilson, \$1; Robert Gibson, 25 cts.; R. D. Reed, 25 cts.; Sam Lathan, 10 cts.; Robert Wilson, 30 cts.; Geo. Thombrough, 25 cts.; George W. Cox, W. M. Satterfield, 10 cts.; W. D. Hurt, 15 cts.; Raman Greenfield, 1 ct.; Thomas Oates, 10 cts.; Bill Wilson, 5 cts.; A. T. Hurt, 19 cts.; Will Tomptson, 25 cts.; G. R. Mock, 10 cts.; Gray Crickman, 25 cts.; Bess Hawkins, 1 ct.; Fanny Thombrough, 5 cts.; Mrs. S. W. Comperry, 25 cts.; Lily Bedwell, 10 cts.; I. Wilson, 10 cts.; Frank Thombrough, 5 cts.; D. L. Thombrough, 5 cts.; Mark Fipps, 5 cts.; Levy Comperry, 5 cts.; Robert France, 10 cts.; J. D. Jones, 25 cts. Total, \$6.42.

+ + +

Arlton, Ala.

Dear Cousin Eva:—I am a little girl, eleven years old. Mamma and papa take LIVING WATER, and I like to read the children's page. I like to go to school. For pets I have one sister. She is a Christian, and mamma and papa are Christians. I am not, but I want to be. We have prayer-meeting every Wednesday night and we have Sunday-school every Sunday.

Your little cousin,

Ida Cotton.

Liverwort, Tenn.

Dear Cousin Eva:—I am a girl, fourteen years old. I go to school every day. I have one brother and one sister, too. Papa takes LIVING WATER, I'm reading the children's page. I am not a Christian, but I want to be some day. I do not go to Sunday-school, we have none, but I go to singing some times.

Yours in love,

Birdie Bumpas.

Ada and Birdie, we want many things which we cannot have. But if we want salvation, we can have that. Often I meet people who tell me they want to be Christians, and yet refuse to go to the altar and seek God. When we really want things, we seek them, and when we seek God we find. In other days, people who thus desired religion were called *seekers*. I think we need *seekers*, not those who are interested, or who intend to be Christians, but those who are *seeking*, every opportunity they have. I hope you will write me and tell me you are *seeking* earnestly, and with a determination. God promises that *seekers* shall find.

+ + +

Rutherford, Tenn.

Dear Cousin Eva:—I am a little girl, ten years old. I have one little brother, five years old. His name is Paris. We send fifty cents, twenty-five for Africa and China. I am a Christian. Pray for me that I may always be right.

Birdie Lee Young

Here is another little Birdie, one who became a seeker, and then a finder. We recently closed a meeting in which a young girl was seeking sanctification. As soon as the altar was opened, she went forward, *seeking*. She prayed day and night—finally all night, and she found. O, I like to see people get beyond wanting, and go to seeking.

+ + +

R. R. No. 2, Box 78 Charlotte, Tenn.

Dear Cousin Eva:—It is so much pleasure to me to read the children's page. I thought I would join the band, too. Cousin Eva, I am a Christian, my mother and father were Christians, too, but God saw fit in His wisdom to take them from me. He knows best. It might have been to draw me closer to God. My mother died when I was ten days old; my papa died when I was about ten years old. I ask all Christians

pray especially for me that I may be true to God and kept by His power. I live with my half sister. I love LIVING WATER so much, but I am not able to take it. I am sixteen years old, but I have never had health and strength enough to do any work hardly. Pray for my sister, Maggie, that she and her family may be saved. Her husband got killed last fall. He was cutting saw logs, and a limb struck him. He lived about two days. I will inclose 16 cents for my birthday dues. Love to all the cousins.
Bessie L. Tolar.

I am so glad you know the Lord, Bessie. The secret for the *Christian* is to give up *all*, just to let everything go, into God's hands, that His will may be done. O, He does blessed things for the perfectly yielded heart. He sanctifies it, to begin with, and that is worth ten thousand worlds. Let us pray for these unsaved members of the family.

+ + +

Christiana, Tenn.

Dear Cousin Eva:—Inclosed please find my second birthday contribution: Our friends are to meet at our home next Sunday, at 2:30 p. m., to celebrate my 74th birthday with a cottage prayer-meeting. Pray for us at that hour. May the Lord bless the Holiness movement everywhere.
C. A. Gordon.

I wish I could be present at this prayer-meeting, and help celebrate our brother's birth in this way. I am so glad he was ever born into God's family, and will spend all the years of eternity with his Father, Jesus, and the redeemed ones.

+ + +

Doxey, Oklahoma.

Dear Cousin Eva:—I want to join your Birthday Band. Mamma takes the LIVING WATER, and I like to read the children's letters. My papa and mamma are saved and sanctified and they are both preachers. I go to school and mamma is my teacher. This is a Holiness school. We have children's prayer-meeting here every Friday afternoon. Papa and mamma are going to start an orphan's home, I want to do all I can to help the orphans. I am twelve years old, I will be thirteen in June. Cousin Eva, when will I send my birthday money, when I write again or wait till my birthday comes? I am saved and sanctified in the Lord and want to do all I can for Him. I want to meet Him in the skies. I have a mother, two brothers and one sister in heaven. One is a little half-brother. I have but one brother living, and he is married and lives in Illinois. I have one little niece. Good-bye. Your affectionate reader of the letters, Julia Almira High.

Julia, how much you have to be thankful for—all of your family saved, and under the cleansing blood. Each day I live, I believe more firmly in a second work of grace, a work God does in the hearts of His own saved ones. I praise Him for the change it has made in me and in my life. I wouldn't give it up for all earth's riches. Why should I? It is greater than any earthly treasure.

+ + +

Dear Cousin Eva:—I suppose you will admit a young girl from the State of Arkansas, will you not? You will find inclosed a song to be sung to the tune of "The Brooklyn Fire." I hope that you will think it worthy of a place in your paper. I am sure there is nothing here will satisfy, for I have tried it and no lasting joy does come to me, but that that comes from Calvary. Sometimes I think I am enjoying life, and then sorrow comes, and leaves me nothing to lean upon, but Jesus. But He is enough. Asking your prayers, I remains yours lovingly,
May.

THE SOURCE OF ALL JOY.

(Tune to the "Brooklyn Fire.")

You may travel this wide world over,
You may search from sea to sea,

But there is naught in this world that can comfort
And give peace to you and me.

Chorus.

In Jesus, in Jesus there's pardon,
In Jesus, in Jesus there's peace,
Come to Jesus, my Savior, dear brother,
And He'll give you a glad sweet release.

There's a void in you my brother,
Which this world can never fill
That will last through eternal ages,
A voice that will never be stilled.

Chorus.

There's peace, sweet peace, my brother,
If you will but pay the price,
Give your time and talent to Jesus,
But nothing else will suffice.

May.

It is hard for us to get this truth into our hearts. We are always expecting satisfaction from the world. If we could only get what we desire, oh, we are sure we would be satisfied. But no, when we get things, they never bring the pleasure we thought they would. Why is this? *Because nothing satisfies, but Jesus and His love.*

+ + +

TO THEE—THE BOOK OF LIFE.

Book of life! to thee I fly,
When the world weighs heavily—
Heavily upon my heart,
And earthly thoughts no peace no impart;
Earthly hopes all hollowness.
Earthly joys deceitfulness—
Earthly praise, a tinsel grain,
Earthly pleasure, after pain—
Earthly honor, of none effect,
Earthly fame, nought but reflect,
Earthly stay, an ebbing wave
Earthly end, the dark cold grave,
Wearily, wearily,
From worldly wastes so drearily
That round me lie—
From trouble, toll, and vanity,
From care and strife,
To thee I turn, to thee I fly,
Oh, Book of Life.

One of the family, Warren Josselyn.

Here are some more verses, about the Bible this time. It is, indeed, the Book of life for us on earth, because it points us to Jesus, and tells how to get saved, and stay saved. I do love this book and praise God for its promises and words of wisdom.

Since God sanctified me, this book has been more precious than ever before, and I understand it better. I delight in its truths, and am so glad God gives us the Holy Spirit to teach us its meaning.

+ + +

Dear Cousin Eva.—May our family join your Birth-day Band? Robert Cross, February 8, 1878; Arrenvia Cross, March 29, 1873; Arthur Cross, January 30, 1900; Ervin C. Cross, December 25, 1904; Martin K. Cross, October 10, 1906.

Here is a family list, for which we praise God. Satan is after our families, he wants to get the boys and girls, and break up the home circle. He is very strong, too, and has many things with which to tempt them. God help us fathers and mothers to fight for our homes. We need to fast, pray, and hold on in faith, that the enemy may be defeated.

Cousin Eva.

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My Jesus, I Love Thee.
Held in His Mighty Arms.
Peace, Perfect Peace.
Jesus, I am Resting, Resting.
Not I, But Christ.
The Lord's Prayer.
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PROMPT ATTENTION

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

FIELD NOTES

Closed May 19, a two weeks' meeting at White Oak Grove, West Va. This was a hard battle, but our King, who never knew defeat, gave victory regardless of every opposing influence. Many of God's saints did some earnest praying for the meeting, and the Lord answered in the sanctification of believers, and conversion of sinners. The Lord blessed the missionary service, and I am trusting Him for a missionary out of this meeting. I go from here to Walnut Grove, West Va. Yours in Jesus,
Georgie Hiner.

I closed a two weeks' revival at Parker's Lake, Ky., where God gave us victory from start to finish. I am now at Rugby, Tenn., on my way to my home where Rev. C. C. Driver, of Manchester, Tenn., and I will hold a meeting June 1-15. June 21 I will go to Salvation Park camp-meeting, Cincinnati, O. I am billed to hold a camp-meeting at Burnside, Ky., August 1-20. I haven't any one to help me. I am praying God to send me a helper who is full of the Holy Ghost. Any one wanting to write me regarding the matter address me at Forbus, Tenn. Yours saved and sanctified and all out for lost souls,
Forbus, Tenn. James L. Delk.

Bro. Aldrich and I have been at McDavid, Fla., for two weeks in a meeting, and the end is not yet. Sunday was, indeed, a glorious day—large congregations, perfect order, deep conviction, altar full, 30 or more, many professions. Hallelujah! Opposition is giving away, and people are coming for miles through the country and from railroad towns five to fifteen miles, in spite of storms and floods. God is at work. Glory to His name. Our new tent is an evident means of glorifying God. Amen! From here we go to Milton, Fla., for a two weeks' meeting. Pray for us.
G. G. Miller.

I praise God this morning for His love and tender leadings. Opened meetings at Fatima, N. C., a few days ago. Some are under deep conviction for sin, others are seeking their Pentecost, the blessed Holy Ghost has full charge of every service. I believe the last days are near at hand and the Bridegroom is soon coming. I ask all of LIVING WATER family to pray much for this part of God's vineyard, also for Rescue Home in Wilmington, N. C., which God has laid on the hearts of a few of His children to open. Letters at all times will reach me addressed, 712 S. 7th st., Wilmington, N. C. Yours in gospel bonds,
Lazetta McLaughlin.
Fatima, N. C.

Closed two good meetings today, one in South Cumberland in our own church and one at Great Cacapon, W. Va., in which a number were reclaimed, saved and sanctified. The Great Cacapon meeting was a wonderful victory. Great opposition at first, but the good pastor, Bro. Sybolt, stuck to us and led his people to the altar and as a result the whole town was shaken. Men wept on street after services, mothers brought children to the church and turned them over to pastor and good people to train for God and heaven. Let me have prayers of LIVING WATER family for next meeting at Westersport in June.
Sincerely yours,
South Cumberland, Md. W. D. Mitchell.

We came here two weeks ago and are in a hard battle. Have had some bad weather and opposition is great, but thank God, we are hearing the shouts of victory in the camp. Several have been saved and one found the Lord as her Sanctifier. The Lord gave us a good meeting last night, good interest and the altar crowded. Sister Buckalew has returned home to push the battle there in our absence. Pray for her there in that field and for me in this battle that the Lord may use us this summer as never before. We are expecting two sisters from Boaz, Ala., to join us tonight and one worker from Rome, Ga. Pray that this meeting may be a great success for God and souls and that the

writer may stay humble and low at His feet where he can be used of Him. Yours to push the battle until He comes; saved, sanctified, kept and healed,
J. W. Buckalew.

Alabama City, Ala.
Bro. Dean and wife and I began a revival in Shelbyville, May 4, and closed the 21st, with very good results. While the meeting was hindered on account of rain, yet quite a number of people were saved, about 18 in all saved, reclaimed or sanctified. Bro. Dean preached with old time power and his good wife rendered excellent service in song and testimony. God bless them and make them a blessing to this lost world that rolls in misery and blood tonight. Bro. Dean was sick during part of the time, but was better when I left. I go next to Tariton, from there to Bridgeport, Ala., and in July I will hold some meetings (D. V.) in the Indian Territory. Pray much for me.
Your brother in Him,
Tracy City, Tenn. J. Armfield Tate.

We arrived at Dalton, May 8, and found the work still going on which we started a year ago. We are in the midst of another battle here. Have had some opposition, but thank God, victory is ours. The altar is filled with earnest seekers every night; have had about 30 professions. One man testified Sunday that he was a church member, but when he came out and saw people fall in the altar and pray through, he said, "We haven't had any think like that." So he fell at the altar and got sanctified. We desire the prayers of the LIVING WATER family that the Lord may wonderfully use us in the Eastern states. We will stay here all this week (D. V.) Will hold a meeting in South Dalton in August. Yours and His,
I. B. Cornelson.
A. G. Cornelson.
C. L. Shelby.

We have just closed a few days' meeting in the mission at Columbus, Miss., had some good services. Several were blessed and some sanctified. The work is getting along nicely. We have a good Sunday-school, 67 on roll, and a good prayer-meeting, the Lord is with us. We are glad to have Sisters Shepherd and McBride who have come to work in the mission. I came to Ozark, Ala., Saturday, and met several Holiness people and spent the night with Bro. Marvin Carroll, and we went to Tabernacle, Ala., and had a good service; several were saved. We are now at Brockton, Ala., and began meeting last night in the Baptist Church. We are being royally entertained in the home of Rev. S. A. Owens and wife. Bro. Marvin Carroll will be with me a few days. Pray for the meeting; my soul is burdened for the lost. Your brother,
F. M. Covington.

Religious Notes

Arthur T. Pierson, editor of the Missionary Review of the World, has been in London sometime delivering a course of lectures on the Bible.

The well-known pastor, Archibald G. Brown, becomes an associate pastor with Thomas Spurgeon in the oversight of the Metropolitan Tabernacle.

F. R. Meyer, the well-known writer of devotional literature, after nearly forty years of pastoral work, will devote the remainder of his life to the itinerancy. We suppose that he will continue the work, a little of which he has already done in this country, in the way of meetings for the awakening and deepening of the spiritual life of the church.

G. W. Matthews, of Dublin, Ga., recently spent several days in the city, attending the Board of Missions of the M. E. Church, South. He is one of the most active participants in the Pentecostal work of the South Georgia Conference, and as a result of this intense spiritual effort on behalf of the devout of that section

there has been a phenomenal increase in missionary offerings.

BIBLE CLASS

Memory Verses

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

LESSON 66.

THE HOLY SPIRIT IN ROM. 8.

THE SPIRIT OF
Life and liberty—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (v. 2.)

Life and peace—"For to be carnally minded is death; but to be spiritually minded is life and peace." (v. 6.)

Indwelling—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (v. 9.)

Resurrection life—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (v. 11.)

Death to the flesh—"For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." (v. 13.)

Leadership—"For as many as are led by the Spirit of God, they are the sons of God." (v. 14.)

Adoption (sonship)—"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." (v. 15.)

Witness—"The Spirit itself beareth witness with our spirit, that we are the children of God." (v. 16.)

Firstfruits—"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (v. 23.)

Help in prayer—"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (v. 28.)

Evangelists' Stee

J. L. Braisher

Grant University, Chattanooga, Tenn.	June 1-5.
Commencement,	June 15-23.
New Castle, Pennsylvania,	July 5-14.
Springfield, Tennessee, camp,	July 12-31.
Fly's, Tennessee, camp,	July 12-31.
Hughes Springs, Texas, camp,	July 29-August 4.
Waco, Texas, camp,	August 6-18.
Hartsells, Alabama, camp,	August 16-26.

Solomon Irick.

Hallsboro, Texas,	June 21-31.
Mt. Vernon, Okla., (P. O. Coymp	July 5-15.
Lometa, Texas,	July 19-29.
Center City, Texas, camp,	August 2-12.
Lingleville, Texas, camp,	August 16-26.
Headrick, Okla., camp,	August 30 to Sept. 9.
Bowser, Texas, Christmas meeting,	Dec. 20-30.
Home address, Lamasco, Texas.	

M. M. Pinson.

Sampson, Ala.,	June 5.
Sellersville, Ala.,	June 18.
Coffee Springs, Ala.,	June 26.
Hays' place (P. O. Hartford, Ala.,)	July 10.
New Tabernacle (P. O. Arlton, Ala. R. R. 1)	July 24.
Enterprise, Ala.,	August 6.
A. C. Brunson's place, P. O. Brocton, Ala.,	August 20.
R. R. 2)	
Kokomo, Ala. Convention, October 30.	My wife will travel with me, also Miss Irene Stuckey.

J. C. Robertson and wife

Whitesboro, Texas, June 1.
Spanish Fort, Texas, June 29.
Busch, Oklahoma, August 1.
Benlah, Oklahoma, August 16.

Carl H. Lancaster

Memphis, Tennessee, June 1.
Jasper, Alabama, August 22-September 2.
Louisville, Kentucky, October 22-27.
Hattiesburg, Mississippi, November 26.
Am open for some other dates, any desiring my services please write me at Lamont, Okla., Ter.

W. T. Currie

Crowley, Louisiana, June 7-17.
Strengthford, Mississippi, camp, June 21-30.
Sankam, Mississippi, camp, July 5-15.
Hodge, Louisiana, camp, July 19-29.
Sartinville, Mississippi, camp, August 1-12.
Piedmont, S. C., R. F. D. No. 2, Box 42 camp, Aug. 15-30.

B. F. Neely and C. S. Gregory

Brownwood, Texas, June 7.
Bangs, Texas, June 28-July 7.
Duster, Texas, July 12.
Indian Creek, Texas, August 9.
Weatherford, Texas, August 23.
Rising Star, Texas, September 2.
Christiana, Tenn., September 21.
Louisville, Ky., October 23-27.
Oak Cliff, Texas, November 5-10.
Arlington, Texas, November 12-17.
Mason, Texas, November 29.

J. H. Newberry

Graham, Virginia, June 12-26.
Bramwell, West Virginia, July 5-21.
Adamsville, Tennessee, (camp) July 28 to Aug. 11.
Gilbert, Louisiana, (camp) August 16-28.
Mechanicsburg, Virginia, (camp) September 1-15.
Elizabethton, Tennessee, (camp) Sept. 22 to Oct. 2.
Redoak, Missouri, October 6 to October 20.
Different points in Louisiana, from October 25 to March 29, 1908.
Home address, Roanoke, Va.

E. A. Ferguson

Grove City, Pennsylvania, June 7-16.
Cincinnati, Ohio, (camp) June 21-30.
Hebronville, Massachusetts, (camp) July 4-14.
Cumberland, Maryland, (camp) July 15-24.
Scottsville, Texas, (camp) July 26-August 4.
Montgomery, Louisiana, (camp) August 5-12.
Paris, Missouri, (camp) August 15-26.
Watson, Alabama, (camp) Aug. 27-Sept. 2.
Nauvoo, Alabama, (camp) September 6-15.
Haleyville, Alabama, (camp) September 16-26.
Memphis, Tennessee, (camp) Sept. 27-Oct. 2.
Durant, Florida, (camp) October 11-21.
Louisville, Kentucky, October 23-27.
233 7th St. Mt. Vernon, Ill.

QUIET TALKS

ON

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AGENTS WANTED

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Publisher's Notes

On account of the Trial Proposition, our Field space has been so crowded that this column has been discontinued for several weeks. Now we want to say a heartfelt

THANK YOU

to our numerous friends who have co-operated so faithfully with us in our effort to extend the circulation of LIVING WATER and feel sure each one will be interested in the following items in regard to the results:

We have enrolled a larger number than ever before on a similar proposition.

Forty-six States and Territories are represented on the list, and if any one will send us a list from the following States which are not represented, we will take them on the same basis—5 months for 25 cents, in order that every portion of our great country may share in this blessing: Delaware, Nevada, New Hampshire, South Dakota and Vermont.

Several sent in lists of from 20 to 40 names from small communities, one of the longest coming from Utah.

One of our best friends failed to send us any subscribers this time because he had pushed the paper so vigorously in the past that there is not a person in his vicinity, able to pay for it, but who is already subscriber. If all our readers did as effective work as this, no trial proposition to introduce the paper would be necessary.

Tennessee, Alabama, Mississippi and Arkansas showed the greatest appreciation of our offer by sending in the most names.

Florida, Kentucky, Missouri, Nebraska, North Carolina, South Carolina come next with about equal amounts.

Nice lists were also sent in from California, Illinois, Indian Territory, Louisiana, Michigan, Pennsylvania and West Virginia.

We regret that a recent advance in postal rates has compelled us to charge our Canadian subscribers the same as other foreign countries, \$1.50 a year. We are sure many of them realize that the paper is well worth the amount and will cheerfully pay it.

Bro. J. L. Brasher's little booklet, Living Themes, is now off the press and we feel sure will prove a ready seller during the camp-meeting season, when so many evangelists wisely supplement their preaching by scattering wholesome religious reading matter as widely as possible in each community they visit.

The soul will starve without food as really as the body. Some sections have very little good preaching except at the annual camp-meeting. Then if the people do not read, how will their spiritual life be nourished? If you love to read, satisfy this desire with books and papers that would be pleasing to our King. If you do not enjoy reading, cultivate a taste for it, just as you would reach out for any good thing.

One of the most interesting books we have ever placed before our readers is the life of John G. Paton who recently went home after a long life of splendid service for the Master in the New Hebrides. It is unusually illustrated. Price \$1.25 postpaid.

ENJOYS MRS. PENN-LEWIS' ARTICLES.

"I am praising God that your good paper 'LIVING WATER' ever found its way into our humble home. God put it into the heart of our dear son to send it to us for a year and oh, God has made it such a blessing to me that I am simply hungry for its contents each week. Mrs. Penn-Lewis' articles have especially been food to my soul, as have many of the other contribu-

tions also. May God bless and use the Editor and his co-workers for many years to send out a clean Holiness paper to feed those who are hankering and thirsting to know God in all His fulness, is the earnest prayer of Your Sister in Christ."

Camp-Meeting

The camp-meeting at Caryasso, Ky., is set for July 26-August 4.

WANTED

Second hand tent, about 40x60 feet.

A. C. Dale

R. R. No. 2, Nashville, Tenn.

DEATHS

WILLIAMS

Mattie Annie, only daughter of J. B. Williams, Jr., and wife, was born April 28, 1897, and died at their home in Nashville, May 7, 1907. She loved to go to Sunday-school, loved the Savior and did not shrink from going to be with Him. As the end drew near, she told her loved ones she was going to be with God, bade them each good-bye and urged them to meet her in heaven. Bro. Williams and wife have the sympathy of a large circle of friends as they sorrow because of the loss of this bright, lovable little daughter, but they sorrow not as those who have no hope, for they know the Comforter, who fulfills the promise of the Savior, "I will not leave you comfortless." The little body was buried in the family burying ground near Midland, Tenn., where most of her brief life had been spent, awaiting the time when "the Lord Himself shall descend from heaven with a shout... and the dead in Christ shall rise first." Funeral services were conducted by Bro. Swann at the Concord Church.

A Friend.

SMITH

Mrs. H. O. Smith was born in Tuscaloosa county, Ala., April 27, 1851; died in Nevada county, Ark., May 5, 1907. She was converted when only a girl, and lived a Christian life for about thirty-nine years. Eight years ago she surrendered all and received the baptism of the Holy Ghost. She held membership with the Methodist Protestant Church until five years ago, when she joined the "Holiness Baptist" Church. She lived the life of the righteous, and died the death of the righteous. She was a fond mother, a loving wife, and a true neighbor. She was loyal to her family, to her church and to her God. She was pleasant, always had a smile for all. Do we miss her? Yes, indeed! We miss her pleasant words, her voice we no longer hear. We see the vacant chair. We miss her greatly, but, thank God, the example she has set before us still lives. To the children I would say: "Weep not!" for mother is enjoying the bliss of heaven. To the husband I would say, "Look up!" for the time is soon coming when you shall "clasp glad hands again." To all I would say:

"Look up, ye sorrowful ones;
Dry the tears all away from your eyes;
For the sun that has set in the evening,
Is surely in the morning to rise.
Already the daylight is breaking;
The shadows are vanishing away,
For Jesus is coming to take us,
To reign in eternity's day."

J. V. Kelley.

WOMAN'S MINISTRY

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An Awful Rebuke

"For where envying and strife is, there is confusion and every evil work." (James 3:16)

Two churches in a little village were torn by dissension. The trouble had grown from year to year, till it had assumed serious proportions. They no longer had union services on Thanksgiving Day. Their ministers no longer exchanged pulpits as of old. The latest issue was the hour of the Sunday night prayer-meeting. For years one church had held it at six, the other at half-past seven. So it was possible for any one to attend both meetings, and, while now few did so, the arrangement bore testimony to some old friendly co-operation.

Now both churches wished to have the meeting at seven o'clock. The change was made, and bitter discussion arose. Neighbors were estranged and the irreligious element laughed and sneered.

One Sunday night, old Tom Bradley walked into one of the meetings. He had not been in church for years. He was horse-trader, tavern-keeper, and a wicked man. The surprise was still more intense when, at the first opportunity he was on his feet to speak, as follows:

"I've come to bring a message to this meeting. I don't relish the job, but I've made up my mind to see it through.

"I sat up last night with Job Farwell. You all know there hasn't been a worse man than he in this town for twenty years. Well, he's gone to his account now. About an hour before he went I sat there looking at him, and thinking how he had tormented his wife, and cheated his mother, and taught his boys to drink; and though I haven't got religion myself, I couldn't help saying, 'Job, wouldn't you like to see a minister?'"

"Well, he laughed right out, though he was so near death, and he said, 'I guess it would take two ministers to do me any good, and they wouldn't be able to get together on the time they should come to see me, so we won't send for them. If the churches can't get on without fighting each other, I guess they wouldn't be of much use to a tough customer like me.'

"That was the last word he spoke in this world, and I made up my mind these churches should hear it. I'm going across the street now to tell the story in the other meeting," and he walked heavily out of the house.

It was a strange message from strange lips. But it did its work. Ministers and people who knew Job Farwell caught a glimpse, through his dying words, of the gulf of hate over which they were standing. When the younger of the two ministers made a brief prayer over Job's open grave, he falteringly asked that, if it were God's will, the erring soul might find, in God's own time and way, the blessing pronounced on the peacemakers

The Wonderful Father

A missionary in the city of London always read this Scriptural story, if at any time he gained access to the roughs of the metropolis. "A certain man had two sons." By this interesting exordium their attention was immediately aroused. On one occasion he was interrupted by the running remarks of an impulsive youth, one of the reckless London thieves, who had evidently never heard the story before. When he read the younger son's request "for the portion of goods that fell to him," his astonished hearer interpolated, "Cool that—rather cool." When he came to the story of his degradation, "Served him right!" was the ejaculation. But when he heard the account of the prodigal's reception by his father, the impressed and delighted listener exclaimed, as the tears rolled down his cheeks, "Oh, what a good old cove!"—and before the missionary had time to explain the parable that "chief of sinners" applied it to the forgiving mercy of God. At the close of service he waited on the missionary and said, "Will you come and read that ere account o' the kind old cove to some fellows I know, that would get summat o' good from it like me?" When the missionary expressed his willingness to go the only stipulation was that he should bring no policemen with him. On his arrival there, the thief introduced the missionary thus: "This is the gemmen wot has come to read us the story of the bad lad and the kind old cove I were telling ye of. It's a regular stunner. Jim, assume the perpendicular, and give the gemmen a seat," (for there was only one chair, or rather stool in the dreary apartment.) Thus introduced and recommended, the missionary began: "A certain man had two sons," etc. As the narrative proceeded, verse by verse, he who had raised the expectations of the company so high, kept exclaiming, "Did ye ever hear the like o' that? Bill, wasn't I right? Isn't it a regular stunner?" But when the reader reached the account of the embrace and the kiss, the marks of approbation from all the auditors, to whom also it was quite new, were so loud that he was compelled to stop. "But wait till ye hear what the old fellow did for him!" was the last whetting exclamation of his patron. And when they heard of the robe and the ring, and the rejoicing, they all rejoiced together; for they seemed by a kind of Pentecostal intuition to conclude that even so would the God of the Bible treat them.—S. S. Illustrator.

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VILLAGE WORK IN INDIA

Dear LIVING WATER Family:—Since writing you last I have been moving about considerably, but He who changes not has been with me and has blessed in the work and today I feel "it is good to be here."

Early in the cold season Miss Thompson and I went to Shahapur, a town about seven miles from Vasind, to spend, as we thought, the cold season. The landlord promised to let us have the house till April and we hoped he might let us have it for a longer time when he found we lived peaceably with our neighbors, but in this we were disappointed, as you will see later.

There we did house to house work, visiting the homes, reading the Word and telling the story of the cross. It was seldom we got really inside a house, but we were glad enough to sit outside the door and talk if we could get listeners. The people, being mostly high caste, were very much afraid of being defiled. It is a town of some thousand inhabitants besides all the small villages around it, and there is not a witness for Jesus there. We visited seven of these smaller villages and sometimes they heard the Word gladly and sometimes not at all. The poorer classes would come to us for medicine and seemed grateful when cured. But as our house was inside the landlord's orchard, he would seldom allow the people to come to the house and the work was much hindered on this account.

One very warm afternoon we went to a village a mile distant and nearing it heard the beating of drums and the shrill sound of music, falsely so called, and knew a marriage was in progress and began to doubt whether we could get an audience. Going on, we found the bride and groom worshipping in a crowded temple. They were adorned with bright tinsel and their bodies smeared with saffron. She held in her hand a large knife and he a second like instrument and they were seated before a large stone image smeared with red paints. After passing a few friendly words with some who were outside, to our surprise we were invited into the temple. On going in I asked the meaning of knife and sword, paint, etc., but they could tell me nothing. "It is our custom; as our fathers did, so do we" is all the thought they seem to give to the understanding of these things. They asked us to sing and after singing a hymn we asked if we might read something from the Bible. Obtaining permission, I began reading Acts 17:22, commenting as I read. Very soon they cried out, "Bus, bus," (enough, enough!) Thanking them for listening we went outside where a number of women gathered around and listened as we told of God's being kind and loving (an idea utterly foreign to the teaching of their sacred books.) They inquired about our marriage customs, etc., and were much amused when we told them how quick-

ly our marriage ceremonies are performed. The one we had just witnessed had been going on four days!

As we left they invited us back very kindly and we could but praise God for the seed that had been sown.

We enjoyed the work in these towns so much and in spite of their unfriendly attitude seemed to get in closer touch with the people than ever before.

Though the Parsee gentleman, in whose house we were living, had offered it to us free till April, before the end of February he told us to pay him forty rupees and vacate. As the house was very small with wooden shutters, dirt, floor, etc., and he had put us to great inconvenience while there, we felt this quite a large price and took it to God in prayer, asking Him to make the man reasonable. When we went to settle with him he only took 25 rupees.

Though our time there was short, we did not feel it was vainly spent. On my part, I gained much valuable experience and the Word sown will surely not return void.

As Misses Long and Williams found it necessary, on account of the health of the orphan girls, to go to a more healthful place, they moved to Igatpuri and I came here to take up the village work they had reluctantly laid down. God has greatly blessed them in the work here for the past few months, and it is now truly an open field. They, with their women and Catechist, were visiting fifteen villages. Some of the people seem convinced that our God is the true God.

All during the day sick people come to the bungalow and ask for medicine and sometimes they ask to hear the gospel, or "God's story," as they say. Think we wrote you of the little heathen girl Bajji, who was converted last hot season when Miss Long and Williams were just beginning their work here? Her father had her married to a heathen man not long ago. It was a great grief to her, but she had to submit. When she was told during the wedding ceremony to worship the idol, she refused and her father said, "No my child will not fall at that idol's feet." She was not forced to do so. How we praise God for this! She often comes to see us and her face brightens as she tells how God gives her joy as she prays to Him. And she is really trusting God. It seems and feels assured that she is His child. Now that I am here alone I enjoy her visits as she comes to pray with me and to hear God's Word read. One day I said, "Bajji, what is your husband's name?" She said, "I don't know Miss Baba, I only work in his house, he doesn't talk to me."

You who know what love and a happy home is, think on these things and ask yourselves, who made the difference between your home and hers.

She said, "Miss Babba, they don't know a thing about God," meaning her husband's people. Her father worked for us a year and has been taught the way of God and she also

worked in the home when the orphan girls were here and saw what a Christian home is. This expression showed what her longing is. She is praying that the man they call her husband may become a Christian. Readers, imagine yourself in such a position in a heathen town without one who could understand you and without the comfort of reading God's Word, with only an occasional chance of seeing the missionary and talking of things nearest your heart and ask yourself how strong a Christian you would make. Then pray with all the earnestness of your soul that God may keep this little lamb and save her husband, father and mother.

Her father often comes here and prays with me and asks to hear God's story, but I can't hide from myself, nor would I hide from you, that it seems to be only for his stomach's sake. He is very indolent and would like us to help him live without working. This, of course, we cannot do as our Bible teaches, "If a man will not work neither shall he eat." As Paul said about the gospel when it was preached with wrong motives, "Notwithstanding every way, whether in pretense or truth Christ is preached, and I therein do rejoice, yea, and will rejoice," so I will rejoice that he prays even if it be at first with a wrong motive, for the Holy Spirit is in the world to convict of sin and I look to Him to convict this man so he will want salvation from sin if it means starvation.

The heathen know nothing of praying for spiritual blessings. Their prayers, if prayers they can be called, are all for material things. The women pray their gods to give them children; the men ask for good crops, success in business, temporal prosperity—and even help to sin.

When Miss Leonard was out touring last month a Marathi man was converted and is employed in the mission now. Though he has been converted so short time it is beautiful to see how he has been led out in prayer. I hear him before day every morning calling aloud to God. He prays not only for the conversion of his relatives but for the salvation of the village people around us, for the healing of the sick who come here for medicine, for blessings upon God's children, etc. He seems to have turned to the Lord with his whole heart and it greatly encourages us as we watch his life and see what God has done. He is learning to read that he may be able to read God's Word.

Would like to tell you of other visits to these homes and how God is touching the hearts of some, but space forbids so will close with this request, as you see the sun setting over there please remember we are rising over here to battle with powers of darkness and wickedness in high places and will you offer an earnest prayer that we may be strong for that day and do valiantly for our God? Yours in glad service for our King,

Vasind, India.

Eva Carpenter.

Sunday School Lesson

P. R. Nugent, * * Richmond, Va.

Lesson for Sunday, June 9, 1907.

The Passover

Ex. 12:21-30.

Golden Text:—"When I see the blood, I will pass over you." (Ex. 12:13).

Read the whole chapter. The lesson marks the ending of God's judgments on Egypt in the form of plagues, and the release of Israel from Egyptian captivity—not merely by the consent of Pharaoh but by his request (v. 31, 32). On several occasions he had offered a partial release (chapters 8:25, 28; 10:11, 24), but God brought about a complete redemption of both people and possessions, and gave Israel favor with their former oppressors. They had doubtless learned some lessons from the plagues that made them more ready to promptly leave their homes when the time came. As mention is made of their being free from the plagues only in certain cases (chapters 8:22; 9:4, 26; 10:28; 11:7) it is possible that they experienced the others in order to practically teach them the fear of God and the danger of disobeying Him.

I. THE PASSOVER.

1. *A type.* "Now all these things happened unto them for ensamples" (1 Cor. 10:11). "Christ our passover is sacrificed for us" (1:7). The facts connected with the passover have blessed spiritual meaning for the welfare of the soul.

2. *A pass-over.* The name of the feast—(both in Hebrew and English) describes God's action on this occasion. At a meeting out His judgment God passed over the homes of the people who followed His directions.

3. *A beginning* (v. 2) "With the redemption of shed blood everything was to begin anew." (Torrey). In the Godward life, the true beginning comes only in connection with shed blood accepted by the worshipper. The worldling may be much and do much, but none of these things make a beginning of his safety or redemption. Redemption from judgment comes only in connection with blood. As the beginning had reference to leaving Egypt it also marked an ending—the ending of the ties, associations, surroundings and practices of Egypt. The beginning included, necessitated the ending. So, in the sinner's case. To trust the blood of redemption means farewell to the world.

4. *For all and each* (v. 3). The message was to the "congregation," but also to "every man" who was head of a household. The word was to all but each individual was dealt with. None could act for another; yet it was a household matter in that the head of the home took the blood and lamb for all in his house, and they took part. So a believing father should claim the benefit of Christ's redemption for all in his home that all may come to the point where they will "keep the feast." Unbelief and indifference on the part of parents—especially fathers—is the cause of much trouble and loss to children.

5. *Oneness of interest.* (v. 4). When necessary two families were to combine. Selfishness and greed had no place. All were sharing a common benefit. So Christ is not only for one's own kin though some act that way. They do not invite others to partake.

6. *An unblemished victim.* (v. 5). The lamb prefigured "the Lamb of God" (Jno. 29). Hence it must be "without blemish" for Jesus was thus. "In Him was no sin." (1 Jno. 3:5).

7. *Chosen beforehand.* (vs. 3 and 6). Jesus came when the race was about 4000 years old but He was appointed long before He was actually slain. (1 Peter 1:20; Rev. 13:8). The passover lamb was chosen four days before it was killed, and as a thousand years with God are as one day, and as Christ came in the year 4004, the time of the selection of the lamb is suggestive of Christ. It was chosen four days before it was killed.

8. *Leaven removed.* (AR. 8 and 1b). Leaven was a type of "malice and wickedness." (1 Cor. 5:6, 8). Its removal signifies that people cannot partake of Christ and evil together. The latter must be put away in order to enjoy the former.

9. *Blood applied.* (v. 7). This was an all important point. Shed blood alone was not enough to meet the need. "Blood in a basin was only salvation provided." (Luff). It had to be applied before the home was safe. This application became, too, an open profession of faith in God and His remedy. It is parallel with "an open profession of faith in Christ." (A. J. Gordon). Notice that no blood was put on the threshold of the door. It was not to be trampled upon as a common thing. (Heb. 10:29). The threefold application (7) may have reference to the unity and harmony of the three Persons in the Godhead in honoring the blood of Christ.

10. *Not to go out.* (22). As the blood on the lintel and posts was their only protection while judgment was falling, to get from under its shelter was expressly forbidden. The only safety was behind the blood. This is always true as regards the blood of Christ. None can get from under its protection without serious danger. None ever get beyond the need of it.

II. ISRAEL.

1. *Obedient faith.* (Heb. 11:28) Moses believed God and Israel believed the words he passed on to them.

His and their actions were the outcome of faith whether it had reference to removing leaven, sprinkling the blood or eating the lamb.

2. *Its foundation.* Then, as now, faith rested on God's Word (Rom. 10:17). It was not mere blood, but God's declared estimate of the blood, that furnished a foundation for their faith. His Word, (v. 13), conveyed to them the truth of what it meant to Him and therefore, what it would mean to them if they sprinkled it.

3. *Perfect security.* The question of safety for all in the house was settled the moment the blood was applied. The responsibility for that rested upon God entirely. Those who sheltered behind the blood had nothing whatever to do with it except to stay there. "When I see the blood I will pass over you." (18). It was not His sight of the people, but of the blood, that decided His actions, and those whose faith was weak were just as safe as those whose faith was strong. Safety did not depend on the strength of their faith. The same is true in spiritual matters. The penitent soul is not to look to himself, nor his faith, but to the blood of Christ for safety. The safety was not hard to obtain when once the blood was provided. Hyssop (v.22) was easy to get. It typified faith. (Torrey). So God's Word, the foundation of our faith, is near at hand. (Rom. 10:8-10). God has not made it hard for us to trust the blood, which is typified by sprinkling with hyssop.

4. *Feasting.* The lamb was prepared by fire. In a sense it had partaken of the fire. So in Christ there was the very fire of God's holiness, and we become "partakers of His holiness" by believingly feeding on Christ. As the lamb, when eaten, became a part of the eater, so through faith Christ becomes part of us. The enjoyment of the feast depends largely upon the measure of the person's confidence in the applied blood. He who trusted it fully could fully enjoy the feast. This is abundantly true in spiritual matters. Sheltered beneath Christ's blood we can feed on Him who is God Himself.

Lesson Questions:—Of what was the lamb a type? Literal meaning of passover? A beginning of what? For whom? What about leaven? Place and meaning of the blood? What was Israel's attitude?

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