

See P 3 Please return
Saulification Lula H. Ferguson

Living Water

"Call unto me and I will answer Thee and shew Thee great and mighty things, which Thou knowest not."—Jer. 33-3

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CAUTION IN GUIDANCE

A SERMON BY C. H. PRIDGEON.

There is absolute need of divine guidance in the Christian life. God has promised in hundreds of passages of Scripture to give this kind of guidance. However, the fact remains that many of His children miss the way and do not understand His plain directions. Therefore it may be profitable for us to mention a few more Cautions in Guidance.

I. Be careful not to take guidance from one or more texts of Scripture, when the whole spirit of Scripture is to the contrary.

Most of the false doctrines and false deductions from the Word of God have arisen from a one-sided and partial use of the Scriptures. Many sincere Christians seek the Lord's will by consulting a single passage of Scripture; whereas, if they had only looked further they would have found light that would have balanced, modified and perfected their views. By thus seeking the Lord's whole will they receive great help and blessing. If this partial method is followed there often follows needless mistakes, humiliation, and even sin. Satan used this partial method in the temptation of our Lord, as recorded in the fourth chapter of Matthew. Satan said: "If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus said unto him, "It is written again, Thou shalt not tempt the Lord thy God." There is weighty instruction hidden in the word, "again." God does not want you to

take isolated passages—He wants you to know the whole trend of Scripture. One cannot take one text or two texts and prove a subject if the whole trend of Scripture is to the contrary. There is a failure to understand spiritually, if one so takes it. This is a great principle of interpretation with reference to the Word of God. This true method of dealing with Scripture in no way interferes with the fact of God's wondrous guidance. In fact, it rather insures it, for it yields the full and indisputable sense of

of God's love and guidance in every heart-beat, in the making of our livelihood, and in the arranging of all our undertakings and affairs. We have just as much right to expect the guidance of God in the slightest things of life,—not that we ought to be occupied with the smaller things as much as the larger things, but our faith ought to include the little things as well as the great things in God's Guidance.

II. Be careful of guidance that leads you to act when you are not sure.

If God has absolutely promised to guide you, and you are not sure, then there is only one thing that he wants you to do, that is, to wait. Many Christians run ahead, others lag behind. To illustrate this read I Sam. 13:12. Saul said, "I forced myself therefore, and offered a burnt offering." And Samuel said to Saul, "Thou hast done foolishly." Samuel told him to wait seven days; but on the last day as the enemy was becoming more dangerous, Saul and his scattered company



JERUSALEM.

God's promises as the foundation of faith. God will guide our every step and take into account the details of our lives. Nothing is too small for the infinite care and love of God,—just as the fall of a leaf from a tree fulfills all the laws of nature, viz., the law of gravitation and all the laws that have to do with the buoyancy of the air; every law of nature involved, is as absolutely fulfilled in the falling of the leaf from the tree as if a mountain fell. So in our lives, we have just as much right to expect the protection

were hiding in caves and rocks of the earth, he felt he ought to offer sacrifice,—he felt he ought to be religious. How Satan deceives people! Saul felt he would not have success in battle unless sacrifice was offered and he waited almost the full time; but not quite the full seven days. Then he said, "I forced myself and did it." He did not have peace about it for he did not wait the full time. He did not have clearness about it for he was not sure that it was the right thing to do or he would not have had to force himself.

One must be careful about the kind of guidance that is forced. When you are not sure what God wants you to do, it's your duty to wait, provided you are yielded to God and believe that He will guide you. If you have no faith for guidance you need not wait, you will do about as well one way as another; but if you have faith for guidance, and are not sure what He wants you to do, it is God's will for you to wait. Do not try to accomplish on the sixth day what God wants you to do on the seventh. Samuel came and told Saul that the kingdom would have been established if he had waited the seven days, but he could not wait and this was one of the reasons that he lost the kingdom. Saul felt that he had to act. May God deliver us from feeling that we have to do anything except the will of God. Oh, that God might write it upon our hearts! There is only one Master—we have to please and that is God and if we please Him we may be sure that other relationships will be properly adjusted. Waiting time is gained time, it is never lost time. Therefore wait till He makes His will plain.

III. *Be careful of seeming providential help especially when you are out of touch with God.*

God said to Jonah, "Go to Nineveh." Jonah did not want to go to Nineveh and he started to get further away from Nineveh and to flee from the Lord. He reached the sea-shore and found a vessel ready to sail for Tarshish. This was exactly what he wanted, and by this time he might have even thought, "Is not this providential to find just what I want?" Many of God's children, when they are out of touch with Him, find the boat or the opening all ready to take them further away from God. It is so easy to be deceived and we call it God's providence or God's guidance when it fits in with our self-willed desire. There are, we fear, many who take whatever seems to open to them as God's guidance. One naturally goes along the path of least resistance. As a stream flows down a mountain, if you will investigate you will find that it comes down the path of least resistance; so many seem to know no better way than to do the thing that is easiest to do or that which naturally pleases themselves. But beware! We read of Jonah that he paid his fare; we know that he paid his fare in more senses than one and that every step we take away from God, we dearly pay the fare. Challenge every providence or circumstance that presents itself to you, and decide whether it is of God or not. But the first thing to do is to get into touch with Him. Beware of making decisions when you are out of touch with God. You will certainly be blinded and deceived by some seeming providential happening that will bring you untold sorrow and loss.

IV. *Be careful of all impressions, they may or may not be from God.*

God's Word is adequate to instruct in reference to this matter as well as to all matters that are necessary for Christian life and service. Read I John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God;" translated into

terms of everyday experience this text might be read: "Beloved, believe not every impression, but try the impressions whether they are of God." We find many of God's children who get into darkness through yielding to certain impressions; and there are cases of melancholia which have had their start in connection with certain impressions. One day a lady came to me and said, "I want you to pray for me. When I was riding on the train the other day, the impression came to me that I ought to get up and stand in the end of the car, and face all the people in the car, and tell them that unless they repented they were all going to perdition. I resisted God, and I have been under bondage ever since, and have no liberty to pray." I said, "Are you sure God wanted you to do that?" She said, "No." My own conviction was that God did not want her to do it. I said, "Did you have peace?" She said, "No, I would have had to force myself." I replied, "It was the enemy who wanted you to obey him." It might be that sometimes God would want a child of His to get up and speak anywhere; but be sure that it is God. He that yields to impressions, and not to sound judgment and the Word of God, will go off on all kinds of tangents. God



JERICHO.

wants Christian sanity, and although you should not be afraid, in God's will, to stand in a street car and speak, for it should be a delight if it was the will of God, it is such an odd thing, and so out of the general way of preaching, that you should have to have accumulative evidence to convince you. When you witness for God you want to do it in such a way that you witness to Christian sanity, and in such a way that it commends itself to every man's conscience in the sight of God and not bring His cause into disrepute. We should not care what they say about us, but what they say about Him. May God give courage to witness anywhere, in His will. This fourth chapter of I John presents several practical tests that enable us to try all impressions, doctrines and spirits, whether they are of God or not.

1. Is this impression or thought for the glory of Jesus Christ in reference both to His person and work? Does it confess His true humanity, that He is come in the flesh? I John 1:2. Does it confess His true divinity? I John 4:2, 15. Does it confess His atoning work? I John 4:2, 14. It is more than a mere verbal confession that is necessary, it is the spirit that accompanies the

words. Does the whole matter glorify the person and work of our Lord Jesus Christ? How many false impressions, present-day cults and erroneous theologies may be discovered by this first simple test, suggested in this remarkable chapter.

2. A second test to apply to any impression is suggested by I John 4:5. It is in answer to the question, Is it worldly? This Scripture says, "They are of the world." The scriptural idea of worldliness is that of the attraction of the outward—that which appeals to the lust of the flesh, and the lust of the eye, and engenders a pride and self-sufficiency in reference to these same outward, temporal, visible and sensuous things. Does this teaching or impression that has come to you gratify any of this spirit of worldliness? If so, it is not of God.

3. A third test for impressions and doctrines is found in verse six of I John 4. "He that knoweth God heareth us; he that is not of God heareth us not. Hereby know we the spirit of truth, and the spirit of error." The idea of knowing God, as taught in this first epistle of John, has primary reference, not to the beginning of knowledge which every Christian has, but to the mature, settled and tested convictions and intuitions that belong to those who have followed on to know the Lord, I John 2:12-14. It is believed that God has those who truly know Him. This is a boon to those who are sorely tested with strong impressions or strange doctrines about which they are unable to form a decisive judgment, and the greater the effort, the greater is the confusion. God suggests this help to all such, viz., "He that knoweth God heareth us." Go and counsel with some established, spiritually-minded Christian. They will help you to find God's mind. This does not mean that we are to put the judgment of man above the voice of God, but it implies that the maturely-spiritual will recognize God's voice, and that God means them to be a help to the perplexed. My brother, go very slowly, if they who are spiritual do not accord with you.

4. There is a fourth test suggested in this chapter. It is the love test, see I John 4:7,12,13:—"Love is of God." Is this matter concerning which you are seeking God's guidance consistent with the spirit of love, not mere human, but divine love? This is a very searching test. Divine love acts according to the divine character and according to the revealed will of that love. This is not the love of effeminacy and mere human sentimentality, but an unselfishness and a magnanimity that is born from above. It is the golden rule incarnated and ruling within—God's own love shed abroad in the heart by the Holy Spirit. Does this impression of doctrine manifest this spirit? This chapter does not present all the tests that God has, but these are cardinal and sufficient, that we may distinguish the true from the false. That which answers these tests is from God and His Spirit. How wonderful it is to be lead of God's Spirit! How carefully He warns and teaches, and best of all, how faithfully He Himself helps our infirmities, and

is ever present to counsel and strengthen, comfort and guide!

V. Be careful of all guidance that is founded on superstition or on any of the forbidden arts.

The influence of superstitions is a prominent factor in the human race. The place that should be filled with God is often occupied by superstition. It is a humiliating fact that many Christians are not entirely delivered from superstitious ideas. There are signs and omens that are given attention, and at times so small significance is attached to them. We have known those who have had long periods of dread and worry through such omens, who should have been free from care and praising God. Many of the young people at certain seasons of the year such as Halloween, preserve the old pagan ceremonies. And often those who engage in them as sport have, underneath, some element of faith in them which they would not like to confess. These things are by no means entirely harmless.

The seeking of some fortune-teller, planet-reader or spiritualistic medium is not only superstition but is wrong in the sight of God. It is surprising the hold that some of these things have upon even the intelligent. They are indulged in thoughtlessly, sometimes as an amusement, sometimes out of mere curiosity, sometimes, it is said, for the sake of science; but often there is a real seeking of guidance and other knowledge in these unlawful and occult ways. If the Scripture is our standard such indulgence is dishonoring to God. For He says in Deut. 18:10-12, that "all that do these things are an abomination unto the Lord." He also names this as one of Saul's special sins that brought God's judgment of death upon him, I Chr. 10:13,14. It is patent that those who seek guidance from such sources are ignorant of or disbelievers in the wondrous fact of the definite promise of God's guidance and of the absolute sufficiency of His Spirit to lead in the most difficult places, and to show the way in the midst of darkness, and to make a way when there is none.

God calls His children to trust Him; and promises to guide our very steps, Ps. 37:23, "The steps of a good man are ordered by the Lord; and He delighteth in his way;" and tells us that it is our privilege to be led of the Spirit, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," Jas. 1:5. He tells us not to seek to spirits that peep and mutter (Is. 8:19) but, to seek unto our God. He challenges the ability of the prognosticators and star-gazers, Is. 47:12, 13. Our Lord Jesus refuses their testimony even when they proclaim the truth; for He knew them and their guile and sinister ends, Is. 4:41. Likewise, the apostle Paul refuses the assistance of the truthful witness of the sooth-saying damsel, Acts 16:17, 18. Would that God's children might once for all refuse the help that comes from all forbidden sources, even when they speak good things! For if

they follow these things it not only disobeys and dishonors God, but makes shipwreck of faith, and irreparable disaster. Homes have been broken up and hearts have been made sad by taking counsel and guidance from these forbidden agencies, rather than from God. It certainly showed a real work of grace in the conversion of Ephesians, when they burned their books that treated of such magical arts teaching a wisdom that was not from above, Acts 19:19.

There are special dangers that have to be guarded against in these days. "But the

Spirit saith expressly, that in latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." 1 Tim. 4:1, R. V. Apart from God and His wondrous protection not one of us is safe. It is the duty and privilege of every believer to be filled with God's Spirit and to learn to abide in the more excellent way of divine love. It is only while thus abiding that we are in a position to clearly discern the true from the false, and to be fully guided by Him into all truth and be made a blessing every day.—Sel.

Entire Sanctification

BY THOMAS COOK.

Entire Sanctification, is not some immutable state which we attain by a desperate venture of faith once for all; it is, rather, a condition of soul which requires for its maintenance the continual observance of the conditions by which we enter into it.

"Do you teach the possibility of an absolute death of sin?" asked an undergraduate during a Mission which I held in Oxford some years ago. "No," was my reply, "we teach the possibility of a conditional death of sin." "What is the difference, may I ask, between a conditional death of sin and an

is excluded, but that condition is only maintained so long as the Holy Spirit continues fully to possess the heart. By one act the room becomes instantly lighted, but if it be continued in the state of illumination the presence of the light must be continued. So to retain the Holy Spirit's presence within us, and the purity which the radiating power of His own most blessed presence produces, requires a continual acting of the same faith by which we first received it."

Some cannot understand how the Holy Spirit can be our Sanctifier when it is plainly stated in the Scriptures that we are cleansed from all sin through the blood of Jesus. The explanation is that Christ, through His great atoning work, procured or purchased for us complete deliverance from sin, but the work itself is wrought in us through the agency of the Holy Ghost.

"Suppose," says Spurgeon, "to put it plainly, there is a garment which needs to be washed. Here is a person to wash it, and there is a bath in which it is to be washed—the person is the Holy Ghost, but the bath is the precious blood of Christ. It is strictly correct to speak of the person cleansing as being the Sanctifier, and it is quite as accurate to speak of that which constitutes the bath, and which makes it clean, as being the Sanctifier too. Now the Spirit of God sanctifies us: He works effectively, but He sanctifies us through the blood of Christ, through the water and the blood which flowed from His smitten side."

We delight to magnify the work of Christ for us, but we must equally emphasize the work of the blessed Spirit in us. The blood is the price of redemption. Through His blood Christ procured for us forgiveness and cleansing, and God the Holy Ghost applies the wonderful efficacy of the blood to our moral purification.

When, after full surrender of all we have and are to the Lord Jesus, we venture out upon the promise with an appropriating act, "the blood of Jesus Christ . . . cleanseth me, even me, from all sin," the Holy Spirit comes to our hearts in sanctifying power, excluding all the evil, and filling us with Divine love, just as He came to our heart in re-



FRANCES RIDLEY HAVERGAL

absolute death?" he further inquired. My answer was as follows:—"Suppose there were no windows in this building and it were full of darkness, how are we to get rid of the darkness? A strong light is brought in, and when the light fills the building the darkness is excluded. But the darkness is only excluded so long as the light remains. If we remove the light the darkness returns. Let the darkness represent sin, and the light holiness. What the light is to the dark room the Holy Spirit is to the heart of the believer. When He fills the heart with the light of His own indwelling presence all sin

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THE BURDEN BEARERS

The ministry of suffering is one which we all share, but how few of us grasp anything like the fulness of its meaning or appreciate its priceless value. We often peer into the depths of sorrow, but seldom see the precious treasures buried therein. The philosophy of suffering is admirably set forth in the following article, the author of which is unknown to us:

"Your load is hard to carry; your lot is hard to bear. The burden bound on your back is none of your making; the sin that scourges you is not your sin. You have earned confidence and are repaid in suspicion. You looked for love and behold enmity; you looked for coronation and behold a crown of thorns. Those whom you have served have turned against you; your foes are even those of your own household. You are misinterpreted by enemies, misunderstood by friends. Those who would have sung Hosannas to you yesterday cry Crucify him today; or eat and drink and sleep, in indifference more cruel than cruelty; while you bear in loneliness your bitter experience of distrust and disappointment. Perhaps not even your home is a refuge; perhaps the very garden where you loved to sit in sweet fellowship with familiar friends is turned into the scene of your anguish and the fatal treachery of false friends. Possibly the burden is all the heavier because it is utterly unexpected. You thought you had won victory, and you find yourself suddenly in the hardest battle of your life. Just as you were entering port a sudden storm has arisen out of the very horizon that promised you harbor and you are blown out to sea and storm again—the darkest storm, the heaviest sea, of your life voyage. No lot is harder than the lot of such a burden-bearer.

"But none is more glorious. God rewards the victorious by calls to new battles; the faithful by fresh trials of fidelity. In life, as on the battle field, the post of difficulty and danger is the post of honor. God gives you a great task because he has seen in you great strength; he puts on you a heavy burden because you have already attested your ability to bear burdens, for others' sake, with the patience of uncomplaining fidelity. It will not be borne in vain. The fire that consumes your life yields light and warmth to other lives. He that bears with divine patience a heavy burden shows every witness how lighter burdens may be borne. The most sacred of all ordinations is the ordination of sorrow; the most glorious of all offices is the office of burden-soul how lighter burdens may be borne. The most sacred of all ordinations is the ordination of sorrow; the most glorious of all offices is the office of burden-bearer. God is laying on you what he laid on his well-beloved Son. The burden which Christ bore for the world you are bearing for your little world. The cross which Christ has laid down you have taken up. He, too, knew what it was to have the patience of love and the fidelity of service repaid with secret suspicion and open hate. The burden-bearer and sin-bearer stands in the family of God nearest the world's Burden-bearer and Sin-bearer. Blessed is he who by his physical ministrations can take from men their hunger and nakedness and help them to food and raiment; blessed he whose skill enables him to succor men in sickness and redeem them from death; blessed he who can enlighten their ignorance and emancipate them from folly and superstition; but, most of all, blessed is he whom God counts strong enough and faithful enough to become a burden-bearer and a sin-bearer for others; even for those who sleep while he prays, or who revile while he patiently and silently suffers."—Sel.

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generating power, when we believed for forgiveness and were adopted into the family of God. Because we believe this is the Divine method of sanctification, we sing:

"The original offence
Out of my soul doth erase,
Enter Thyself and drive it hence,
And take up all the place."

The heart is only cleansed from all sin by the Holy Spirit taking full possession of it, and it is only kept clean by His remaining in full possession. He is retained by the same continuous acting faith by which we first received Him.

We teach, therefore, not a *state of purity*, but a *maintained condition of purity*, a moment by moment salvation consequent upon a moment by moment obedience and trust. "The blood of Jesus Christ cleanseth us from all sin" *all the time* by cleansing us every *now*. Here is ever-present provision for ever-present need. Does it not teach, as Miss Havergal puts it, "a continual present, always a present tense, not a present which the next month becomes a past; it goes on cleansing." It is both a *crisis* and a *process*. As Bishop Moule would say, "It is a crisis with a view to a process."

We must not only come to be cleansed in the fountain, but we must remain in the fountain. If we throw dirty pebbles into a stream, it is at once washed perfectly clean, and while it remains under the flow it contracts no more defilement, but is kept clean. Take it out of the stream, and it soon becomes daubed with earth again. This illustrates our conditional purity and constant dependence upon the blood of Christ, not only to cleanse from all sin, but to keep us clean. To contend, as some do, that after full salvation from sin is once received, the blood of Christ is no longer continuously needed is as absurd as to maintain because it is noonday we do not need the sun. Sanctifying faith is not completed in any one act; it is a state or habit of mind. We do not believe once for all, but we keep on believing moment by moment, and only as long as we continue believing do we continue to experience the cleansing from all sin.

The habit of faith must be acquired. Faith in the spiritual world has been compared to breathing in the physical. We breathe this moment and receive the oxygen into our lungs; it purifies the blood which goes coursing through the system, carrying life and nutriment to all the tissues; but when another moment comes, we must breathe again, another moment again, and so on. Life is made up of successive acts of breathing. We breathe the moment by moment, and live moment by moment. If we cease to breathe, we cease to live. In like manner, we trust the blood of Jesus for cleansing this moment, and it cleanseth from all sin; another moment comes, and we trust again, and another moment yet again, and so on. We are thus kept clean exactly as we are made clean, through a constant succession of acts of faith in the cleansing blood. But this habit of faith requires time to establish. Every habit comes out of a succession of little acts. The

faith that cleanses our hearts from sin requires a definite effort at first; but repeated moment by moment it becomes spontaneous, and by and by natural as breathing. The habit becomes a necessity, and easier as it grows.

But only as we walk in the light does the blood of Jesus cleanse from all sin. Should there be a moment's hesitation about yielding, obeying, or trusting, communion with God will be broken, and darkness and sin will return. We must not only maintain a perpetual attitude of self-surrender and abandonment to the will of God, but our consecration must keep pace with the ever-widening circle of illumination. Most believers over whom Satan gets an advantage are either disobedient to one of God's written commands or to the inward promptings of the Holy Spirit. The blood, however, never loses its virtue; and whenever, in our walk in the light, we are sensible of the least soil of evil, we may wash again and be clean.

Entire sanctification expresses that state of soundness in the spiritual part of man which corresponds to health in the physical part of man; but our souls, like our bodies, are liable to disease, though at present they may be in perfect health. Just as, to maintain bodily health, we must observe the laws of health, so, to maintain spiritual health, we must moment by moment trust and obey.—*Joyful News*.

THE CRITERION. EDITOR OF VANGUARD.

The supreme and imperative need of the foreign mission movement is men and women who are *clearly called of God*. The only question of real consequence, the only thing to be constantly considered, is a *Divine Commission*. The rapid multiplicity of Mission Boards and the immense amount of missionary machinery might impress many that money is the all-important thing.

We have not kept up with the natural increase of the heathen by birth. They have multiplied much faster than we have numerated among even nominal professions of Christ. God is moving now to re-shape missionary matters upon primitive principles, to recover the Acts-of-the-Apostles economy, and replace the pattern of the Pentecost.

"Lord, increase our faith." (Luke 17:5.) Give us flint-faced firm-footed, full-fledged, mountain-moving faith. The issue now on is for the *fullest freedom of faith* in foreign mission movements. God is gradually and steadily displacing effete and perfunctory systems, and the primitive Apostolic faith policy is fast taking universal precedence. As the assistant editor of this paper has said:

"I am more than ever impressed and infused with the fact that God has undertaken to establish here, and on the foreign fields, a Divine order for this work through faith in His promises. The home constituency of hearts is not the least important issue of the work. The freewill offerings of the people represent, interest love and sacrifice. O, it is a *Divine* way, and I am so glad I am di-

vinely appointed to it, and God has all the glory for what has been accomplished."

"That right is that which must prevail,
If not here, there; if not now, then;
Is the one Truth which shall not fall,
For all the doubts and fears of men."

"I have God," said that inflexible pioneer India Faith Missionary, William Carey, "and His word is sure, and though the superstitions of the heathen were a million times worse than they are, if I were deserted by all, yet my hope, fixed on that sure word, will rise superior to all obstructions and triumph over all trials. God's cause will triumph, and I shall come out of all trials as gold purified by fire."

The issue is—the exclusive privilege of the Eternal Paraclete to call, qualify and care for His own candidates, the inviolate and unimpeded powers and functions of the Holy Ghost.

TRUE TO HIS CONVICTIONS.

A young man graduated from a scientific school. His home life had been sweet and beautiful because of Christian faith and love. He was a member of the Church and his parents, brothers and sisters were God-fearing. On graduating, his desires turned toward a life and career among the western mines. Full of courage and hope, he turned his face toward the setting sun. On the journey he fell in with older men in this line of work. They liked him for his frank manners, and his air of manly independence. On the way they stopped over Sunday in a border town. The young man's principles would here be severely tested. On Sunday morning one of his fellow-travelers said to him, "Come, let's be off for a drive and see the sights."

The other men fell in with the idea, and it was not easy for the youngest member of the company to stand alone. They would doublets ridicule his particular notions, as they would call them, and go on their way with a laugh and a sneer. But he bravely said:

"No, thank you. I'm going to church. I have been brought up to keep the Sabbath, and I have promised my mother to continue to keep it."

The one who had given the invitation looked at him for a moment, then slapping him on the shoulder, said:—

"Right, my boy; I began that way, and I wish I had kept on. You have chosen well. Stick to your bringing up and your mother's words, and you will win out."

The boy went to the little frontier church, while his companions went on their drive. But the young man had gained their confidence and won their respect by his avowed choice of the right course of action. His faithfulness was also rewarded in his secular work, for sooner than he expected he won great success. The world is waiting for young men whose choices show them to be trustworthy.—Selected.

"The clouds may shut out today's sun, but they cannot hide yesterday's promises."

An Interview With Philip Sidersky

Philip Sidersky, of Baltimore, spent several days in the city recently giving illustrated lectures on Israel among the Nations. This article is in answer to the following questions: Give a bit of your early life. When converted? How did you begin your work? What are the peculiar hindrances to work among the Jews?

What are the premillennial signs among your people? What would you suggest as to methods in working among your people?—(Editor).

EARLY LIFE.

I was born and reared in Vilna, Russia, the city of orthodox Jewish learning; and where many of the well known Jewish rabbis come from. I spent my early days in the synagogue studying in the Yseva, (the Jewish Theological Seminary), studying the Talmud (Jewish religion). My father died when I was quite young and my mother was very anxious that I should become a rabbi some day, and therefore all my early life was spent in studying the Jewish religion. While at Russia I knew very little of the Protestant religion or of such a book as the New Testament, and the only thing I knew about Christianity was what I had seen how my people were persecuted and ill treated by people who claim to be Christians. I was in a country where the head of the Nation, the Czar, had a cross on his crown, and therefore I was taught from childhood to look upon Christianity as the greatest enemy of the Jews and to have nothing to do with it, and anyone who goes over to that religion joins the Jewish enemy and takes up idolatrous worship, for which the Jewish nation has been suffering, a great deal.

At the age of seventeen, like many another Jewish boy, I heard of the great country of America with its many opportunities; and that the Jews received better treatment there than in my own country, Russia. So I made up my mind to start for that new country. My mother seriously objected, emphasizing the fact that I would drop my religion in the ocean, which is a characteristic statement of many a Jewish mother in Russia whose son leaves for America. But I was determined, so she could not convince me to remain at home.

After leaving Russia, I landed in the city of New York and at once went to one of my uncles who was in business on Canal street, and with him I lived for some time. This new country brought many opportunities. I realized for the first time in my life that there were reformed as well as orthodox Jews, which naturally aroused my curiosity for a deeper investigation about the Jews and the present day religions. While with my uncle one day, a Gentile Christian came into his place of business and while there asked me if I would read the New Testament.

I gave him an abrupt answer, such as is generally given by the Jew. No, sir. We Jews are forbidden to read the New Testament. He did not argue with me, but rather took my rough answer in a pleasant spirit. Sometime later, the same gentleman came in to my uncle's place of business and after buying something, he asked me the same question. If I would read the New Testament, and I gave him the same abrupt answer. "No, sir. We Jews are forbidden to read it," and he took my second abrupt answer with the same pleasant spirit. Sometime later the same gentleman happened to come in again and after purchasing things that he needed approached me with the same question. If I would read the New Testament, and before I had an opportunity to



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more, Md.

answer him he made the following statement: "Do you think I am a bad man?" I said, I have no occasion to think so. Then he said, "I read this book, the New Testament, and it did not make me a bad man;" so why are you afraid of reading it?" I faced two propositions. The first one was the very fact of that man's faithfulness and Christian spirit, and the way he took my abrupt answer; and I felt for courtesy's sake I ought to accept the New Testament from him. When he said to me, are you afraid of the book? my Jewish pride arose and I couldn't stand that, and I said, No, I am not afraid of the book, and therefore told him that I would read the New Testament, if he would kindly bring me one in Hebrew, as I did not know much English. So a few days later he brought me a Hebrew New Testament. I took it up to my room and read part of it one evening. A few days later the same gentleman came and asked me how I liked that book. I told him

that I read part of it and what I read I liked very much, but when I came next day to my room, intending to read more of it, the book was not there, for my uncle's family had taken it away and destroyed it. I told my friend that I did not have any opportunity to read more of it. So he told me if I would come to his house any evening that I had to spare I could read the New Testament all I desired and no one would disturb me. I accepted his kind offer and went to his house several evenings to read, for the first time in my life, the true story of our Savior, as it is recorded in the New Testament. I then realized that the Russians do not live up to the teachings of Christ nor the New Testament.

After reading the New Testament, I was led to study some of the prophecies from the Old Testament and found the fulfillment in the New Testament. Of course, like many a Jew who has accepted Christ as his Savior, I had to undergo much trial and persecution from my own people, and had to leave my uncle's home; but I am very thankful that the Lord has helped me out of it all, and I can look back now on some of the things that I had to pass through and see that the guiding hand of our Lord was with me and there was a purpose even in the trials I had to go through.

When I left Russia, very little did I dream that I would be some day spending my time and energy in speaking and writing to my own people about the Messiah Jesus, whom I was taught from childhood to despise. But this has actually come to pass. I did not drop my religion in the ocean, while I have dropped some religious ceremonies, but I feel the Lord's hand was in bringing me to this country to become an instrument for Him to help spread the good news which I found in Jesus, the Messiah, and Savior of the world.

After my conversion I spent a few years in studying the Bible as well as the English language in order to become both qualified to impart God's plan and purpose from the Old Testament as well as the New, and I find that my early teaching in Judaism is now a great help to me in preaching the gospel to my own people. Being versed in several languages, helps me to reach with the Gospel the Jews from various countries who are coming here.

WORK AMONG JEWS.

My first definite mission work for the Jews was fourteen years ago, at Wilmington, Delaware. After being there for a year, I was led to open a mission at Rosenhyn, N. J., the center of South Jersey Jewish colonies, where I labored as missionary about six years, and from there I was led to go to Baltimore, where for the last seven years the Lord has enabled me to carry on a mission.

He has greatly blessed my efforts in preaching the gospel to the Jews in various ways, both in the mission and the open air services, as well as circulating gospel literature in the Yiddish and Hebrew languages.

Since coming to Baltimore the Lord has enabled me to conduct open air illustrated gospel services in Baltimore, Philadelphia, Washington, Harrisburg, and other cities where I have preached the gospel to many Jews in their own language, besides publishing and circulating gospel tracts in Yiddish and Hebrew. Through my ministry among my own people, several immigrant Jews were led to accept Jesus as their Savior, some of whom are now in various schools preparing for missionary work, while others are helping me in my gospel work among the Jews. There are many opportunities opening before me to spread the gospel among the Jews, especially in the Southern cities.

While in proportion the Christian church-

Judaism, which shows that they are realizing that many of the Jews are going astray from their own religion and drifting into Christianity. Another interesting feature is the fact that the opposition from the Jews against Christian Missions is not quite as strong as it used to be, and also more Christians are becoming interested in helping to give the gospel to the Jews than ever before. The printed page is now a great factor in helping to reach the Jews with the gospel, for most Jewish people are able to read and write more than one language, and some of them three or four, and therefore become very useful as missionaries to various nations.

HINDRANCES.

The peculiar hindrances in connection with reaching the Jews with the gospel are different from ten or twenty years ago. Then the missionary had to face very bitter opposition from the orthodox and fanatical Jews,

while little in proportion of real gospel literature in the Yiddish is being circulated among the Jews. While there are a great many newspapers published in the Yiddish language by the Jews, there is only one Yiddish newspaper published in this country by a Gentile, and that is by pastor C. T. Russell, author and propogator of the Millennial Dawn Movement, and in a statement published by Pastor Russell he emphasizes the fact that over 300,000 copies of that Yiddish paper Diestime (The Voice), have been circulated among the Jews. This shows not only the lack of the output of Yiddish gospel literature among the Jews, but that thousands of dollars are spent by Christians, (Pastor Russell's followers), to publish and circulate Yiddish literature of pernicious character, which is another of the hindrances of reaching the Jews with the gospel.

PREMILLENNIAL SIGNS.

In my endeavor to reach the Jewish people



PHILIP SIDERSKY PREACHING TO THE JEWS IN BALTIMORE'S "LITTLE RUSSIA."

es in general put forth very little effort to reach the Jews with the gospel, yet the Lord has His faithful ones here and there whose hearts desires are that Israel might be saved, and who are having some share in helping to give the gospel to the Jews, and the Lord is blessing their faithfulness by the very fact that many Jews are accepting Jesus as their Savior, and that many of them become active as missionaries and ministers of the gospel all over the world. The very fact that the Jews themselves are becoming greatly concerned on the question of Christianity among themselves is certainly one of the signs of the times, for never before have Jewish papers had so much space given to discussions of Christianity and Judaism as to-day. Articles as well as editorials in the Jewish on this very question are becoming a common thing. Many Jewish rabbis are preaching sermons defnding

but now the opposition comes in a different form and in a different nature. While many of the orthodox Jews are reached with the gospel, the reformed rabbis and the higher critical Christian ministers go hand in hand as a stumbling block in giving the gospel to the Jews. While the reformed rabbis are trying to be friendly with Christian ministers, at the same time they are active in doing all they can underhanded to undermine the activities of missions to the Jews. They try to use political and other influences in every way possible, of course using the Gentile nominal Christian to carry out their purposes, hindering and sometimes interfering with the missionary to the Jews. Another hindrance is the fact that many isms in the name of Christianity are very active to propagate their theories among the non-English speaking Jews, by spreading literature published in the Yiddish language,

with the Gospel, naturally I spend a great deal of my time among them, and come in personal touch with their lives and conditions in various ways, and also meet many of the immigrants who come into this country in large numbers. I have good opportunities to observe many interesting facts, which encourages my faith in observing many premillennial signs among them. One of them is the Zionistic movement which is only ten years in existence, which fulfills Zephaniah 2:1, "Gather yourselves together, yea, gather together O, nation, not desired." This is being fulfilled in this movement, for the Jews are endeavoring to gather themselves together to Palestine, by buying land there, and it also shows us that it applies to them as a nation not desired, because there is not a country on earth just now that is ready to receive the Jews as a nation. Even the United States and England with their kind-

ness and liberality are even just now trying to pass some restriction immigration laws, which will greatly effect the great number of Jews in European countries, should they endeavor, all of them to come to England or America. Another sign that helps me to realize the teachings of premillennialism among the Jews is the fact that there is some discussion among them pro and con about the history of Jesus, and there is no public function of any importance that takes place now but that this question creeps in one way or the other, and as soon as any pamphlet or booklet that is being written in the Yiddish or Hebrew language with reference to Christ gets published, Jewish writers and publishers at once give some of their time in reviewing it and express their opinions about it, while years ago no Jew would dare to have anything to do with any booklet or pamphlet that had anything at all to say about Jesus.

Another sign of this fact is that more Jewish homes are to-day opened to the Jewish missionary than ever before, and more Jews feel at liberty to attend Christian meetings and are not apt to meet with as much persecution after attending the Christian meeting as formerly.

Another sign is that in every city and even in smaller towns where I have been, I have always found one or more Jews who are followers of the Lord Jesus Christ, which was not common a few years ago.

METHODS.

There is a great need for Christians generally to study more about the Jews and get more information, not only about the Biblical history of the Jews, but the present Jewish condition. While the great denominational bodies have classes with a superabundance of books on the Chinese, Indians, and other nations, yet very little in proportion about the Jews; and the reason that so many Christians are not interested in the Jews is because they are not informed on the Jewish question.

Another way to help to awaken interest is to encourage the circulation of literature that has been written by some faithful Christians about the Jews, as the Jewish question is not a popular one yet, therefore Christian people ought to do all they can to help and encourage the spread of literature on the Jewish question.

Another way is to establish classes in connection with other missionary movements to study about the Jews as well as other nations, also to help and to encourage the publication and spreading of gospel literature in the Yiddish and in the Hebrew languages, of which very little has as yet been done. The very fact that the Bible in the Yiddish language has not yet been published in this country, those in need of it have to get it imported from England, shows that very little has been done yet by the Christians in this country to circulate gospel literature among the Jews.

We read in Matthew 8:1: "I say unto you, that many shall come from the East and West, and shall sit down with Abraham and

Isaac and Jacob in the kingdom of heaven, and if we expect to sit in heavenly places with those patriarchs, certainly we ought to try to do whatever we can to give the gospel to these very people who are descendants of these patriarchs and who have given to the world, Jesus the Savior, and many other blessings that the Christians are enjoying.

UNUSED SPICES.

It was the morning of an Easter Sabbath, and she lay on her bed in the Deaconess Hospital—a minister's wife of middle age, stricken with an incurable disease. Even if she rallied from this attack, she was told that her days of active work were over. She must henceforth go very softly and carefully, and be content to wait God's will rather than do it. She had been an active worker, with general good health, and had never been used to sparing herself either in family or church work. Her children found her at all times ready to share their joy, help in their perplexities or work for their comfort. Her husband was satisfied with the wife he had chosen, and the people of the parishes under his care always seemed pleased to welcome her to their homes, many confiding to her their cares and worries, feeling sure of sympathy.

She was not naturally patient—she had an extremely nervous temperament. To be in action was her delight. She was willing to minister, but not greatly desirous of being tried where she was weakest.

Laid aside, and life henceforth to be a dependence and a care! As she lay there and thought of a future, whether long or short, of inactivity and dependence, she felt in sore need of the comfort she had so often tried to administer to others. Then it was that God himself came to soothe and help in the very early morning, by reminding her of the unused spices. Mary Magdalene and other women had prepared sweet spices with which to embalm the body of the Master they loved. Dead they believed him to be, and lying in Joseph's tomb, in which place they came, bringing their spices in the early dawn of that first Easter day. The spices were ready—love had prepared them—but "He is risen, as he said!" greeted their astonished ears, and the spices were not needed.

Were they wasted? Were they then unheeded? Was their preparation all in vain? No, surely! They had joy and satisfaction in getting them ready. They were making manifest their love, and the act was surely acceptable as was that which showed itself in the spilled spikenard not long before.

The sick was comforted. The Master knew. Her spices—her acts—were ready, her heart was willing; she would still show her love by deeds, if so permitted; but if the spices must be unused, she would be willing to have it so, and would wait the will, if she could no longer do it, content if He should be glorified.

She knew there were many struggles ahead, many times when the enemy would "come in as a flood;" but she knew that Peter

was not the only one whom Jesus when He said: "I have prayed for that thy faith fail not," and this gave age.

There were many other lessons taught and learned by the unused spices; and many who work, as well as those who wait, may find still other help. Only let us be sure our spices are ready, even though the Master may not need them in just the way we have hoped and planned—*Zion's Herald*.

LIFE'S MOSAIC.

A little while ago a new steel steamship was launched on one of the great lakes, to run between Chicago and Michigan City. In the cabin of that beautiful vessel there is a map unlike any that was probably ever made before. Forty-six blocks of wood, each one foot square and an inch thick were carefully fashioned by a skillful cabinet and pattern maker into the form of the States of our Union and placed on the wall of the cabin. Every traveler on the steamer, the *United States*, may thus see in mosaic the map of his country.

The governor of every State was invited to send a block of wood for this wonderful piece of mosaic work. One State sent cherry, another redwood, another chestnut, another walnut and so on down the list of woods, so that no species might be overlooked. And all were most carefully carved into the form of the State to be represented.

A more costly mosaic than this is being made by you and me. Day by day we are putting into the structure of our lives, words, thoughts and deeds that by and by will appear in perfected character.

What was it you thought this morning, when you first went out for the work of the day? You had been reading from the Book; you have learned that if you forget this, life somehow misses of being at its best; and what a grand thought came shining out from the Word as you read! You took it into your heart and how it will shine in the day when your life is all rounded out and completed!

On the way home this evening, you had a chance to do a kindly thing for one of God's little ones. It may have been the simplest thing possible. Never mind that. It has gone into the mosaic of life. You may think of it as the Delaware of your character—a little State among the larger divisions of the country, and still one of power in making up the nation.

Somebody helped you in a time when you were in sore trouble. His kindly act has been fashioned by the Great Architect into something grandly fine for the building of your life-temple.

Not a thing comes into your life as the years go by that is not cut out in its proper form for life's grand mosaic.

Will the work be beautiful as a whole when the day of His appearing comes? It may be. Just shut out the bad and cling to the good until life's latest day, and there will be no regrets when some day you stand and look back over what you have done.—*Sel.*

Living Water

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ONE DOLLAR A YEAR IN ADVANCE

Editorial

"O Cross that liftest up my head
I dare not ask to fly from thee,
I lie in dust; life's glory dead.
And from the ground there blossoms red
Life that shall endless be."
—Word and Work.

We had the privilege of spending the 29th and 30th of last month at Boaz, Ala., in connection with the closing of the John Snead Seminary, of which John L. Brasher is President. The girls' dormitory, built by the Woman's Home Missionary Society of the M. E. Church, is a large, excellent building, well equipped for school purposes. The college building is sufficiently large for the present needs. They have a good school. The preaching services were blessed and we heartily enjoyed the fellowship of these Godly people.

The special services which have been held for the past two weeks in the Pentecostal Tabernacle closed Sunday night, May 7. The preaching was done by L. B. Compton, Asheville, N. C. He is a God-honored instrument and did very effective work. He is an earnest, safe, gifted workman. His ministry has been largely in the North and East, but we heartily commend him to our brethren of the South. His ministry has little of the objectionable and a large degree of the impressive.

CONVICTION NEEDED.

Some one has said that the strength of will is in proportion to the depth of conviction. Strong wills are deep rooted. David said, "I believed, therefore have I spoken." The drifting everywhere so apparent is the result of shallow conviction. Better far the old Puritans with their narrow notions, but rock-ribbed convictions than the breadth of liberalism without depth of emotion. The forefathers were held steady in their allegiance to saving truth by their iron-clad views, while many of these modern religious teachers are so shallow that they are a prey to most any heresy that comes along.

Joseph Parker, the most noted preacher of the last quarter of a century, said, "This century is dying for a grand conviction." The pulpit which is evangelical must change the lingo (?) pulpit that is, not evangelical. This will be regarded as censorious, but we must pay the price if this age is to be recovered from its love of money, its selfishness, its frivolity, there must be a great challenge. And that challenge must lie between the two conceptions of the church."

A decay in faith and a decline in holy living go hand in hand. Deep convictions are essential to a strong character. Savonarola, Luther, Knox, and Wesley are examples of those who believed with such intensity that God wrought through them marvelously.—*Sel.*

UNDERRATING OTHERS.

"Strange how such a place as this can be so close to you and you don't know about it," was the remark of a business man the other day after being shown through a religious institution. The work to which he referred was one of the most far-reaching in the city and yet he barely knew that there was such a place. His is only a typical case. In these strenuous self-centered days we are often strangers to the one who lives next door. We touch elbows with folks concerning whom we know about as little as if they lived in the Hawaiian Islands. It would pay to take time to find out what others are doing.

It is to be regretted that we often become so absorbed in our own work that we overestimate it and underrate that of others. While it may be all right to work as if you are the only toiler in the universe, it certainly is not best to think so. Exaggerating our importance to such an extent that we fail to appreciate another's work is hurtful to the extreme. After all, while some are pressed with heavy responsibilities others allow themselves to be consumed with trifles. We are not always as busy as we think we are. Sometimes it is "a tempest in a teapot."

Ignorance of what others are doing leads to disparaging views of their work. May it not be true that many of us have exalted views of our position while that of many others are considered of but little worth when the facts are exactly the opposite. Who has not seen certain folks strut around like a peacock in a barnyard, showing in every way their consciousness of superiority over less pretentious persons who really were much their superiors both as to place and power. No doubt when we reach the end of the way we will be surprised to find that there were so many whose work was overlooked by us who will outrank us in the skies. Yes, we underrate others, first by overrating ourselves, and, secondly, by being ignorant of what they are really doing. Some of the most effective workers in the Lord's harvest fields are quite unobtrusive. They never sound a trumpet before them, but go quietly along as busy as bees in the work committed to them.

Ignorance with a failure to appreciate the work of others results in a lack of co-operation. All the greatness that some people have is associated and they are ready to rush at any moment where they think there is something going on that will shed some lustre on them. The world is full of folks who would like to be identified with big things. We are not to be associated with a thing simply because it is big but rather on account of it being useful. Each fellow is so absorbed in his own affairs that he does not really know what his brother is doing, and hence does not appreciate it enough to even desire co-operation. If we knew the heavy grades that our brother workers were pulling, if we knew the burdens they were carrying, if we knew the work that was being accomplished through them, how different would be our attitude. There is too much living in a world by ourselves; so busy with the little field in which we are laboring that we do not have time to assist others.

Working apart, toiling alone, often tends toward pessimism. Like Elijah we conclude that we are the only ones left to serve the Lord. We are so engrossed in our own responsibilities, and burdened with our own cares that we are prone to forget that we have any helpers. The prophet made this mistake. He thought he was the only one left and yet there were seven thousand who had never bowed the knee to Baal. If he could have known them and been associated with them the outlook would have been different. An earnest, serious man who works by himself is very apt to see things in a wrong light. There are more good people in the world than some of us think, and if we knew each other better we would often love each other more. To be sure there are many to whom a close acquaintance would be disadvantageous; but this is not true with good folks, and there are not a few of them in the earth. It is not all "grip and gouge." There are yet many helpers to be found shut up within the little circle of even our own work. We often minify what is being done by other of the Lord's servants who are as faithful as we. Schism is of Satan. He well knows if he can keep the Lord's children scattered that he has very much weakened their ranks. We ought to interest ourselves more in what each other is doing. We ought to bear one another's burdens and thus fulfill the law of Christ. We should stand shoulder to shoulder with every friend of the Lord Jesus, and we would be much more likely to do this if we knew what each other was really doing.

No two of us will work alike. No two of us could do so if we really attempted it. There are temperamental differences. Each has a distinctive individuality, and the Spirit's manifestations are given as pleaseth Him, so that unity of method is not practicable. There will always be diversity of gifts. The cavalry and infantry, the teacher and the evangelist, the quiet and the emotional, the visionary and the cautious will commingle throughout the age, but each should honor the work of the other, and together form a solid phalanx to hurl against the enemy.

Our Young People

"Those that seek me early shall find me."—Prov. 8:14.

Address all communications for this department to Mrs. John T. Benson, Eastland Avenue, Nashville, Tenn. Letters will not be published unless written on one side of the sheet only.

Dear Cousin Eva and all the cousins—Through sadness of heart I beg for a short space in the children's page to inform you all of the death of one of my little grand daughters, whose name was Eva Alline Lee. She was 22 months old and a sweet child. It was so hard to give her up; but the Lord does all things well. When we look to the resurrection then we see our little ones in their likeness as they were in this life, but a different body, a glorified body coming forth to meet the Lord in the air. Then we shall see our little fellows, sweeter than we have ever seen them in a natural body. Yes, the time is coming when the dead shall hear the voice of the son of man and all that are in the graves shall hear his voice and come forth. So, dear cousins, we are not as those who have no hope, but in our sadness there is a joy that rises up in our hearts that is worth more than all the world to us, and, dear cousins, how glad we are that the Lord has enlightened our eyes so we can see beyond this life and not only this but has given us a foretaste of heavenly things. So, dear cousins, awake to righteousness and sin not, for the day is far spent the night cometh when no man can work and so as death finds us so will the judgment and death found our sweet little babe pure and so will the judgment. "The Lord gave and the Lord hath taken away." He says, "Suffer little children to come unto me and forbid them not." So let us be reconciled to the will of God. Now, dear cousins, the Lord bless all of you. Pray much for us, for the Comforter to dwell richly in our hearts.

The blessings of the Lord on all the Living Water family. Yours for Jesus, J. L. LEE.
Georgiana, Ala., R. F. D. No. 6.

Brother Lee is well known to the cousins. He has been our friend—loving us—praying for us—and helping in all our little plans. We sorrow much with him in the loss of this dear little grand child. It is strange what a large place is left empty when these little things leave us, and it is indeed hard to give them up. Yet as our brother says, God does all things well. What a blessed thing it is that in spite of the ache, and sorrow we can yet have a sweet, quiet rest in our souls, because we know whom we are trusting.

A large per cent. of the human family die in childhood. A vast multitude of children have gone on to the heavenly country before they knew anything of sin. So many, many children in heaven. Jesus said, "Of such is the kingdom of heaven." Baby Eva, my little namesake, is one of this great number helping to make up the kingdom. I expect to see her some day. May those left behind claim the promise of the comforter which we have from the Father.

A WORD FOR THE FATHERS.

This week I read a very interesting little story called "Father's Day." The grown daughters, sons, and the tiny grand children passed a beautiful day for mother. The

house was decorated with flowers, a delightful dinner prepared, and a number of pretty gifts bought or made for the dear mother.

Perhaps you can imagine how the dear mother enjoyed all these delightful surprises, and how her heart was touched by the love, which prompted it all.

When the day was done, the girls were talking it over with a dear old lady in the neighborhood who was an invalid. She thought it very beautiful, and then asked, them where their father was all day. Both troubled. Of course father had been in the parlor, hearing the songs, and the little folks speeches; and to be sure he was in his place at the table, but they remembered that they had thought very little about him during the festivities. Just before they went to bed the mother came in to kiss them good night and thank them for the pleasant day, so full of love and thoughtfulness. Then Anne told her how troubled they felt that they had not thought more of their father, and made it a "Father and Mother Day."

Tears came into the mother's eyes, and she confessed that this was the only thing which had spoiled her pleasure during the happy hours.

"Listen, girls," she said, "your father is sixty-four years old, and he has worked all of those years right through. He would never let me walk the floor with you at night when you were babies, and he always took care of you on Sunday afternoons. He has thought of me, and of you, of every one but himself."

"Yes," said Anne, "and he would say that he had never done anything but plain work. He wouldn't think it was anything to be proud of that he has gotten up early, and worked late, and denied himself that he might send us all to school."

"How selfish we are," exclaimed the other daughter. "We have taken it for granted that father should bear the burden of a big family, feed us, clothe us, educate us. And it has never occurred to us to feel grateful, or thank this dear, faithful father who has worked so patiently and so steadily for us."

The end of the little story was a "Father's Day," in which they heaped love, and sweet little attentions upon the father until his face shone with happiness.

Children, there is so much truth in this that I wanted to talk to you just a little bit about it. I do not think the fathers get all the love and appreciation which is their due. It takes many long, weary days of labor, months and years of money getting, to provide for a family, to keep the children fed, clothed and in school. A father's heart has many burdens, and there are hard problems to work out for the bread winner of the family. He must hand out money for every need, and the needs seem to be so many. I have heard more than one father say, "Yes, I am good for money when my children want it. I think they care more for me because of this than for anything else."

This is a sad thing, and no family should let the father feel this way. So many girls think father ought to give and give to them,

and it does not occur to them to do something for his pleasure. If he does not feel able to let them have what other girls may have, they sulk over it, and think in their hearts that he is stingy. Yet these same girls have done nothing to make him more comfortable, nothing which would make life pleasanter for him.

There are many little attentions father would enjoy from you, boys and girls, and it would do his heart good to see that you were thinking of him. I remember hearing a man say that he dearly loved to have some one comb his head when he came home tired, but that it was not often done for him. The oldest daughter tossed her head and said, "There is nothing I dislike to do more than this, and, besides, I am usually tired at night."

She was thinking of what she liked, you see, and not of what father liked. And her mind was upon her own little weariness, and not upon his, though he had come in from a day's battle with the world. When the day's worries and work are over, a man turns his face homeward, glad to leave the cares behind, and seek his loved ones. He craves rest and enjoyment in his own home, where he can for a few hours shut out the business world.

He comes in, and finds supper ready. The children troop in noisily, hardly taking time to greet father, for their minds are full of their own affairs. Very soon grace is said, all are helped, and eating and talking begin.

"Say, father," calls James, "I have got to have a new book to-morrow, and it costs a dollar, too."

"Oh, yes papa, I want fifty cents to pay my dues in the literary society," Katie from her side of the table.

"Daddy, won't you buy me some skates like Charlie Brown's," asks little Bertie.

"Say, father, did you know we will have to get a new lawn mower? That old thing we have is too hard to work," announces Will.

Don't you think this is enough to make a man think he is only good for the money he can hand out to James, and Katie and Bertie and Will? And he hasn't found much rest from money affairs, has he?

A WISE MOTHER.

A mother once said to me that she had trained her children never to ask for anything the moment their father came in. They were taught that he was tired and came to his home and loved ones for rest, and loving companionship. They were told that it was best to greet the dear father affectionately, and then be quiet for awhile and let him "get his breath," as she expressed it. They told only pleasant things at the table, and tried to make it so bright and cheerful that all care and worry would be forgotten. After supper Sue would comb his head for him, and Fanny would tell him what a dear, sweet father he was. Tom would say quietly, "Father, I guess I will have to have a new book, and it is dreadfully expensive, too. But I will study hard, and hope some day that I shall repay you by being a good steady business man."

Bye and bye, Sue would say, "Father, I would like to join the literary society, and the dues are fifty cents a year. If you can afford it, I would be glad to put my name down to-morrow. But, if you can't, it is all right. It does seem to me that we are always getting something from you, and you are so good to give us all you can. But we mustn't ask too much, must we, daddy dear? You might think we care more for your gifts than we do for you."

You see, children, there are different ways of asking for things. Even a grown man gets tired of being just the bread winner, the rent payer, the one who gives out continually. He would like to feel that his children love him, think of his comfort, and enjoy doing little things which show that he is something more than the money-making machine of the family. Now, I hope my little talk has put many of you to thinking, and that your thinking will lead to acting.

WHEN THE CALL COMES.

"No, I haven't sold any work yet, but I want to have some ready when the call does come. Oh, yes, it's sure to come, because I'm doing my very best!"

He was an old man who had just opened a cabinet shop away out in the outskirts of the village. Day after day he worked away, whistling softly as he pushed his plane or scraped away with his sand paper. People who peeped in through the window morning, noon or night found him busy at his task.

And the day came when that old man had hard work to do all that came to him. His work was so good, he was always so bright and cheery, and he never doubted anybody.

"I knew it would come! All you've got to do is to do your best, not once in a while, but all the time, and it's sure to come. He won't put up with anything but your best, though!"

Ready, when the call comes, with our very best.

Are you giving your best to the thing which has been given you to do to-day? Or are you saving that up for some great day when the call will be so loud that it will bring you a fortune? If that is the way of it, be sure your fortune never will come. For you are winning your fortune now, day by day, or you are not winning it at all.

"I don't get the pay I earn. My work is worth more than they give me for it. I'm going to begin to slight it! I'm not going to give these people good hard work and never see any signs of appreciation! I will show them so, too!"

Would you look for anything but a discharge for the young man who did his work in that spirit? In the day when the call came he would be lacking. The keen eye of the master would look his work over and he would think, if he did say, "This young man has been here long enough to be entitled to a promotion, but his work does not prove that he is worthy of it!"

Just at the very next bench you might hear the master say, "This is fine work! I appreciate it! Thank you for turning out material

that will be a credit to the firm! We have something better for you to do!"

The call has come and the man is ready.

Stop and listen. You win your laurels while serving in the ranks. No man will take the epaulets who does not fight like a hero when a private soldier. God gives a man great responsibilities only when he has proved himself fit to take them.

Are you ready for your work? Then your work is ready for you.—*Sel.*

Religious Notes

The Mountain Lake Park camp meetings will be held July 4-13. Jos. Smith will be in charge.

R. A. Torrey will conduct missions in England, Scotland and Ireland in September and October.

A. C. Dixon, pastor of Chicago Avenue Baptist Church, Chicago, Ill., has accepted the pastorate of the Spurgeon Tabernacle in London.

J. Wilbur Chapman and Chas. M. Alexander are closing their mission in Wales and in a few days will return to the United States.

Wm. J. Dawson, who was formerly a pastor in London, has accepted the pastorate of the First Presbyterian Church, Newark, N. J.

A. B. Crumpler has been conducting gospel services at Cross Hill and Columbia, S. C. The Lord graciously blessed in these meetings.

F. B. Meyer, of London, is expected to be present at the Baptist anniversary to be held in Philadelphia in June. He will also hold a series of meetings with the Moody Bible Institute of Chicago.

The American Red Cross at Washington has been very active in sending supplies to the famine sufferers of China. Large loads of their supplies have already reached these sufferers and have been received with grateful hearts.

Andrew Johnson reports a gracious meeting at Hill Shoals, Ill. The people were greatly blessed in the way of settling old difficulties and unifying along doctrinal lines. The congregations were large and many were blessed and encouraged.

E. P. Ellyson, who for the past few years has been President of the Texas Holiness University at Greenville Texas, has accepted the Presidency of the Nazarene University of California, and R. T. Williams, of Greenville, Texas, has been called to the Presidency of Texas Holiness University.

The third biennial meeting of the Y. W. C. A. of the United States was held recently in Indianapolis. This organization includes 192 city associations, 646 student associations besides a number of industrial and county associations. It is making rapid progress and each year accomplishes greater things for young women.

The work of the Layman's Missionary Movement has brought an increase in contributions to missions. Sixty representative churches were contributing \$96,000 annually. After adopting the plans of the Layman's Movement the offerings reached \$228,000. Information, agitation and prayer will not fail to bring an increase of money. A revival along these lines is much needed and would put many dol-

lars into the coffers of the missionary societies of the church.

Late statistics place the population of India at 315,000,000. The diffusion of the gospel among this great multitude of people has not kept pace with the increase of population. What a great task it would afford the church of God in this empire, and what a privilege is offered to the followers of the King to reach out a helping hand and lift these souls into the light of the gospel.

Rev. E. M. Collett with his son, as leader in song, has just closed revival services among the colored people in Philadelphia. This mission continued for ten weeks. Large audiences attended the services. A large number professed salvation or sanctification. There was also a blessed manifestation of the healing power of God. Numbers exercised faith for healing. Great blessing came to many lives.

E. Stanley Jones writes from Sitapur, India, telling of his parish of 1,000,000 people. He reports a boys' school of 45, a day school of 130. These boys are begging for education and help. What a parish for one man! What a blessing it would be if some of the pastors in our homeland who must preach Sunday after Sunday to a mere handful, could have a parish of this kind. The investment would yield larger returns and the name of our Christ would receive greater glory.

Bishop Bashford has cabled from Peking that the plague in North China and Manchuria is practically a thing of the past. This is cheering information. More joyful news would be that the plague of sin that rests upon these benighted souls might be lifted and the light of the blessed gospel shine in their hearts and lives. Far greater than physical health is the health of soul that comes from personal acceptance of Christ and a knowledge of His salvation.

Portugal has taken a decisive advanced step. At last church and state have been severed and the morning of freedom is dawning for this country that has so long been under the complete sway of Catholicism. Rome did not let go her hold easily, but the Portuguese cabinet was very firm and determined and the powers at Rome bowed to the inevitable. Now is the opportune time for Protestant Christianity to give them such knowledge of the truth as will bring the people into a personal acquaintanceship with the Christ who is able to break every fetter and become the victor in every life.

The Mohammedan religion is failing to make any progress in China, but this seems to be the only place where it is failing. Russia is admitting her missionaries and they are pushing into that empire with alarming rapidity. The Russian Government safeguards Moslem missionaries while they persecute the Jews and Christian dissenters. The religion of Islam does not condemn the lives of the people so it can be readily seen why it is a popular religion, but while it is popular it brings not the joy and rest of the gospel of Christ, neither does it bring the salvation that gives an inheritance in the heavenly country.

The great missionary exposition termed, "The World in Boston," which is now going on in Boston, is a most interesting affair. The entire Mechanics building is occupied by the different departments of this exposition. The exhibits illustrate life in the various mission fields of the world. There is a court of all nations. Also missionary work among the natives is shown up in a most effective manner. Ten thousand men and women from the different churches of Boston and vicinity have volunteered to take charge of these various scenes and departments of work. Native life is shown in various ways. Those in charge are costumed to represent the various countries. This is a great educational factor and should bring much information and zeal to those who attend.

Field Notes

Read our club offer on page 16.

Jos. H. Smith is evangelizing in Virginia.

The Spring Lake Camp, near Homer, La., will be held July 28 to August 6.

Allie Irick reports gracious meetings at Dora, Ala. From there he went to Birmingham for a meeting.

The club rates for Living Water will be on until June 15. Do not fail to improve the time.

The Lord graciously blessed in the revival services held in the Pentecostal Tabernacle, Nashville, by L. B. Compton, of Asheville, N. C.

I am at Canton, Ill., in the Nazarene Church, helping the pastor, Rev. Thomas, in a revival meeting. Rev. Will O. Jones came to our help today and will contribute his prayers, testimony, singing and preaching to the success of the meeting. Conviction is deepening. Some are finding salvation. Pray for us.
CHAS. K. SPELL.

TO THE PUBLIC.

I have resigned from the Presidency of the John H. Snead Seminary. This is done without a breath of discord and at my own election for the purpose of devoting my entire time and strength to the field of evangelism. I still remain a member of the Board of Trustees and shall do all in my power to promote the interests of said school. Let all communications be addressed to Principal L. F. Corley, Boaz, Ala. Yours in Jesus, J. L. BRASHER.

Brother L. L. Hambric and I are here in a meeting at the Free Methodist Church. We desire an interest in the prayers of all God's people. There are not many holiness people here, but there are some earnest faithful souls who are standing for God and His cause; and their lives are telling for righteousness. Seed is being sown that is falling into good ground. Last night was our fifth service and there were three seekers and one profession. Remember us at a throne of grace. W. H. MCCHESENEY.
Arkansas City, Kansas.

Do not fail to take advantage of the opportunity given you to get Living Water into the homes of your friends at half price. See page 16.

After being given up by three of the leading physicians of this country to die of pneumonia, the great physician thought best to effect a cure, which he did, and brought me through to win a few more souls for Him. Praise Him forever. He has given me a new vision of life and what it is worth. Dear Readers, let us hasten on, for the Master's business requires haste. What we do must be done quickly. Let us be gathering precious sheaves for our Master. Men are dying in sin all about us. Oh! let us hurry as time is ushering us into a great eternity. I will soon be able to go out on my work again. I am expecting a glorious revival season and many souls won to Christ. Pray for my speedy recovery and that I may win souls for God. Yours resting in Him.
R. E. STARNES.
Baxter, Tenn.

Since we last wrote you we have been exceedingly busy printing the gospel message and sending it out to hungry hearts. Praise God that He keeps us and gives us strength to labor with Him.

Last night our printing office horse died, thus leaving the office without a horse. It will take about \$50.00 to get one to take his place. Perhaps the Lord wants you to have that much share in the gospel work. You understand that we use the horse

instead of an engine. This is an urgent need. Will you take it to the Lord in prayer?

We still owe \$100.00 on our house and would appreciate any help that any of our friends feel to send us for this purpose. The time will be up on the second of June. Yours seeking the lost with the gospel light.
RICHARD S. ANDERSON.
Coban, Guatemala, C. A.

This opportunity to get Living Water into the homes of your friends will soon pass away. Do not fail to take advantage of it. Fifty cents a year in clubs of five or more.

The Volunteers of America called us to East St. Louis for a revival meeting in their Mission Hall. It was one of the most interesting meetings I have ever been in. Captain Lineburger and wife have charge, assisted by Captain Krug.

None of the entire "Post" were sanctified, but Captain Lineburger gave us liberty and God gave the victory. From the first night souls were saved or sanctified. On the first Sabbath afternoon Captain Lineburger, with five of his most prominent members, were gloriously sanctified. Afterwards about thirty received the sanctifying grace, turning the entire mission into a Holiness Mission. Praise God.

Captain Lineburger and wife are gifted young people. Their work has been greatly blessed in the past and we believe there is a brighter future still ahead of them. Captain Krugg is a woman who has

been greatly used by the Lord in California and St. Louis. She is capable, kind and very effective. She was gloriously sanctified and ministered much to our temporal needs.

Mother Burks, the matron, worked hard for our comfort and God rewarded her. She received the Holy Ghost in her room.

We did not keep an accurate account of the professions after fifty, but many found God. East St. Louis is a great field for labor. The meeting lasted four weeks and a few days over. Souls got through at nearly every service. We were sorry to leave, but on account of a severe spell of malaria we had to say goodby. The meeting still goes on. We go to my home in Tennessee for a rest.

Yours for souls,
BLANCHE COKER,
LURA DILLINDER.

REQUESTS FOR PRAYER.

A sister in Nashville asks prayer for healing.

A brother in West Tennessee requests prayer for healing.

A sister at Milton, W. Va., asks prayer for healing.

Prayer is requested for the salvation of a husband and five children.

A sister asks prayer for her own spiritual needs and for the sanctification of her husband.

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How Many Blocks Will You Take To Pay

The Debt On Trevecca College

For years we have been building, adding one building to another to make room for the Bible Training School students. As no tuition has been charged for those preparing for Christian work, and nearly all the students are of this kind, there has been little source of income, except through running a boarding hall, which did not average more than \$2.50 per week. Only a little more than half the price charged by the boarding houses in our vicinity. The property is held in trust for Bible School purposes and there is no individual ownership in it. We have been much blessed in the fact that the Lord has sent well-trained teachers who have given their labors either free or at a very low rate, and so far as we know we have never rejected any promising applicants, money or no money. We have asked the friends of religious education to contribute for the expenses of the building and some have generously done so. We now want to cancel what remains of the indebtedness. The call we have been making through the paper for the last year has been only for the last building which we erected. There is an unpaid balance of \$1,800.00 on the old, making the fragments of indebtedness remaining on the various additions aggregate \$4,000, which relieves the entire building of all indebtedness. We have concluded to make the remainder of the contributions on a dollar basis. Of course if any one wishes to send more than \$1.00 he can do so, but our plan is to divide the remaining indebtedness into \$4,000 shares and then the contributor can take as many shares as he wishes. We want to go to work to lift this debt that has been hanging over us for sometime. We would have been crowded out had we not added these buildings and they have already been worth more than they cost to the students.

Now, if the friends of the cause will lend a hand in removing this indebtedness it will be only a brief time before we can announce that the whole thing has been paid. Who will join us in prayerful effort to this end. All contributions go through the hands of our treasurer, John T. Benson, and the books are audited annually and are open to the inspection of all interested in the work. Each square in the following diagram represents \$1.00. Just as fast as they are paid they will be cancelled.



Let us do it quickly.

THE SNAKE TURNED TAIL

The vicarage drawing room on this November afternoon looked warm and cozy—its fire burning cheerily, and its thick curtains drawn over windows and doors as if to defy the cold winds outside.

The gas had not yet been lit, for the little group gathered around the hearth loved to have the children's hour with just the bright flames of the log fire.

The vicar, who had returned from his Sunday-school, had thrown himself into the big arm chair, while his little son of five had scrambled up on his knee and had nestled down into his arms, quite prepared for this hour which the children loved best of all in the whole week. His brother, a boy of eight, was sitting on the floor by his mother's stroking his white Persian kitten.

With a bright intelligent face the elder boy looked up, exclaiming, "Now we're ready, father."

"Well, what shall we talk about this afternoon?"

"Oh, do tell us about our dear Miss Price, daddy," broke in little Freddie, the younger.

So once more the story, of which they never tired, was poured into their listening ears, of how Miss Price (who was formerly their much-loved governess and friend) had given up home, friends, and indeed all, that she might go and carry the blessed news of Jesus Christ's love into a land where few had heard of Him, and fewer still had learnt to love Him; how she had become their own missionary, representing their parish, in Ceylon.

The children well remembered the day when she came to say "good-bye" to them. Their own hearts were sad, and as Fred untwined his little fat arms from her neck, there were tears in the big brown eyes. But there was that about her which struck the children with something like awe, for while they were sorry for her to go, she seemed so glad, and her face beamed as she spoke of her future work.

Then they remembered that, for two Sundays after that, they had joined the large congregation in church in singing a hymn "for those at sea," and they had learned that it was for their own missionary, that God would take care of her on the voyage.

It all came back vividly as they listened.

And now the vicar had come to a part in the story which interested the boys above measure, and which sounded to them more like one of their nursery tales than sober, every-day fact—how their friend had no home of comfort as she had in England, but lived in rough and hard surroundings in a place where the rain often came through the roof, and with no such things as carpets to walk on, she had to put up with large

rats, big spiders and creepy insects as companions in her room, and how even out of doors she was not safe, because of the venomous snakes and reptiles.

The very sound of all this struck a note of adventure in the elder boy's heart, but in little Fred's it was rather one of fear, and his face changed from interest to sadness as he thought of his missionary with snakes about her.

Tea had long been cleared away, and the vicar was ready for his evening service; but, as was his custom, he just looked into the nursery to say good-night to his baby Fred. The sight which met his eyes was a familiar one, and yet it appealed to him with more than ordinary force tonight. By the fire sat his wife on a low chair, and at her knee knelt a little white-robed figure saying his evening prayers; and as the vicar waited a moment this is what he heard—

"God bless dear mother and father, and make me a good boy, for Jesus Christ's sake Amen."

And then in a quivering but earnest voice—

"And, O dear God, take care of my Miss Price, and oh, please do keep her safe from the snakes."

The vicar's eyes met his wife's in a loving glance, and he kissed the little curly head. Then with eyes suspiciously moist, but with a new and a valuable lesson in his heart, he went joyously on his way to preach to his congregation on the "Power of Prayer."

* * * *

Far away in Ceylon a lady missionary is wending her way to a house that she calls "home." Her arms are full of books, and she looks as if she has just come from her little Tamil children. She seems tired, and yet she has that look of brightness and joy which is so characteristic of her.

As she nears her house she thinks of the dear ones in the "homeland," and for a moment she does just long for a glimpse of them and for the opportunity of joining once more in their Sunday evening worship; and in a stronger way than usual her mind lingers on that cosy vicarage, with its two dear little occupants.

But she is brought back to her present surroundings by a sudden and unexpected danger; right across her path she sees to her dismay one of the small but most venomous snakes of that district—its neck and head raised and arched, its eyes gleaming with a malignant fire—ready with a lightning stroke to spring upon her with its awful poison fangs. What can she do? To escape seems impossible, and for one terrible moment she is riveted to the spot in mortal dread.

Was it the look of terror in her eyes that

cowed the fearful creature? She knew not, but to her inexpressible relief, as well as to her utter astonishment, it seemed suddenly to change its mind, and turning round in an opposite direction, it deliberately and noiselessly resumed its way among the long thick grass.

With a cry of thankfulness the tired worker reached her room as fast as her trembling limbs would carry her, and going on her knees, she poured out her heart to God, who had saved her from such a terrible and certain death.

The days passed quickly away, but the incident still kept fresh in her mind, and the more she thought of it the more she marvelled and wondered.

Mail day, which brought her news of her loved ones in England, was ever a day of delight to the missionary, and amongst her little pile of letters was one from her vicar. As she read it her heart was cheered to know that since she had become their missionary greater interest had been stirred up in the parish, and more zeal manifested in the work which was so dear to her Master's heart. But the postscript at the end of the letter thrilled her as she read it.

"Little Fred never forgets to pray for you. Two Sundays ago I was telling the children of your life of danger and hardship, and the dear little fellow was so upset to think that his 'dear Miss Price' was in danger of anything that, of his own accord he prayed so earnestly that God would take care of you, and keep you safe from the snakes! He prayed for this with such simple faith, and with such a natural and an eager expectancy for an answer, that he quite put me to shame."

The missionary read this over and over again, and her eyes were dim as she laid the letter down.

Yes, it was that Sunday! Now she understood; and with a new meaning she read the text hanging over her couch:—

"Before they call I will answer, and while they are yet speaking I will hear." (Isa. lxv. 24.)

It was a happy little boy who went to bed in the vicarage some three weeks later. He had that day received a letter from Ceylon all to himself—a letter so precious that few were the favoured ones allowed to read it—and now it was safely tucked beneath his pillow.

We may not be allowed to see it, but we can gather something of its contents from the note of praise in his evening prayer—

"Thank You, dear God, for keeping that horrid snake from my Miss Price. I knew You would, and please do it always; for Jesus Christ's sake. Amen."—*Medical Missions at Home and Abroad.*

Sunday School Lesson

P. R. NUGENT, Richmond, Va.

Lesson for May 21, 1911

SONG OF THE VINEYARD.

(Temperance Lesson.)

Isa. 5:1-12.

Golden Text: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." (Isa. 5:22).

1. *God's People.* The "vineyard" here is Israel, taken from Egypt and planted in Palestine. The nation, and its home, were both the result of God's work in a clear and special way; consequently, the nation stood in a special relation to God. He had it for a special purpose in the midst of the other nations as we saw in the lesson from Jonah.

2. *God's Care.* As a wise husbandman does the best he can in caring for his vineyard so God did in caring for Israel. It was placed in a very fruitful hill" (v. 1). This not only applies to the soil of Palestine but also to the spiritual provision God made for His people to enable them to bring forth the fruits of righteousness.

What was true of Israel is true also of people now, especially in Christian lands. God has done much in making provision for us to bring forth all the fruits of godliness. The founders of our own country were men who, for the most part, acknowledged God and respected His worship. An open Bible, religious toleration, have given to all a full opportunity to be, nationally, a fruitful vine by the practice of national and political righteousness.

The same truth applies to the church. The word of God and the Holy Spirit are God's bountiful provision for lives that would commend the doctrine of the Lord Jesus Christ in everything. As Israel was fenced (v. 2) about by the Mosaic law, so the church has full directions—both positive and negative—to enable it to keep within the bounds of God's will and, by that, bring forth fruit unto God.

3. *God's Expectation* (v. 2). As a vineyard is planted with reference to results; and as care and cultivation are bestowed upon it for the same purpose, it follows that the husbandman naturally and rightfully expects a return from his vineyard in the way of fruits. So with God and Israel. "He looked" for good grapes. So also with God and our nation and the church. And individually we need to see our own responsibility to meet God's expectation. God has His requirements as well as blessings and care, and as we have enjoyed the latter we have to face the former.

Israel met God's expectation by wild grapes. Where He looked for judgment and righteousness He found oppression and a cry—that is the cry of those who were evil treated. His laws were disregarded instead of honored.

4. *God's Judgment.* (vs. 5, 6. If people disregard God's safeguards, if they reject His truth, these things are taken away. And just as Palestine became a waste land, a sort of brier patch, so it is with souls who persist in bearing wild grapes. If a soul persistently disregards God's safeguards of truth, righteousness and holiness they are finally removed and the soul becomes as a waste land overgrown with briars. Such people are much, if not wholly, given up to worldliness and sin. They lose interest in the truth they have rejected and may argue against it. It is a sad day for anyone when God has to decide to "take away the hedge," "break down the wall," "lay it waste" and give "no rain."

In our time there is need to emphasize the fact that God's call to "go through" to the best things of Christ should have earnest attention, simple faith and prompt obedience lest there be people who shall knock when it is too late (Lk. 13:24, 25).

Vs. 8-12. The woes have reference to different sins. (1) Covetousness and greed. There was a base, sordid desire to amass property such as we see in many to-day. This is almost sure to result in injury to others.

(2) Proud, selfish exclusiveness. People wanted to be "alone in the midst of the earth."

(3) Drunkenness. This latter sin is one about which many refuse to be warned. Socially and politically its evil effects are beyond power to estimate. The following from the *Sunday School Illustrator* illustrates its consequences to the government. "An investment of sixty cents in whiskey by a young man named Dean, in the year 1869, cost Fannin County (Texas), in time and money, more than revenue arising from the whiskey traffic for five years. Dean, inflamed with his whiskey, shot and killed Dan Coulter. Then the McDonalds shot and killed Dean. They . . . were tried . . . and sentenced to the penitentiary. While in jail they were rescued by their friends who broke open the jail and liberated them. . . . This sixty cents' worth of whiskey killed two men, made one widow, caused two men to be imprisoned and kept in jail at an enormous expense, causing trouble to the families and friends of the prisoners, also put this Texas county to an expense of not less than \$10,000."

This is but one of many cases, yet the advocates of bar rooms try to justify their side by saying the state and city need the revenue that comes from the taxes and licenses on liquor.

12 Testaments for \$1.25

POSTPAID

We have a great many calls for a cheap Testament, and we have gotten hold of a lot of fairly good Testaments bound in cloth and good size type, which we will sell at the above price per dozen, or 75 cents for half dozen, or 15 cents each, postpaid.

The Worker's Testament

The plan adopted in this edition of the New Testament for personal work, has been to emphasize only those facts that are essential to be known by every unsaved person in accepting Christ; and also to present answers for the most common objections met by workers.

The attempt has been in each instance to give the two most appropriate passages from the Bible for meeting the peculiar need of the individual, and then to illustrate this Scripture by a CONCRETE BIBLICAL illustration of the truth contained in the verses.

EXAMPLE OF METHOD

Some Things Which Every Unsaved Person Should Know.

1. All Have Sinned.

Romans 3:22, 23. Matthew 22:37, 38.

Illustration: Luke 18:10-14.

HOW TO MEET OBJECTIONS

10. Backsliders, or I have tried before and failed.

1 John 1:9. Matthew 11:28-39.

Illustration: Matthew 26:69-75.

"Compare John 21:1-17.

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