

LIVING WATER

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

J. O. McCLURKAN, EDITOR
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INTERVIEW WITH GRIFFITH JOHN

Picture of the Great Missionary—What He Has Seen in China—Marvelous Awakening of the Empire—The Missionary's Hour—Needs of China

On a fine afternoon I took the train to Yonkers, a pleasant suburb fifteen miles down the Hudson river, to spend a couple of hours with the most distinguished mission-



GRIFFITH JOHN

ary in the world—Dr. Griffith John. I found him quietly resting in his son's lovely home, where he expects to spend the winter. In the spring he may visit England, and it is impossible to exaggerate the warmth of the welcome which awaits him, for it is twenty-two years since he last went home, and a new generation has grown up which knows nothing of his magnetic personality, but which yet regards him as one of the noblest heroes in the history of foreign missions.

Fifty-One Years a Missionary

Fifty-one years ago Griffith John went to China. He had started preaching when he was fourteen, and in a few years the little Welsh farm boy was known throughout the principality as a popular preacher of extraordinary gifts. He might have occupied the greatest pulpits in England, but he heard a mysterious, compelling Voice calling him to China, and he obeyed it with a glad and complete surrender. In 1853, when twenty-two years of age, he offered himself to the London Missionary Society.

From 1855 to 1861 he labored at Shanghai; then he went to Hankow, where a remarkable and varied work has been carried on. Dr. Griffith John is a many-sided genius—he is a powerful preacher, a literary man of commanding ability, and an inspiring and tactful leader of men. He has toiled with the most passionate devotion and self-

surrender, and for over twenty years he has treated with a glorious contempt every suggestion of a holiday in England. Some time ago, however, he began to suffer from insomnia, and for three months this trouble became steadily worse. So, very reluctantly, he sailed across the Pacific, and the strong sea air brought back the sweet gift of sleep. I told him of the overwhelming ovation awaiting him in England, and a wistful, far-away look came into his eyes as he said, "I want to see Wales," and then, with a smile, "I think the Welsh people love me."

Changes Which He has Seen in China

"You have seen some remarkable changes in China in fifty years?" I remarked.

"Yes," he replied, "very, very great. When I went to China in 1855 the country was practically closed. There were just five spots in the whole empire where the foreigner might pitch his tent; these were the five treaty ports. Now the whole empire is open, and the missionary can go where he pleases, preaching the gospel, healing the sick, and distributing Christian literature. When I went out there were 400 or 500 converts in the whole of China;

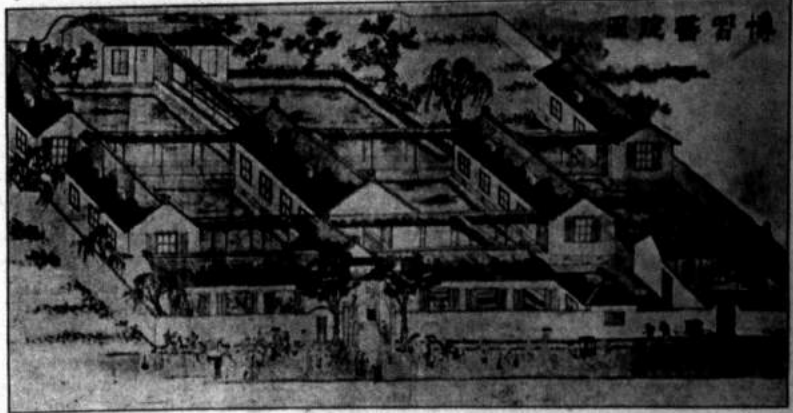
helpers were small in number and not very efficient; but now there are 9,000 natives helpers in the shape of pastors, school teachers, assistants at hospitals and so forth."

"Then," continued the veteran missionary, "when I went to China it was a rare thing to meet a convert outside of a treaty port; now it is a rare thing to go anywhere without meeting converts. Again, when I went out in 1855, the attitude of the officials was by no means friendly; it was contentious and often hostile. Now, the attitude of the officials in China is perfectly friendly."

Today, the doctor told me, every province is occupied by the missionaries. Every capitol in every province has at least one, and there is hardly a strategic point in any of these provinces where missionaries do not reside at the present time.

Signs of the Awakening

"To show the reality of the awakening, I may say that when passing through Shanghai I called at some of the bookshops and found a large number of them dealing only in translations of foreign works. At the



A HOSPITAL AT SOUHOW, CHINA.

now there are 150,000 converts representing a Christian community of half a million. When I went to China there were about 100 missionaries in the whole empire; now there are 3,000 missionaries, including the wives, whom I regard as among the best missionaries we have there. The native

Commercial Press I saw in one room eighteen cylindrical presses; in another room four presses for color work; and in other rooms eight presses doing English work and four presses for lithography. The turnover last year was \$900,000. The company employs 480 Chinamen and twenty Japs.

Every day 50 large boxes of books are sold—ten in Shanghai itself, and forty exported. In all, between 200 and 300 separate works are published—on political economy, biology, geography, history, physiology, zoology, elementary chemistry, etc., and many novels, including 'Ivanhoe' and 'Robinson Crusoe.' No Christian books and no anti-Christian books are issued by this press. But all the books are outside Confucianism and Confucian thought."

Newspapers of China

"What about newspapers in China?"

"When I arrived at Shanghai fifty years ago the people had no newspapers whatever. Ten years ago there were only six or seven; now there are 150 dailies, weeklies and monthlies. If you walk through the streets at Hankow, when the steamer comes in from Shanghai with the newspapers, you will see the people reading the news with intense interest. The Chinese press is scarcely ever anti-missionary, and never bitterly anti-foreigner. It preaches 'China for the Chinese,' but it is not necessarily anti-foreign. My impression is that we have nothing to fear from the yellow peril. Of course, there are foolish people in China as everywhere else, but the wise and intelligent take up this position: Let us put ourselves into a position to defend our own as Japan has done. We will stand no more land-grabbing, but we will have no spirit of aggression. As far as I know, the press in China is entirely on the side of reform in every department of life. It is anti-opium, anti-foot binding, anti-slavery, pro-education. As regards the opium question, the Chinese fully expect that when the time comes for the matter to be dealt with the English people will do what is right and just. I regard the native press in China as one of the most powerful influences for the progress of the people. The Chinese make splendid editors and writers. In order to meet the wants of all classes the style they have adopted is the low literary style for the most part, while some have gone in for the colloquial mandarin, the simplest of all. Thus the newspapers are appealing widely to the common people."

Effect of the Recent War

"What has been the effect on China of the Japanese war?"

"It has had very great effect. Let us go back to the war between China and Japan in 1895, when China was beaten. The effect of that on the Chinese was most disheartening. To be beaten by the Japs was utterly humiliating. Then came the Boxer movement in 1900, which ended in the flight of the emperor and empress dowager. The Chinese were thoroughly humbled and cowed. They felt they were powerless to compete with the foreigners. The nation became exceedingly friendly to the missionaries. Immediately the people began to flock into the churches by thousands. Then came the war between Russia and Japan, in which Japan triumphed over one of the greatest European powers. The Chinese asked at once, 'How have they done this?' and the answer was, 'Because they have been studying and learn-

ing and making themselves equal to a great European power. And the next conclusion was, 'We must do the same, and by education be able to meet any European power that tries to crush us.' An edict was issued ordering high schools and universities to be opened in all directions. In China, woman has been neglected up to the present time, but now an edict has been sent out requesting all the viceroys and governors to establish schools for women in all the provinces. It is to be a condition of admission that every girl must unbind her feet. I have no doubt in my mind that the whole empire will be covered with schools in time. The aim is to imitate the Japanese, and to put China in a position to stand side by side with Japan."

Denominations Not a Hindrance

"Are the divisions between churches any hindrance in missionary work?"

"Not so much as you would think. We all work well together, and of course our differences do not look so great in China as they might at home."

"Now, Dr. Griffith John, will you tell me what are the greatest needs in China at the present time?"

"First of all the pulpit. We must go on with the great work of preaching—in the chapels, in the open air, and wherever we have opportunity. I am a thorough believer in the influence of the pulpit. China's greatest need is a band of mighty preachers, baptized with God's fire."

Heal the Sick

"In the second place, I should mention the hospitals, not only for the physical good they do in healing tens of thousands of sick people, but also because of their spiritual influence, for in every hospital we have missionary work going on. In my preach-

Scriptural Holiness Scripturally Described.

BY ASA MAHAN

Sanctification (Scriptural holiness) as very commonly understood, and as I apprehended it during the first 18 years of my Christian life, is the result of the united action of the mind of the believer, and of the Spirit of God, is to be expected only by gradual approach, "little by little," and is never perfect until death. In my efforts to be more holy, or to attain to a state of sanctification, I made a full consecration of myself to Christ, and started forward with the purpose of full obedience, seeking at the same time to co-operating grace to render my efforts successful. In doing this, I expected no higher result than a gradual approach, "little by little," toward a state of full obedience.

In seeking justification, when conscious of sin, my exclusive dependence was upon the grace of God in Christ Jesus. But in seeking sanctification, on the other hand, my first dependence was upon my own resolutions or purposes of obedience and personal efforts, the grace of God and the influence of the Spirit coming in to second and sustain these purposes and efforts.

In respect to the dispositions and propensities, prayer and effort were exclusively in one

ing I tell the people that God is love; in the hospital they see that God is love.

"Then, thirdly, there is education. I regard the Christian schools in China today as indispensable in connection with Christian work. We must have schools Christian in spirit, Christian in discipline, Christian in aim.

Sowing the Empire With Literature

"Lastly, there is literature. To give an idea of what is being done I would mention one society, the Central China Religious Tract Society. It was founded in 1876, and circulated in that year 9,000 tracts. The circulation went up year by year until in 1893 it was 126,305. It still went up until in 1903 it was 2,171,655. In 1904 the circulation was over 2,500,000, and in 1905 2,565,324. The total in thirty years has been over 26,000,000 of tracts and other religious publications. The National Bible Society of Scotland has issued in China from 1883 to 1905 8,000,000 books of Scripture—that is, Bibles and parts of the Bible, making the total for the two societies about 34,000,000. All these have been issued from Hankow, and all have been paid for. Not even a tract has been given away.

A Life That Was Worth While

I shall never forget the summer afternoon on the bank of the Hudson spent with this dauntless soldier of the cross, the little Welsh farm boy who gave himself unreservedly to Christ and to China; who has toiled amongst the poorest, who has been stoned by the mob, who is now able to influence the scholar, the literary man, and the government officials. In the face of the story of this man's life-work, who will dare to say that foreign missions have failed?—Frederick A. Atkins, in the Advance.

fixed direction, not the eradication of evil tempers, and appetites, and the implantation in their stead of new and Divine ones, but the holding of all sinful promptings in subjection. An evil temper or appetite, as then regarded the subject, and as it is commonly regarded, will remain as a part of our nature until death, and is to be warred against, and held in subjection as an internal hostile force. This was and is by many called "the Christian warfare."

The result of such seeking and purposes and efforts may be readily anticipated. No sensible progress was made, not even "little by little" in the matter of growth in grace, or any higher spiritual attainments. Evil tempers and dispositions, whenever subjected to strong temptation, instead of being themselves overcome, and held in subjection, uniformly "warred against the law of the mind, and brought me into captivity to the law of sin, which was in my members." In being thus overcome, instead of being "more than conqueror," the habit of falling, when tempted, was constantly being strengthened rather than weakened, and the consciousness of sinfulness became more and more deep and de-

pressing. Hence the cry "O wretched man that I am."

Such being the facts of my inner life, I said to myself, years before I knew "the brightness of the Divine rising," I must have missed my way somewhere, and by the grace of God I will, and I must, find "the way of holiness" which God has cast up for "the redeemed of the Lord to walk in."

At length, when my mind and heart had, by the Spirit of God been fully prepared to receive the revelation "in a moment, in the twinkling of an eye," the great mistake of my previous Christian life, together with the secret of attaining to the full fruition of "the glorious liberty of the sons of God," became perfectly manifest to me. When conscious of my need of justification, or the pardon of sin, I had sought the blessing by faith, as wholly a gift of grace. When conscious of my need of sanctification, I had regarded it as an attainment to be reached through personal effort, aided by the Spirit of grace. Here is a fundamental mistake in a matter of most vital interest. Sanctification is a gift of grace in the same sense, and attainable on the same condition that justification is. Justification is an act of God, an act by which our sins are remitted, and we are restored to a legal standing before Him as if we had never sinned. Sanctification, on the other hand, is a *work* wrought in us by the Holy Spirit, "a renewing of the Holy Ghost" by which "the body of sin is destroyed," that is evil dispositions and tendencies are "taken out of the flesh," and we "are made partakers of the Divine nature."

We have no more direct and immediate agency in sanctification than we have in justification. Each, with equal exclusiveness, is, I repeat, a gift of grace, and each is vouchsafed on the same condition as the other. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The forgiveness and the cleansing being each here expressly conditioned on the same identical act on our part. The same holds true everywhere and in all cases. We are burdened with the consciousness of sin. The promise of pardon, and the condition on which the promise is to be fulfilled are before us. To comply with the condition is our part of the transaction. The condition being complied with, our responsibility in the matter is at an end. The prerogative of pardon is with God. "It is God who justifieth." How are we to obtain the grace of sanctification? In illustration I cite the following promise: Ezek. 36:25-27. "Then will I sprinkle clean water upon you, and ye shall be clean. From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Three great blessings, in all fullness, are here specifically promised. Namely, full and perfect cleansing from all sinful dispositions, tendencies and habits; an equally, full and

perfect renewal, "the gift of a new spirit," and a "heart of flesh, in the place of the heart of stone which had been taken out of the flesh," and the "gift of the Holy Ghost," by whose indwelling the believer is "endued with power" for every good word and work, and perfected in his obedience to God's statutes and judgments.

You will notice that every item of this promise stands before us as the exclusive work of God. "I will sprinkle" &c., &c. How may this promise be fulfilled in the experience of a believer? We find the answer in the 37th verse of this same chapter. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." To come to God by Jesus Christ, to have these things done for us, is our part in the matter of sanctification. This revealed condition being complied with, God vindicates His trustworthiness by doing us the work which He has bound Himself by promise to accomplish. That is, "He saves to the uttermost," "sanctifies wholly," and "preserves the whole spirit, soul and body blameless unto the coming of our Lord Jesus Christ." We enter God's "highway." "The way of holiness," by this one gate, and none can enter by any other. We enter "by faith," and "walk by faith" after entering.

Sanctification and justification, being both in common, and with the same exclusiveness gifts of God, the one is just as instantaneous as the other. Sanctification is one thing and "growth in grace" is quite another, and the latter is conditioned on the former. Growth is not recovery from natural, mental or spiritual disease, but the development and expansion of healthy powers and susceptibilities. Christian virtue must be in a healthy or perfect state, before it can have any but a sickly, deformed, and dwarfish growth. On this subject the teachings of the sacred word are absolute. "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow as calves of the stall." First the healing, restoration to health, or sanctification. Then growth, "growth in grace." This is God's order. If we seek growth before health, or mistake the former for the latter, we shall grow in feebleness, instead of "going from strength to strength." Sanctification like the forgiveness of sin, being exclusively the gift of God, is, as I have said, *instantaneous*. Growth on the other hand, being the result of the co-operative agency of the spirit of man and the Spirit of God, is progressive, and eternal in its continuance.

Sanctification, like pardon, I have found in experience to be an *instantaneous work*. Propensities which from childhood up, and not less during the first years of Christian life than during my impenitency, had had absolute control when strongly excited, in power, being superseded by a new and right spirit of an opposite character. If I am conscious of anything, I am conscious of being "by the cross of Christ, crucified to the world, and the world to me." Nor was this crucifixion a long or a painful process. My own conscious experience under this new and Divinely revealed aspect of the subject,

was taking a surprisingly new form. No new did my conscious experience become, that, for a time, I was in doubt whether I had ever been converted, though all doubt on the subject was subsequently removed. Old habits, evil tempers, and sinward propensities, which had been the bane of my impenitent career, and the cause of the groaning servitude of my primal Christian life, had suddenly lost all power and control. I became distinctly conscious to myself of being no longer "carnal, sold under sin," but the Lord's free man, emancipated from former enslavement, and now a divinely inaugurated sovereign over those propensities. What a change occurred in my whole inner and outer life, when I "received the promise of the Spirit by faith," and became conscious of His personal indwelling, endowments of power, and divine enlightenments. It was an instantaneous passage from the dimmest twilight into cloudless noon. "The things freely given us of God" were all real now. As I turned over the sacred page, the Word of God became transfigured before me, and appeared in glory like the New Jerusalem, "coming down from God out of heaven." I walked up and down in the midst of its great revelations wondering with unutterable wonder that I had never before apprehended these realities. In this marvellous light it has been my privilege to walk during the past 46 years. And I repeat what I have often said before, that my "sun does not go down, neither does my moon withdraw itself."

On his 82nd birthday Dr. Mahan wrote, "During my religious life I have had a very intimate association with the various religious, moral, social and political questions and movements which have agitated and moulded thought in America and the world at large, and with many of the leading minds who gave form and direction to these great movements. As a student of theology, and Biblical science, and of all the sciences, as preacher of the everlasting gospel, and as a Professor of Mental and Moral Philosophy and Theology, I have had occasion to ponder and weigh and determine with great care and circumspection, the various problems of natural, mental, moral, and theological science, together with the doctrines of the divers schools of philosophy and religion. As a theologian, I have as a result of the most careful, and candid inquiry and research, passed from the extreme bounds of Calvinism to the quite opposite pole of the evangelical faith. In the sphere of religious experience, as shown above, I have emerged from the dim twilight and servitude of a semi-faith into the sphere of open vision, where God is our "everlasting light," and "the days of our mourning are ended."

The Doctor adds, "It is of the greatest importance that all friends, and especially all teachers, of truth should have full possession of that *settled rest of spirit* which has its basis not only in *conscious moral purity*, and integrity, but in *immutable and settled convictions* resulting from open and absolute vision of truth itself."—Sel.

Preacher and Prayer

E. M. BOUNDS

Study universal holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two; your life preaches all the week. If Satan can only make a covetous minister a lover of praise, of pleasure, of good eating, he has ruined your ministry. Give yourself to prayer, and get your texts, your thoughts, your words from God. Luther spent his best three hours in prayer.—Robert Murray McCheyne.

We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan of organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The church is looking for better methods; God is looking for better men. "There was a man sent from God whose name was John." The dispensation that heralded and prepared the way for Christ was bound up in that man John. "Unto us a child is born, unto us a son is given." The world's salvation comes out of that cradled Son. When Paul appeals to the personal character of the men who rooted the gospel in the world, he solves the mystery of their success. The glory and efficiency of the gospel is staked on the men who proclaim it. When God declares that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him," he declares the necessity of men and his dependence on them as a channel through which to exert his power upon the world. This vital, urgent truth is one that this age of machinery is apt to forget. The forgetting of it is as baneful on the work of God as would be the striking of the sun from his sphere. Darkness, confusion, and death would ensue.

What the Church needs to-day is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.

An eminent historian has said that the accidents of personal character have more to do with the revolutions of nations than either philosophic historians or democratic politicians will allow. This truth has its application in full to the gospel of Christ, the character and conduct of the followers of Christ—Christianize the world, transfigure nations and individuals. Of the preachers of the gospel it is eminently true.

The character as well as the fortunes of

the gospel is committed to the preacher. He makes or mars the message from God to man. The preacher is the golden pipe through which the divine oil flows. The pipe must not only be golden, but open and flawless, that the oil may have a full, unhindered, unwasted flow.

The man makes the preacher. God must make the man. The messenger is, if possible, more than the message. The preacher is more than the sermon. The preacher makes the sermon. As the life-giving milk from the mother's bosom is but the mother's life, so all the preacher says is tintured, impregnated by what the preacher is. The treasure is in earthen vessels, and the taste of the vessel impregnates and may discolor. The man, the whole man, lies behind the sermon. Preaching is not the performance of an hour. It is the outflow of a life. It takes twenty years to make a sermon, because it takes twenty years to make the man. The true sermon is a thing of life. The sermon grows because the man grows. The sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of the divine unction because the man is full of the divine unction.

Paul termed it "my gospel;" not that he had degraded it by his personal eccentricities or diverted it by selfish appropriation, but the gospel was put in the heart and life-blood of the man Paul, as a personal trust to be executed by his Pauline traits, to be set aflame and be empowered by the fiery energy of his fiery soul. Paul's sermons—what are they? Where are they? Skeletons, scattered fragments, afloat on the sea of inspiration! But the man Paul, greater than his sermons, lives forever, in full form, feature, and stature, with his molding hand on the Church. The preaching is but a voice. The voice in silence dies, the text is forgotten, the sermon fades from memory; the preacher lives.

The sermon cannot rise in its life-giving forces above the man. Dead men give out dead sermons, and dead sermons kill. Every thing depends on the spiritual character of the preacher. Under the Jewish dispensation the high priest had inscribed in jeweled letters, on a golden frontlet: "Holiness to the Lord." So every preacher in Christ's ministry must be molded into and mastered by this same holy motto. It is a crying shame for the Christian ministry to fall lower in holiness of character and holiness of aim than the Jewish priesthood. Jonathan Edwards said: "I went on with my eager pursuit after more holiness and conformity to Christ. The heaven I desired was a heaven of holiness." The gospel of Christ does not move by popular waves. It has no self-propagating power. It moves as the men who have charge of it move. The preacher must

impersonate the gospel. Its divine, most distinctive features must be embodied in him. The constraining power of love must be in the preacher as a projecting, eccentric, an all-commanding, self-oblivious force. The energy of self-denial must be his being, his heart and blood and bones. He must go forth as a man among men, clothed with humility, abiding in meekness, wise as a serpent, harmless as a dove; the bonds of a servant with the spirit of a king, a king in high, royal, independent bearing, with the simplicity and sweetness of a child. The preacher must throw himself, with all the abandon of a perfect self-emptying faith and a self-consuming zeal, into his work for the salvation of men. Hearty, heroic, compassionate, fearless martyrs must be the men he who take hold of and shape, a generation for God. If they be timid time-servers, place seekers, if they be men pleasers or men fearers, if their faith has a weak hold on God or his Word, if their denial be broken by any phase of self or the world, they cannot take hold of the Church nor the world for God.

The preacher's sharpest and strongest preaching should be to himself. His most difficult, delicate, laborious, and thorough work must be with himself. The training of the twelve was the great, difficult, and enduring work of Christ. Preachers are saint makers, and he only is well-trained for this business who has made himself a man and a saint. It is not great talents nor great learning, nor great preachers that God needs, but men great in holiness, great in faith, great in love, great in fidelity, great for God—men always preaching by holy sermons in the pulpit, by holy lives out of it. These can mold a generation for God.

After this order the early Christians were formed. Men they were of solid mold, preachers after the heavenly type—heroic, stalwart, soldierly, saintly. Preaching with them meant self-denying, self-crucifying, serious, toilsome, martyr business. They applied themselves to it in a way that told on their generation, and formed in its womb a generation yet unborn to God. The preaching man is to be the praying man. Prayer is the preacher's mightiest weapon. An almighty force in itself, it gives life and form to all.

The real sermon is made in the closet. The man—God's man—is made in the closet. His life and his profoundest convictions were born in his secret communion with God. The burdened and fearful agony of his spirit, his weightiest and sweetest messages were got when alone with God. Prayer makes the man; prayer makes the preacher; prayer makes the pastor.

The pulpit of this day is weak in praying. The pride of learning is against the dependent humility of prayer. Prayer is with the pulpit too often only official—a performance for the routine of service. Prayer is not to the modern pulpit the mighty force it was in Paul's life or Paul's ministry. Every preacher who does not make prayer a mighty factor in his own life and ministry is weak as a factor in God's work and is powerless to project God's cause in this world.

AN ENCOURAGING REPORT

J. T. BUTLER

Doubtless friends there would like to know how the work here is progressing. We are not able to report a great revival, such as we hear of in many other places but we are able to tell you of growth in grace and knowledge among the few believers here.

Three weeks ago we baptized and received into the mission a young man that promises much for the cause of the Lord. His own testimony, and that of others about him, causes us to believe that the Lord has taken up His abode in his heart. He is manager of a small store of a wealthy German who has other stores also. Yesterday the merchant said to me that he wanted to congratulate me on the success I was making. He then told me that this young man whom we have received into the mission is one of their trusted clerks and that the other day the young man came to him and told him that he had been coming to the mission and had found that he was a bad man even though he had a good reputation. The young man went on to say that he had stolen money from the drawer and no one had ever suspected him of it but now as he had become a Christian he had to pay it back. That is a big sermon for the religion of Jesus here in Coban. The merchant never comes to the mission but this is something that he cannot deny, that the gospel has power to make a thief pay back that which he has stolen.

We have received several letters thanking us for the papers and tracts which we are sending out. I will translate a little from two letters that have come to us. The following comes from a woman who has a family:

"Let me give you two thousand thanks for El Cristiano" (that is the name of the Spanish paper we print.)

"which you have kindly sent us to read and distribute. Two families are now reading them. The reading of them has touched the depths of my soul and I do pray that Jesus will take me out of the darkness in which I have been raised and cause me to know the light and the power that will enable me to merit eternal life."

This woman put three Guatemalan dollars in her letter to help on the printing. I wrote her a long letter telling her that she could never merit eternal life because it is a gift. I tried to explain to her the simple plan of salvation.

Here is something from the brother of a priest. "Several times I have had the pleasure of reading El Cristiano and the tracts which you have sent me. I see that they are according to the sacred Scriptures. I am an Apostolic Roman Catholic and lament exceedingly that my brethren, for lack of instruction are fanatical and idolatrous." I went to see this man and had a talk with him. He is intelligent and frank. He told me that he was brought up in the school of the priests in Guatemala city and that when

he came out he was fanatical and ignorant. Said that his brother brought him out of much of the darkness in regard to many things and he has been gaining a little light along. He did not have a Testament or Bible and I gave him a Testament. Last week he sent an Indian to buy him a Bible but I was not here and he did not get it as Mrs. Butler did not know about them. I want to go out tomorrow and see him. Think of a letter like that coming from the brother of a priest here in this land. Truly it speaks of a crying need.

Here is another from a farmer. "A friend showed me a copy of El Cristiano which you publish. I beg you to send the paper to me also."

There is a wide open door here for the press and we are trying to fill it in some measure. We most heartily thank the friends in the home-land for their contributions toward buying the press and type. I owe a little yet to Brother J. T. Benson. If anybody at home feels led to contribute, it will be appreciated. We need very much



A GROUP OF WOMEN IN GUATEMALA

a paper cutter, because it takes much precious time to cut the paper on a small cutter loaned us by a friend here. We can cut about twelve thicknesses of paper at a time on it.

Recently Bro. Anderson and I went out for seven days to sell Bibles and give out tracts. We sold fifteen Bibles, ten Testaments and ninety-nine Gospels and gave out several thousand tracts. How many opportunities of talking to individuals about the Lord and His love. One day we were going down a long mountain when we came to some Indians working on the road. I stopped to sell them a Gospel and give tracts. Bro. Anderson passed on. That is the way we work it, so as to gain time. If one stops the other generally goes on to meet somebody else. After talking a few minutes I started on down the mountain. When I had gone some distance I heard a noise behind me. I stopped and he came up to me with the sweat pouring down his face and panting as if about run down. I could not understand his words or at least not many of them, but

I could make out what he wanted. He wanted more Gospels. I had only one left but he wanted more. I told him that Mr. Anderson had gone on some distance ahead and that he had more. He gave me to understand that he would follow me if we could catch up with him. I put out down the mountain about as fast as my horse could go with the Indian behind me. After a little I looked back and the Indian was not to be seen. I rode on, however, until I caught sight of Bro. Anderson and called to him to stop. We had begun to think that I had misunderstood the Indian and that he was not coming and were just starting on when the Indian showed over a little rise in the road. He had about run himself down it seemed. We had only four more Gospels and he bought all of them and wanted more. He could not read a word but doubtless will hunt somebody that can. Oh, the great need for men who can get out among the Indians and teach the way of life.

There is an awful need here and a wide open door, but in the face of it all let the Committee be careful in sending out men and women. The work is not like much of the camp-meeting work there in which many people are carried along by the high tide. The tide here runs the other way and is to be stemmed. May God thrust forth many of His own choosing. Pray much for us.

Coban, Guatemala, C. A.

SILVER FILINGS

"A soul scarcely receives a great blessing until the devil is around to steal it away."

"Satan can find a pinnacle in any church from which some fool is willing to jump."

"Whatever happens, don't fail to remember the best friend to have is Jesus."

"Put a sinner where he can't hide, and he can look straight into the pit."

"The sorrow that stops short of right doing, is not, nor ever can be, true repentance."

"Nehemiah worked on the hill of 'O yes' while his enemies loitered in the valley of 'O no.'"

"Those who are born in the lap of luxury have the odds against them."

"Pinnacles are not the safest places anyhow, better stay on the ground floor."

"As we do not number our heart throbs neither may we number our emotions of mercy."

"When we have the sense of God's presence, difficulties will vanish; when He is at our right hand we shall not be moved."

Giving should be based on principle, regulated by system, and beautified by self-sacrifice.—Pierson.

"Give me the character and business of a man's friends and foes and I will paint his portrait and warrant its accuracy."

"Grief! more proficients in thy school are made, Than genius, or proud learning e'er could boast."

—Young.

Editorial Comment

THE OMNIPOTENCE OF PRAYER.

Prayer brings things to pass that otherwise would not happen, and in view of what has been accomplished by it, the wonder is that this weapon is not more generally used. Tennyson was right when he said that, "More things are wrought by prayer than we dream of." The maps of continents and the destiny of nations have been changed by prayer. A. T. Pierson is the authority for the following illustration of this fact:

"In the early years of mission work in Turkey there was often bitter antagonism by the civil power. Persecution waxed hot against all missionaries and they were pre-emptorily ordered to leave the country. In that dark hour the pioneer Goodell, in his peculiar way, said; 'The Great Sultan of the Universe can change all this.' The missionaries besought the Lord to come down as in the days of old, and make the mountains flow down at His presence. While their hands were yet lifted in prayer the Sultan died, and a series of remarkable events followed, bringing disaster upon the Turkish forces. They saw an Almighty Hand uplifted to arrest the arm of intolerance, and they dared not continue the persecution. A few years later similar events took place in connection with the work in Siam. To all appearances the work of a third of a century was about to come to a disastrous conclusion. But appeal was made to the ruler of nations, and again He who sits upon the throne stretched forth His rod of iron and broke in pieces like a potter's vessel, the civil power. The king died and events occurred which changed the whole current of the nation's history. But why multiply instances? History is replete with them. The chronicle of missionary events in the Orient, in Africa, in the South Sea Islands, and all lands, is the chronicle of the reign of Jesus Christ over the nations, opening the way for the ambassadors of the Great King."

SIGNS OF HIS COMING.

We suppose that there are more devout and thoughtful people who believe the coming of the Lord imminent, than at any other time during the past fifteen centuries. Some of the signs of His coming as laid down in the Scriptures, have been seen in every age, but when they all appear together then we may know that the coming of the Lord draweth nigh. It is to be hoped that this day is not far distant. *Watchward and Truth* says:

"There is a time coming when there 'shall be signs in the sun and moon and stars'—often called the 'sign time'—just preceding 'the sign of the Son of Man in heaven.' But there are always droppings before the full fall of rain. To us there seems to be many such signs now. The refusal of 'the clay and iron' to mingle—that is, the antagonism

of rulers and peoples; the increase of crime and lawlessness in the world; the increase of form without power in the church; the abnormal condition of the atmosphere; the startling increase of earthquakes by land and under the sea; the unexpected outburst of Oriental nations into the form of life dominating the Occidentals; the terrible persecution of the Jews compelling them to long for the Land where their ancestors sleep; the great increase of Jews into Palestine, together with the increase of rain in the Land; the spread of the gospel in every part of the world; the opening of every country—even Africa and Tibet—to the impulses of civilized life, and the prevailing unbelief respecting the advent of the Lord saying: 'Where is the promise of His coming?' These and other features never before seen in human life, convince us that the end of this age is near."

ceased and live for God, if they will submit themselves to Him. I think we will stand before God without any excuse, in the judgment. It is just because we *would not*. This is not true of the heathen world, as it is of us. I praise God that I ever yielded myself to Jesus, gave up, in my heart, and let Him separate me from the world. I wish you would make that *heart's choice*, little girl.

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Missionary Money

RECOGNIZING THE DIVINE PRESENCE

The barefoot Carmelite monk, who centuries ago worked in a kitchen and wrote "Practicing the Presence of God," emphasized a neglected truth and discovered the secret of victory. When all is yielded to God, we can rest in the assurance that He reigns within, and it matters not what the

surroundings may be, we can pause a moment to recognize His indwelling and how the spirit is strengthened. The habit once formed of living in the consciousness that God lives in us becomes easy, and measureless are the blessings that result therefrom. Grasp the fact in its profound significance, Christ in you the hope of glory, not an experience, but a person dwelling in you. Glory to God! He is our portion and possessing Him we have all things.

Too oft have we rushed around after something apart from Him, when if we had only sought and appropriated Him in His glorious personality, we would have found ourselves rejoicing in just the experiences that we need. The wisest and holiest of earth have learned to cease from creaturely experiences and have found their home in God. Faber, in writing on the thought of God, says:

half price. If you have any of God's money, how could you use it better than by sending it to us to be used in this way? Or by sending the paper to some of God's poor yourself? By poor, we mean those whom you know to be unable to spare the money for the subscription price.

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DOES

If you fail to sell them we will at fail for they are so attractive

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She tells me that you pay tithes and also contribute much of what you earn. Have faith in Jesus, dear little ones, that He can use your offerings even if they are not great sums. I also received your money for China.

Houston, Ark.

Dear Cousin Eva:—We have moved from Tennessee to Houston, Ark., since sister Lois and I joined the band. Now, Cousin Eva, let me introduce to you our little sister Ruth. She will be 1 year old the 22nd of May. I send 6 cents for myself, 3 for Lois and one for Ruth. Use it for China. Your little cousin,
Fay Holman.

Here is another member for our cradle roll. I wish I knew just how many babies belong to us now. God bless the babies of the cousins band and keep them from the power of the enemy. Satan will do all he can in the years to come to ruin these precious lives. The Lord grant that he may be defeated and that not one of them will become his servant.

Nosegay, Tenn.

Dear Cousin Eva:—Tap! tap! here comes a little Nosegay girl to join you. My grandpa takes Living

wonders will not do as a foundation—but only God's Word which is a perfect revelation of His will and promises. Search that, dear cousin, obey it, and refuse to depart from it. Thus will you be true to Jesus

Athens, Ark.

Dear Cousin Eva:—Will you please accept three little cousins from Arkansas. We want to join your birthday band. Find inclosed 20 cents for our dues. Reable Wright, 9 years old June 14th; Cathie Wright, 7 years old Dec. 14, 1906; Erma Wright, 4 years old Oct. 30, 1906. We want to be good girls and do all we can to please God and help our fellow-man. Mamma takes Living Water and says it is the best paper she ever read. Mamma saved and sanctified and we want all the cousins that are Christians and Cousin Eva, especially, to pray that we may be holy Christians. Each of us have 1 brothers and 6 sisters, one sister in heaven, which is 13 in all. We are poor in this world's goods, but mamma says she is the child of a King and is expecting a great inheritance. She gives us all the eggs we can gather on Sunday for missionary money, so that is the way we got our birthday dues. Please don't put our letter in the waste basket if you can help it and we will promise not to come again until our birthday.

Reable, Cathie and Erma Wright.

Put your letter in the waste basket? No indeed, it is too interesting for that. I was much pleased to hear about the 13 brothers and sisters, the Sunday eggs and your own desires. Also dear mamma's inheritance; I know what she means and I often think of my own share of the riches to come. Many years ago, a man, born of a race of down-trodden slaves, had the chance to become the king of a great country. But he too, was looking forward to the very inheritance mamma tells you about, and so, he put the riches of Egypt behind him and cast in his lot with God's people. "He had respect unto the recompense of reward," is what Paul said about him. This means that Moses respected the reward God offers and thought it better than a throne in Egypt. All through the ages there have been some who have chosen the inheritance with God's people. I pray that every one of your dear mothers, children, will make that wise choice.

R. J. Santa, Fe.

Dear Cousin Eva:—I would like to join your birthday band. I was 17 years old March 22, 1907. I am a Christian and am trying to be more like Jesus every day. I am praying that we may have a revival this year that will reach every heart and home in the land. Yours for the lost,
Alma Puckett.

Alma, God chose you for this very purpose, that you might be "conformed to the image of His Son." Your desires and God's purpose for you, then, are the same. Why is it, if this is true, that the image is not stamped more rapidly upon God's children? I think it must be because we are not yielded to Him so that He can accomplish His work. Let us pray, and keep on praying for an entire abandonment of ourselves to God.

Murfreesboro, Tenn.

Dear Cousin Eva:—I want to join your birthday band. I will be 7 years old in August and send you 7 cents to be sent to China. I try to be a good little. I love the Lord and I know He loves me. I say my prayers every night. Your cousin,
Mabelle Ivie.

tempt that soul into sin. It is hateful to the cleansed child of God and he wants to flee from it—not into it. Satan comes to such a soul with spiritual doctrines full of beauty and with enough truth in them to almost hide the error beneath. We cannot be on our guard except by refusing to accept anything not plainly taught in the written Word. Visions, inner voices, our own heart hunger, the experiences of others—even signs and

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

Deputy, Ind.

Dear Cousin Eva:—With true and grateful hearts we send a free will offering to be used as missionary money from Pisga Sabbath School, class number 4.

- Teacher. Retta Blake.....25 cents
- Pupils.
- Lenard Margison.....1 cent.
- George Baxter.....5cents.

Yes, Mabelle, He does love you, more than you have the faintest idea of. This loving Christ died for us while we were yet enemies, because He did not want to see us lost. All day long He holds out His hands to a disobedient people, not turning away any and cleansing even the vilest who will come to Him. See to it, dear child, that you not only love Jesus but that you give Him your heart and become His child.

Dickson, Tenn.

Dear Cousin Eva:—I am a little boy thirteen years old. Papa takes Living Water and I like to read the children's page. Papa and mamma are both saved and sanctified. I have two brothers and two sisters. For pets I have two kittens and a little calf; her name is Janie. Good by,
Lee Martin.

I hope you take good care of your pets, Lee, feeding them daily and giving them water. In the 104th Psalm we get such a beautiful picture of God as He provides food for man and beast. He sends springs of water and causes grass to grow for the cattle. All the wild animals of the forest seek their food from this same kind hand. "These all wait upon thee; that thou mayest give them their meat in due season. That thou givest them, they gather; thou openest thine hand, they are filled with good." I love to read this Psalm and my heart sends up a prayer of thanksgiving to Him who feeds us all. I am so glad I ever gave my heart to this great loving God. He has never done anything which is not for my good. Are you His boy, Lee?

Whites Creek, Tenn.

Dear Cousin Eva:—I will be 10 the 21st of July, so I send 10 cents for China. My school was out the first of April and my teachers name was, Miss Mamie Ferrel and I liked her very much. Cousin Eva, I love you if I never saw you. I joined the Methodist church last year. I am a Christian, I have 4 brothers and 2 sisters. I take music from my sister in town and I can play anything I want to. For pets I have 2 kittens and one of them is nearly white. With love from
Mary Allen.

Yesterday was the 21st of July, and my own birthday, as well as your own, Mary. That makes us sort of *twin sisters* doesn't it? As I knelt in prayer during the early morning hours, I thanked God that I was ever born into this world. Life is a precious thing, if only we know God and have fixed our hearts upon living with Him hereafter. I do feel that my heart is *fixed*, Mary. I must dwell with this Marvellous One who loves me and has put eternal life in my soul. I can't miss that, for a thousand worlds like this one. Is

it settled in your heart, that come what will, you will not be parted from Him? Let yourself go, absolutely, in His care and keeping, and He will put this purpose in your heart.

Clarendon, Ark.

Dear Cousin Eva:—Mother has been reading me the young people's letters in Living Water. I enjoy hearing them and thought I would write. I am a little girl nine years old and will be in the fifth grade next year. I belong to the Presbyterian church and go to church and Sunday-school every Sunday morning and to the mission band in the evening. I recited the shorter catechism last Christmas and my teacher gave me a ring and a New Testament. I have read to the eleventh chapter of Revelation and when I finish that book I will have read the New Testament. Your little cousin,
Vivian Hinton.

Vivian, you are having so many precious privileges. You have Sunday-school, church, Christian parents, teachers and friends and a knowledge of Jesus through the Bible. I am sure that we who live under such influences will have more to answer for than those who have not heard about salvation. We know how to get saved from our sins; we know that men can get their hearts cleansed and live for God, if they will submit themselves to Him. I think we will stand before God without any excuse, in the judgment. It is just because we would not. This is not true of the heathen world, as it is of us. I praise God that I ever yielded myself to Jesus, gave up, in my heart, and let Him separate me from the world. I wish you would make that *heart's choice*, little girl.

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Publisher's Column.
LIVING WATER

A Sixteen-Page Udenominational Paper,
Without Worldly Advertisements

PUBLISHED WEEKLY
IN NASHVILLE, TENN.,
REV. J. O. McCLURKAN, EDITOR
JOHN T. BENSON, BUSINESS MGR.

ITS THEMES

Salvation, Sanctification, Divine Healing, The Second coming of the Lord, and Missions will all be duly stressed in its columns. "Deper Yet," is its Motto for God's consecrated people.

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FIELD NOTES

J. W. Judah reports a good meeting, at Ozark, Ala.

Bros. J. J. Rye and A. J. Covington will begin a meeting at Goodlettsville, Tenn., Aug. 15th. All friends invited.

J. E. Brasher, of Ozark, Ala., reports good meetings on his work. Fourteen people in first meeting, both old and young, found Christ. Praise God from whom all blessings flow.

Bro. Snell filled his regular appointment at Delight, Ark., Saturday and Sunday which was followed by a protracted meeting by Miss Alice Cowen. One was sanctified and others are seeking this experience.

A Holiness Camp-meeting will commence at Warren, Ark., August 10, 1907. Everybody is invited to come and tell somebody else about it. Remember the place and date, Warren, Ark., August 10, 1907.
W. S. Ricks.

We are here in a fine meeting. Tent and altars are crowded and many have plunged into the fountain. Glory to our God! He has all the praise. I go from here to Scottsville, Texas. As ever in holy love,
E. A. Ferguson.

Cumberland, Md.

I am still in the battle for Jesus. Have just closed a meeting at Delight, Ark., in which God wonderfully sealed His Word and souls were blessed. I find some true, sanctified soldiers of the cross here. My soul today is under the blood that saves, sanctifies and keeps.
Alice Cowen.

Delight, Ark.

Having resigned as pastor of U. B. Church at South Cumberland Md. on and after Sept. 10th. I am open for engagements in any part of the country for Biblical Holiness meetings. If you don't want the full gospel don't send for me. Letters will reach me either at Springwood, Va., or, South Cumberland, Md. Sincerely, Yours in Him,
W. D. Mitchell.

We have just closed a fine meeting near Gloster, Miss. There were about 100 saved and about fifteen or twenty healed. The last night we stayed at the church until 11 o'clock. The preacher worked with us. Bro. Pointer, the M. E. Pastor, is a fine yoke-fellow also Bro. Murray, the M. E. S. Pastor. God is with us here. The power of God is great upon the people.
W. T. Currie.

Collins, Miss.

The congregation at Keese's Chapel has been without a pastor this year and therefore has suffered spiritually for lack of a shepherd. Lafayette Lewis, David Vick and T. M. Simpson held an eight days meeting there commencing July 14, resulting in several professions of regeneration, two of sanctification and the upbuilding of Christians spiritually. Pray for the conserving of this work.

July 21st we closed a seven day's battle against sin at Laurel Hill Tenn. The fight was hard but our Captain, who never suffered defeat, gave us victory and eleven souls "turned from darkness to light and from the power of Satan unto God" and received forgiveness of sins. All glory to His name! Pray for us. In Him,
Amos Bradley.
M. Homer Cummings.

A genuine Holiness camp-meeting will convene at Huntsville, Ala., Sept. 2-29, under the leadership of Rev. J. H. Newberry, Charlie D. Tillman, the sweet singer of the South, and B. G. Grenfell, an expert lister. We will expect all the saints in this

glorious-war to come and help in this great contest as this is the first Holiness meeting in Huntsville. Let the saints at Decatur take notice. Workers will be cared for.

Our revival dates on Crawfords Cove Circuit are as follows:

Clear Creek	July 28 to Aug. 11.
Pleasant Valley	Aug. 18 to 25.
Union Church	Aug. 25 to Sept. 1.
Deermans Church	Sept. 1 to 8.
Wood's	Sept. 22 to 29.

Bro. J. L. Mitchell, of Nashville Bible School, will assist me at Clear Creek. J. B. Ellis, P. C.

We came to this place June 26, by invitation of Rev. J. T. Miller, to assist in a meeting at Mollohon Mills. The Lord gave us a good meeting there. We gave out the Word and souls were saved, sanctified and reclaimed. We closed July 7, with a sweeping victory. Bro. Miller is a Spirit-filled man. May God bless him in his work. We are in a meeting at Langley, S. C. Pray for us. Yours for the lost.
J. E. Bouknight and Wife.

Newberry, S. C.

I am still in the mountains of Tennessee doing a good deal of preaching and the people are seemingly interested, but no ripe fruit is in sight. I will hold a meeting at Bussels school-house five miles East of Baxter, one at Shackelton, five miles South of Cookville, and one at Summerville, two miles North of Cookville, D. V., before I start home. The majority of people here seem to appreciate the real Bible but only a few preach it.

W. A. Wray.

Cookville, Tenn.

The Missouri State Holiness Camp-meeting will be held at Oakwood, commencing Aug. 28, and ending Sept. 8th. In charge of Rev. C. J. Fowler, President of National Association; Rev. J. M. O'Brien, President of Missouri State Association; Bro. Phillip, State Secretary and Bro. and Sister Brandyberry, Singers. Persons who are coming by railroad get off at the Union Depot at Hannibal take the street cars direct to camp ground. Meals furnished at the camp ground. Any one desiring to get information will correspond with anyone of the committee.
John M. Baur, Sec.

We had the hardest pull of our over nine years ministry in our Rubin Ross meeting. Strife, inconsistent living, backsliding, and the devil combined to overthrow the meeting, but our God gave us His seal. While no one professed, we feel that much real good was accomplished. The sinners were convicted and many expressed a desire for salvation. It is alarming to see the world and other things crowding Jesus out of so many lives, (Luke 2:43-50). Beloved pray for us to keep clear and open before God. The Lord bless His Precious children. In Him,
E. C. Sanders.

Palmyra, Tennessee.

Our Holiness Camp-meeting convenes Sept. 6 to 15 inclusive; E. A. Ferguson, of Mt. Vernon, Ill. in charge; J. S. Talley, of Columbus, Miss. in charge of music. We invite all who can to arrange to attend and help in the fight against sin and the devil. Those who may desire can arrange for a tent or a house at a reasonable rate, by applying at once. Preachers and special workers entertained free. Join us in prayer for a wonderful revival. We are arranging praying and expecting it. Motto: "Holiness unto the Lord." Jno. A. Romine, Sec'y.
Nauvoo, Ala.

On arriving at Dublin, June 28th, we found that the camp ground had been turned over to the Holiness

University and the tent unfit for use, so we were invited to come to Bunyan, a town about six miles from Dublin. Here we held in the new C. M. Church. We began the 29th of June and closed the 14th of July. This was certainly one of the hardest battles of our life but we held on to God and He gave victory. A few souls were saved and the walls of prejudice somewhat undermined. So we closed out with hallelujahs of praise ringing in our souls. We begin our next meeting at Flah View Church the 19th. Yours in folded in the everlasting arms,
W. T. Palma.
R. C. Rogers.

Dublin, Texas.

We are still living way over in the green pastures feasting on the good things of the land, and watching for Jesus' coming. Since our last report God has blessed our weak efforts put forth for His cause and for the last two months we have been laboring in Roanoke City, and over a hundred have accepted Jesus Christ as their personal Savior. I have been declaring the whole counsel of God and He has owned and blessed His own Word in saving souls. To Him be all the glory. I would advise every one who is thinking of being a preacher, teacher or any other kind of a worker for the Lord, who has not had the advantage of a Bible training to go to Nashville, Tenn., and enter the Bible Training School. You will find the President of the school, J. O. McClurkas, a very broad-minded, deeply spiritual teacher. Young men and women, take the advantage and go. I have gone there two winters and it has been so much help to me. We need to be intelligent and rightly divide the Word of truth. Satan will tell you many things to keep you dragging along. He always stands in opposition to God, but let's follow God. Brethren, pray for me, I want to stand on the very place God wants me to stand, and declare His truth. Your Brother in Christ,
N. W. Jennings.
Roanoke, Va.

EVANGELISTS' SLATE

R. H. KEMP

Bethel, Tenn.	Aug. 4-19
Boonville, Miss.	Aug. 11-13
Iuka,	Aug. 19-25
Pebble Hill, Tenn.	Aug. 26-31
Candler, Miss.	Sept. 1-2

Solomon Irick.

Center City, Texas, camp	August 2-12
Lingleville, Texas, camp	August 16-24
Headrick, Oklahoma, camp	August 30-Sept. 5
Bowser, Texas, Christmas meeting	December 29-30

B. F. Neely and G. S. Gregory.

Indian Creek, Texas	August 5
Weatherford, Texas	August 21
Rising Star, Texas	September 1
Christiana, Tenn.	September 21
Louisville, Ky	October 23-27
Oak Cliff, Texas	November 5-12
Arlington, Texas	November 15-17
Mason, Texas	November 28

W. C. Rose and W. M. Adams

Plainview, Texas	Aug. 7-11
Lubbock, Texas	August 20 to Sept. 1
Providence, Texas	Sept. 4-15
Silverton, Texas	Sept. 15-29

Blanche Adams will preside at the organ.

M. M. Pinson.

Enterprise, Ala.	August 4
A. C. Brunson's place, P. O. Brocton, Ala. R. R. 2	August 20

Kokomo, Ala., Convention, October 30. My wife will travel with me, also Miss Irene Stuckey.

W. S. Paine and R. C. Rogers.

Wilson, Texas	August 2-15
Hall's Chapel, Texas	August 16-30
Carlton, Texas	September 1-12
Ada, I. T.	September 15-29

DEATHS

We trust in future contributors to this department will endeavor to confine themselves to fifteen lines or less. Obituaries are usually of only local interest, while Living Water covers a wide territory.

JONES.

Little Amoreta, the 11-months-old daughter of Mr. and Mrs. Arthur B. Jones, died May 30, 1907, at their home, 5 Bryan Street, Atlanta, Ga. She was a precious little brown-eyed darling, too pure for this old sinful world. She has gone home to be with Jesus, but, oh, how we miss her in our home, how my empty arms reach out for her! But I know it is just for a little while that we will be parted. She cannot come to me, but I can go to her, and oh, what a happy meeting it will be—there to be with Jesus and my little baby evermore. A sad, broken-hearted MOTHER.

EZELL.

On July 5th 1907 little Manly Ezell, baby boy of Mr. and Mrs. J. W. Ezell of Columbus, Miss., passed away from this life of sin, sickness, sorrow and suffering into life of rest. He didn't live long enough in this world to know of these things, only being a little over a year old. He suffered a great deal the last two days of his life, but he has gone where there will be no more suffering, and no more tears. May the dear Lord bless and comfort the mother and father, as we are sure He is doing. Praise His name! He doeth all things well. Knowing this, let us ever be submissive to His will.

M. L. Howard.

GIVER

Mrs. Lela Giver, wife of Perry Giver, was born at Water Valley, Miss., Aug. 19, 1874, and died at her home in Delight, Ark., July 10, 1907. She professed religion at Barner, Miss., ten years ago and joined the Missionary Baptist Church, and under the preaching of J. S. Sanders, last December confessed that she was backslidden and her soul was reclaimed, and last April was sanctified after which she lived a true Christian. She leaves a husband, one son and three step-children. May God bless her family and may they be permitted to meet her in the city of which it is said, "There is no night there." A friend.

Mrs. Lella Blakely.

Delight, Ark.

PEACH.

"And I heard a voice from heaven saying unto me write; Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labor, and their work; do follow them."

Such can be said of our dearly beloved Sister Peach, who after weeks of suffering died a triumphant death, July 7th., leaving us this testimony; "All is well, is well with my soul."

Sophonia Ann Peach was born, Apr. 17, 1849, and died, July 7, 1907. She professed religion and joined the M. E. Church South, at Garrison, Williamson Co., Tenn. when a girl, where she lived a consistent member till death. Thirteen years ago she gave her body a living sacrifice unto God and He sanctified her, giving the Holy Ghost as a witness to it. She was married to Rev. W. S. Peach June 28, 1868. Unto them were born six children, all of whom, with her husband, live to mourn their loss. Her funeral was preached by her pastor Brother Jones and writer, at Garrison, where her many friends were gathered to look on her face for the last time, and mingle their tears in sympathy with loved ones. Sister Peach quietly sleeps near her church. God bless and comfort her husband in his loneliness. May His great love draw each child to accept Christ as his Savior and so live that when Jesus comes they may have a part in The First Resurrection and meet mother.

H. A. Laws.

LIVING WATER BIBLE CLASS

Lesson 4

The Way of Salvation—Continued

"What must I do to be saved?"

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house." (Act 16:30,31.)

Faith (continued). In leading a penitent soul to believe on Christ it is sometimes necessary to find out whether there is a tendency to find a wrong foundation for faith. When such is the case there must be a definite and final letting go, or surrender, of this false ground, before a person can get on the true. I have seen a person surrender about feelings (as a foundation for faith) as definitely as about sin. When this was done he believed on Christ almost immediately. Scriptures on this error are:

"Except ye see signs and wonders ye will not believe." (John 4:48.)

"Blessed are they that have not seen, and yet have believed." (John 20:29.)

"That your faith should not stand in the wisdom of men, but in the power (Ch. 1:24) of God." (1 Cor. 2:5.)

"We walk by faith, not by sight." (2 Cor. 5:7.)

Faith is just the opposite of sight, feelings and emotions, and a person cannot pursue opposite courses at the same time. Faith in Christ is also distinct from, and opposed to, faith in any other thing, or person, for salvation (This truth is not to be pushed to the extreme of doubting, or questioning, everyone as some are disposed to do). Hence none should trust Christ and someone, or somebody, or themselves, though they often do. We are not to trust Christ and what we are, do, or say. It must be **CHRIST ONLY.**

Further Scriptures on salvation by faith are: "The just shall live by faith." (Rom. 1:17; Heb. 2:4.)

"He that believeth on the Son hath everlasting life." (John 3:36.)

"Whosoever believeth in Him should not perish but have everlasting life." (John 3:16,14.)

"This is the work of God, that ye believe on Him whom He hath sent." (John 6:29.)

Faith is also set forth in connection with such words as: "Come"—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.) This is to come and receive." "Him that cometh unto me I will in no wise cast out." (John 6:37.) This is coming with the assurance from Jesus that the comer will be received."

"Call." "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13.) The call is not an experiment nor form. It brings the result—"shall be saved."

"Look." Look unto me, and be ye saved, all the ends of the earth." (Isa. 45:22.) The same is brought out in John 3:14,15.

Note that in every expression setting forth faith in Christ for salvation, the result of faith (salvation), or the promise to faith is put in a positive form—"will," "shall." Salvation is a certainty to those who really believe on the Lord Jesus Christ." The Christian worker can, and should, offer a certainty to the penitent.

*Jesus Christ.

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A WONDERFUL DELIVERANCE

Among the foot-hills at the base of Pike's Peak is an immense deposit of gypsum. It is quarried and taken to a mill nearby, where it is ground into plaster of paris. The vein dips at an angle into the hill, and after it had been worked for several months there was left an immense mass of overhanging rock, which was thought to be perfectly secure. On one day not long since several men were working under that long ledge of sloping rock. One of them was a praying man and an outspoken Christian. Something went wrong with his work. A profane man told him to swear at it if he wanted it to go right. Looking up he calmly replied, "No; praying is better than swearing. If I get into trouble and ask my heavenly Father to hear me He will hear my prayer."

A few hours later those two men were at work under the ledge of rock, when some one shouted from above that the whole mass was giving way. The profane man jumped outward while the other jumped toward the wall, when the great mass of rock fell with an awful crash. The one who jumped outward was caught by a rock falling on his leg. His companions failed to extricate him, and they started for town to summon help, supposing, of course, that the other man was crushed to death.

After they were gone the profane man lay there alone, when suddenly he heard the voice of prayer issuing from the rocks. Said he afterwards, "I never heard such a prayer in all my life." It was the prayer of a man, who, rescued from one terrible death, looked another calmly in the face. The great rock had broken in two just over his head, and in falling had left a cavity, where he was kept as in "the secret place of the most high." At first he was stunned by the falling stones and clouds of dust, but recovering consciousness, he found that the stones around him were loose, and that he was in a dark place where he could move about. Supposing that it would take days for his companions to remove the great rocks, and that he must die there, he resigned himself to his fate, and concluded to spend his time in prayer. In the dense darkness he poured out his soul to God. After praying for a while he began to look around to see if there was any chance to escape. He saw a little ray of light, and removing a few loose stones he discovered a passage way near the rock, just large enough for his body. Crawling painfully along for some rods, he soon appeared to his astonished companion, whom he succeeded in rescuing from the rock. By this time a crowd of men appeared on the spot, but there was no real need of their services. The praying man again prayed. He knelt on the ground before those rough men and poured out his thanks to God for the wonderful deliverance.

Said one of them afterward, "I am ashamed of myself, that I did not go and kneel by his side."

This is a true incident and has more than one moral, but our readers may draw for themselves.—Selected.

"Earth has no Sorrow That Jesus Cannot Heal."

Some time ago, in America, there was a gentleman and his wife who had a very happy home. The man was prosperous in business in the city of Cleveland, but there came a reverse in business, and the man lost everything he had in the world. The home was broken up; his eldest daughter had to go out to work for a living. His two boys were too young to work. His wife had to leave him and take the two boys and go away to one of the Southern states to the home of a sister, and act as housekeeper to make a living for herself and boys. The father went to Chicago, to see if he could not retrieve his fortunes. He met with success and cheering letters full of promise of a brighter day were sent to the wife in the South. But one day she received a telegraphic despatch saying that her husband was very ill, and that she had better come on to Chicago at once. She took the train. It was a long journey. She reached Chicago at night and went to the hospital to which her husband had been taken.

By some mistake, the authorities of the hospital said to her, "You cannot see your husband to-night; come at nine o'clock tomorrow morning, and you can see him." With a heavy heart she went to the place where she stopped, and went back to the hospital at nine the next morning. As she rang the bell, they met her at the door and said: "Your husband died last night." She took him out and buried him, and so great was her loneliness and her sorrow, and so frequent her weeping, that it affected her eyesight. She went to a physician. The physician told her that it was not very serious, that she could go back to Mississippi and her eyes would soon be well. She supposed that he was a regular practitioner but she found out too late that he was a Christian Science physician, and was trying to cure her by making her think she was not ill. She went back to Mississippi. Her eyes got worse and worse. She went to a regular physician. He said, "Madam, your case is hopeless. If you had come to me a few weeks ago, I could have helped you. Your trouble has gone so far now that there is absolutely no hope for you. You will be totally blind." In a few days she was totally blind—home broken up, husband buried, eyesight gone. She came on to Chicago. She dropped into our church; she heard the gospel, she heard about Jesus. She came to Jesus with all her overwhelming sorrow, and Jesus gave her rest.

If you come to the prayer-meeting at our church any Friday night, you will see sitting there a woman with a refined, beautiful face,

dressed in black, eyes closed, perfectly sightless, but in that face you will see a serene and profounder joy than you have ever seen in many faces. Very likely, you will see her rise to her feet in the course of the meeting with a face radiant with the sunshine of heaven, and tell how wonderfully God has blessed her; and hear her say (what she often says) that she thanks God she has lost her sight, for out of her great trouble she was brought to Christ and found a joy that she never knew before.

There is a place where there is a cure for every sorrow. That place is at the feet of Jesus.—Sel.

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Sunday School Lesson

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

Lesson for Aug. 11, 1907.

SIN OF NADAB AND ABIHU

Lev. 10: 1-11

Golden Text: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

The incidents of the lesson came just after the rites connected with the consecration of Aaron and his sons were completed. They had been invested both with the responsibilities and honors of office and this fact is, we believe, an explanation of part of what occurred on this occasion. The lesson shows us:—

1. **Man's rashness.** (v. 1) This fire was called "strange" because it was not according to God's order in some respect. Perhaps a wrong kind of incense (Ex. 30:9) was used. The exactness of God's requirement in this respect doubtless came from the fact that the incense was a type of the prayers of Christ which were always connected with the Divine energy, the holy flame, of the Holy Ghost. Hence, to use fire that did not come from the altar, (Lev. 16:12; Num. 16:46) or incense not made according to rule, was not only substituting man's ways for God's but also putting the flesh for the Spirit in what was a type of Him who did not at all walk after the flesh. Their act was practically a dishonor to, and, a misrepresentation of, Christ.

As the prohibition of wine occurs in this immediate connection, it has been supposed that their act was caused by that spirit of rashness and daring that attends intoxication. It may be, however, that they were naturally careless about obeying God exactly and that God forbid wine in this connection as a further safeguard for all who would afterwards fill the priestly office. Nor does the truth apply only to Israel's priests who were such by natural descent. In our time the priesthood is open, spiritually, to all believers (Rev. 1:6; 1 Pet. 2:5,9) and we look upon this prohibition of wine and strong drink as applying particularly to all who would draw near to God in the priestly function of prayer. Those who thus draw near to God in prayer need unclouded faculties and freedom from the exhilaration and excitement that comes from alcoholic drinks. Other, and broader,

reasons for total abstinence from alcoholic drinks are found in other Scriptures. (Prov. 23:29-35.)

2. **God's severity.** We must remember that those were people who were living under the covenant of the law. Those who despised it were punished with death (Heb. 10:28). Disobedience, especially the wilful kind, is never a light matter but the consequences are not always so evident, nor so prompt, under grace as under law. All disobedience merits punishment of some sort but God does not see fit to always deal with it in swift pure justice. He often shows forbearance, mercy and longsuffering but, in some cases, He deals promptly in judgment, perhaps to teach and warn others from the same course. How much people owe to the kindness, mercy, forbearance and longsuffering of God! Even His own children need much of the exercise of these gracious elements of God's character (Lk. 18:7) though some have never seen this fact with such clearness.

3. **God's majesty and supremacy.** (v. 3.) As one meaning of sanctify is, to set apart or separate, the thought in the expression "I will be sanctified in them that come nigh me" seems to be this—that those who draw near to God must, in their thoughts of, and attitude and actions toward Him, separate Him from all that is human and unworthy of His Divine greatness. He does not say He is to be sanctified Himself—that need not and could not be—but in those who come near. Hence it applies to the way and disposition that should characterize man's approach to God. This means that there should be reverence, godly fear, obedience and faith. Nadab and Abihu seemed to have little reverence and obedience so that they did not give God His rightful place in their behavior. They did not practically separate God from all irreverence and disobedience (for their attitude included both of these) on their part, consequently they did not sanctify Him within their own hearts and minds, and in their actions. There is still much need for people to be mindful of this requirement. There is often a lack of reverence in coming to God and a lack of that loyalty which puts God's claims first and above all others, ourselves included. We need to learn how to approach God in a way that is somewhat worthy of His glorious majesty and absolute supremacy. We see this in Abraham. (Gen. 18:27.) If people will not learn this in one way, they must in another.

Aaron and his sons did not know how much their office was to bring upon them. As being in a certain relation to God for the people, they could not turn aside from duty to mourn over personal loss. The ties and feelings of nature, in so far as they interfere with a Godward life, must be set aside. Nor has this condition ceased. To the man who wishes to postpone obedience to Christ's call to follow Him in order to bury his father, He said, "Let the dead

bury their dead; but go thou and preach the kingdom of God." (Lk. 9:59,60.) If other claims conflict with God's claims the former must be put aside. When God calls anyone to a line of life and duty His call must ever be supreme. Yet as Israel was allowed to do what Aaron and his sons were not allowed to do, so it is, in principle, still. There are some whose appointed walk with God makes it necessary for them to refrain from some things that other Christians may do, apparently, with impunity.

5. **Aaron's submission.** (v. 3.) The sudden death of two sons from whom, perhaps, he had expected much must have meant much to Aaron but he bore his sorrow and loss in silent submission. He "held his peace."

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