

Keep This Paper

Living Water

For the Deepening of the Christian Life and the Evangelization of the World

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THE FUTURE DOMINION OF THE RIGHTEOUS

BY DEAN A. C. PECK.

"The upright shall have dominion over them in the morning."—Ps. 49:14.

The expression, "in the morning," presupposes a night—the time of darkness and evil deeds. In the Bible it is used to designate the period of the supremacy of evil in the world. It is night while Satan, the prince of this world, with his rulers of darkness, continues to sway the sceptre. Paul tells the Roman Christians that "the night is far spent, the day is at hand." He also tells the church at Thessalonica that they "are not of the night nor of darkness," and that, "because they are not in darkness the day of the Lord should not overtake them as a thief."

The context is a picture of the night. The intervening years have not changed its colors, lines or character. Human nature, dominated by evil, remains unchanged. Three classes of individuals are named who people the night—the rich, the wise, and the brutish. They represent the substitutes which the god of this world has set in place of the worship and service of the Creator, namely, power, pride and pleasure. Haughty and exclusive, the rich boast of their wealth. They live wanton lives. They use their power to oppress the poor and heap up riches for the last days. They exalt their names in the ownership of lands and houses. They pull down barns and build greater in which to bestow fruits and goods. They say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Clothed in purple and fine linen and faring sumptuously every day, they prefer the good things they can enjoy in this life to the better things promised by God in the next.

In like manner do men seek to acquire knowledge and wisdom. The pursuit of learning is one of the most pronounced features of our age. Schools have been multiplied and endowments have become fabulous. But the knowledge and wisdom they teach are not of the quality which God offers to men. They have to do with this world. They tend to exalt intellectualism and to foster pride. In their possession men vaunt

themselves. It is the wisdom of this world which is foolishness with God.

The brutish live the lives of brutes. They are earthly, sensual and devilish. Natural propensities of soul and body dominate them. The gratification of appetites and passions—the questions of eating, drinking and dress—are their only problems. They live for self and the flesh, and God is not in all their thoughts. They have neither time nor disposition for the cultivation of the spiritual. Judgment and eternity do not concern them. The requirements of God seem foolishness unto them. "They understand not like the beasts that perish."

But grim, relentless death is camped on their trail. When his dart strikes, pride is laid low. The rich, the wise and the brutish pass alike into the country and Presence for which they have made no preparation. They are laid in the grave and death feeds on them. Their wealth and glory are left behind. Their beauty is consumed and their light of hope is extinguished forever. For them the future has nothing but the remembrance of their folly in the world. As their vision spans the great and impassable gulf which separates them from God and all good,

in torment, they behold the rest and blessing of those whose poverty, affliction and piety on earth made more impression on the dogs of Dives than on the pride of their master.

The most fearsome picture hung in the galleries of earth, by the great Arist, for the warning of earth's sin-blind multitudes, is that of the death of the wicked and the hopelessness of their future. Neither they, their wealth nor their wisdom can redeem their souls from the power of Hades, and they have alienated themselves from God who alone could deliver them.

But there is to be a morning whose light will forever displace the dark shadows of sin and moral turpitude which have settled so thickly over the earth. The star that heralds its dawn is already shining brightly in the constantly darkening heavens. The morning cometh! What of the night? The signs of the times are



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full of portent. The darkest hour precedes the dawn. The wicked are doing wickedly and do not understand. Satan has but a short time to rule and knows it. Every diabolical agency he controls is being set in motion to intensify the evil of the last hour of earth's night. As the morning light grapples with darkness the struggle will fill the earth with distress and sorrow.

But the morning cometh! What does it mean? *Resurrection!*—the coming forth of the just. "The dead in Christ shall rise first." The saints knew about it, though imperfectly, three thousand years ago. If I may represent the Book of Psalms as a mountain range of divine truths set in the world by the Creator, then the seventeenth, forty-ninth, and seventy-third are the three great peaks of resurrection prophecy which tower in stately grandeur above their fellows. In the seventeenth, David's perturbed spirit, distraught with

fleshly weaknesses, domestic troubles and cares of his kingdom, rests in the faith that he will awake from the sleep of death and satisfied when he beholds God. Delivered from the power of sin, no longer harrassed by family dissensions and a member of God's stable and eternal government, he will have rest. In the seventy-third Psalm, Asaph sees himself received into the glory of God.

But in the forty-ninth Psalm is seen the apex of the range, rising to the highest ancient conception of the meaning of the resurrection. It shines with great brilliance. In it, not only does God take his people unto Himself, but He bestows upon them dominion over that which earth's night denied them. They rule over those who in life despised, hated and persecuted them. The word translated "receive" in the sentences, "He shall receive me," in the forty-ninth Psalm, and "Thou shalt afterward receive me into glory," in the seventy-third, means *take*. It is the same as "took" in Gen. 5:24, where, referring to Enoch, it is declared "God took him." It tells of the rapture, which occurs just after the resurrection. In the first resurrection only those are brought forth from the grave whom God will take unto Himself, forever, even as He took Enoch. The wicked dead will not be raised until after the millennial reign of Christ upon the earth—a thousand years after the resurrection of the just.

Who are these upright whom God raises from the

dead for dominion? Only such as have been redeemed from the curse of sin and the power of death by the precious blood of the Lord Jesus Christ. The line of Seth, those antediluvian saints who lived righteously in the midst of the growing evil which culminated in the deluge, will, with Enoch, be counted worthy of dominion. They will also be gathered from Israel. Those who offered sacrifices for sin on Jewish altars, looking forward by faith to the Deliverer of Jacob, will be resurrected for dominion. Abraham, Isaac and Jacob will sit down in the kingdom of God. The apostles of our Lord were all Jews. They will sit on twelve thrones judging the twelve tribes of Israel.

The Church of Jesus Christ—the real church—those who are joined to His body and are chosen for His bride, will be given, not only dominion, but the exalted dominion in the heavenlies. What this means

we shall see presently. The high station of the bride in the future government of God is not attained through the labored human righteousness which the law demanded, but "through the faith of Christ, the righteousness which



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is of God by faith." It counts human struggle for righteousness as unprofitable and the righteousness thus attained of not account. Instead of labor it falls back on faith. It sees that God, in His wisdom, has already made Christ to be our righteousness, and it appropriates His perfectness for raiment in this life. It will not be ashamed of this robe for the wedding garment.

Paul tells the church at Philippi how he attires himself: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the out-resurrection from the dead." Only the intimate friends of Christ on the earth, who, through God's grace, have attained, by faith, prayer and obedience to the standard which He has set, will be counted worthy of the elevation to which He will lift His bride.

Close students of the Scriptures are greatly impressed with the contrast between God's call to the Jew and that given to the Church. The Jew was called for an earthly destiny. His inheritance is upon the earth. He is to become the head of the nations. He is to be greatly blessed with the power, riches and

greatness of this world. Under Jesus Christ, with Jerusalem as the capital of the King of kings, Israel will rule the world in righteousness during the thousand years of the millennial reign. His destiny also includes the service of evangelism during the times of the restitution of all things. He will be the agent through whom the affairs of the world, both material and spiritual, will be administered during the regeneration. Through him shall all the nations of the earth be blessed. It is a high and holy calling.

But Jesus never promised the church anything in this world but hatred, poverty and persecution. She has but one aggressive duty: That of a Witness for Jesus Christ among all nations in order that, through her testimony to the truth, He may have opportunity, by the Holy Spirit, to gather out of the Gentiles a people unto His name. These in turn, when thus gathered out, are added to the church until her number is complete. The citizenship of the church is in heaven. There, not here, are her politics.

The word translated "Church" in the New Testament was coined by the Greeks from their procedure in securing rulers of states and cities. They called out certain citizens from the mass of the population to govern them. No criminal stranger or slave was eligible for this high honor. Only those were considered whose full rights of citizenship were unquestioned. This governing body, thus called out, or elected, was named the *ecclesia*, or assembly. Our word "church," designates the elect of Christ called out for government. The Jew is to rule, under Christ, upon the earth; the Church is to rule, under Christ, in the heavenlies. All saints will thus be given dominion.

We have already seen what the dominion of Israel includes. Let us now examine the nature of the heavenly dominion of the church. Paul writes to the Church at Ephesus concerning Satan. He calls him "the prince of the power of the air." He also tells them that the Church, in this age, wrestles against spiritual wickedness in high, or heavenly, places, with the rulers of the darkness of this world." These forces of spiritual evil, composed of Satan, his angels and the demons, are highly organized into thrones, principalities, dominions and powers. They have places of worship as well as governmental headquarters. They had a synagogue at Smyrna and a throne at Pergamos. They worship Satan, their head.

The atmosphere surrounding our earth is thickly peopled with the multitudes of evil spirits who constitute Satan's kingdom. They are against Jesus Christ, His kingdom and His people. They influence, in every possible way, both individuals and governments toward evil and against good. Were it not for the angels of God who encamp round about to deliver us we should be subject to their superior and merciless power. But with the armor which God has provided, and under the guardianship of the angels sent to be ministering spirits unto the heirs of salvation, deliverance is provided.

The power of this government of evil, located in

the high or heavenly places, is far beyond our conception. It makes the trend of human disposition and earthlife bad. The very atmosphere we breathe is tainted with the invisible and poisonous forces of deception and evil. Only God can cope with Satan. Our one hope, now, and hereafter, is in Jesus who conquered him. It seems probable that the organization of Satan's government is patterned after that of God. The prince of this world had ample opportunity to know it thoroughly whilst a resident of heaven and, while faithful, as a prince of God ruling the earth.

Nor does it seem presumptuous to suppose that Satan's kingdom may extend far beyond the atmosphere which envelops this earth. The moon belongs to the earth and astronomers tell us that it is a ruin, just as the earth was when God reconstructed it. It may even include the sun and the entire solar system. If so, this would account for the worship of the sun which has been practiced by the idolaters of all races and ages. The capitol of Satan's system may be located in the sun, the center of our solar system.

Now-Isaiah sets forth (24:21) that "the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." We know just what this punishment will be. Satan's minions in the heavenlies and upon the earth are to be deposed and cast out of their dominions. The vacant thrones of earth will be occupied by the Jews; those of the heavenlies by the church. In Rev. 12:8, the result of the war in the heavenlies between Michael and his angels, and the dragon (Satan) and his angels, was that "Satan was cast into the earth, and his angels were cast out with him." This expulsion makes place in the heavenlies for the Church to rule in holiness, and to influence men and the world for righteousness, even as Satan previously compelled wickedness. The judgment of the nations, which will be immediately upon the return to earth of Christ with His saints, will be followed by the elevation of the converted Jews to dominion as earth-rulers. Equity and justice will displace the present systems of oppression and graft.

There is one other item which must be included in the dominion of the Church. In 1 Cor. 6:2, 3, it is said that the saints shall judge the world and angels. This must refer to the fallen angels since there is no judgment for the angels of God. Now in Luke 20:36, Christ said to the Sadducees that the children of the resurrection are equal unto the angels." While we shall not be angels, they having come into existence by the direct creative act of the Almighty, we shall be their equals, and a part of our duties, sitting in Christ's throne, will be the judgment of this world, and of the angels, of which we shall then have become the peers.

So, then, the dominion of the upright will extend:

1. Over the rich, wise and brutish wicked in their punishment after death.
2. Over the material earth, by the Jews, upon the earth, during the millennial reign of Christ as King of kings and Lord of lords.
3. Over the world and fallen angels, in judgment,

(Concluded on Page 15.)



Does Prayer Influence God?

There are four very simple things you can put down as essentials that underlie prayer. The first is that the whole purpose of the life must be to do God's will. That "must" is not a "must" of compulsion, but a "must" of love. You come to know that will in its marvel, and you say, "I delight to do Thy will, O my God." The first fundamental in prayer is this: that the purpose of my life is to do His will. I can never rise higher than that, I can never do better than do His will. That is the basis of all prayer. If the passion of my life is to do His will, the passion of His life, if I may say so, is that I should be co-operating with Him through my doing of His will; and thereby every prayer will absolutely bring not only a result, but a far bigger result, than we had ever dreamed of. That is the first item.

The second is this: the study of the Book; though not for the Book's sake. We reverence it for its own sake, but here we are not talking about the Book as a book, but only because it reveals the will of God. I wish we had had a little

more time to talk about the Book. I wish so much that men would get a *mastery* of that Book, for it can be done—a simple, broad grasp. In that Book we find out what His will is. First, then, there is the plan of my life, to do His will; and secondly, there is the Book to teach me what His will is.

UNDER THE SPIRIT'S GUIDANCE.

Thirdly, the Holy Spirit is needed to give me personal teaching. He knows the will of God; He is the inspirer of that Word of God. The Holy Spirit actually has controlled the coming to us of this revelation of His will, and the Holy Spirit is in that Book in some way you cannot explain, and He brings its meaning to you, and teaches you what it does mean, and gives you a broad, simple grasp and discernment of it. And He teaches you to pray. There are two great Intercessors—the Holy Spirit within, and the Lord Jesus Christ above. The Holy Spirit is in you and me, not because we are good, but because He is good. Wherever the door is open He comes in. He is the Master Intercessor.

The fourth simple factor that you would think of

yourselves without its being named is simply this: of course, there must be *time*. A man gives so much time to different duties. When he is in a university, he says to himself, "I take so many hours for that, and so many for this, and so many for this other," and so on. There wants to be a bit of time every day to get alone with God; not to get down on your knees simply, and in a half-sleepy mood try to be devotional—I do not say that critically at all—but with the mind keenly alert, to take down the Book, and go to work and absorb a bit more of it, to get a mastery of that, and so discern what the will of God is for you.

I want to tell a simple story of a man whom I know in my own country, one of those simple illustrations out of real life that make you feel how real prayer is, and that it is no mere talking. This man came of an old New England family, a bit father back an English family. He was a giant in size, and a keen man mentally, and a university-trained man. He had gone

out West to live, and represented a prominent district in our House of Congress, answering to your House of Commons. He was reared in a Christian family, but he was a sceptic, and used to lecture against Christianity. He told me he was fond, in his lectures, of proving, as he thought, conclusively that there was no God. That was the type of his infidelity.

A DIRECT CALL FROM GOD.

One day he told me that he was sitting in the Lower House of Congress. It was at the time of a presidential election, and when, party feeling ran high. One would have thought that that was the last place where a man would be likely to think about spiritual things. He said: "I was sitting in my seat in that crowded House and that heated atmosphere, when a feeling came to me that the God, whose existence I thought I could successfully disprove, was just there above me, looking down on me, and with the way I was doing. I said to myself, 'This is ridiculous. I guess I've been working too hard. I'll go and get a good meal and take a long walk and shake myself, and see if that will take this feeling away.'" He got his extra meal, took a walk, and came back to his seat, but the impression would not be shaken off that God was there and was displeased with him. He went for a walk, day after day, but could never shake the feeling off. Then he went back to his constituency in his State, he said, to arrange matters there. He had the ambition to be the Governor of his State, and his party was the dominant party in the State, and, as far as such things could



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be judged, he was in the line to become Governor there, in one of the most dominant States of our Central West. He said: "I went home to fix that thing up as far as I could, and to get ready for it. But I had hardly reached home and exchanged greetings, when my wife, who was an earnest Christian woman, said to me that a few of them had made a little covenant of prayer that I might become a Christian." He did not want her to know the experience that he had just been going through, and so he said as caressfully as he could, "When did this thing begin, this praying of yours?" She named the date. Then he did some very quick thinking, and he knew, as he thought back, that it was the day on the calendar when that strange impression came to him for the first time.

FACING THE PROBLEM.

He said to me: "I was tremendously shaken. I wanted to be honest. I was perfectly honest in not believing in God, and I thought I was right. But if what she said was true, then merely as a lawyer sifting his evidence in a case, it would be good evidence that there was really something in their prayer. I was terrifically shaken, and wanted to be honest, and did not know what to do. That same night I went to a little Methodist chapel, and if somebody had known how to talk to me, I think I should have accepted Christ that night." Then he said that the next night he went back again to that chapel, where meetings were being held each night, and there he kneeled at the altar, and yielded his great strong will to the will of God. Then he said, "I knew I was to preach," and he is preaching still in a Western State. That is half of the story. I also talked with his wife—I wanted to put the two halves together, so as to get the bit of teaching in it all—and she told me this. She had been a Christian—what you call a nominal Christian—a strange confusion of terms. Then there came a time when she was led into a full surrender of her life to the Lord Jesus Christ. Then she said, "At once there came a great intensifying of desire that my husband might be a Christian, and we made that little compact to pray for him each day until he became a Christian. That night I was kneeling at my bedside before going to rest, praying for my husband, praying very earnestly, and then a voice said to me, 'Are you willing for the results that will come if your husband is converted?' " The little message was so very distinct that she said she was frightened; she had never had such an experience. But she went on praying still more earnestly, and again there came the quiet voice, "Are you willing for the consequences?" And again there was a sense of being startled, frightened. But she still went on praying, and wondering what this meant, and a third time the quiet voice came more quietly than ever as she described it, "Are you willing for the consequences?"

SURRENDER—THEN PEACE.

Then she told me she said with great earnestness, "O God, I am willing for anything Thou dost think good, if only my husband may know Thee, and become a true Christian man." She said that instantly, when that prayer came from her lips, there came into her

heart a wonderful sense of peace, a great peace that she could not explain, a "peace that passeth understanding," and from that moment—it was the very night of the covenant, the night when her husband had that first strange experience—the assurance never left her that he would accept Christ. But all those weeks she prayed with the firm assurance that the result was coming. What were the consequences? They were of a kind that I think no one would think small. She was the wife of a man in a very prominent political position; she was the wife of a man who was in the line of becoming the first official of his State, and she officially the first lady socially of that State, with all the honor that that social standing would imply. Now she is the wife of a Methodist preacher, with her home changed every two or three years, she going from this place to that, a very different income than she would otherwise have had. Yet I never met a woman who had more of the wonderful peace of God in her heart, and of the light of God in her face, than that woman.

Now, you can see at once that there was no change in the purpose of God through that prayer. The prayer worked out His purpose; it did not change it. But the woman's surrender gave the opportunity of working out the will that God wanted to work out. If we might give ourselves to Him and learn His will, and use all our strength in learning His will, then we would begin to pray, and there is simply nothing that could resist the tremendous power of the prayer. Oh! for more men who will be simple enough to get in touch with God, and give Him the mastery of the whole life, and learn His will, and then give themselves, as Jesus gave Himself, to the sacred service of intercession.—*The Life of Faith.*

THE SPIRITUAL MAN.

Sometimes we hear good men complaining that goodness is so powerless; the effort to do right and to keep a pure soul and to live by highest standards is dishonored and despised, we hear. All such complaints are utterly unworthy of the good man. There is nothing more refreshing and magnificent in the whole world than the satisfied good man, the man who lives to do right, who is entirely above such weak complaints and never dreams of making them. In the first place he is too busy, too perpetually occupied with the enthusiastic struggle of his life, to think whether he is powerful or not. He is a being in himself, and if he can so bear this life of his that God shall see it and approve it, and be able to fill it with himself, he must be satisfied. But then, if he does lift up his eyes and look about, he cannot count himself powerless. Rather, he is overwhelmed and oppressed by the power that he carries. For he is not the judge of all things? O my dear friends, it must be that a truly spiritual man has nothing to complain of in the world! It is not that he must struggle on in misery and contempt until he gets to heaven, and only there be happy and content, but now, here, all that is best in life is his. Let him not degrade the high dignity of his lot, nor make it less tempting to other men by talking of its sacrifices or disgraces. He that is spiritual is already the king of the world.—*Phillips Brooks.*



The Cross and the Wisdom of Man

BY MRS. PENN LEWIS, EDITOR OF THE OVERCOMER.

"The word of the Cross . . . is the power of God . . . For it is written: I will destroy the wisdom of the wise."

The Cross is not only God's complete answer to the Fall, but it is also His master weapon for dealing with its effects in the human race. The original cause was the serpent, as he whispered, "Ye shall be as gods," but the open door for the entry of sin was found in the mind, and the lawful desire for knowledge. "The woman saw that the tree was to be desired to *make one wise*. . . ." (Gen. 33:5, 6.)

It was through the avenue of the *intellect* that sin entered the world. The Fall ended in gross flesh in the days of Noah, but it began in Eden in the highest part of man's nature; that part of man which is next to his spiritual capacity to have fellowship with God.

Satan in the form of the serpent gained his entrance into the new race, by ensnaring men into the same sin against God which brought about his own fall. "I will exalt my throne above the stars of God. . . . I will be like the Most High" (Is. 14:13, 14), was the language of the archangel in heaven, when he revolted against his Creator, and brought about discord in the harmony of the angelic hierarchy in heaven, and had to be cast down from his high estate, and all his angels with him.

The apostle's reference, in the epistle to the Corinthians, to the Fall in Eden, shows that the serpent, in his craftiness, gained entrance through the mind, or thoughts (2 Cor. 11:3, R. V.). Hence MAN'S INTELLECT IS AS FALLEN AS THE REST OF HIS NATURE. Listen to the apostle who once was a pattern Pharisee, "as touching the righteousness which is in the law, found blameless" (Phil 3:6), as he says, "we all once lived . . . doing the desires of the flesh and of the MIND (THOUGHTS m.), and were by nature children of wrath. . . ." (Eph. 2:3.)

Man is so darkened in his understanding (Eph. 4:18), that the things of the spirit are foolishness to him (1 Cor. 2:14), and he cannot know them. He has lost that spirit perception, and spirit apprehension which Adam had before he fell, which enabled him to have fellowship with God.

The divine purpose, "I will destroy man" in his fallen condition, as declared and carried out in type by the Flood, and fulfilled for the whole human race by the death of Christ on the Cross, includes man's *wisdom*, and man's attempt to know God by means of the "wisdom of the world" conceived and evolved out of the fallen intellect.

Hence the Cross is not only the answer to the Fall, in the old fallen creation being carried to the Cross, of death in the Person of the Substitute; but in its message and acceptance *individually*, it is the "power

of God" to *destroy* the "wisdom of the wise"—that is the fallen wisdom of the natural man, which is "foolishness with God."

Man's "wisdom" is destroyed by the Word of the Cross, when he submits to the wisdom of the Creator, and humbly accepts salvation and redemption through that Cross. The Cross is the Creator's weapon for slaying the wisdom brought in by the Fall. By the "foolishness of the thing preached" (1 Cor. 1:21, R. V. m.)—foolishness to the intellect of fallen man—the Creator "saves"—not helps—all who believe His word, and accept His way of salvation.

The "word of the Cross to them that are perishing, is *foolishness*" to the wisdom of man; but the "foolishness of God"—in what man calls the "folly" of salvation through the death of Another on a Cross—is "wiser than man," for through the weapon of the Cross the Creator destroys the fallen wisdom, which keeps men from the true wisdom of God.

Moreover, God makes "foolish" in the eyes of the world, the fallen wisdom of man, by saving from the depths of sin all who accept His salvation through the Cross; thus accomplishing before the eyes of men, through the message of the Cross humbly received, what that fallen wisdom fails to accomplish by all its reasoning, and all its schemes to "save" men, built up by the intellect of man. Yea, countless times has God made "foolish" the wisdom of the world in the eyes of men, by lifting sinners sunk in the depths of sin, through simple faith in the message of salvation by the Cross.

"O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out." The Cross is God's wisdom, planned far back in the ages of eternity before "the foundation of the world," as His one weapon for dealing with the (1) Fall of the archangel in heaven, Satan, and all its terrible results in the spirit-world; and (2) the Fall of the human race in its federal head, Adam, and all its terrible results on earth.

The death of Christ on the Cross was God's destroying weapon planned for dealing with sin; the old creation poisoned by sin; the "wisdom" of the fallen man; and ultimately the devil himself in the far beyond time to come, fulfilling at last the inspired word: "That through death He might destroy him that had the power of death, that is the devil." (Heb. 2:14.)

Not only is man's intellect fallen, and his wisdom "foolishness" with God, but it is plainly said by Paul that the Satanic power which was the origin of his Fall, holds the darkened understanding a veil, which prevents the light of the gospel of the Cross, penetrating it; "the god of this world hath *blinded the minds* (thoughts m.) . . . that they should not see the light . . ." (2 Cor. 4:4, R. V.)

It does not say "blinded the mind" of the atheist, the degraded, the uneducated or the poor, but the "UNBELIEVING," just as surely including all men by nature, as Paul included himself—a man admittedly with the greatest intellect of his age—with the "sons of dis-

obedience," walking "according to the prince of the air . . . doing the desires of the MIND . . . by nature children of wrath." . . .

The "Word of the Cross" is God's weapon, and the only weapon, able to destroy this Satanic veil upon the already fallen intellect; hence the devil's consistent and persistent veiling of the message of the Cross in all religions evolved from the darkened intellect. The mind blinded by Satan is made to reject the Cross; revolt against the Cross; tone down the meaning of the Cross; shrink from the language of the Cross; all because the "Word of the Cross" as "the power of God" will destroy the devil's veil, and reveal the folly of all men's "wisdom" in seeking to know about God and the things of God. Then will dawn upon the darkened mind the WISDOM of God in the Cross. "Christ Crucified, unto Jews a stumbling block, and unto Gentiles foolishness, but unto the called themselves, Christ the power of God and the wisdom of God." (1 Cor. 1:23-25 m.)

CHRIST-LIKENESS.

BY FRANK S. WESTON.

That one must have the personal qualities of Christ to fit him for glory is certain. How is he to get them? Our moral fitness for God's presence is obtained on earth. Death does not change moral qualities. To obtain Christ-likeness by struggle is an impossibility. Christ almost ridiculed that method when he said, "Who by taking thought can add to his stature one cubit?"

We cannot become like Christ by exterminating our sins one by one. Life is too short for this, and the method does not touch the source of sin. A million years of self-mortification would not change our nature.

"That we may be partakers of His holiness" (Heb. 12:10), furnishes the key. This word "holiness" denotes moral quality. The inference is that our moral quality is an outflow of God's. We expect, therefore, the teaching to be that if we come to God he will work in us Christ-likeness of heart. Nor are we mistaken in this. We become possessed of Christ-like qualities in the same way we become possessed of human Adam-like qualities. How came we by bad qualities? They inhered in a nature we received at birth. The corrupt nature was propagated from father to child, and so became ours. Our natural corruption was first in Adam, and has been propagated from him to us. (Rom. 5:12, 14, 16, 17.)

We develop the qualities with which we come into the world. We may repress the action of some tendencies, but we cannot create new qualities. The germ must be born in us. So at our birth from above we become "partakers of the divine nature" (2 Peter 1:4), and that nature is, as to its qualities, holy. There is a chance for increase in quality of this moral attribute, but not in quality. One born again has all the qualities of heaven in the germ. He is meet for the heavenly by his new birth. He enfolds all the Christ-like qualities.

As Dr. Maclaren says: "I thank God we are fit for the inheritance, if we have ever so humbly and poorly trusted ourselves to Jesus Christ and received his renewing life into our spirits. Character alone fits for heaven. But character may be the germ or in the fruit."

The moral qualities are inwrought by God. Their source is never ascribed to good deeds or suffering or death, but ever to a divine act. God creates a new heart. (Psa. 51:10.) He makes Christ-like. (Eph. 2:10.) Believers are so joined to Christ that his life flows into them. (John 15:1.) Christ in his resurrection took possession of life for us, therefore we are said to be "quickened together with him" (Col. 2:13). His resurrection was our resurrection to the new life, as Adam's fall was our fall unto death. We are not the formers of our holy nature any more than of our original corruption, both are formed for us to partake of.

The new man is "created in holiness" (Eph. 4:25, R. V.) The words imply that these qualities are in here in the new man in virtue of his creation. There is no other way of becoming Christ-like but by partaking of Christ, so that by the Holy Spirit his life flows into us. What God asks is that we abide in Christ. (John 15:4, 7; 1 John 2:28.) Then we shall be changed. (2 Cor. 3:18.) Only the holy can stand before God; yet the way is open to us. We can come to Christ. Then will He give us his likeness and we shall dwell with him when He comes.

NUMBERING SINS.

If we do not soberly and thankfully number our opportunities—our days, our prayers, our Sabbaths, and all our privileges—then a sadder and a more disastrous numbering surely awaits us. Think how if some day in awfulness you have to number not your blessings, but your sins. How if, like David, you have to say, "My sins have taken hold upon me, so that I am not able to look up; they are more in number than the hairs of my head, therefore, my heart faileth me." There is nothing more dreadful than the forced numbering of sins.

The dead leaf falls, the chill wind sweeps it away. How slight a thing it seems—one dead leaf! But go into the forest a little later, and there see those dead leaves rolling in ghastly heaps, rotten, numberless, into the dank and herbless soil. They are not a slight thing then.

So it is with the dead leaves that strew the floor of life—leaves of sin from which the life is gone, of sins which the sinner is done with, but which have not done with him.

We all know the story of Lord Byron's splendid, sinful, wretched life. When the days of numbering came how unspeakably sad, how utterably heartrending they were. In all his later poems there is bitterness and despair—a wail that the bloom of the heart has fled as fast as the flush upon the cheek; that he has been driven over the shoals of guilt, the magnet lost, the sails shivered.—Selected.

LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



Faith is a living power from heaven
Which grasps the promise God has given;
A trust that cannot be o'thrown,
Securely fixed on Christ alone.

WORDS.

Words are signs of the ideas, but they are not equally so. In some the thought is so highly diluted that they make only a feeble impression. A philosopher said of the words of Montaigne, "They are vascular. Cut them and they will bleed." Words should be quickened and vitalized until they are loaded. There is a great deal of worn out speech, barren phraseology, empty utterances, and even shibboleths and definitions once highly honored may be worn slick and become inert. They need revitalizing, for thus, and thus only, can we have the words that breathe and thoughts that burn.

SOME DEFECTS IN THE HOLINESS MOVEMENT.

That there are defects, all right-minded people will admit. There is no movement among men but what has its imperfections. Among Holiness people there are some of the choicest saints of the earth. Take the movement as a body and it represents the most earnest type of Christianity that we know anything about. There is much, so much good to commend that we could write at great length concerning what is praiseworthy. The purpose of this article is to point out briefly some defects.

First, there has been a tendency to doctrinal intolerance—to read out of the party all who do not pronounce certain shibboleths. To be sure there are certain doctrines fundamental to holy living upon which all Christians must agree to stand, but we often read interpretation into certain words that cause division. There can and should be agreement upon essentials. We believe that Holiness people could and would agree upon a terminology stated in the language of the Scriptures. The Holy Spirit is the only correct framer of theological formula and those immortal phrases as to the fulness of the atonement and the ability of Christ

to cleanse and keep are the very best statements of the doctrine that can be found. They are so written as to adapt themselves to the many sidedness of the human mind and heart. It is when one church insists upon putting its interpretation upon them to the exclusion of another that schism follows.

Broad-visioned, deep-souled leaders are greatly in demand. Men who will not quibble over technical niceties, but who have a peculiar genius for finding and staying in the heart of things.

Endless has been the division caused by a failure to see that perfect agreement as to doctrinal statement is not essential to holy living. The gathering of the people is to be unto Christ (Gen. 49:10.) Men may and will as long as they are in this imperfect state see many things from a different standpoint. Look, for instance, at the widely divergent views among godly people as to the mode of baptism or the form of church government. Harmony of opinion upon questions of this kind is not necessary for holiness. Perhaps all of our holiness movements have not been well guarded at every point. The Keswick people may lack somewhat in definite statement as to cleansing, but those who adhere to the Wesleyan system may fail equally as much in lack of ethical discernment. These various uprisings of earnest people for a better state of Christian experience and life have necessarily expressed themselves in doctrinal statement, and as a matter of course emerging as they do from different theological families there would be divergence of opinion, but are they not much closer together than many of us have thought. Stonewall Jackson was killed by his own friends and is it not true that we are constantly firing the deadly shot into each other when there is a common foe to be faced.

Again, superficial views of sin have led to lofty professions to be followed by low living. The people generally gauge us by what we are rather than what we say. It is just here that the Holiness movement has often fallen by its own weight. A lot of raw and immature people are pushed forward and encouraged to make professions beyond where they are capable of living. Not that the Lord has not power to do anything for them that they need, but they have not had sufficient light to so apprehend their needs as to appropriate the required help. All Christians should be encouraged to commit themselves fully to the Lord and to trust Him to cleanse, fill, use and keep the vessel that is committed, but this does not mean that they have reached a state of maturity where all perversities of human nature are eliminated.

It seems that the following statement is a summary of the truth in the matter:

1. It is the privilege and duty of all Christians to consecrate themselves wholly unto the Lord, trusting in the atoning merit of Jesus, and believe that the altar (Christ) on which they lay the gift (themselves) sanctifieth the gift. (Ex. 29:37; Matt. 23:19.)

2. In doing this we become vessels sanctified and meet for the Master's use, and by faith live in the daily experience of a cleansed, pure or perfect heart.

3. The term sanctification, strictly speaking, includes the entire process of cleansing in a believer's life, but as commonly used now-a-days, it designates that deeper cleansing wrought in the heart of those who set themselves apart fully unto the Lord: and as thus defined, it operates in the sphere of, and deals with inherited evil.

4. The entrance into this life and experience is an act, and therefore instantaneous, as illustrated by the children of Israel crossing the Jordan out of the Wilderness into Canaan.

5. This attitude and state of heart is spoken of in the Scriptures as a pure or perfect heart, one in which there is nothing that opposes God, but is fully set to do His will.

6. There is a marked distinction between a perfect heart and a perfect character. The former is acquired in a moment, but the latter is a process. Many confound the act of sanctification with the process of character-building, and great confusion has resulted therefrom. It is one thing to have the heart all yielded to God and occupied by Him; it is another thing to have the entire character, in every detail, harmonize with His Spirit and the life become conformable to His image.

The importance of Phil. 3:10 and 2 Cor. 3:18 can not be over-estimated. Many Holiness people fail to recognize that this being conformed is a process, rather than an act, and become discouraged because they are not more Christ-like.

Numerous have been the disappointments of earnest and devout souls in expecting to obtain, in the act of sanctification, things that belong to the developing and maturing of character. The failure to properly guard this point has been a weakness in much of the teachings of the Holiness movement.

Persons under extreme and radical teachings are often led into erroneous views as to their perfection of character. Sinners should repent and be born again. These regenerated believers should consecrate themselves wholly to the Lord, and walk before Him daily in the fullness of the Spirit with a sanctified and cleansed heart, and as they continue obedient to the tutorage of the blessed Spirit who reigns within, He will, more and more enthrone Christ in every part of the character, even to the minutest details of life, perfecting our holiness or wholeness.

7. Sanctification properly includes the setting apart (consecration) and the cleansing of what is thus set apart. The blood is the means and the Holy Spirit the agent through which this cleansing is wrought. He is the Sanctifier and His blessed baptism and continued refreshings or fillings must be emphasized in our teaching and experience if we "walk in the Spirit" and enjoy His fulness. He must be real to us as our indwelling Comforter. Hence the cleansing is the negative and the filling the positive side of a sanctified and Spirit-filled life. The best results are obtained by emphasizing both these phases of the glorious truth.



HOW GOD ANSWERS PRAYER.

Things are brought to pass through prayer that otherwise would not be accomplished. We cannot always explain how. In fact, in following up the simplest processes of life we are soon involved in inexplicable mystery. The *London Christian* quotes an excellent illustration on this point, taken from an address by C. I. Schofield:

"My ideas formerly were that God moved along the way of His regular laws, and I still feel this to be the case; otherwise how could we plan for crops and seasons? But I also know that God is greater than His laws and that He sometimes sets them aside for His children's sake. Some time ago, in coming through Chicago on the Pennsylvania Limited (to which of all trains the officials make everything give way, in order to reach New York on time, and which has the right of way over every other train), I found we were sidetracked in the mountains of Pennsylvania. Other trains were also stalled, and everybody wondered what was the matter. Presently an engine to which a single car was attached rushed by, and then the passengers learned that the son of the superintendent of the road had been injured in Pittsburg, and that the laws of the road had been set aside so this father might be speedily at the side of his son. Even so, God, in answer to His children's prayers, sets aside His laws, and answers their requests."

WELL SAID.

The *Free Methodist* is responsible for the following, to all of which we say, Amen:

"One of the Chicago dailies recently gave an itemized list of expenses for clothing and finery for one year for one of the rich women of Muncie, Indiana. The list shows the expenditure of \$48,000. She is the lady who recently startled Washington society by wearing diamonds in the heels of her slippers. In the list are six pairs of diamond-studded shoes, \$7,200. In addition to these shoes, she has bronze shoes covered with beads of solid gold, massive golden anklets, scintillating with gems, and other unique jewelry. What a day of reckoning there will be when such persons stand before the bar of God to give account of their stewardship! We are all stewards, and absolutely own nothing independent of the Lord, and some day we shall give an account of the manner in which we have spent the Lord's money. There are thousands of innocent children all over the land suffering for the want of bread, while tens of thousands of dollars are lavished upon a selfish pride that will take its possessors to perdition unless they repent."

Dives was evidently a prominent citizen. He did not belong to what we call the vicious or criminal classes, but he lived for himself and heeded not the cry of a suffering world. There is no promise in the Scriptures of a blessing resting upon those who live for sensual indulgence, and such people as the one quoted above are only cumberers of the ground. They are a positive menace to society, for such conduct only fans into flame that feeling of being robbed at the hands of the few who already prevail among so many workingmen.

Our Missionary Department for May

SOUTH AMERICA.

BOLIVIA.

Bolivia, one of the large republics of South America, is a country vast in area, and noted for its historical associations. It is remarkable for its wealth of mineral resources—rich in gold and silver, yet richer still in tin. It has abundant resources; but it is a priest-ridden land, destitute of Gospel light, and bound by chains of Catholicism. Such a condition is an appeal to those who "are stewards of the mysteries of God;" and presents the opportunity and privilege of glorious service for the king. At Sucre, an important city of Bolivia, Brother Burman, his wife, and Miss Holland are holding aloft the gospel manner. Brother Burman has written us as follows:

It was Manico Sierra Leyesma, the last survivor of the early Spanish conquerors, who at the time of his death, to relieve his conscience stated in a preamble to his testament that "the whole population under the Inca was distinguished by sobriety and industry; that such things as robbery and theft were unknown; that far from licentiousness there was not even a prostitute in the country; and that everything was conducted with the greatest order and entire submission to authority." Would that it were true of Peru and Bolivia today!

It may have been true as stated in Prescott's "Conquest of Peru," that as to government, "the imperative spirit of despotism" of the Inca empire, "would not allow its subjects to be happy or miserable in any way but that established by law," but might we not say that the lawlessness of the conquerors unbridled all licentiousness and vice and plunged their descendants into an unending misery which can not but impress the candid observers of South America today?

The human family has missed many lessons and delayed the learning of more, but there have been those who have seen their errors and repented thereof, but have taken fresh courage and advanced, using the object lessons mounting upwards. But what must we say of the untold millions who from Pizarro and Valverde to the present day have been blind to their errors who have covered their crimes with the lying absolution of their infallible (?) creed. "Whose religion is a convenient cloak for a multitude of sins which covers them even from themselves." A well known writer of the conquest has said that "the Castilian committed more cruelties in the name of religion than were ever practiced by the pagan idolater or the fanatical Moslem."

South America today is advancing, it is true, but wherever it does, men lay aside the religious zeal of Rome that makes them brutes, but this old cloak of religion is thrown off though with much difficulty. It is a shame that the pure Gospel has been withheld from them so long, but even now as little as it has been preached it is removing much debris, and while it has not yet become experimental to many, it is paving the way for better things. There are times when we see it used, though promiscuously, yet effectively, by the unconverted politician, as a weapon against Romish superstition.

We might well sympathize with the Spaniard who in his zeal never knew the pure Gospel with its remedy against evil. The inquisition fires were used very effectively by the friar at his side in convincing him that as the successor (?) of Peter he had

the monopoly of remitting his sins, but that was no remedy against it, for filthy lucre he but gave him license to do his worst. I was Valverde's "Advance, I absolve thee" that made Pizarro's sword shed blood.

Honor be to the names of the Castilians and priests who in spite of their Antichristian religion have been true men, we would by no means say that there have not been any.

Yet there would we sympathize with the poor Indian who ever has been until this day the victim. The only daily paper in this city some months ago well expressed the fact when it said, "What have we done for the Indian? We have made no efforts to educate him, we have only made him a partaker in our vices." And deprived of his all he sits down on the hillside and plays on his flute a sad monotone until his owner reminds him of his daily task.

But there is another class that most largely swells the population in most of the cities and who demands our sympathy as well; it is the half-breed known as the cholo. Some time ago we read in a British paper the statement of an educated Australian half-breed, that he felt in his veins the vices and depravity of two races fighting for mastery. This must be the truth with the South American cholo who for the largest part is the illegitimate offspring of two races, and who ignorant of Divine power to resist evil have yielded to the very bottom under its weight.

It is from each of these classes that the Macedonian cry, "Come over and help us," goes out today. South America, undoubtedly, is one of the hardest fields in the world to work. The Papist surrounded by his idols will defy the messenger of God and burn or tear into bits the Gospel that he preaches and offers as a gift. The student of the modern school with its atheistic tendencies will ridicule the Bible and ignore the messenger and his message of love. But God lives and takes accounts of all these things. In spite of all difficulties He is calling out a people unto His name. "The Gospel must be preached to every creature." The responsibility must no longer rest upon the true Church of Christ; it must be transferred on to all as they hear the Gospel. And if there should be places where the "preacher of righteousness" only saves himself and his own, it would only be as with Noe, and we are told that "as in the day of Noe so shall also the coming of the Son of Man be." We thank God, however, that He has seen fit to use His instruments to the salvation of some even in Bolivia, and if He delays His coming we hope to see more.

The work is progressing some. We expect to baptize another believer in a few days. More interest is manifested lately, the attendance is 16 to 20 or so. We believe the work is extending as well as deepening. The other night in the Bible class a man of gentlemanly appearance entered with one who has been here before. The gentleman lives in Tarabuco, a town of some 5,000 inhabitants, a long days ride from here, and it is a place where the gospel never has been preached. He came here yesterday wanting to see me. I was not here and was told to return later. This morning he was here early wanting literature to bring along, giving his address to send some later through the mail, and invited me to come to his house if I should come to his town, and he would help what he could and he seemed anxious that some preacher should come. We have sent literature to this place before.

It is with grateful hearts as messengers of the finished work of Redemption that we salute you readers of "Living Water"



JOHN BURMAN.

and ask for your prayers for Bolivia in general and Sucre in particular. Yours in His love.

JNO. BURMAN.

ARGENTINA.

We are glad for *another* life-saving station in South America. Brother Frank Ferguson and Mrs. Ferguson are proclaiming Christ at a station about one hundred sixty miles from Buenos Aires. Brother Ferguson writes us again this month of their work. We give his letter:

As to area the Argentina is second in size of the South American republics. It also holds the same place among them as to number of population. The last estimate puts the population at 7,000,000, and I do not think that this is at all too large an estimate. The population is increasing rapidly by immigrants from all parts of Europe, Italy and Spain being the largest contributors. As many as 5,000 arrive in Buenos Aires in a single day during the immigrant season. A large majority of these come from the small towns in Europe where the Gospel has never been preached. Many of them lament the fact that there is no religion in America (meaning Romanism in the Argentine). Members date their departure from the traditions of their fathers (Catholic) from the time they landed in South America. And they become a prey to spiritism, free thought, materialism, socialism, anarchism, and other works of darkness that abound. They exchange one form of error for another and become more difficult to reach with the Gospel. Their children grow up with no idea of God. At least 25 per cent of the men make all kinds of fun when anything is said about God. Some of these we find modify the expression of their opinion when you succeed in convincing them that what you teach is not the same thing as taught by the priests. The anti-clerical feeling is on the increase, and numberless things happen which give just ground for such feeling among any people who, although not religious, do not like to see crime go unpunished because committed by professed religious teachers.

As we look back we can see the good hand of God working, ever seeking to bring us into a larger place in the manifestation of His grace.

When we first came to the Argentine we did not know where the means for our support was coming from. Some had been promised, but we felt that in seeking a location we should seek a town where there would be opening for self-support. With this thought in mind we investigated several towns, all needy fields, but no opening as to self-support. As the little we had in hand was about spent and nothing opened to us, we were drawn to more definite prayer and to think why is it that no means of support opens to us? "If ye ask bread ye will be given a stone" (Luke 11:11), was brought to our minds by the Spirit, and as we had been asking for an opening so as to be engaged in Gospel work we felt rebuked for having given so much thought as to the means of support. We had not heeded, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you" (Matt. 6:33; Luke 12:31), as we might have done. So, in place of being on the lookout for these things we resolved to leave them more fully in the hands of God and it was not long before there was an open door as to work for the Lord. We took advantage of this although it was not what we felt was God's final plan for us. However, it was not long before help came and we were enabled to begin sowing the precious seed in neglected, untouched places. As we seek to sow the seed and meet difficulties we see our need of definitely going deeper and I found some things seemingly small and of long standing which the Spirit showed should be confessed if I was to walk with Him in white. Then came testings in the body. For some years I have looked to Christ as the Great Physician who bore our diseases as well as our sins. My blood seemed to be diseased and I saw that a fresh touch of Divine life for the body was necessary. I believe that He often allows testings in the body that His own life may be manifested in us. Although I do not think we should wait until we are sick to take Christ for the

body. He gives His life and strength and I have been enabled to do more this summer than last and have not suffered near as much from the heat. He also leads to a deeper crucifixion that His abundant life may be manifested in us. Praise His name. God is working in the hearts of the people. In recent meetings several have publicly declared their intention to follow Christ. We realize the spirits working as we seek to give the message and feel that the drops are falling and look for abundance of rain. (Zech. 10:1.)

Truly the Lord of the harvest will send witnesses into the neglected places which are many. If those favored with Gospel teachings refuse to heed the call God will give their privilege and crowns to others.

A brother in the neighboring republic of Chile, who himself has suffered hunger and nakedness for the Gospel's sake writes of the wonderful way in which God is raising up simple witnesses and sending them out into new places. They go looking to God alone for all, and the Spirit honors their simple faith and gives victory. Work has thus been opened in some twenty-five towns.

The more I realize the all-suffering of the living God and the unspeakable victory of Calvary the more I see the danger of coming short of God's best, being content with the good. Surely we need to take a radical stand against the drift away from the simplicity of the Word and its meaning, or rather against the ever manifest failure to measure up to the Word, and the tendency to justify the lack. There is something better than merely looking at the Lord's work from a business standpoint and seeking to apply commercial methods to God's work. We should get our pattern from the Word and not from the world. "But how true it is that the children of this world are wiser in their generation than the children of light."

May the Holy Spirit speedily send forth those who have heard His call to separation unto the work. It pays to launch out and follow Him. His way may not be our way, but He will not come our way, we must go His way. Surely the call is urgent, the Bridegroom cometh. Untold of opportunities will soon be forever passed. Be sure and look to the Holy Spirit to guide. He is so abundantly able to see us through. Praise His name. Mat. 24:14; Isaiah 40:31; Luke 24:49. In Him.

FRANK FERGUSON.

TOURING IN INDIA.

In the letter given below Miss Long tells of one of their evangelistic tours. This gives an insight into the everyday life of the missionary in India, and hits at the joy of telling the story of the cross for the first time. This other letter from India is from Miss Leonard, and gives another side of missionary life. How we praise God for His godness to Miss Leonard. How blessed that she sees His hand in all things, and that everything that comes into her life prepares her for better service for her Christ. We give her letter also.

We began our winter preaching tour January 10, camped at Songir, a large native town of about two thousands people. We stretched our tents under a large tamarind tree, bought grass for the horses, and made arrangements for water. The next morning we set out to break the news of salvation through Christ to the hungry multitudes. We formed two parties, the preacher and his wife going on the business street, while I with four Bible women went to the resident part of the town. That morning we spoke to hundreds, many of them had never heard the name of Jesus. As we spoke on the street people left their houses and shops to listen to the Word, then followed us from street to street until a vast crowd had gathered. In the afternoon we went into the market place, buying a few vegetables here and there, making friends with those who sold, and obtaining invitations to visit them in their own villages.

One morning while speaking on the Barhman street (these are the highest caste and those who oppose us most), an attentive audience gathered to listen. In this crowd, a beautiful

young woman, with such an eager longing in her face, listened to the story of Jesus' love for the first time. How my heart went up to God for her! Then moving on the Mohammedan neighborhood, we spoke to people of many castes. Two intelligent Mohammedans and a Brahman listened with great interest and followed on to hear what we would say at the next stop. I lingered on the street to speak to a dear old woman who is nearing eternity. As I talked to her of death and the necessity of preparing for heaven, my eyes filled with tears. On hearing a noise I turned and saw these men standing just behind me. I said to them, "This is no light subject, but the most important of all subjects and what I have said is true." With great tenderness these men answered, "What you say is true."

We next went to where the shepherds live. About one hundred gathered about us until I felt that we might suffocate in the hot sun. I finally secured a place near a house where we could sit to speak. With rapt attention they listened and said, "Yes, we will pray to the Living God; we are ignorant and don't know what is right." Then some became a little restless and began crowding nearer to put their hands on my hands. My hand was blistered from the sun, so I had on an old pair of kid gloves. They rubbed their hands on these and said, "She has the queerest skin," still others came and their interest in the gospel seemed to wane, so I told them to listen attentively to the gospel and when we had finished I would let them see and feel of my hands that they might know that they were flesh and blood like theirs. When we had finished they crowded up, almost like a wall, until many had thoroughly examined my hands and decided the only difference in our hands was that mine was white and the sun hurt it. Thus our work went on for fourteen days with unabated interest.

On the first Sunday afternoon about fifty women came to the tent to hear the story. When they were leaving a small boy stole my keys and took them away. We had not missed them, when a little after dark a woman's voice called out, "Come here and get your keys, a boy stole them and I have taken them from him." They were afraid to keep them.

This town is as full of idols as Athens was when Paul spoke to them of the "unknown God." Dugadu, our catechist, and his wife spoke every morning on a certain street corner near their largest temple, many of the priests and the temple women heard the truth as it was preached fearlessly. They sent me word to come to their temple. I thought they wanted an argument so did not go. (We find no time to argue on religion, such efforts bear poor fruit.) Finally the head priest came and insisted that I come just once and see the temple and how they worship. As a rule no foreigner is permitted to set foot in their temples. I took the catechist and his wife and went. I walked all through the temple, asked questions and testified for Jesus. We then went on to a verandah prepared for us and Dugadu preached with power while a large crowd listened. In this crowd there were a number of priests and priestesses dedicated to this temple. When he had finished some hard questions were asked, which he answered as the Lord gave him utterance. This greatly rejoiced my heart, as this preacher is one of our sons in the gospel. God gave a great victory. Praise be unto Him. We moved from this place and camped at Nayahalod, of which I will write you later.

Dhulia, India.

MATTIE LONG.

A NOTE OF VICTORY

Dear Friends—It is with a heart filled with praise I write you this morning. God has so sweetly and safely brought me through a case of bubonic plague. About three weeks before I took it, I was called in one morning to see a man who I thought had a severe case of malaria fever, but it afterwards developed into plague. He was put out of town under a tree. His own brother was afraid to go near enough to do anything for him. The first day he was put out he did not want to own that he had plague, so he sat up in the hot sun most of the day with every nerve and muscle twitching. At this time of the year the nights are very cold. But he had to sleep on the

bare ground with one little thin cloth over him. I went back to see him the second day after he was put out and found him with not one thing under his head, his mouth and hair full of grass and dirt. He could not speak, but held his hands out in such a beseeching way I have not been able to forget. We gave medicine for him, but he was too far away for us to go to him each time he had to have medicine, and a patient out like that if they don't want to take medicine their people don't make them do it, and they give just any kind of food they want. This man did not have a bad case at all and could have been saved had he had the proper attention. As we haven't money enough for hospital yet it has not even been started. But how I wished it was ready for patients at this time. But as we were packed about as close together here as we could be packed there was no way to bring him here without exposing everybody on the place, so the poor man had to be left to die under the tree as thousands of others do. I went on about my work for two weeks and thought nothing about taking it myself. But it came unlooked for and came very suddenly. About fifteen minutes after I preached to two women I was vomiting blood and too sick to sit up. If you want to know what it is like the best way I can describe it is to take all the symptoms of la-grippe, bilious colic, seasickness, St. Vitus' dance, smallpox, malarial and typhoid fever and so mix them up that one moment you will wonder which of all these you have and the next moment whether you have all of these at once or not. I had only a light case and the best of attention, yet on my worst day, the last Sunday in February, I got so near heaven things too sacred to mention to the public transpired. Heaven is no far off place, and there is no dark shadow to go through alone, either. I passed the crisis at 6 o'clock Sunday evening. (Perhaps some of you were praying for me at this very hour, 6 o'clock Sunday morning it was there). But did not know whether it meant life or death until midnight. Heaven has great attractions for me, but I do praise God He has as it were given me one more chance to work for and with these precious souls. I don't believe I got this disease by chance. But I believe God let me have it in order to let me know how to sympathize with and treat plague patients, and by His help I mean to build a place where I can have patients brought to me and give them proper food and attention. In the week ending February 2 there were fourteen thousand five hundred cases of plague in India. Thirteen thousand five hundred deaths. I feel safe in saying and believe it could be proven that ninety per cent of these died under trees without the least attention. A young Salvation Army Physician, recently out from England, went to a government doctor to ask some information about treating crowds of plague patients who had been put out under trees to die alone. His answer was, "Let them alone and let them die is the best remedy." Is this your answer? God helping me it shall not be mine. I could see the tender kindness of God in so many little things in connection with my sickness it melts me and begets within me a spirit to do what I can for others. I hope to write you soon and tell you of our work in this jungle. Pray for us. Yours glad to be in His service.

Khardi.

LIZZIE LEONARD.

GUATEMALA.

We have reason to again sound a note of praise for the blessing of God upon the labors of His servants in Guatemala. Brother Conway Anderson writes from Zacapa that they had the largest attendance at Sunday School the previous Sunday that they had ever had. Brother Richard Anderson writes encouragingly of the printing interests at Coban. Brother Butler tells of the blessing of God upon a recent evangelistic tour. God is surely blessing in those stations. Opressive religions have forged galling chains, but the Gospel has power to break every fetter and to set at liberty every captive soul. Pray for these workers and for their work.

CUBA.

I am sure our friends will be interested in this report of a day's work in Cuba as given by Miss Gardner. The other note is from Miss Roberts who works with Miss Gardner in Trinidad. May the Lord bless them in their work, and may there be a great harvest from their faithful seed sowing.

Yesterday Miss Roberts and I went to Condado, a town about fifteen miles from Trinidad, in a prosperous and beautiful sugar growing and manufacturing section. Bro. Boaz, Brother Ferguson and others, from time to time, have gone there with the gospel. I had never been permitted to go before. We started early in the morning and were three hours going. We carried some hundred and ten books; *Gospels*, "Select Portions" of the *Holy Scriptures* and *Testaments*; besides many "Scripture Truths."

We gave out perhaps half on the wayside before reaching our destination. The people received us gladly, accepted our books with much respect to us and interest in the books. We stayed there until four in the afternoon, visiting from house to house. We were in touch with many persons and only one man showed any sign of a desire to make fun. We left a Gospel in his hands and went our way sowing the seed. We reached a section of the town where the people live in "Guana" houses. These are made of palm bark and covered with palm leaves. It is a town without streets. We had time for only a few visits there, but the people seemed anxious to hear and would take us from one house to another among friends and run out and call other friends, then follow us from one house to another until we finally had to tear ourselves away from them. The last of these places we said: "We have only time to salute you and leave a few tracts," but they begged us to sing one of the songs we had sung before, so we stood in the doorway and sang it. By the time we had sung it through there was quite an audience of men, women and children. We felt constrained to leave a message from our heart to them. As we stood there telling them of heaven and hell, of God's gift to men and of Christ the only Saviour, these persons stood around us listening earnestly and sanctioning what we said. We left some Testaments with them recommending its teachings and bade them good-bye. In the morning we had left a number of books and tracts at a village store with individuals collected there; on our return others came asking for books. O, it was a blessed day and we hope to see fruitage from good ground by and by. LEONA GARDNER.
Trinidad, Cuba.

Dear Brother Bensons Enclosed find money order for three dollars, which is the monthly offering for missions from the Pentecostal Sunday School here. May it be used by the Lord to help His cause, in whatever way seems best. We hear some of our leading workers here praying for the Pentecostal Mission there, and I feel that some of our people here have a true missionary spirit. Pray that more may see the need and the privilege of denying themselves for the sake of advancing God's kingdom in the earth. Your sister in Christ
Trinidad, Cuba. MISS ALICE M. ROBERTS.

CHINA

We have no special report from China this month, but Sister Galloway is with us and talks most encouragingly of her work. The Lord has graciously blessed her efforts and has permitted her to be a channel of blessing to many in that land of hoary superstition.

SPECIAL NEED.

We are glad to report that the support of the three orphan boys spoken of in the last edition have been provided for. This leaves one. There are a number of girls not yet provided for. These can be supported for the same as the boys—\$25.00 a year.

The funds for the sending out of the two mission-

aries has not been provided and we still lay this need before our readers. You will notice from the above report that the Lord has provided for the support of all the missionaries during the past month, for which we praise him. The summer months which are now upon us are always the hardest. We are trusting that there will be no diminution in the efforts of our friends.

TREASURER'S REPORT FOR APRIL.

Balance from last year.....	\$ 1.39
Previously contributed by Pentecostal Tabernacle congregation, Nashville, Tenn. \$2,261.17	
This month's contributions.....	258.78
Total to date.....	2,519.95
Previously contributed by Pentecostal Tabernacle Sunday School.....	\$ 332.79
This month's contribution.....	47.27
Total to date.....	380.06
Previously contributed by other friends.....	\$2,535.59
This month's contribution.....	392.85
Total to date.....	2,928.44
Total collections.....	\$5,829.84
Disbursements previously reported.....	\$4,986.41
Disbursements this month.....	828.44
Total.....	5,814.85
Balance on hand.....	\$ 14.99

OUR MISSIONARIES.

MISS LEONA GARDNER, Trinidad, Cuba.
MR. AND MRS. TEOFILO, Castellano, Trinidad, Cuba.
JUAN ENTRALGO, Trinidad, Cuba.
MR. AND MRS. J. T. BUTLER, Coban, Guatemala, C. A.
MR. AND MRS. R. S. ANDERSON, Coban, Guatemala, C. A.
C. G. ANDERSON, Zaeapa, Guatemala, C. A.
MR. AND MRS. ROY G. CODDING, Khardi, District Thana, India.
MR. AND MRS. HUGH GREGORY, Khardi District, Thana, India.
MISS LIZZIE LEONARD, Khardi, District Thana, India.
MISS EVA CARPENTER, on furlough Nashville, Tenn.
MRS. BERTHA DAVIS, Khardi, District Thana, India.
MISS BESSIE SEAY, Khardi, District Thana, India.
MISS FLORENCE WILLIAMS, Dhulia, West Khandesh, India.
MISS MATTIE LONG, Dhulia, West Khandesh, India.
MRS. ALICE GALLOWAY, on furlough, Nashville, Tenn.
MR. AND MRS. JOHN BURMAN, Sucre, Bolivia, S. A.
MISS AUGIE HOLLAND, Sucre, Bolivia, S. A.
MR. AND MRS. FRANK FERGUSON, 9 de Julio, F. C. O., Argentine, S. A.
VICTOR W. KENNEDY, Apartado 52, Panama City, Pep. de Pan.

Some of the Hindu divinities, like Kali, are supposed to be pleased when their worshippers torture themselves. The Charak Puja is said to be held in commemoration of an interview with Siva which an ancient king obtained through his great austerities. It is so called from the hook swinging which formerly constituted the principal part of the festival.

The devotees of Siva, belonging to the lower classes, assume the dress and profession of sannyasis. On the first day some of them throw themselves down from a bamboo platform upon knives that are so arranged that they fall down under the weight of the body. Processions of these men parade the streets to the great temple of Kali. One man passes an iron rod through the flesh of his left arm, which he moves about to enlarge the wound and cause the blood to flow. The second passes the handle of a fire shovel, full of burning coals, through the flesh of his side, and dances with it. The third makes a hole in his tongue through which he passes a live serpent; and by pinching its tail he causes it to writhe about, increasing his own suffering.



D. B. Strouse, of Salem, Virginia, has been dangerously ill, but we are glad to report that he is at home from the hospital and is recovering. We praise God for this deliverance.

I have some open dates and anyone desiring my services, either for a revival or a series of Bible lectures, demonstrated with charts and maps, may write me at once. 125 Fourth Avenue, North, Nashville, Tenn., G. C. KINNEY.

J. L. Brasher preached the commencement sermon at Trevecca College last Sunday. From there he went to Minneapolis, Minnesota, to attend the General Conference of the Methodist Episcopal Church to which body he is the delegate from the Alabama Conference.

CAMPAIGN ON NINE ISLANDS AND IN SOUTH AMERICA.

JAMES M. TAYLOR.

For less money than many of our camp meetings will cost this summer we will be able to carry forward this Missionary Evangelistic Campaign through NINE of the west India Islands and part of South America.

At the time of writing this article our plan is to take four men who are experienced workers. We will have six musical instruments and purpose by the help of our Heavenly Father to see a few thousand people seek the Lord on the trip.

One of our party is an experienced worker with children, while another is a recognized leader of song, and will cancel engagements with one of the leading evangelists of the United States in order to go on this trip. He goes without one cent of remuneration for his time.

We leave our families behind that we may "go to the front" to represent you. "Follow, soldier of the Cross," you won't forget us when on your knees, will you?

Our health while on the trip will depend on your prayers for us.

The conviction on the people, and the decisions for Christ will also depend on your prayers.

Funds will determine whether we are able to reach one or several places on a single island, and whether we can pay for a large hall to accommodate the crowds. Therefore, the extent of the campaign will depend on you praying for us.

If you will sit in our office one day and help read our mail the cries from the field will MAKE you GO, SEND, or PRAY.

Here is a sample of what causes my heart to bleed: "He thinks just as I do, that the field is ripe for revival, and that you should come by all means and bring your tent. My work is now in hand and organized so I can leave it a few weeks or even a month or so, without injury. Bro. W.'s statements to you are correct; we could take these mountains for God if we had the men. Over at L—we now have a beautiful chapel worth about five hundred dollars. We had a day school and a large circuit of seven appointments, yet we have no man for that important circuit, simply because there are no funds. Fifteen dollars per month will support a man there.

I am desperately in need of four native preachers, and yet they have had to cut off another one of my native men today.

"What am I to do, Bro. Taylor? I hope you will be able to come at an early date; things are ripe for a great revival."

SHALL We GO? When we are there and a meeting is closing, a worker needed, and a good one is ready to go to work, what shall we do?

Address me, 807 Deery Street, Knoxville, Tenn. Mrs. Taylor will be at home to look after the office and all mail and money will be promptly forwarded.

We will be on St. Thomas, about April 18; on Saba, April 22; Nevis, April 26; St. Kitts, Antigua, Dominica, Barbados, Trinidad and South America will follow.

Will you be ONE of 10,000 to pray at least ONE prayer for us each day?

Don't pity us—but PRAY for us.
807 Deery Street, Knoxville, Tenn.

Requests for Prayer

The healing of a brother at Fayetteville, Tenn.

Prayer is asked for a sister at Waco, Texas, that her right mind may be restored.

Deaths

CLEMONS.

On December 24, 1911, Ada, daughter of Mr. and Mrs. J. C. Clemons was called to meet the Lord. She was seventeen years of age, and had been a Christian about a year. For several months she had lingered with that dread disease—consumption, but amid all suffering there was a sweet spirit of submission and a desire for the will of the Father. She was faithful in attendance at church and Sunday School.

Defeated, Tenn.

VALLIE MAGGART.

WOODARD.

On April 2, 1912, the death angel claimed for his own Mrs. Etna Woodard, wife of Mr. Josh Woodard. She was nineteen years of age, and was a devout Christian. She expressed a calm trust in God, and the blessed consolation that she was not afraid to die. She has entered into rest, and how important that we all so live that we, too, may gain heaven.

Defeated, Tenn.

HER COUSIN.

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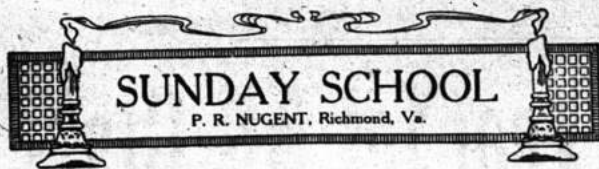
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THE LAW OF LOVE.

Lk. 6:27-38; Ro. 13:8-10.

LESSON FOR MAY 12, 1912

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself,"
Ro. 13:9.

The subject matter of this lesson brings a call to obedient faith, for it is strongly practical. These precepts are to be obeyed—not explained away. The ability to obey must come from the Lord and he who really wants to obey must believe on the Lord for Him to give the needed grace. The "carnal mind" does not choose to do such things as are commanded here, nor could it do so if disposed. Hence those who are ruled by the carnal mind do not fall in line with such precepts. But the "spiritually minded," if they trust the Lord Jesus find it easily possible to do just what the Lord tells us to do.

V. 27, 28. This is not the love which admires or has fellowship, or takes pleasure in, enemies. It may not be at all possible to have fellowship with them—just as it is impossible for God to have fellowship with the sinner. Yet love for enemies is more than absence of ill will, or absence of a desire to do them harm. It is more than a mere willingness to do them good. Love desires to do them good. In pity and compassion it even seeks to do what would be for their welfare and is pleased to do it. This love—a touch of the divine—does not operate on account of the excellence of its object, though it may be stirred to move by the need of the object. But though there be little or no excellence in the enemy love loves anyhow because that is its very nature. And when love is present in one's soul it naturally goes on the line of action indicated in these verses. If we love we can "do good," and "bless" and "pray for" these different varieties of enemies. We must begin by loving our enemies even though we are able to do nothing beyond that so far as actions are concerned. But if opportunity comes it is to be followed up as the Lord indicates. This course sometimes changes an enemy into a friend. The child of God is to meet enmity with love, curses with blessings, and ill treatment with prayer.

V. 29. This gives the passive side of love. It endures ill treatment and is willing to suffer yet more. There is no *strike back* in love nor contention for even what belongs to it. As there is selfish clinging to possession on the part of love we can readily see that it is not hard to let the "coat" follow the "cloak." Love is not given to "fighting for its rights"—even in a lawsuit. On the contrary, it can "take joyfully" the spoiling of its goods.

V. 30. It has been well said that though we are told to "give" to every man that asketh, we are not told to give just what he asks. An explanatory passage is in Eph. 4:28—"To give to him that needeth." Another is Mat. 7:11. God gives "good things to them that ask Him." Money may, or may not, be a good thing—certainly not if it would be used by the receiver for some wrong purpose. There are other things, too, to give besides money—time, food, work, clothing, prayer, instruction and help of any kind. The child of God is to be ready to give whatever he can of good and do it as unto the Lord. And it is better to err by giving to too many than to too few. It is also right in giving to strangers to let them know they are receiving some of God's property and are to receive it from Him. I have known a person refuse money when offered that way. No doubt there was a guilty conscience on account of having asked on a false pretext. As this command to give follows and precedes a command to submit to forcible and unjust dealings, it may refer to something on the same line—a forcible asking rather than an ordinary petition. "Every man"—not to pleasant, friendly ones only.

V. 31. Our words and actions toward and about others are

to be exactly what we would like to receive from others. Do not speak to, or about, people nor act toward them as you would not have them speak to, or about you, or act toward you—this is the negative side. But Christ goes farther. We are to positively *do* to others—in kindly, helpful, corrective ways—what we would want them to do to us. Of course love wishes to act thus and will do so if there is the knowledge of how to do it.

Vs. 32-34. Many professing Christians are on the level of the mere sinner. A true Christian is to do as much as and more than a sinner.

Vs. 35-36. "Hoping for nothing again" is, in R. V., "nothing despairing." Both translations give needed truth. One tells us to lend without reference to a return. The other tells us not to get despairing on this course of action no matter how people may act. In the Scripture usage "children" sometimes indicates likeness to someone in disposition and practice. God's true children are to have His kindly disposition to even the unthankful and evil. Those who have this prove themselves to be children of the Highest.

V. 37. "Judge" here means to assume the position of a judge over others—a critical, harsh self-exacting attitude. Those who judge in this sense, or who condemn, will get the same.

V. 38. Those who give with right motive because receivers. Even now "men give" to those who give thus. And, as in v. 30, there are many things we can give. The moneyless person is therefore not shut out from giving. The stingy giver gets small return; the bountiful giver gets bountiful return. It is like the matter of sowing and reaping. The amount of harvest is connected with the amount of seed.

Rom. 13:8-10. The law of Moses aimed to make men treat each other right as well as treat God right. When love rules in anyone he will want to treat his neighbor right. Hence love in operation, is a fulfillment of the law. "Owe no man anything," means clearly that we pay our debts. From the standpoint of a life of faith it means that a person is not to go into debt.

THE FUTURE DOMINION OF THE RIGHTEOUS

(Continued from Page 3.)

and over mankind in spiritual influence for good, during the thousand years of the restitution of all things, by the Church, in the heavenlies. And, finally:

4. The Church will be set in the "ages to come," as the manifestation of the exceeding riches of God's grace in His kindness toward it through Jesus Christ its Redemer.

What the "ages to come" will develop of God's purposes with reference to the Jew and the Church has not been revealed to us. But we may rest confident in the assurance that their eternal destiny will be high and holy. The closing chapters of the Revelation are rich in their imagery of the New Jerusalem, and the beneficence of the eternal government of God.

If the night was far spent when the apostle wrote, certainly we have come to the time of cock-crowing. As we realize the supernal destiny which Christ has awaiting the faithful; as we look upon the growing brightness of the morning star in the darkness that covers the earth with its pall; as we behold the signs about us for which the Master taught us to watch; and as our own hearts respond to the approach of the Bridegroom with longings unutterable, shall we not gird ourselves anew that we may be ready when He appears.

"They that have this hope in them purify themselves, even as He is pure." "Even so, come, Lord Jesus."

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