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Living Water

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33:3

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A Broken and Emptied Vessel

PAUL has been boasting. It is work to which he is unaccustomed, and which he greatly dislikes. The Corinthians have forced him to it. They are endangering the Gospel by the slights they have cast on himself. They are compelling Christ to suffer by heaping scorn on Christ's messenger. For his Lord's sake he has had to face and perform the distasteful task of publishing his own credentials. But he gets back, as soon as possible, to the accents which are usual with him, and which regeneration has made his native dialect. *Though I be nothing*, he writes (2 Corinthians, 12:11), and there we listen to the Paul who, with absolute sincerity, called himself less than the least of all saints, and chief of sinners.

"It is as difficult to be humble," says Mary Coleridge in her dairy, "as it is easy to despair. Despair's a very conceited thing; but I might as well hope to be Michael Angelo as to be humble. The grace of the lowliest is given only to the highest." Moses in the Old Testament, and Paul in the New, are highest of Biblical men, and to these princes of the chariot the grace of the lowliest was given. God translate us into their image!

1. *Though I be nothing.* The words fit us well. They are the confession of the creature.

Man as man seems trivial, seems nothing. There is the shortness of his life. The French verse describes it: "*Le vie est breve; Un peu d'espoir, Un peu de reve. . . . Et puis—bon soir!*"—a little hoping, a little dreaming, and then, Good Night! There is the limitation of his knowledge. Take the masters of science, and the tiny circle of their light is compressed round by a wider circle of mist and haze, dubieties and guesses and conjectures about which they dare make no certain affirmations. And there is the meagerness of his achievement. He may not be an idler or a mere looker on. Early and late he is at his post. But there are innumerable hindrances, hostile circumstances, difficulties and delays. He requires a larger canvas for his picture. He needs ampler time in which to finish his work.

Because we are creatures, we are nothing. Yet do not let us be sour, cynical, rebellious, because our age is hand-breath, our knowledge infinitesimal, our attainments broken. No, but let us learn how essential it is that we should flee to God, and draw our strength and resource from Him. The sense of our impotence is to humble us into the realization that He is indispensable. And when we are ground to powder in our own esteem and betake ourselves in poverty and helplessness to the Father of our spirits, what a change ensues! He breathes his immortality into our brittle nature, and we are destined to a life beyond life, conscious, personal, fruitful, triumphant. He introduces us to the knowledge which is profoundest, and which grows from more to more through an everlasting future. He communicates a new vitality and value to our labors, so that they are not in vain in the Lord, but have far-traveling issues, and the heavenly period perfects the

earthen. When our nothingness sends us hungrily, clingingly, appropriatingly to the fulness of God we become rich and enduring.

2. *Though I be nothing.* The words suit us. They are the cry of the sinner.

The sinner, when his subterfuges and plausibilities are shattered, when his easy indifference and his proud self-trust have both been undermined, and when he abhors himself. There are no depths too abysmal for such a soul; there is no indictment too heavy. As a creature a man may recognize that he is nothing; but as a sinner he stands afar off, and beats on his breast, and cries out that he is nothing with a poignancy and sorrow and self-abasement of he had no inkling before. There is something positive, active, unsparing in his obliteration and repudiation of himself now. Our creatureliness makes us bow our heads; but our sinnership lays us in the very dust.

Suppose we see ourselves confronted with the Law of God. It demands a fleckless obedience. Faced by its imperatives, we are aware of the demerit of our sin. We discover that we are guilty, and deserving of the second death. Or suppose we see ourselves contrasted with the Character of God. He is Light of light. He is Purity most pure. Beholding Him, we are cognisant of the shame of our sin. It has befouled us. It has made us lovers of the darkness rather than of the noonday. Or suppose we see ourselves disqualified for the Gift of God. It is the gift of peace—a conscience quiet, a heart at rest, a will running the way of the commandments, nature within unruffled like nature without on the morning of Christ's Nativity, when "birds of calm sat brooding on the charmed wave." But the misery of our sin! It has thrown our being out of tune. It has lowered us with accusations and dread. It has robbed us of peace.

So we, sinners, are nothing. We are worse than nothing—a blot, a disfigurement, a contradiction of God's purpose, a grief to his soul. But if the mournful fact has been burned into us by the searching Word and the revealing Spirit, shall we then give up everything for lost? By no means. Our very extremity is the reason why we should repair to God in Christ. Our sin is demerit; but in the dying Christ there is merit to atone for its blackest guilt. Our sin is shame; but in the living Christ there is power to wash the leper's flesh till it is sweet as a little child's. Our sin is misery; but in the indwelling Christ there is the secret of peace. From the "I," who is nothing, let us betake ourselves to the "Thou," Who is Everything.

3. *Though I be nothing.* The words should be dear to us. They are the conviction of the saint.

We continue beggars at our Father's door to the last. We are debtors to our Good Physician until our dying hour. *Though I be nothing*, said Paul, the noblest of apostles; for still he was persuaded of his emptiness, and still he went on drawing from the unfathomable wells in his Lord. Let us be Pauline Christians here as elsewhere, for the matur-

est of us is undone without Christ's abiding presence and Holy Spirit. Is it your own personality? You will soon be at the mercy of former sins, you will soon be a prey to restlessness, you will lose your influence and your fragrance, if you let yourself imagine that you are something and somebody, and can venture in any measure to dispense with your Divine Keeper. Is it your speech and work in the vineyard of the Master? These may be brilliant, arresting, effective after a fashion. But they will be cold, they will not move and melt if you are yourself the artificer of what you say and do. You must not miss the unction from on High. There is no prosperity apart from that.

But when it is our daily prayer, "Let me be forgotten and crucified, and pour Thou Thyself into me," Christ in us repeats his miracles, and does yet greater works than these. He, inhabiting us in his Spirit, is our Sanctification. He, employing our speech and our labor, accomplishes the

good pleasure of his will. Hard by Robert Bruce's church in Larbert was a room where he spent his time between sermons. One day the congregation wondered why he delayed to come out from the room for the second diet of worship. The officer was sent to inquire. At the door he halted, for he heard a conversation going on within. He returned to report that there was Some One in the vestry with the minister; that Master Bruce was saying many times, and with much emphasis, that he could not go alone into the church, but must have the Other with him; and that, as yet, the Other answered him never a word. This invisible, mysterious, all-sufficing, infinite Some One—the Lord, Who is the wisdom of God and the Power of God to us who believe in Him: we dare not take a step without Him. Unless He goes with us, we are nothing, we are less than nothing and vanity. When He goes, we can do all, and we have all and abound.—*The Life of Faith.*

Does God Send Revivals?

BY S. CHADWICK

JONATHAN EDWARDS believed that revivals come as an act of Sovereign grace, and are entirely beyond the power of man to command and control; Finney insisted with vehemence that they come out of the preparation of the Church, and that the Church can have a revival at any time. They were both revivalists; and they were both mighty instruments in the hands of God for the salvation of men. Thousands were converted under their ministry. Remarkable scenes were witnessed under their preaching. They were both theologians, and Finney had been educated for the law before he became a minister. Each sought in the revival to verify his theology. Edwards contended that there was nothing in the condition of his Church to account for the revival; it was entirely an act of God's grace. Finney insisted that revivals are subject to law, and he set forth the conditions which always bring revival, and without which there can be no revival.

WORKED UP OR BREAK OUT?

These two types of believers still exist in the Church. There are those who think that faith, prayer, and work can command a revival; and there are others who believe that we must wait for the wind that bloweth as it listeth. In some Churches revivals are arranged by the calendar. They have a theory that they come in cycles like the seasons and booms in trade. The period varies. Some churches go on the plan of a revival every year; others every three, five, or ten years. Mr. Lewis tells of a minister who believed in the five years' cycle who had a revival at the proper time, and the following year there was a revival in an adjoining town. He went and found his soul stirred and his heart warmed. He wanted another revival in his church, but it was four years to the appointed time. Those four years oppressed him. He thought of the changes they might bring to his people. Some would die; others would remove. His opportunity was NOW. Already the fields were white to harvest. His theory strangled his faith. He preached with a bleeding heart, haunted by the time of waiting. God upset his theory, and saved forty people who were heads of families in one day. They were born out of due time. The almanac went wrong. There was no organization, no preparation, no expectation. The revival simply broke out. That is the sort of revival everybody likes. It is so manifestly of God. There is the seal of Sovereignty upon it. In some churches that is the sort of revival for which they wait, and they will have no other.

Against this attitude of waiting strong things have been said. It is interpreted as faith waiting for a sign. It shirks responsibility, and makes God accountable for our unbelief. Grace is not lawless. St. Paul speaks of the "law of faith." The workings of grace may conceal the operation of law, but they never cancel it. Sovereignty may transcend human agency, but it never dispenses with it. Finney has set forth the laws of revival under six conditions.

SIX CONDITIONS OF REVIVAL

We may expect a revival, he says:

1. When the Providence of God indicates that revival is at hand. And this He indicates to souls that are prepared.
2. When the wickedness of the wicked grieves, humbles, and distresses Christians.
3. When Christians have a spirit of prayer definitely for a revival.
4. When the attention of ministers and their consequent efforts are directed to this particular object.
5. When Christians begin to confess their sins to one another.
6. Every revival is under the sign of the Cross. When ministers and professors are willing, and if God permit it, by what instrument He pleases.

These conditions verify themselves in the experience of revivals. They may be more conspicuous in some revivals than others, but they are essential factors in every true revival. There are souls that dwell in the secret heights, that see the signal in the sky long before the showers fall. Revivals come by prayer, and often they are the open answer to the pleading within closed doors. What about number two? "When the wickedness of the wicked grieves, humbles, and distresses Christians." The intercession that prevails comes from burdened hearts.

FLOODS AND RIVERS, FIRE AND WIND

There was no great gulf fixed between Edwards and Finney. The yawning gaps in their theology disappeared in their experience. The theologians fought for the most part in a land of shadows. Both were right, and both were wrong. They mistook complement for contradiction, and interpreted parts as if they were whole. The Bible is neither philosophical nor theological, and for that reason it never attempts to explain its paradoxes. Revival is both an act of Sovereign grace and a response to human faith. The quality that runs through all the works of redeeming

love is present in revivals as in regeneration. God sends the floods, but man digs the ditches. God gives the fire, but man builds the altar. God's sovereignty is not imperialism; it is never arbitrary, never capricious, never lawless. Its essential mark is graciousness; and because it is gracious it waits for prayer and faith, consecration and cooperation. "He waits to bless," means something more than He is always ready; it means delay quite as much as readiness.

The Scriptures abound in stories of revival, and there are always the dual elements of sovereignty and freedom. Ezekiel is the prophet of revival, and the emphasis is always on the divine side. "Not for your sakes do I this," reiterates the Lord God of Israel. Repentance and cleansing, renewal and restoration are all of God, but when the crowning description comes the spheres, relationships, and conditions of God and man are clearly defined. The valley is full of bones, and they are very many and very dry. Led of the Spirit, the prophet goes through the valley, until the question is forced upon him: Can these bones live? He has no answer, for the vastness of the problem has swallowed up his certainty. One thing is sure: God knows. If there is any help, it must come from Him. Then comes the command to prophecy and the promise of life. The preaching made a stir. There was movement, and order came out of confusion. Bone came to bone. The scattered bones were organized, systematized, prepared. The ranks were complete, but there was, no life. There was no breath in them. That is the function and the limit of organization. It can prepare; make ready; furnish the channel and instrument of blessing. Breath is more than wind; more than atmosphere. It comes from the seat of vitality, and is itself the gift of life. The Breath is Spirit. Preaching can prepare the body, but God breathes the life. That is the revival. It is of God, from God, and to God. Preaching cannot bring it; organization cannot give it; prayer alone lets loose the winds of God and brings the life that turns scattered bones into armies of the living God. The sovereign grace of God wrought the work, but it did not work unconditionally. There was the burden of the prophet, the wistfulness of hope, the weight of a great anguish, the preaching of a great passion, and the prevailing prayer of a great faith.

REVIVALS AND MISSIONS

Edwards and Finney would differ about the relations of missions to revivals. Missions set God a time, and sometimes seem to dictate to God a way. Then and thus shall the revival be. That is the peril of elaborate and extensive organization. It can guarantee an earthquake; it may even ensure a fire; but it stops short at the vital point of breath. The lines of organized and galvanized humanity are impressive, and one is constrained to say, what hath God wrought, when the work is the result of human energy bent on doing good? Evangelists go to a place warranted to make a stir, but movement is not revival. Earthquakes move things. They have been known to throw dead men out of their graves, but a corpse above ground is no better than under the sod. Life is the test. Abundance of life is the sign of revival. "Ye shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves, O My people. And I will put My Spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the Lord have spoken it, and performed it, saith the Lord." God waits to be gracious beyond all our expectation. Let us arise and seek Him!

BE OF GOOD COURAGE

BY W. D. GRIFFIN

"Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."—Psalm 27:14.

THE waves are running high; the winds are cold and strong; the clouds are dark and gathering; the storm seems to be taking on volume at every quarter. No one sees and feels this as those who have truly come out from the spirit of the world or are seeking to do so. The whole spirit of the age is gathering volume of doubt and enmity to God in all lines of life. However advanced and fair and enticing and great present activities of life in the world may seem, the keen heart-eye sees written over it all by a divine hand—"WORSE AND WORSE."

The average church member and pastor sees not nor feels this. They have shaken hands with the spirit of the age and are going on with it in its advance. Therefore, alone, though you may seem to be. Do not haste in any matter. . . . Consider your Lord. The waiting may seem long, but it is gathering strength for you. Do not fret. Do not chafe and chomp the bit. Your time may not be yet. Wait and walk with God in his strength. He knows all about it. Be of good courage.—*Triumphs of Faith.*

But THE BLESSEDNESS OF THE PURE IN HEART and s
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places. They are met and pressed and antagonized by the demon hosts of the age in all quarters of life. Out of harmony with the spirit of things, they have fightings within and fightings without and that almost continually. Having chosen the separate and distinct and holy walk of our Lord, like Him they are not welcome here and are in conflict with the devil from the mount to the valley, for in all their activities and touching men, they are upsetting his kingdom.

It is to these that I say be of good courage, these who have cared not for the shame of a lone walk of faith, despising the pleatings of the flesh in all things material and religious.

While there is advance in the spirit of the world, an advance that has no foundation, a light that is darkness (for there is a sham and false and mere surface about almost everything that we never knew before); while there is this advance to its own destruction, there is also an advance in the deep and genuine and everlasting things of God. The hungry and holy, pressed by the god of this world, are proving the God of heaven and finding Him true where they walk with Him. He is not ashamed to be called their God and to pour upon them his Spirit as at the beginning in signs and miracles and gifts, preparing them for the greater conflicts just ahead and to meet the Bridegroom in the air. And this very advance on their part makes them tenfold more the targets of Satan.

But be of good courage. You may be pressed in home life as never. Your very kindred may turn against you and class you as a fanatic and deride you as untrue and a disturber and beside yourself. And this will pierce your heart. But your Lord was pierced in like manner.

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LIVING WATER

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EDITORIAL

Does God

BY S.

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AN URGENT NEED

We are facing a most urgent need in our missionary work. We have every reason to praise God for what has been wrought through our faithful missionaries. Truly the Lord hath been good to them and hath prospered his cause in the lands where heathenism prevails. He has touched hearts in the homeland and has caused them to respond to the calls for money to carry on this work. We would pause here to offer praise to Him for all that has been accomplished, for it has been through Him. We also desire to thank our friends for their interest, their prayers, and their contributions; and as we face these needs we feel sure they will rejoice in the privilege of entering into a hearty response. There is, pre-eminently

GREAT NEED FOR PRAYER.

Why did we not say, there is a pre-eminently need for money when the facts are that funds are running low in the treasury and those who have the burden of responsibility are feeling perplexed over the situation? Because we believe in putting first things first. God must speak to hearts if money is to be sent in to carry on this work of world-evangelization. He has chosen to work through human instrumentality, and prayer is the medium that brings the need in touch with the power. Prayer is the key that unlocks the store house. This is an age when men are wedded to worldly possessions, even good men and good women are loath to part with their money and some one must stretch forth the rod of prayer if these waves are to recede, if pocketbooks are to be opened and the necessary money be sent in to meet these needs.

There is no more vital feature in connection with the work of evangelizing the heathen world than the prayers of the church in the homeland. This is especially true with

regard to the financial part of the proposition, so we are appealing to you at this time to pray God to touch the hearts of his stewards to send in money to push forward this blessed work of soul-saving in heathen lands. Will you not get under the burden of this responsibility and feel it yours. What a blessing it will be to your own soul and what blessing it will bring to others. We are depending on you to help us at this time to meet this

URGENT NEED FOR MONEY

to carry on our missionary work. God is graciously blessing and opening doors to our missionaries. What a privilege to help them enter with this glorious message of salvation that means so much to you and to me. Suppose we had to give up this grace in which we so rejoice and take our place in the procession to some heathen temple, there to lift our cries to a god of wood or stone, would we withhold money to regain fellowship and communion with our Christ? Why withhold it when thousands for whom we are responsible are lifting piteous groans to lifeless gods and are going away in bitter disappointment and anguish of soul. Do not withhold it, for your money will make it possible to point these weary ones to the Lamb of Calvary who gives peace and rest to the longing soul.

There is an urgent need for the

RECOGNITION OF RESPONSIBILITY.

How few of us fully realize that we really have a responsibility in heathen lands—a real, sure-enough responsibility put upon us by God. By virtue of our enlistment in the ranks of the Captain of our salvation we become subject to his marching orders to go into all the world and preach the unsearchable riches of Jesus. It is not a question of choice but of obedience. The loyal soldier never loiters in the camp in ease and selfish indulgence when his captain calls him to the front of the battle. The inhabitants of the valley of Meroz did. They saw their vineyards turning purple with luscious fruit, their cattle grazing in the pasture-lands, their pleasant homes inviting rest and ease. They were hidden away, as they thought, in this peaceful valley and decided to let their neighbors fight the enemy while they rested in security; but alas, they were soon wrenched from their moorings, and long since would have been forgotten had it not been for the Bible record. We can no more ignore our responsibility nor loiter in ease and self-pleasing than could this ancient people. It is our individual responsibility that must be met by us in going, giving, praying, or per-chance otherwise. We cannot refrain without suffering leanness of soul. There is a broadening of the prayer life, an enlargement of vision, a richness of experience that come as a result of entering heart and soul with our Christ into this ministry of fulfilling his command to make disciples of all nations. We must recognize, as did Paul, our stewardship of the mysteries of the kingdom.

And if we do this there will follow a deeper sense of responsibility for

OUR PORTION OF THE HEATHEN.

In every field where we are laboring we have a certain section assigned to us. No one else enters this section unless it be in the cities. We are wholly responsible. They must look to us, and God is looking to us. In Eastern India alone we have a district, which, with some additions that are soon to be made, will contain nearly a million and a half of people. Not a missionary is living among this great mass of people. Our missionaries are planning to open a station at the principal town of the district and will evangelize from this headquarters. They have gained favor

with the officials and the different classes seem open to their message. For several reasons this is a most favorable section, and is *our responsibility*. These missionaries are but our representatives and must fail unless we stand with them in prayer and support.

In Western India we have a large section, including a number of towns and villages, also a hill station where the people are largely aborigine. God is marvelously opening doors in this land of sin and of dark superstition. He has not opened these doors to mock our faithful missionaries who are serving Him as love-slaves, but to give them the unspeakable privilege of preaching Jesus to these who have never heard.

From China there comes this statement from our missionaries: "It is wonderful, yes, marvelous what the Lord has done for us." They say that from different parts of the field there is coming the call to come and tell them more of this Savior. At one village they are asking for regular Sunday services and have offered to furnish the house in which to hold the services. Here, too, we have a great scope of country, assigned to us—*our responsibility*.

From Japan there comes the report of eight persons being at the altar in one service. They say, "We have broken the news of salvation for the first time to many." Here as well as in Africa, Cuba, Mexico, Central and South America, we have our assigned sections, peopled with souls who are lost and without hope—souls striving for rest and peace which nothing but Jesus can satisfy. They are *our especial portion of the heathen—our responsibility*.

Having thus looked into the facts of the situation we must now meet the question,

WILL WE FAIL GOD

at this crucial time? It resolves into just this kind of an issue. We should be faithful to our missionaries who are so nobly standing out where heathen superstition hangs like a pall about them, and the assaults of the enemy are fierce. They are earnest, self-sacrificing, zealous, and deserve the best that we can give them of prayer, interest, and support; but the vital thing is whether or not we will be true to our responsibility to God. He is depending upon us. Will we not stir ourselves to greater earnestness and self-sacrifice in this matter. Our time for soul-saving is short at the longest. The responsibility is upon us. Everywhere these doors are opening. To not make it possible for our missionaries to enter is simply to say to the heathen, stand back, you cannot enter the kingdom now. We believe our friends will rally to the cause of the King of kings and pray, give, or go as He directs. Great joy and victory awaits the faithful in this emergency.

BE OF GOOD COURAGE

(Continued from Page 3.)

Be of good courage. Your social friends may look askance at you and pity you and drop off from you and not know you any more. But our Lord's circle narrowed down as He advanced to the end of his ministry here.

Be of good courage. Your religious associates may even now class you as having gone into heresy and joined a move that is of Satan. But keep your peace. Hold your tongue. Walk in love. Pray for them. Your Lord was called a devil by those who were zealous religionists.

Be of good courage. The business world may treat you cold. You may feel foreignness in transaction, and be a stranger in the world, and touch the keen edge of boycott,

and be pushed clean out and aside in some instances. But just remember that three powers put their names to the death of Jesus—religion, culture and politics—Hebrew, Greek, Latin.

Be of good courage. Your inward conflicts may be severe. You may be pressed to the utmost, and it may seem strange and mysterious. You may be afflicted and sore chastened and left for a season in darkness. But remember your Lord was left alone in the sorest pain of his life—so much so that He had to cry, "My God, my God, why hast Thou forsaken me?"

To every child of God taking the lone walk with Christ to the celestial city in these days when the very air seems charged with a daring, doubting, unholy spirit, material in the extreme, I say be of good courage.

The battle is the Lord's. Therefore, wait on Him. Do not dare to meet things in your own strength. He will strengthen your heart. Wait, I say, on Him. You are not alone, though you may seem to be. Do not haste in any matter. . . . Consider your Lord. The waiting may seem long, but it is gathering strength for you. Do not fret. Do not chafe and chomp the bit. Your time may not be yet. Wait and walk with God in his strength. He knows all about it. Be of good courage.—*Triumphs of Faith*.

THE BLESSEDNESS OF THE PURE IN HEART

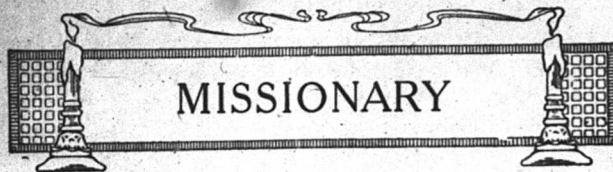
In what does it consist? It consists of a transcending and ravishing vision of the Eternal. It consists not of any manifestation that may be visible to the eye of sense. That vision has to do with the far deeper perception of the soul.

To have all intervening and hindering obstacles removed so that the soul is made to realize the meaning of fellowship with God, the Infinite, Perfect, Eternal One—is to have the vision restored. Such a vision God intends all his people to have. It is not his purpose to veil his face in mystery and darkness. To his own He would take away the veil and talk face to face.

None but the pure in heart have this unobstructed vision. The affections become a spiritual organ of vision. We see what our affections are centered upon. The man who has made gold his god sees gold and the opportunity for gain even in the holiest relationships. It intrudes itself everywhere. The tender mother sees the face of the absent child and hears the moan of the fevered lips when others see nothing. And when the heart has been made pure by the blood of Jesus and the affections are set alone on Jesus, we see Him and his loveliness, and beauty in the mad whirl and rush about us, in the place of business, on the street, our soul holds fellowship with Him whom we love. And to the pure in heart the full glory and beauty of the divine nature of God. What a wealth of revelation would be ours had He only a more complete response from us.

Were we more in the Spirit and our vision of God less clouded and obscure how completely would He satisfy the longing of our hearts. The soul cries out for satisfaction and yearns for it knows not what; while God has provided for the most complete soul satisfaction and rest in Himself. Could we but realize it the soul is at home only with God. Blessed home, blessed rest, ravishing vision, holy companionship is the privilege of those who are content to be pure in heart.

The life of purity God clothes with glory. He gives grace and glory and withholds no good thing. We may be clothed with the garments of righteousness, be clothed upon with the glory He alone imparts, as a preparation for his courts in the glory home beyond.—*Ex.*



MISSIONARY

LATIN-AMERICA

This is a time when attention is being directed toward the Latin-American countries. Our own near neighbor, Mexico, with whom we are engaged in an unfortunate conflict, is the center of much attention and discussion. Whatever may be the right or wrong attitude toward this situation from the war viewpoint, it is at once evident that this poor, priest-ridden, sin-weary Mexican people needs the very best that we can give them *spiritually*. We will not say *religiously*, for their religion has been the leading factor in keeping them upon their present low plain, politically, educationally, socially, and spiritually. Perhaps if Protestant United States had long ago done her duty and had embraced her privilege in working with Jesus to give real salvation to the people of this republic, a different state of affairs would exist, and peace would be ruling in her borders. Doubtless we are reaping not what *we have sowed*, but what *we have not sowed*. However, this may be, this people needs the gospel. They need our sympathy and our prayers at this time. Especially should we pray that in some way this war may tend to the "furtherance of the gospel."

In all these West Indies Islands, and in Central America the situation is pressing as to evangelization. You say why pressing just now? Because in many places the people are asking for teachers, where they are indifferent or even opposing they need salvation just as much, the responsibility is upon us, and they are dying without God.

In the great neglected continent of South America the masses are under the sway of either Roman Catholicism of a low type, or a debasing form of paganism. Will we longer withhold from them the gospel. Truly the time must be "ripe" when we should become more interested in this land that is so far from our God. We plead for your prayers for our Brother Ferguson and his wife who are laboring there. We give below

A LETTER FROM BROTHER FERGUSON

Greeting, "Holding forth the word of life." This finds us in Lijan, a small town on the Western R. R., about an hour and thirty minutes' ride from Buenos Aires. Thousands of pilgrims come every year, some merely to see others, some to worship a so-called miraculous image which is kept here in what is said to be the largest Catholic Church in the Argentine. The priest has much influence. Everyone who comes to the meeting or allows his children to come is visited by a representative of the priest, if not by him in person. If it happens to be a person who is dependent on his daily labor for a living his employer is waited upon by the priest, and in case his influence prevails, as it does in many cases, the workman is notified that unless he quits coming to meeting he will lose his job. It means much for those who wish to follow the Lord. The material loss is not to be compared with the eternal gain, but it means a test which few have been able to stand.

Meetings have been held here for some time by Methodist workers who have visited from time to time for over two years and for some time have held meetings in a rented hall. Other workers have also visited here at times. There is one bright young man, a school teacher, who has been prominent in politics. He takes a bold stand for the Gos-

pel. I want to ask special prayer for him that he may have full victory and go on to know the blessedness of a life wholly given to God.

At present we are laboring here in co-operation with the Methodist Episcopal people. There are some who are interested. Pray that they may get salvation and be strong to stand amidst the opposition of opposing forces.

Wish to ask prayer for a young converted Jew, that he may be sanctified and have God's best in his life. He is a teacher in a Protestant school and also active in Gospel work.

These are days of conflict, but I do praise God for the wooing voice within, the fountain of living water that satisfies, the eternal life, God's gift. It means life for spirit, soul, and body. "God who cannot lie promised before the world was."

We have encouraging news from one of the places where we labored in the North. The seed sown is being multiplied.

We enjoy the helpful messages which LIVING WATER brings. Some to whom we have loaned the papers have spoken of being helped by it also. Although not as large as formerly, we find it none the less helpful. Good things often come in small packages.

Christian love to all. Yours for the Master,

FRANK FERGUSON.

Lavalle 1467, Buenos Aires, Argentine, S. A.

A BIBLE BARGAIN

Just before the advance in prices of Bibles, we bought a large lot, and for the next few days will offer them at a special price. We have the following:

100 COPIES SUNDAY-SCHOOL SCHOLAR'S BIBLES, nice type, silk head band and marker; contains the Old and New Testaments, family record, helps to the study of the Bible, four thousand questions and answers on the Bible, and valuable helps for Sunday-school scholars. List price \$2.50—our price now \$1.50, postpaid.

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Any of these books can be had with the thumb index at 35c additional. Names printed in gilt at 25c each. Order of

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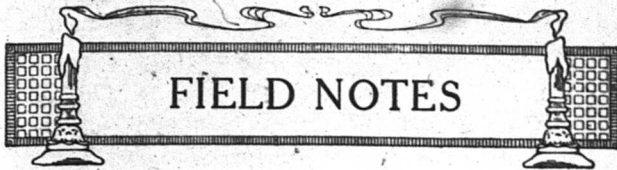


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No paper next week.

LIVING WATER, 75 cents per year.

Rev. C. W. Ruth is in St. Louis, Mo., in revival work.

Rev. W. H. Hudgins is at Friendly, W. Va., in a meeting.

Rev. L. J. Miller is at Hastings, Fla., in a meeting.

Rev. J. L. Brasher has just closed a meeting at Jamestown, N. D.

Rev. John F. Owen will hold a meeting at Brownsville, Tenn., July 14-23.

Misses Tousley and Hardee are holding a meeting at Cottontown, near Gallatin, Tenn.

Rev. J. J. Rye is preaching for the Decherd annual camp-meeting. H. A. Hamby is pastor of the Decherd church.

Rev. C. R. Pollard, with Miss Essie Morris as song leader, is holding revival services at Bethel, near Nashville, Tenn.

NO PAPER NEXT WEEK.

As is our custom, we omit an issue of LIVING WATER July 4. This will be the next issue—the issue of July 6. This gives our office workers the benefit of the holiday.

The Mobley camp, near Water Valley, Ky., will be held July 15 to August 1. Revs. Dees, Cox, and Shaffer will be the preachers.

The Sale City, Ga., camp will be held July 6-19. Rev. H. C. Morrison will be the evangelist. This is Rev. W. W. McCord's home camp.

Rev. C. R. Pollard has an open date, July 27 to August 9, that he can give to someone desiring a meeting. Write him at Clarksville, Tenn.

We have been doing evangelistic work on the Meadville district of the Erie conference for nearly two years, and am engaged for one more year from next September. We are working under the direction of J. C. McDonald, the District Superintendent. He is a man filled with the Holy Spirit.

654 Cutler St., Meadville, Pa.

E. R. CROCKETT.

REQUESTS FOR PRAYER.

Pray for the salvation of an old man in Tennessee.

Prayer is requested for the salvation of a man and his wife.

A reader of LIVING WATER, who is a backslider, asks prayer for reclamation.

CAMPMEETING RATES.

Persons desiring private rooms with all bedding furnished can secure same for 25c a night or \$3.75 for the entire 18 days. This will be in the room with one other person.

Those desiring room with heavy furniture, including bedstead and springs, they furnishing all bedding, can secure this for \$3.00 for the entire time.

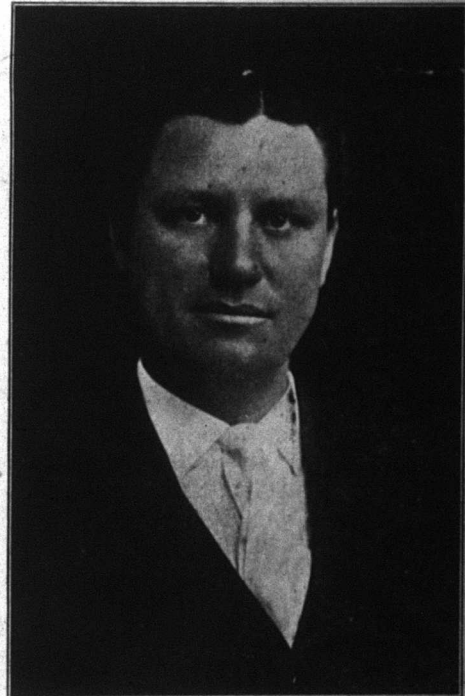
Large rooms—one for women and one for men—will be furnished free where those who bring their own bedding can sleep. Cots can be rented for 60c for the entire time and can be used in these rooms. A restaurant will be kept on the grounds where meals can be had for 20c each, or meal tickets will be sold at the rate of six for \$1.00.

Those desiring tents can secure a tent 10 x 12 for \$4.00, or one 12 x 14 for \$5.00 for the entire time. Cots can be rented to be used in these tents at the rate given above.

Those desiring private rooms or tents should make their application as soon as possible.

Those desiring entertainment or reservation, write to Miss Fannie Claypool, 136 Fourth Ave. N., Nashville, Tenn.

THE NASHVILLE CAMP MEETING EVERYBODY INVITED JULY 13 TO 30, 1916



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Rev. R. T. Williams, Evangelist

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Miss Fannie Claypool, 136 Fourth Avenue, North
NASHVILLE, TENN.



P. R. NUGENT, RICHMOND, VA.

THE THESSALONIAN CHRISTIANS.

I Thes. 1:1-10; 4:13-18.

LESSON FOR JULY 9, 1916.

GOLDEN TEXT: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." I Thes. 4:14.

The lesson title suggests an examination of two points.
1. What the Thessalonians had in the way of Christian experience. 2. What Paul further desired for them.

I. WHAT THEY HAD.

CHAP. I. V. 3. "Work of faith," that is, the work that comes from living faith. "Faith without works is dead" (Jas. 2:20.) Living faith affects the life, causing righteousness and obedience to God. Faith was prominent in them (3:7). "Labor of love." Love prompts to service for God up to the point of labor or toil. Love does not seek for "easy jobs." "Patience of hope." Some people mix impatience with their hope. Those did not. *Patient* waiting accompanied their hope as regards things yet future (Rom. 8:25). "Hope" here may have referred to the Lord's coming and final salvation.

V. 5. "Much assurance"—no doubt because their faith was clear. The gospel message was received in a whole-hearted way.

V. 6. They followed Paul and the Lord—not Paul only. They recognized Paul as a teacher and follower of the Lord and followed him in the sense of following with him. Some people avoiding the following of man only recognize no human leadership. Ch. 2:14 speaks of another form of following, that is, taking that course of loyalty to Christ which brought persecutions. In this sense they followed other believers whom probably they had never seen. The Thessalonians, then, were an afflicted people and were to recognize it as God's appointment (3:3) and not a calamity."

Vs. 7, 8. "Ensamples." Lives of faith are practical testimonies. Whether the sounding out of God's word (8) was through their sending forth missionaries to preach it, or through people who came in contact with the church and were impressed by their faith in God and in his Word, is not said. Probably the latter. Probably believers, especially, who visited the church, went away and told other believers (9).

Vs. 9, 10. They had been idolaters and therefore religious people. Doubtless they were attached to their idolatrous religion and the acceptance of Christ called for a surrender of what was dear to them. Here was an opportunity for them to be ruled by both faith and love. The fact that they were an expectant people, looking for the return of the Lord, no doubt helped them. The coming of the Lord is a very practical truth and calculated to cause people to live in holiness and righteousness.

CH. II. V. 13. Not true doctrine only, but God's Word—this was another point as regards their attitude towards the gospel. And as they received it as God's Word it worked in them "effectually." There is power in his Word and that power brings results in, and through, those who receive the Word. A person's attitude towards Scripture is a very important matter.

CH. IV. Vs. 1-3. They were instructed as to how to live Christian lives and please God.

V. 9. They were characterized by brotherly love.

CH. V. Vs. 4, 5. They not only looked for Christ's return but were ready. It is possible to be expectant but unready. Are you ready? "That day" will overtake some as a thief.

Vs. 9, 11. They were not vessels unto wrath but unto salvation and (11) able to do what some cannot do, namely, comfort and build each other up.

II. WHAT PAUL DESIRED FOR THEM.

CH. III. V. 10. *Perfected faith.* He wished to visit them for this purpose, for faith grows through the ministry of the Word (Rom. 10:17).

V. 12. *To increase and abound in love.* It is evident that "more," in connection with fruit, is an important word (Jno. 15:12).

V. 12. *To be established unblameable in holiness.* This is "before God." It is not enough to have holy hearts. They need to be established thus and be unblameable. This final establishing takes place at the coming (or, in the presence) of Christ. Only those who are holy now can be established in holiness then. Note that abounding love is connected with this establishing. Vs. 12 and 13 go together. And people need to see that they cannot be established in what they have not.

Vs. 11, 12. *To be quiet, industrious, not meddlesome, honest (or, honorable), and have no lack.* Christians should settle down quietly to the every day duties of life while looking for Christ.

Vs. 13-18. *Taught and comforted about the departed saints.* Possibly some of these were martyrs and their surviving friends were tempted to question the reward for martyrs, and they had lost their lives in vain. These verses also reveal the truth about the translation of living saints.

CH. V. V. 6. *Watchful.* V. 12, 13. *To recognize and esteem their pastors.* Vs. 14-22 contain a variety of directions.

Vs. 23. *To be sanctified wholly and preserved blameless.*

NOTE: A helpful way of dealing with this lesson is to see how far your own experience agrees with what the Thessalonians had, and what Paul wanted them to have. His prayers and desires for his converts are suggestive of how we need to pray for ourselves and others.

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