

to that most wise teacher, A. K. H. B. "We are depressed; we are worried; and when we look back, all our departed days of worry and depression appear to start up and press themselves upon our view to the exclusion of anything else, so that we are ready to think that we have never been otherwise than depressed and worried all our life. But when more cheerful days come, they suggest only such times of cheerfulness, and no effort will bring back the worry vividly as when we felt it. It is not selfishness or heartlessness; it is the result of an inevitable law of mind that people in happy circumstances should resolutely believe that it is a happy world after all; for looking back, and looking round, the mind refuses to take distinct note of anything that is not somewhat akin to its present state."

This simple truth—which we could all affirm—points to a Scriptural cure for worry. "Here I raise my Ebenezer." If we would but mark the way that the Lord our God has led us, and ponder over His goodness and meditate upon His mercy, we should see that goodness and mercy have followed us all the days of our life. We should see that One has been going before us, making the crooked places straight and the rough places plain. And surely the inevitable result of such salutary reminders would be a calm and happy faith in the continuing mercies of God. It is all very well for a philosophical pagan to affirm that "tranquility is nothing else than a good ordering of the mind," but those of us who are plain wayfarers would ask Marcus Aurelius how the mind is to be ordered. And it would not be the Pagan Philosopher, but the Christian Quaker who would reply, in his gentle prayer to God:—

Drop Thy still dews of quietness
Till all our strivings cease;

Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

III.

How strange it is that we do not turn to the New Testament for the homely remedies of the Christian life! We turn to the Gospel for Christian doctrine, and systematic theology, but we seldom turn to it for the remedy for worry. And yet the remedy is to be found there. There are several ingredients in the cure. One is obedience: "Be not morbidly anxious for the morrow." One is humility: "Take My yoke upon you, and learn of Me." Another is steady thought: "Consider the lilies of the field." Another is child-like gratitude: "My peace I give unto you." Yet another is confidence: "Let not your heart be troubled, neither let it be afraid." While a challenge arrests us at the very threshold of the cure: "Believest thou that I am able to do this?" And, after all, as Jack Borthwick has reminded us, the great secret of a holy life, free from distracting care, is the thought that the Heavenly Father knows all there is to know.

Thou knowest all the present; each temptation,
Each toilsome duty, each foreboding fear;
All to each one assigned of tribulation,
Or to beloved ones, than self more dear;
All pensive memories, as we journey on,
Longings for vanished smiles and voices gone.

Thou knowest all the future; gleams of gladness
By storm clouds too quickly overcast;
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last;
O, what could hope and confidence afford
To tread that path; but this—Thou knowest, Lord.

—The Life of Faith.

Prophecies and Fulfillments Concerning Jesus

COMPILED BY PHILIP SIDERSKY.

The following prophecies and fulfillments from the Old and New Testaments, concerning Jesus the Messiah, will be of great interest to the readers of *Living Water* to be kept for reference, so that when they come in contact with a Jew they can quote to him the prophecies from the Old Testament concerning Jesus and also call his attention to the fulfillments of it in the New Testament.

PROPHECIES.

"For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isaiah 9:6).

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day I have begotten thee." (Psalms 2:7).

"But thou, Bethlehem Ephratah, though thou be little among the thousands

FULFILLMENTS.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16).

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law.

"To redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5).

"Jesus was born in Bethlehem of Judea." (Matt. 2:1).

of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2).

"Your lamb shall be without blemish . . . And the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and the upper door post or the houses wherein they shall eat it." (Exodus 12:5-7).

"And when I see the blood I will pass over you. . . ." (Ex. 12:13).

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and

"This is my beloved Son, hear Him." (Mark 9:7).

"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (I. Peter 1:18, 19).

"Christ our passover is sacrificed for us. . . ." (I. Cor. 5:7).

"For he hath made him to be sin for us, who knew no sin; that we might be made righteous of God in him." (II. Cor. 5:21).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto

who shall declare his generation? for he was cut off out of the land of the living: and for the transgression of my people was he stricken. And he made his grave with the wicked and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." (Isa. 53:7-10).

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones." (Zech. 13:7).

"His visage was so marred more than any man, and his form more than the sons of man." (Isa. 52:14).

"I gave my back to the smiters and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (Isa. 50:6).

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes are we healed." (Isa. 53:5).

"... They pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." (Ps. 22:16-18).

"All that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him: let him deliver him, seeing that he delighted in him." (Ps. 22:7, 8).

"Reproach hath broken my heart; and I am full of heaviness: and I looked for

righteousness; by whose stripes we were healed. (1. Peter 2:24).

"He hath appeared to put away sin by the sacrifice of himself." (Heb. 9:26).

"I am the good Shepherd: the good Shepherd giveth his life for the sheep." (John 10:11).

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. (Heb. 2:9).

"Then did they spit in his face and buffeted him; and others smote him with the palms of their hands." (Matt. 26:67).

"And when they had blindfolded him they struck him on the face, and asked him, saying, Prophecy who is it that smote thee?" (Luke 22:64).

"Then Pilot took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands." (John 19:1-3).

"And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment and cast lots. And the people stood beholding." (Luke 23:33-35).

"And they that passed by reviled him, wagging their heads. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." (Matt. 27:36, 43).

ing that all things were now accomplished, that the Scripture might be fulfilled, saith,

some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Ps. 69:20, 21).

"After this, Jesus know... and they shall look upon me whom they have pierced." (Zech. 12:10).

"And after three score and two weeks shall Messiah be cut off; but not for himself." (Dan. 9:26).

"... He was cut out of the land of the living." (Isa. 53:8).

"He was numbered with the transgressors." (Isaiah 53:12).

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psalms 16:10).

"For I know that my Redeemer liveth." (Job. 19:25).

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah 26:19).

I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." (John 19:28, 29).

"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. (John 19:34).

"Jesus, when he had cried again with a loud voice, yielded up the ghost." (Matt. 27:50).

"When even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. (Matt. 27, 57, 60).

"For we cannot but speak the things which we have seen and heard. (Acts 4:20).

"Whom God had raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:24).

"But God raised him from the dead. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption." (Acts 13:30, 36, 37).

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen." (Rev. 1:18).

GOD'S FOOTPRINTS.

An Oriental Christian was once asked by his friends how he knew that there was a God. He made this answer: "I will tell you how I know by asking you a question: How did I know last night that either a man or a camel came near my tent? I only knew by seeing the footprints next morning, and then I am able to say that 'A man was here last night,' or 'A camel came last night.'" And I know that there is a God, because I see His footprints around me. The lovely signs of His love convince me that there is a God."

A Letter to The Church

BY D. M. PANTON.

TO-DAY every truth is challenged, every doctrine assailed, every landmark assaulted, and every battle has to be fought over again. The crisis has its dangers, but it also enters like iron into the blood: for all who rest on the infallible Word of God, enormous accession of strength comes with every truth mastered afresh for oneself. Controversy, therefore, can be a channel charged with blessing, as well as the occasion of very subtle peril.

I. THE FAITH. The bedrock on which we stand—"the Faith once for all delivered to the Saints" (Jude 3)—is, according to this word, a deposit so infallible, so divine, that we have to change nothing, yield nothing, and abandon nothing. It was once given, once for all, once for ever; not discovered, or invented, or evolved, but *delivered*; a written revelation, bodily deposited, that has survived all error, all corruption, all apostasy; so as to admit of elucidation, and explanation, but never of addition, or doubt. New discoveries in the Faith are always possible; just as telescopes, grown more powerful in the hands of astronomers themselves grown more skilful, will disclose new worlds hitherto invisible; *but those worlds were always there*. An astronomer can discover a new star, even a star of the first magnitude, but he cannot create one; so the constellation of truth, overarching us, is the identical constellation, unaltered and undimmed on which the Apostles gazed. Therefore it is not Roman tradition, or Anglican, or Baptist, or Brethren, or Quaker, which we seek: for all that is good in these traditions is already in the Book, and all that is evil we do not want. *God has deposited in our hands the full orb of revealed truth once for all.*

II. THE CONTENTION. Now here is the command:—"Contend earnestly for the Faith." Every problem is at bottom a religious problem, and religion, being deeply felt, deeply divides: that a question is "controversial" means that it is burning and alive, and cannot be touched without storm. If all controversy is avoided, *Satan has but to stir up controversy on a given truth, to silence its testimony forever*. The mere statement of truth is a challenge to error: to speak on Justification by Faith was once violently controversial. Now the call not to flinch is imperative. Why? Because truth may be one thing, while what a man thinks to be the truth may be quite another, and gulfs asunder; *and no sincerity or devotion will save the man from the consequences of his error*. A doctor writes a prescription, containing deadly ingredients: may a man not a chemist, and wholly ignorant of dispensing, *if only he be sincere*, be trusted to make up the prescription? If so, the patient goes in peril of his life. Do we put in a railway signal-box, to manipulate its complex levers, a man wholly ignorant of the code of signals, the schedule time-table, and the block system, *if only he be honest and sincere*? If so, the passengers go in hourly peril of their life. How much more is it a matter of life and death to know truly and to state rightly the facts of the Gospel out of which alone springs the salvation of God: *in contending for the Faith we are fighting for the very life of the world*. So also with the Church. "Sanctify them through Thy truth" (John 17:17): truth unknown, or ignored, or disobeyed makes sanctification impossible; and each truth is designed for its own specific sanctification: so, in contending for the truth, *we are fighting for the very life of the Church*.

III. THE CONTENTENDERS. Who are to engage in this sacred toil of controversy? "The Faith once for all delivered"

—not to apostles or prophets, for how then could the truth have been expounded in ages which had neither? not to universities, or schools of theology; not even to evangelists or pastors or teachers: but—"to the saints." The saving Faith has been committed to the saved; the saints of every age are responsible to pass it on intact to the saints of every succeeding age; and all the saints are responsible for all the truth, and its transmission, pure, whole, and undefiled. *Every saint is responsible to contend earnestly for all of the Faith that he knows: we are "set for the defence of the gospel" (Phil. 1:16), as well as for its dissemination. Lift the enforced controversies out of the life of Christ, and how much of each Gospel remains? With what giant strokes Paul lays about him, felling fearful errors: "be ye imitators of me, even as I also am of Christ" (1. Cor. 11:1).*

IV. THE ZEAL. How are we to contend? The merely contentious spirit is so obnoxious to God as to disqualify a disciple from holding office (1. Tim. 3:3, R.V.), and the Church is responsible to see that this prohibition is enforced. The word Jude uses is our word "agonize": not, contend bitterly, or angrily, or uncharitably; for the moment we are angry, we have ceased to contend for the truth, and have begun to contend for ourselves: but (as the word means) contend, standing firmly planted on that which the enemy is trying to drag from under us: "agonize over the Faith." But thus to contend for the Faith, we must know exactly what the Faith is; which means hard, close, comprehensive, and unprejudiced study of Scripture: and it calls for a character so richly ripened as to speak the truth in love. So far as what we utter is the truth, and so long as we keep our tempers, *all that is of grace and God in our opponent is on our side*. The Spirit enforces the Truth. *Had those who first deeply disturbed me on my own early doctrinal positions, withheld for peace sake, I would not have thanked them (as now I shall) throughout eternity.*

The very dust of gold is precious: we had almost said, with Luther, rather than that one truth of God should perish, let all things be plunged in chaos. Live with the Faith or else die for it. Doctrinal convictions are the costliest of all luxuries; and it is either collapsed conviction, or else mercenary cowardice, which creates half the false peace in a Church now rapidly drifting to apostasy. A legend says that to a mother, rocking her cradle, an angel came, and said,—*"If I touch your child, he will never know weariness or pain."* Another angel followed, and he said,—*"If I touch your child, he will never know poverty or want."* A third angel came, and said,—*"If I touch your child, his name will never be forgotten through all the ages."* Said a fourth angel,—*"If I touch your child, when he puts forth his hand in the deepest darkness, he will never lack a hand-clasp of answering love."* But a last angel came, with seamed features and hollow cheeks, and he said,—*"I cannot offer health or riches or fame or love; but if I touch your child, suffering will lie in his path, and perhaps martyrdom: but I will give him this,—that he shall reach his own ideal, and follow Truth to the very throne of God."* The mother looked up quickly, and said,—*"Touch my child!"* Shall not this be the angel of our choice?

What the church needs today is a sense of the immanence of God. This secular age has so far secularized the church that in some places it has almost lost the fear of God.—*Midland Methodist.*

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EDITORIAL

WEEKLY TEXT.

"Be strong therefore, and let not your hands be weak: for your work shall be rewarded." (II. Chron. 15:7).

Personal Work in The Church

THEODORE CUYLER tells us of a man who was invaluable as kindling-wood for prayer-meetings. He was always in the Spirit and it mattered not how cold others were, he imparted a warm breath to the meeting. Each member of a congregation should recognize his responsibility to do his utmost to make the work effective. Years ago we heard a preacher say, in preaching on the things that hindered a revival, that excessive sociability should be guarded against. Perhaps there are few congregations that are in danger at this point. In nine cases out of ten they are criticized for the lack of friendliness. Now we have no sympathy with the idea that a church should be an amusement hall or merely a social club. First of all, the people come to worship God and not to a social repast, but on the other hand, there should be an air of freedom and gladness in Jesus that would impart the genuine brotherly touch to all who are present without regard to social rank or financial standing. We all appreciate a cordial greeting, and even the most reserved are glad to have a word of recognition. There is a wide field here for the tactful worker. Come early, watch an opportunity to welcome the stranger or to speak a word of encouragement to any who may be heavily burdened. Make much of the opportunity to touch people after the service closes. A genial smile, a Christly word of cheer, how far they go. No doubt it is easy to go into the service and sit down hermit-like and pay no attention to anybody, but in doing so, opportunity after opportunity will be lost. It is so much better to get out of ourselves and live for others. Never feel that you are a stranger in your own church. When you identify yourself with it, remember you are as responsible for the looking after of others as anybody else. Heed the Scriptural injunction—"Be courteous." Never take the end of the pew and have people crowd by you, until the other section is full. Move down. It may not be altogether as comfortable a seat, but it is a more unselfish act. We have seen stout people so bar the entrance that it was embarrassing for people to have to crowd by them. This is neither polite nor Christian. If a baby cries, let the preacher behave himself first, and then let the congregation refrain

from craning their necks and gazing at the already embarrassed mother. Every congregation should have some nursery department attached and some good level-headed woman in charge, and the mothers encouraged to bring their children to church and whenever they cry this matron of the nursery could kindly show them the quarters prepared for just such occasions, where the mother, instead of having to go out on the street in order to keep the service from being disturbed, could take her children and be comfortable until they can be quieted and then she can drop back and hear the sermon. The modern church has almost crowded the babies out.

In one of our early pastorates there were two Swedish girls who, on taking their seats, would bow their heads for a moment of silent prayer. How they encouraged us. We knew that somebody had begun the service with prayer. What a vast difference there would be if each individual on entering the house of God would thus pray and maintain the spirit of prayer through the service. Well do we remember the groans which used to accompany the importunate appeals of the old time preachers. The times have changed. A different religious culture may express itself in other ways, but the cry of the heart must be there if the work is to be done. Sing, and sing in the spirit. Grasp the meaning of the words, make them personal, and listen intently. Take part heartily in all the services. The congregation has much to do with the making or crushing of the preacher. If, when the minister begins to preach, his members drop their heads and go half asleep, or some of them entirely so, it is very discouraging. Beecher said, "Blame me if my people go to sleep," but the preacher is not always at fault. Yet, he can do much toward keeping them awake. Years ago at a synodical meeting in Stockton, Cal., a portly gentleman of about 350 pounds avoirdupois, learning that we were to preach that night, came to us in an apologetic tone saying that he frequently went to sleep during the services and for us not to think it was any disrespect on his part, but simply an affliction. In our introductory remarks we announced that one of the official brethren had intimated the probability of his going to sleep during the sermon and that in the event such a thing happened to him or anybody else we would pause long enough in the sermon to appoint a committee and have the man awakened, that no man could get any good out of the sermon while he was asleep. We looked around and our stout brother was thoroughly awake, in fact his eyes glistened like diamonds and he stayed awake through the entire service. It would not be wise to use such drastic measures generally, but the mere announcement kept him awake. People can stay awake if they have a mind to. It is a shame for men to go to the house of God and yield to the sluggishness of the flesh and go to sleep. Stand by the preacher and pray him through. During our pastorate at Visalia, Cal., there was a gentleman preaching in the Methodist Church that was a little slow beginning, but he always closed in a very impressive way. He said, "Brethren, I know I am a little slow, but pray for me and I know I will do better." Shortly afterwards we met one of his parishioners who said to us, "We prayed all the week for Brother T—, and last Sabbath he preached two splendid sermons." The secret of the matter was that praying for the preacher put the hearer in a good mood for listening and also quickened the jaded spirit of the pastor. It is a good plan to single out individuals for prayer during the service. We have known people to ask one or two to join them in prayer for some one who was in special need of help. Years ago, while a revival was in progress in San Francisco, a dis-

tinguished man entered the door. He was known to be almost bitter against the meeting, hence the leader said quietly to a number of people right around the altar, "Pray for Doctor ——" Perhaps twenty-five people united in prayer, not audibly of course, but a heart cry, and ere long there was a most remarkable work wrought in this man's heart. He became the storm center of a stream of Divine influence that swept him far over into Beulah land.

Every congregation ought to have some kind of after meetings. Perhaps it would not be well to attempt an altar service on every occasion, but there are many ways to follow up whatever impression may have been made for good. The most important of all is to commit the service to God in prayer and to rely on the Holy Spirit to so quicken the word that people will be saved. This was Spurgeon's method. He believed in the vitality of the message and preached with the full assurance that God would seal the truth in the hearts of the hearers. On Monday following there would be a certain time set apart for receiving inquirers and rendering such further assistance as might be needed. Our custom is to use the altar frequently, generally for the purpose of praying with seekers and also to follow up the services with a wave of prayer. Sometimes it is a good plan to have an informal after-meeting in which the altar may or may not be used. We should not become a slave to any method but use them all. Whenever there is an inquiry meeting of any kind, one of the best opportunities is afforded for personal work. In fact the people expect it. Those who do not wish to remain should be given a chance to retire and then it is presumed that none but those who are approachable have tarried. There is no better field for either seed-sowing or reaping than a time like this. The people who linger are in various stages of conviction and they need instruction. Some need exhortation. All need prayer. There is one defect we have noted, even among earnest Christians. So many will sit upright in the pews and gaze around while prayer is going on at the altar. They become so accustomed to these soul saving battles that it does not occur to them to fall into line. Praying on occasions like this is not always easy work. There are stubborn resistances that have to be overcome, and the battle to be fought in winning souls is not always an easy one. One of our ministerial brethren visited Talmadge's Church during a revival effort. He said that at the close of the sermon he intended to retire but as he passed down the aisle at the end of each pew somebody shook hands with him and asked him to remain, and it would take a great deal of courage for a man to go down a long aisle and refuse in the face of so many earnest entreaties to stay. Mr. Moody said, "You might ask a man one time to come to church and he would pay no attention to it, but someone comes along a short time afterwards and asks him a second time, and he would give it but little thought, the third comes along and asks him and he thinks, well, I ought to go, and the fourth comes along and enthusiastically urges him to go and he falls in line and goes. As you pass quietly from one to the other, have a word for all. If you approach an individual that has but little concern, quote some Scripture bearing on his case, possibly offer a brief prayer and unless otherwise directed by the Spirit, pass on to somebody else who is more interested. You may speak thus to a half dozen before you reach the person where you will be detained for the bulk of your work at that service. We have been in after-meetings where the altar would be full, other workers would be scattered throughout the entire congregation, some encouraging backsliders to return, others with open Bibles, pointing out the Scriptures bearing on the peculiar needs of others,

while just across the aisle somebody would be down on his knees in prayer with some needy soul and so on. There is no lack of work. Determine to grasp the opportunity and be a worker. Take the addresses of interested people. Follow them up at their homes. Sometimes you can render the very best service in caring for the children while the mother goes forward to pray. Sometimes, especially in evangelistic services, some poor woman will come in with three or four children. One is asleep in her arms. The Spirit touches her heart and she would like to go to the altar. Be on the alert. Kindly, and as unostentatiously as possible, assume the care of them while she goes to pray. In a tabernacle meeting in London where ten thousand people were gathered, after the sermon those who were interested were invited to go into an adjoining building for an after-meeting. There sat a mother with her baby in her arms, with tears rolling down her cheek; she wanted to go but did not know what to do with the baby. A tall angular looking countryman walked up to her and said very awkwardly but kindly, "Madam, if you would like to go in there to pray, I will keep the baby," so she went into the inquiry meeting and was saved, while he walked up and down the aisle of the now deserted tabernacle cooing and singing lullaby songs the best he could. This was genuine personal work. He had an eye for the opportunity and a disposition to seize it as it passed.

Perhaps just a word of caution with regard to certain lewd characters of the baser sort who often hang around mission halls in particular to catch the unwary would not be inappropriate. Never be soft. Guard against any kind of indiscretion. We have seen men seize a woman's hand while at the altar and hold it perhaps for several minutes. They did it unconsciously, but it was not a wise thing to do. Then we have known thoughtless women, meaning well no doubt, but unwisely nevertheless, lay their hands upon the shoulders of men with whom they were praying. It matters not how much you desire to help people, you can always help them best by maintaining an inflexible standard of discretion. But do not be deterred from personal work because somebody else has been indiscreet. The devil would be pleased if he could drive all workers off the field by magnifying the imprudence of one of their number.

Guard against the relaxation that comes after being on a high tension spiritually. It is a time of peril and excessiveness in sociability must be avoided. We have known people to talk in such a light, flippant way as they returned home that the influence of their work was largely destroyed. Preachers sometimes after being on a long continuous strain unbend and indulge in a vein of extremely light conversation in the presence of serious people that very much counteracts the good influence that they had formerly made. Now there must be relaxation and a bit of humor now and then is not wicked, but those who are dealing with souls should be careful lest they use it at the wrong time. Evidently Elijah's juniper tree experience was the result of the relaxation following the severe strain through which he had passed, and all who stand thus in the front of the battle will pass through periods when the physical man is so fagged and the spirit so exhausted that it becomes an opportunity for the powers of darkness to bear down upon them and they must watch lest at times like this they yield to discouragement. Luther, notwithstanding his heroic battle charges, passed through seasons of severe trial through oppression of spirit. Even the holiest are severely tempted in this way. It is well for those who battle against the power of darkness to always look to Him who giveth power to the faint, and songs in the night.

Avoid hurtful criticism. We have known very helpful services to be largely hindered by the spirit of faultfinding. After the service, either on the way home, or perhaps around the table, the family expressed themselves freely as to the service. How Miss So and So talked to Mr. So and So. She wasn't interested in his soul but simply wanted to catch a beau. That young man went to the altar because he was in love with the preacher's daughter and the woman who made a profession had professed seventeen times before and that a great many of the people who were so active in the meeting had better get religion themselves, etc. Only the other day a friend told us of an entire family, most of whom had been set against the church by just this kind of criticism.

Don't sit around and find fault with those who are trying to do something. Mistakes will be made? Yes. Hypocrites will come in? Doubtless. There was one in the Apostolic Council and we need not expect to fare any better, but believe the best about people. Form the habit of commending the good. Avoid going out mote hunting with a beam in your own eye. A few sensorious people sitting around in an after-meeting picking flaws here and there grieve the Spirit and throw a wet blanket over the service. Be guilty of nothing of the kind. Find something to do and do it. It takes less sense to find fault than for most anything else. Get busy. Stumble not over the imperfections of others, but look to God and go ahead. Make the most of every opportunity that comes to you in these public assemblies. They are many. Volumes could be written illustrating the glorious achievement wrought by faithful soul-winners being on the alert to improve every moment during public services. One great preacher said that while he preached there were three hundred people down in the basement praying for the service. As a rule it will be best for praying people to be present at the meetings and for prayer they are held. There is something that all can do. "Be instant in season and out of season" and "Whatever He saith unto you, do it."



BEWARE OF HYPOCRITES.

Sometimes we wonder why the Lord Jesus uttered his most severe denunciations against hypocrisy. They were the cold-blooded formalists of his day under the thin veneering of religion. They exulted in wickedness. They were zealous for the letter, but knew nothing of the Spirit. The Church has always been cursed by these lip worshipers, whose hearts are far away from God. The *Secular Church* says:

It is a very significant feature of the last hours of the life of Christ that He was not the victim of the criminal class, of ruffians, or of murderers, but of the respectable, and especially of the pious. This is brought out with a strong, dramatic contrast in John, where we read that the scribes and Pharisees, and the great multitude who were agging Pilate on to crucify this innocent man refrained from entering the judgment hall, "lest they should be defiled." What a travesty on religious devotion is this picture of conscientious sensitiveness! They had no fear or thought of defilement in taking part in committing the greatest felony of the ages, but this violation of a law of ecclesiastical observance, they shunned with devout fidelity.

Doubtless we are all profoundly shocked as we contemplate this repulsive particular in the history of the divine

tragedy; and yet it is an oft-told story in the experience of man. The world has produced ceremonially religious villains in abundance. It is so easy to be a worshiper of God in rite and ceremony, and the comfort one gets from salving over his somewhat disturbed conscience with the soothing influence of church ritual—which is only the representative drama of worship—that a man enjoys the practice of a devout religious formalism while omitting the "weightier matters of the law, judgment, mercy, and faith."

THE CRUCIFIXION.

The great French painter, Jean Leon Gerome, who died a few years ago, painted a picture of the crucifixion which he regarded as his masterpiece. You do not see in it the cross or the Christ, but simply the long shadow projected over the ground. The *Springfield Republican* thus describes it:

"He did not present the scene on Calvary, but the shadows of the crosses cast athwart a stormy sky, while the throng—Roman soldiery and Jewish populace alike—are seen returning to Jerusalem. Here his intellectual imagination beheld the somber shadow of doom, and cast over the hills and valleys in tremendous power. It is the antithesis of the hideous realism of Verestchagin's picture of 'Crucifixion in Judea,' where the bloody sacrifice excluded the idea of the spiritual drama."

It is the *spiritual* drama on Calvary that projects itself down the centuries, into national history, into the hearts of unnumbered individuals, that counts. The physical suffering lasted a few hours; the spiritual influence for all the centuries.

A MESSAGE FROM HEAVEN.

While his soul was still wavering between life and death, between heaven and hell, and he was trying to obliterate the solemn truths which he had heard in the mission station of Warmbad from his memory he had a dream which made a deep impression on him. He dreamed that he was standing at the bottom of a precipitous mountain, which he had to ascend. A narrow pathway led up an almost perpendicular cliff to the summit. On the left-hand of the path there seemed to be a mighty abyss burning and smoking, as though it were a fiery oven. He looked about to see whether he could not find another way, for he trembled all over at the sight. But above the abyss there appeared a figure, who spoke in a voice of thunder, "None can come hither but by the narrow way."

He now sought to climb up the path, but the heat reflected from the rocks on the right hand, on which he had to lean, was almost more unbearable than that which rose from the fiery abyss. He could go no further, and was nearly collapsing. Then he looked upwards and saw beyond this fiery region someone standing on a green hill, where the sun shone brightly. The figure came nearer, stepped to the edge of the abyss, and beckoned to him. Now he plucked up fresh courage, shielded his face as well as he could with his hands, and pressed on his way through the fire and smoke. At last he reached the much-longed-for height, where all was splendor and beauty. He was about to address the unknown, but awoke.

For a long time he could not forget this dream. It rankled in him as though a thorn had been driven into his flesh. He reflected long what the dream might signify, and concluded that the foopath betokened the narrow way leading from hell to heaven, and that the unknown figure was the Saviour of sinners of whom the missionaries in Warmbad had spoken. In relating this dream in after years he said he had often wondered how he would tread this narrow way, and then he would add joyfully, "Thank God, I have trodden it!"—*Selected.*



P. R. NUGENT, Richmond, Va.

THE GREAT REFUSAL.

(Mk. 10:17-31).

LESSON FOR SUNDAY, JUNE 21, 1914.

Golden Text: "Ye cannot serve God and mammon." (Lk. 16:13).

I. THE RICH RULER (17-22).

See also Mat. 19:16-30; Lk. 18:18-30.

As regards this man's natural character, and his standing amongst the people, He was a ruler (Lk.) and therefore stood well in his community. If he had not he would probably not have held such a position in the synagogue. He was a young man (Mat.) and, as such, would ordinarily have been passed by in a country where people respected men of mature years. Of course his wealth may have influenced people to elect him to his position. It works that way sometimes these days. But even if this was true he evidently had also a character worthy of respect from a human standpoint.

He was both courageous and humble. Christ was bitterly opposed by the class among which he moved and it took courage to come out publicly and ask for light. And as he occupied a high position it was an evidence of humility to kneel at Jesus' feet and call Him "Good Master" (v. 17). Doubtless his course was ridiculed and criticized. Many a religious leader has failed on these very matters of courage and humility when it comes to finding out God's truth on the matter of sanctification.

There was also urgency of purpose (he came running—v. 17)—an urgency that was probably the outcome of a deep interest in religion and an earnest desire to obtain eternal life—as he regarded it. Doubtless his view of eternal life was simply to live forever in his present circumstances.

Concerning legal righteousness he was, like Paul (Phil. 3:6), blameless (v. 20). Externally he had kept the law, for an unregenerate man can fulfil the demands of the law so far as the outward life is concerned. When it comes to the fulfilment of the requirements of the law as regards the state of the soul—this comes only through the Lord's sanctifying power. No human power can write the law on the heart and mind (Heb. 10:16). God alone can do it.

His deficiency is seen. 1. In thinking that he could possess eternal life by what he *did* (17). He could not perfectly keep the law inwardly and consequently could not earn eternal life that way. The law is the expression of God's life and only those who, through Christ, have that divine life can keep the moral, spiritual law of God.

2. His idea of goodness was shallow. He did not know where true goodness came from. He did not know (and many are likewise ignorant to-day) that a truly good man is indebted to God for all the goodness he has for it comes from God. Our Lord's correction of his error (v. 18) did not mean that He was not good. Of course He was. What He really meant may be thus expressed: "Why do you call me good? There is none good but God, and you regard me as merely a man. Hence you have a wrong idea of goodness. To rightly call me good you should know me as God."

3. He was unsatisfied. "What lack I yet?" (Mat.). His life was full of works but his soul was empty.

4. He had no treasure in heaven. This was the "one thing" he lacked. His doings—self centered and earthly—came short on this all important point of laying up treasure in heaven.

5. He was idolatrous. He failed on the full keeping of the first commandment. He trusted in riches instead of God and loved riches more than God; and whatever the soul trusts in and loves most is its god. God is the only object that we should trust in, find satisfaction in, and love supremely. Anything that takes these places is an idol.

It is noticeable that, in mentioning the commandments, Christ mentioned only those relating to duty to man. He tested him first on the lower plane (a plane on which many try to satisfy themselves) first, He tested him as to his relation to God by calling him to surrender his idol. The result was a sad one and it yields this truth: Preachers and teachers should give needed truth no matter how it affects people. It is only by receiving the truth that people can get the benefit of it and if they refuse it when given this simply shows that they really do not want what God offers. Whether this man's refusal was final we are not told. He may have surrendered later on.

II. RICHES AND SALVATION (23-27).

Possibly the word "have" (23) has a deeper significance than mere lawful ownership and control. It seems to include a *heart* grasp, a condition in which riches have the men as well as the men the riches. The disciples did not get this meaning, so Christ clears up the matter by using another word—trust (24). No doubt, in nature, the two go together generally, if not always and only God can deliver the soul from its false trust.

Our Lord's teaching astonished the disciples and also astonished them "out of measure" (24, 26). For this two reasons are given. Under the law temporal prosperity was stated to be God's blessing on obedience (Deut. 28:1-14). It was somewhat natural, then, for Jews to be astonished that a rich man could enter God's kingdom with difficulty. As God blessed him with earthly goods they supposed such a man to be all right for the kingdom.

Or their astonishment may have come through their having some understanding of people's proneness to trust in riches—even though they have little, for a person may as truly trust in a small amount as in a large one. What astonished them out of measure was the truth of v. 25 which, to me, is summed up in one word—*impossible*. That is the man who *trusts* in riches (24) can no more be saved than a camel can go through an eye of a literal needle. He cannot save himself for, "With men it is impossible." But this fact does not make it impossible for such to be saved by God, with whom "all things are possible." God's saving power reaches man's heart and delivers it from all false, idolatrous trusts and such a one enters the kingdom of God no longer trusting in riches but in God. And this entrance into the kingdom takes place in the present life so far as God's saving grace is concerned. Abraham is an example of a man who owned much but trusted in God.

III. FORSAKING ALL (28, 29).

Peter's question grew out of the preceding. Whether it sprang from covetousness or interest is not clear. Probably the latter. He who forsakes the relations and possessions of nature for Christ's sake, and the gospel's (the latter applies to those who are called to preach, or labor for the gospel at home or abroad) gets in their place that which is in the Lord; for His sake, or to use in His service in this present time.

V. 31. Matthew Henry looks upon this as a rebuke to the disciples there. Others, later on, would be before them.

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FIELD NOTES

The Wakefield, Virginia, camp will be held August 1-10.

Miss Norma McCormick is in evangelistic work at Manchester, Mo.

Rev. C. M. Dunaway closed a meeting at Trion, Georgia last Sunday.

Rev. Will Hill has recently held a most blessed meeting at Mullen, Georgia.

S. W. Stricklin and H. H. Wise are holding a tent meeting in West Nashville.

T. B. Dean, J. B. Miller, and other workers are holding revival services in West End, Nashville.

RENEWALS.

We ask that all our subscribers to *Living Water* examine the label on their paper and see if their subscription is due. If so it will be a great favor to us if you will send us a remittance at once, as this is the hard time of the year for publishers.

J. L. Brasher and J. F. Owen are preaching for the Youngstown, Ohio, camp now in progress.

A. G. Cornelison and his wife are holding a revival meeting at Bankston, Ala. Pray for this meeting.

J. O. McClurkan held a convention at Smithville, Tennessee, last Friday, Saturday and Sunday. This convention was held with F. M. Pomeroy in connection with his work in that section.

NOTICE.

We want two sanctified women for Ruskin-Cave College—one matron, one expression teacher. Address R. E. SMITH, Ruskin, Tennessee.

Vincent Springs Camp-meeting, one and one-half miles west of Dyer, Tennessee, will be held July 17-27. Allie Irick and wife will be in charge.

JOE. T. HALL, Sec.

Dyer, Tenn.

TO OUR SUBSCRIBERS.

Perhaps our subscribers have not thought about this being a rather dull season of the year—a time when money is scarce with many. Others are engrossed with the cares of the hot season. With many it is a time of relaxation and of outings. All these things make it a time of financial difficulty for our work. We trust our friends who are in arrears on their subscription to *Living Water* will see if they can not send us the amount due us. We very much appreciate your kind co-operation with us. We are trying to make a paper such as will be a blessing to our readers. We are asking the Lord to bless the messages published from week to week and to use them to the enrichment of the spiritual life of our readers. We would like to have the co-operation of all our friends in our efforts to increase the circulation of *Living Water*. We want to increase the circulation of the paper that it may be a blessing to a larger number of people; also that we may be able to meet the expenses of publishing the paper.

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Evangelists' Slates

JOSEPH OWEN

Wilkinsburg, Pa., June 14-July 5.
Milwood, Pa., (Ridgeview Park Camp), July 10-19.
Date promised, not settled, July 23-Aug. 2.
Hampton, Ky., (Camp), Aug. 6-16.
Hillcrest, Ill., (Camp), Aug. 20-30.
Defeated, Tenn., R. R. No. 1, Sept. 10-20.
Home address, Boaz, Ala.

J. L. BRASHER.

Youngstown, Ohio (camp) June 5-14.
Jamestown, N. D. (camp), June 19-28.
Mountain Lake Park, M. D. (camp), July 3-12.
At home remainder of July.
Mt. Vernon, Ohio (Camp Sychar), August 6-14.
Torronto, Ohio, Route 2 (Hollow Rock Camp), August 16-23.
Oakland, Ind. (camp), August 28-September 6.

J. F. OWEN

Youngstown, Ohio, June 4-21.
Minerva, Ohio, June 25-July 5.
Petersburg, Ind., July 9-19.
Scottsville, Tex., July 23-August 2.
Hampton, Ky., August 6-16.
Hillcrest, Ill., August 20-30.
Defeated, Tenn., R. R. 1, September 10-20.
Birmingham, Ala., R. R. 4, September 20-October 4.
Open dates, October 5, January 1, 1915.
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Missionary Department For June, 1914

ANSWERED PRAYER IN INDIA.

The letter below from Mrs. Codding is a note of victory. How blessedly God has answered prayer on behalf of these faithful missionaries. He delights to honor the faith of His children. He says them that honor me I will honor. His promises are yea and amen in Christ Jesus. The letter is as follows:

"Dear Friends: This morning my soul echoes the song of thanksgiving in Psalm 103:1-5. Read it you who have been praying for us missionaries and the work God has given us to do, and rejoice with us.

"When I was thrown from the cart on January 28th and my ankle dislocated, I was told that I must be quiet and keep off of it for two or three weeks, so I settled down to be good and obey orders. But when another week was added and then another and neither my doctor (Mr. Codding) nor my nurse (Mrs. Davis) seemed to understand how long I might be confined to my bed, I found it hard to wait patiently. I learned of one woman who had been able to walk a little on crutches after eleven weeks, but that was not very encouraging. However, God helped me to hope for better things and there was a steady improvement though so slow. There were many precious lessons learned during those weeks. I had tried a little twice to walk, but with bad results. But as I looked to Jesus and trusted Him to help me walk, I was able after six weeks and a day to rest full weight on my foot and take a few steps. How thankful I was. The improvement was rapid and a few days afterward I was able to carry on my regular work which Mrs. Davis had carried on for me for two months.

"Another cause for praise is that some four or five friends have responded to our appeal for help in the education of our boys. We feel very grateful to God for putting this part of the work on the hearts of some of His dear children. We believe that others are interested from whom we have not heard and we trust that they will be able to assist by contributing to the 'School Fund' and by praying for these boys.

"We have been investigating as to which would be the best school in which to place them, one in which they might be truly educated—their health cared for, their moral and spiritual needs met, as well as mental training.

"We were impressed with the missionary in charge of a Methodist School some distance from us and the school was well recommended. But as we talked with this friend there seemed to be two barriers, viz.: the distance and the fact that in the middle school (or preparatory for High school) some of the studies were in another of the Indian languages with which our boys are unfamiliar. But we found that the tuition fees and board were more reasonable than in Bombay and as railroad travel third class (or missionary first class as some of us have heard it called) is so cheap that it would be cheaper than in Bombay and much more healthful.

"Only yesterday we learned that other Marathi speaking boys wanted to attend this school and if we sent three or four they could be provided for until they could take all studies in English. We believe God has opened this door and we are truly grateful.

"Perhaps you parents who have met problems concerning the education of your children where they will not be taught evolution, infidelity, etc., may think that we meet no such difficulties in Mission Schools. But in some of the oldest and best equipped Missions, the faith of the boys

would be so undermined by higher criticism and such things that they would come out of school quite unfit to battle against these heathen religions or to be a blessing to India.

"The Principal of the school to which we hope to send our boys is a devout, sanctified man of God who loves young lives and has a splendid, wholesome influence over them. He is a splendid singer and enjoys praising God in song. He spent a day and night in our home, and after having several hours singing, etc., with us whites, he turned to the boys, who like music and had gathered on the veranda, and said, 'Now, let's sing Hindi and Marathi. Sit down.' They eagerly obeyed and soon they were having good times singing with Mr. S——. I don't suppose any of them dreamed that he was principal of that big High school with some big title attached to his name. They felt that he was one of them and entered heartily into the singing.

"Miss Leonard is spending the hot season here in Igatpuri and I have run up for a few days, as it may be my last opportunity to get away. Monday as I looked at her and dear Miss Long who was passing through and spent a day with us, I thought, 'What hath God wrought.' Last year both were so ill but God has raised them up and they seem like new people they look so well. The railway surgeon who attended Miss Leonard marvels at how well she looks after enteric fever. So many are sent home by the doctors. But Miss Leonard wouldn't go. She knew how to look to Jesus. This surgeon had heard of my accident and had been interested. He examined my foot and pronounced it all right. He said it was surprising how we missionaries did get along. I was Mr. Codding's first patient with bones to set, but we looked up and God enabled him to set it at once and right. We held a praise service on that hillside with a long ox-cart ride ahead of us and 32 miles from medical aid.

"God is our refuge and strength, a very present help in trouble.' Continue to pray for us and our boys and girls.

"Yours in Jesus,

"MRS. ROY G. CODDING."

A NOTE OF VICTORY FROM CHINA.

We may well heed the injunction given by Mrs. Galloway to count our blessings. We rejoice with her in the blessing of God upon her and her work. Truly He has been mindful of her and has enabled her to have a most blessed ministry of service in a very needy field. As you read this letter you will be interested to know how far she makes fifty dollars go. Pray for her and that she may have the money to build this new house that she so much needs. Her letter is of much interest:

"Dear Living Water Friends: 'Count your blessings, name them one by one. Count your blessings, see what God hath done.' This song keeps coming to my mind and surely God has blessed in the past eight years since I opened up this work. Each year we have moved onward and upward, sometimes through difficulties, 1910 pressed in money for the work, 1913 pressed by the robbers, but came through all to the glory of God. So, like Paul, we have had our trials, but kept our faces as a flint and let nothing turn us back from the call God gave us to come here. Shall we not praise Him and trust Him to bless the work of selling and giving the Word of God, also tracts. Every Sunday a card is given to each one with a picture on it and a verse of scripture written in Chinese by the pastor. The Word of God which has been preached and is being preached daily

in villages and market towns, for the boys' and girls' schools daily teaching the Word of God, its daily worship, its Bible study from 7 to 8 o'clock every morning. The Bible woman going to the villages to work among the women in their home. For the woman's meeting on Sunday from 10:30 to 12:00 o'clock, before the church service, this year we have had more women come than before. I have from 40 to 60 in that meeting. For the dear young woman who has been saved in our school and preaches to the woman out of a heart on fire for God, has led her mother-in-law and father-in-law to God, though they wept and tried all they could to stop her being a Christian. Our head teacher of the boys' school saved and delivered from opium smoking, an educated man who taught a heathen school, and has come with us for less than he got before. Yes, we praise Him for every boy and girl that is and has been in our Christian schools. Thousands of gospels have been sold and given. Several have been saved who have united with other Missions too far to come to our Mission. So I leave results with God, knowing He has promised the increase. We have over 50 members united with us. We thank the Lord for three boys this year from a village which has always opposed the gospel, but we were daily remembered in prayer. I believe God has brought me through as many discouragements as most missionaries who have so little money to do with. But I praise the Lord again. He gave me the hearts of a few people of God while in America. Though not rich they have remembered to help me what they could. I must not forget the faithful native pastor Quon Mow who has a large share in this work, a faithful man of God, one out of a thousand. It has been with his help this work has been done. He has been the head builder and manager in all the needed planning and building. He got many of his ideas while in America eight years. He is supported by a gentleman in Los Angeles who knew him, having been ordained in his church. Chinese educated men can only teach. They have no idea of work. God has been this man's teacher and he can do anything and does do it, not only planning but digging and working. And as Mr. Hager, the head missionary of the American Mission, said, 'He is a born preacher.' He is loved by all the missionaries. Shall we not praise God again for all these blessings and believe He will send in the needed money to commence our new building. We have added \$300 to our building fund this year from hearts God touched. Who will hear the call to write a check for \$1,000 and let us commence at once the building. I do not believe God wants me to go in debt, but I do believe He is wanting some one to respond to this call. If not a large sum, send enough for a door or window, 100 or 1,000 bricks, or money enough to pay one workman for a week's work. It could easily be done. The Lord wonderfully used me in the homeland in raising money for His work. I once got a carload of food and clothing sent to the Kansas sufferers after having sent many boxes. Just told the people of the need and what I was doing. Having gotten one or two others to help. I suggested we go to the public school and ask if the children would like to fill a large barrel with a pound package of oatmeal, dried fruit or anything that would help. It came in at once and had more than a barrel full. Shall God's work suffer for the little it takes to build and support the work. Think of it, \$50 a month for the support of a boys' school teacher, girls' school teachers, a preacher itinerating, a Bible woman, a cook woman for girls' school, three women, three girls and five boys to board and support in school. My rice bill is heavy every month. We have had some sickness and had to call in a doctor as we did not know what fever one woman had. We must give

some extra nourishment and many extra things come in, so I know what it is to give all I can out of my allowance. Yes, dear Miss Leonard knows in India and I know in China what it means to be alone and 'Yet not alone.' 'I've anchored my faith to God's Holy Word.' Friends may fail but He never fails. Trust you all remember China and our work here in your prayers. Smallpox is in many villages and towns. Many have died but the Lord has preserved us thus far. 'Ebenezer,' one of our sisters three miles from us, has it but is better now.

"Yours in His work,

"ALICE GALLOWAY."

ENROUTE TO SOUTH AMERICA.

The letter given below from Brother Frank Ferguson and Mrs. Ferguson was written on board the steamer as they were detained in New York before sailing for South America. Before this time they are again in Argentine, the country they love so much. They do not love it because it is a more desirable place to live than their own native Virginia and Kentucky, for it is not; but they love it because there are souls there who do not know Jesus as a personal Savior, and have no opportunity to learn of Him and of His boundless, tender love for needy, sin-sick souls. There are souls there bound by chains that will never be broken until they are touched by a supernatural power about which they now know nothing; and it is to bring these into touch with the cleansing Blood that our brother and his wife have gone. There was nothing in Rome to appeal to the apostle Paul from the standpoint of ease or the gratification of even the normal and the legitimate requirements of life, yet he was heard to exclaim, "I must see Rome also"; and to see it he must go in chains, yet he rejoiced even in this. Why, then, did he long to see Rome? Because there was ~~known~~ in his own life an experience that the people of Rome did not enjoy, there was burning in his own soul a message that he longed to impart to Rome—yea to all who knew it not.

In the soul of every child of God there is an experience worth telling to the world. How fortunate is he who has learned to so adjust his life that these things of the Kingdom take pre-eminence. There are many good things in the world that are warrantable in themselves and for which there may be a legitimate appreciation, but thrice blessed is he who is willing to sacrifice even these to be in the will of God in a life of entire devotement to Jesus Christ and his service.

South America has long lain in darkness and superstition. She needs the personal touch; who will go? She needs gifts; who will give? She needs prayer, who will pray? Who will stand with Brother and Sister Ferguson in prayer and sympathy as they go back to this priest-ridden land? Their letter follows:

"Dear Friends: Faithful is he who has promised. We wish to sound a note of praise to God for his unchanging faithfulness that has been around about us while in the homeland. And with thankfulness in our hearts that we again have the privilege of going forth in His name to carry the precious seed and witness to His power that has wrought in us. '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.'

"We feel that it is owing to the faithfulness of God working by intercession through the Spirit in others on our behalf that to-day we stand by His grace, with an open door of service before us.

"We are all members of and dependent one upon another. How true is I. Cor. 14:21: 'And the eye cannot say to the