

Please return
to Lula H. Ferguson

Living Water

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

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THE ONE-BY-ONE METHOD

BY CHARLES LEWIS SLATTERY.

I suppose that there never has been a time when groups of men have not cried to their fellows, "Come, adopt our wonderful scheme, and in a few years the world will be perfect." The people of Samuel's day said that if only they could have a king, then everything in Israel would be set right. Plato, in his day, used his genius to describe a marvelous Republic which would solve all the hard problems of Greece. Roman soldiers came to declare that the progress of the world depended on the order and discipline of a gigantic military system. A decaying civilization, partly Christian, was told by enthusiastic monks that the monastery was the solution for the world's betterment. Then came the cry that the Holy Sepulchre must be taken from the Saracens—only so could the world be safe. The Renaissance came, and men were beckoned to find in the revival of learning a panacea. The modern age has been crowded with "movements"; ambitious programs have been announced, and people have swarmed to listen and to experiment. Now it is, "Come, try this form of Socialism"; again it is, "Come, introduce this method in our schools"; and again, "Come, increase the responsibility of citizenship"; or, once more, "Come, give the Church a new name, and it will conquer the world." There are thousands of organizations founded within our own day, each proclaiming, through orator and pamphlet, that it has at last the problem of the ages in its net, and if the world can be persuaded to see as it sees, the world will be instantly the finished kingdom of heaven.

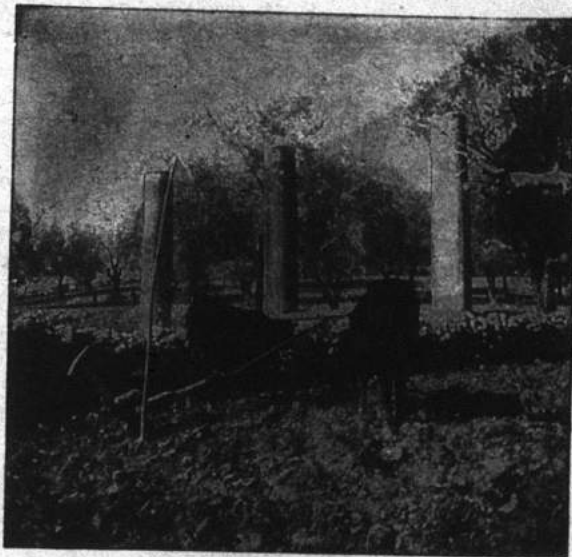
Now against every such panacea I preach this morning. And I take for my starting-point the word of a

clearheaded Christian man. He took as an illustration the chief rite of his own country. It does not matter what the particular ordinance is. Remembering this we may make St. Paul say: "If you wish to see the world go forward, neither this plan nor that institution is anything at all. This is the question: Has each man begun a new life? *Neither is circumcision anything, nor uncircumcision, but a new creation.*"

THE FEAR OF CHANGE.

A great many people are content to go with St. Paul half way. They can pick to pieces most cleverly every high-sounding scheme that daring and eager souls can invent. They laugh at the nervous, pale enthusiasts who give their life-blood for impractical dreams. They grow desperate with fear when a popular leader draws the multitude to listen to his plans for industrial revolution. They know, well enough, the futility of wholesale methods. But there they stop. They explain that the old is as good as you can expect. Let nature work out the problem. Let there be no meddling or risk. The world is more or less tangled and uncomfortable; but probably it is as good as it can be. Let it alone.

Against this principle, too, I preach to-day. I do not believe that any method can be found by which the world can be made over in any wholesale, sweeping way. There is no scheme under heaven, which, if adopted in its every detail, would make the world instantly a better world. But there is a way by which the world can move toward the heaven it is destined to become. Each man in it can begin a new life. It is slow—the kingdom of heaven comes not with obser-



RUINS OF SAMARIA

BY PERMISSION FROM THE GOSPEL IN ITS NATIVE LAND.

vation. It is very slow—it is first the blade, then the ear, then the full corn in the ear. But it is sure—the kingdom of heaven is like yeast which the woman put into three measures of meal, and the whole at last was leavened. Your schemes are nothing, your plans are nothing; but make yourself a new creation—you, one person, an atom among the myriads of earth—and the whole world feels the thrill of a new life kindling in its intensity. *Neither is circumcision anything, nor uncircumcision, but a new creation.*

You will, perhaps, think this vague. "What," you ask, "does St. Paul mean by a new creation?" He means a man who has allowed Christ to take possession of him. For Christ is the power in life which can change and make new the staleness of humanity. Christ is the force that came down from heaven; not evolved out of humanity, but brought into humanity from above. Christ Himself is the new Creation.

THE NEW LIFE.

How can a man, then, being only a man, so let Christ enter his life that he can, in his turn, become a new creation, so wholly different that every passer-by exclaims, "Why, that man is a new man!" The answer to that question is all through the Gospel. The strong, complacent man must become as a little child. Has he the learning of Germany, the swiftness of France, the endurance of England, the resourcefulness of America all in his vigorous character? Does he feel himself master of men, able to control the tides of human destiny, superb in his might? Let it all be granted. He is, nevertheless, nothing but man, a mere puppet amid the forces of God's Nature, however he may stalk down the streets, between whatever applause. But let him shake himself free of the memory of all his learning, his swiftness, his endurance, his resource—let him kneel down as a little child and ask only to be led from moment to moment, let him look up to the majestic Christ towering over all the centuries and over all the heroes, let him surrender to Him—and into his emptied life will sweep the new life, the life of the omnipotent Christ.

There are a good many people who make compromises with Christ. They surrender half of themselves, and prudently keep their self-direction for what they call emergencies. Christ is not so born into the life of any man. Christ is gentle and patient, but when He gives His power, He gives it only to the man who reserves nothing of his old self—to the man who allows Christ to make him altogether new.

THE HOPE OF THE WORLD.

There, then, is the hope of the world. It is a man here, a man there—one man at a time—who will let Christ make him over. That is the way cheating and trickery shall cease in nations and in commerce. That is the way thorny problems shall be adjusted. That is the way the truth shall be made triumphant. That is the way the kingdom of heaven shall come—and the only way.

Yet how even the Christian Church has grown impatient of *this thorough one-by-one method.* There was high rejoicing in the Church of the fifth century

when Clovis, having appealed to the God of the Christians before a desperate battle, and having won a signal victory, thereupon brought himself and 3,000 warriors to Christian baptism, as an act of gratitude. It was a wholesale rite; they were all baptized on the Christmas Day of the year 496. The orthodox rejoiced because the Frankish kingdom was added to the orthodox side in the struggle against the Arian heresy. But Christianity was set back. These so-called Christians did every hideous crime the moralist can name, and brought their fiendish ways into the sanctuary of the Church.

This process has been repeated again and again. Even good men cannot await the divine patience, and crowds of men, sometimes whole nations, have been forced into Christianity. The Spanish Inquisition is one of many forms by which excellent Christians have thought to advance the truth. But still the way of the Lord Christ is as it was at the beginning. It is not by force. It is not by thronging numbers. It is one by one. It is by a new life. *Neither is circumcision anything, nor uncircumcision, but a new creation.*

What, then, shall one say to the enthusiast who laments that corruption lurks in the corners of the nation, and that sloth and half-heartedness chill the church? What shall one say to such an enthusiast who cries out that a way must be found to set the crooked straight? Well, I can see three stages in a suitable answer.

ORGANIZATION AND PERSONAL RESPONSIBILITY.

Though there may be organizations for arousing men and women to a sense of need, these organizations can in themselves effect nothing. Their only service is found in their ability to quicken the conscience of individual men. That is a high use of institutions and agitations and far-reaching movements. But never be dazzled by numbers, or aggregations of any sort. Never be moved by majorities. Never seek influence where you hear loud applause. If through the medium of an organization you can bring one man to his sense of need, if you can through that organization show him how he may win efficiency, then that organization has done a stupendous work, though three doors away no one knows its name. Do you put any faith in this movement or that, in and for itself, however the world may marvel. It counts only as it can make over one man at a time.

The second stage is personal responsibility for one man, personal service to that one man in such measure that he will have a sense of the available power in life, and then a vision of the man he may be if he will lay hold of that power. This is what in old language men called bringing a man to Christ. That has a sound of cant and professionalism. If you think the matter through, you find that there is no cant or professionalism in it. It is sane, practical, only ordinary kindness. For Christ is God's strength brought into human need. If a man is ill, it is ordinary kindness to bring him to the person who can induce health in the shattered tissues. If a man is hungry, it is ordinary kindness to show him how he may earn his bread. If a man is living on low levels, living in God's beautiful world as if

it were black and grimy machinery, then you can take him up the mountain where he may have a vision of Christ—Christ, the inspirer of hope, Christ the giver of love, Christ the impartor of power, Christ the awakener of endless vision. Is that pious jargon? If you think it is, you are blind to the most evident facts of life. If you watch men closely, you will see many marvelous changes. You will see, sometimes alas! a young man of hope change in a year to a hard man of sin and despair. It is the most tragic spectacle in life. And then, God be thanked, you will see a dull face of last year strangely lighted now with the far-off look of a great ideal beckoning onward to sacrifice and service and unspeakable joy. There is the change that makes heaven ring with music. It is the greatest event that ever can happen in the world, the turning of one soul to the power and meaning of life, so that he that was dead is alive forevermore in the strength and beauty of Christ. Who did it? Accident? No. Organizations? I don't believe it. Pamphlets, tracts, movements, civic clubs? I don't believe that, either. No; if all could be known, I feel quite sure the turning of that worthless life to a life of leadership and inspiration has come from the influence, conscious or unconscious, of a man who has brought it into the presence of the Living Christ.

So, if you care for the Nation, the Church, the world, that each be safe in its function, don't fall back contentedly because you belong to this or that excellent organization for the promotion of citizenship, saintship, or manhood, but turn your attention to one man; the man for whom, on reflection, you rather think God intends you to be responsible, and see if you cannot induce him to be a new creation. Let the power of the man transfigure his inertia, and transfuse every line of his face till it shines with the glory of strength.

YIELDING ONE'S SELF TO CHRIST.

The third stage you will think ought to come first. I am convinced that it does not come first. It is this: Make yourself a new creation; or, more accurately, give Christ a chance to give you His heavenly strength, I

said that men ordinarily did not begin with this. It is only when men, with the spark of God's love, try to do the best for a fellow-man, that there comes to them a sense of what a change can be wrought through the yielding of one's self to Christ. "See, see," a man says to himself, "what Christ has done for that man who seems, for the first time, to have had courage to open his heart to Him through my whisper; see how considerate he has become, see his complete unselfishness, see the light in his eyes, hear the ring in his voice, behold the confidence of victory in his whole bearing. Christ has done this for him. He is a new creation. I thought I knew the power of Christ, but never before have I even suspected the power of Christ. I too will turn aside from my self-complacency. I shall not be satisfied. I shall open my life wider still to His power. I too shall be filled with His strength."

There are men in the world, in busy offices, in various professions, in strenuous business, who remind one of Christ. We love them, though we do not know why. One word with them makes the morning different. One glance into their eyes turns us to higher thoughts. It is the greatest institution, the most vigorous propaganda, the most appealing organization under heaven—the institution of a Christ-filled man.

I know that many men and women here bear upon their hearts the sincere hope that through them the world may be a little better for their living in it. It is God's gift that you feel that responsibility. To you then I say that the hope of the world is in renewing the world man by man. The Gospel is not concerned with crowds and masses. It is thou, and thou, and thou. It is, "Wilt thou, impotent soul, be made whole?" "Wilt thou, blind man, receive thy sight?" "Lazarus, do thou come forth." "To-day, thief, shalt thou be with me in Paradise." "Simon, Simon, lovest thou me?" And the joy that our Saviour described as greatest in heaven is when one sinner repents and begins a new life.

Neither is circumcision anything nor uncircumcision, but a new creation.—The Bible Record.

The Secret of Prayer

BY REV. A. B. SIMPSON.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24).

" whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22).

There must be something in faith which makes it not only an arbitrary condition of prayer, but a real spiritual force. It seems to belong to the law of the fitness of things. This faith is really the act of a sanctified will and the putting forth of an energy which resembles the power of God Himself.

There is in the human will, when exercised on the natural plane, a strange controlling power by which one strong nature can hold in subjection many human minds and press through the strongest opposing barriers to the accomplishment of his purposes. We can sometimes feel the pressure of a human will against

us until it becomes painful and almost pierces like the piercing of a sword.

On the higher plane of the spiritual world, there is no doubt that a powerful will, inspired by the Holy Ghost and working in accordance with the will of God, is a mighty spiritual force. This comes into play when we pray in faith. We not only ask and desire a certain blessing, but we believe that it is the will of God to bestow it, not wilfully, but because it is His will.

This is what the Lord Jesus means when He says: "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." The word "will" here is the strongest Greek term for volition. There are two Greek words for will, one meaning to wish, and the other to command. Here it has

the force of command. It is as some one has said: "Send your orders in upon my bank and I will honor them." It is a respectful but forceful command. Thus God lets us command Him in prayer.

Away back in the Old Testament He said: "Ask Me of things to come concerning My sons, and concerning the work of my hands command ye Me." It was thus that Jesus prayed: "Father, I will that they also, whom Thou hast given Me, be with Me where I am," which was His last pattern prayer before His disciples. When we thus pray we not only ask, but we take that which we ask and refuse to doubt or be denied.

This is the prayer that beats back the powers of Hell, that claims healing and rises up against disease and temptation and presses through all barriers in our victorious way. This is the prayer that lifts the weak and defeats the Devil and fights the battles of the Lord. It is a great spiritual campaign, it is a glorious conflict in the heavenly places, and it is the mightiest force on earth to-day.

Another secret of effectual prayer is desire. "What things soever ye desire when ye pray" is one of the Lord's descriptions of prayer. We can pray best for the people we love best. Here again in the very nature of things, there is a strange force in intense desire, and if it be holy desire it reaches the very heart of God.

Mightier even than the power of faith is the power of love. Daniel was called by the angel "a man of desires." His nature was full of intensity, affectionateness and sensitiveness. When we are deeply attached to some one we can carry them in prayer even as we would carry our own souls, and can almost impart to them our own souls in sympathy.

When God baptizes with a deep love for souls, we can pray for them with tremendous force. The writer remembers a touching case. A lady came to him to ask him to pray for her healing. She was suffering greatly. They knelt together and he offered an earnest prayer to God for her deliverance, and felt that she was in perfect accord. When he had finished, he asked her to conclude with a few words of prayer. To his surprise, she seemed to have forgotten all about her own sickness and even failed to follow him in his petitions for her healing, and there broke from her lips with a flood of tears one cry, "Lord, bless that boy." It seems that she had just heard of a poor lad who was in great danger and temptation. She was superintendent of a home for boys, and her mother heart had taken hold of this case so intensely that she quite forgot about her own healing, and was lost in a whole-souled cry for the one she loved and pitied. It was most beautiful and touching. Self-interest was lost in unselfish prayer. God understood it, too, and while her prayer was answered for the poor lad, there came a still more glorious answer of blessing for her.

The deepest-kind of prayer is often voiceless. It is communion. It does not ask for anything, but it just pours out its being in holy fellowship and silent communion with God. Sometimes it is an infinite rest to cease all our words, and just lie still and rest upon His bosom.

"Too tired, too worn to pray,
I can but fold my hands
Entreating in a voiceless way,
—Of Him who understands."

"And as a little child with pain and grief oppressed
Sinks hushing all its wailings wild upon its mother's breast,
So on Thy bosom I would pour my speechless prayer,
Not doubting Thou wilt let me lie in trusting weakness there."

There are moments too sacred, too divine for our interpretation. There are joys as well as groans which "cannot be uttered."

It is said that a gentleman once presented an æolian harp to a friend. Calling one day he asked how he liked the music. "Why," he said, "it is very poor. I can't get anything out of it." Said the friend, "How do you play it?" "With my fingers." The man laughed and, opening the window, he took the harp and put it there while the wind softly blew upon it. There soon began the most unearthly and exquisite strains, softly floating in the air, like "the voice of harpers harping their harps." God had touched the strings; it was heavenly melody; and now he understood. Oh, that our hearts might, like it, ever open to His breath, to His touch, to His fellowship, and then we should know the depths and heights of silent prayer and divine communion.

The highest ministry of prayer is intercession. This is a prayer not for ourselves at all but for others. This is most like the Master's own prayer, for He is constantly engaged in making intercession for us. There is no higher ministry in which the children of God can be used for the help of others and the cause of Christ. It seems to be ordained that every blessing shall come from heaven through the name of Jesus and in answer to prayer. No breath of prayer is lost, this is especially true of unselfish prayer.

There is a fine thought brought out in the parable of the friend at midnight, where the suppliant comes to his door, not to ask for himself, but for another whom he has taken in for refuge, in a confidence that his wealthy friend would help him in the emergency. There is something sublime in the confidence that counted upon this wealthy neighbor, and no doubt one reason why he helped him so promptly was because he did not ask for himself, but for another.

There is a passage in the Book of Revelation that seems to imply that the very advent of our Lord Himself will be brought about by intercessory prayer. It is that striking picture in Revelation viii. 4-6, where "the prayers of the saints" were gathered up by a mighty angel and presented before the throne, and then in striking language we are told that "the angel took the censer and filled it with the fire of the altar, and cast it into the earth: and there were voices, and thunderings and lightnings, and earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." The ascending prayers of God's saints were taken as they reached the skies and poured back again on the earth. And lo! the earth and the heavens were shaken, and the grand procession of events that is to usher in the coming of the Lord immediately began. Oh, that we might thus be hastening

(Continued on page 12.)



Revivals and Their Leaders

CHAPTER III.

BY FANNIE CLAYPOOL.

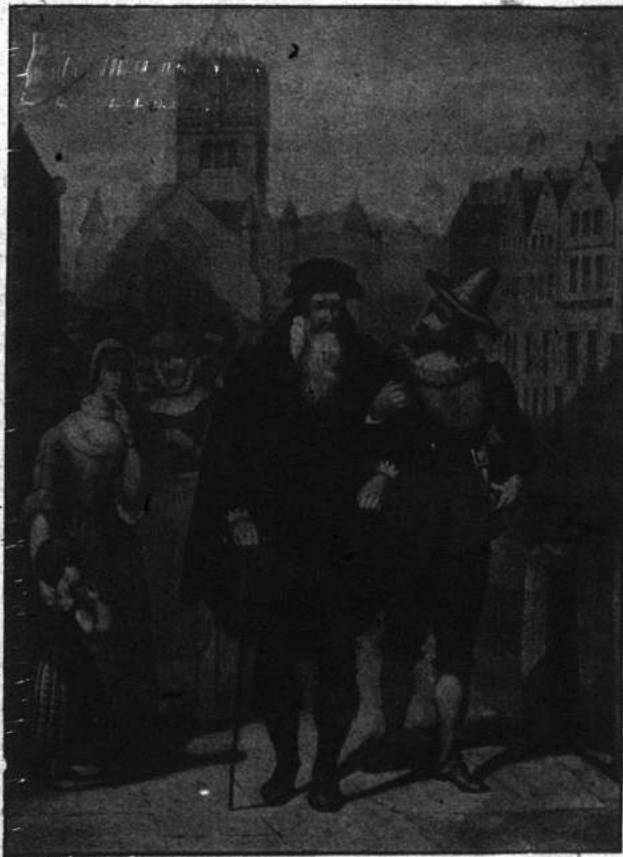
The profound religious awakening of the sixteenth century was like a mighty avalanche whose descent shakes the surrounding regions and awakes to a sense of impending doom. The powerful utterances of the dauntless Luther resounded and reechoed till their power was felt beyond the historic Rhine, amid the hills and dales of Switzerland, and in the land of the ancient Helvetians. The songs of the saintly Melancthon set in motion a revival spirit that was wafted over valley and plain and lent inspiration to the new, strange, yet powerful message of justification by faith. In Switzerland the truth found response in the heart and life of Zwingli, a brilliant, influential youth. He became a close student of the Pauline epistles causing him to turn from the authority of the prevailing ecclesiasticism to that of the divinely inspired Word. He possessed a forceful personality, earnest and fearless, thus he became the leader of a quiet but telling religious awakening. Though quiet he was not conservative. He organized an independent church, and in all his reforms he had the support of the public. He succeeded in putting celibacy aside, and was himself happily married. He took another bold step in denying the objective presence of Christ in the sacrament of the Lord's Supper. Finally the Catholic element was aroused and war ensued. Zwingli was serving as chaplain in the army and was slain, thus giving his life for the cause he had espoused.

But there was another who was to be the aggressive leader in the Swiss revival, and to set in motion that phase of it that was to be world-wide in its final outgrowth. This was John Calvin the "Prince of Geneva." His father coveted him for the priesthood and

educated him accordingly, but God, whose plans are infinite, created him for a different career. Living in the early years of the sixteenth century he came in touch with the new movement that was awakening many of the foremost minds of Europe. By natural endowment he was no ordinary man. He had a deep nature with a peculiarly spiritual bent; thus there were hidden springs that could be touched by nothing but the truth of Calvary. With his keen intellect he began to search the sacred pages. As he delved into the writings of Paul the deep of his being was stirred. Dare we presume that there gleamed upon these pages the scintillations of a mind and spirit like his own? Of one thing there is certainty that God as surely wrought in his heart and life as He did in the man on the Damascus road. To him there came a profound sense of the heinousness of sin, and there also came

the corresponding vision of the holiness of Jesus Christ. When the truth first dawned upon him there was a resistance as stern yet fiery as ever surged through the being of the Apostle to the Gentiles as he went about persecuting the church.

How natural it is for men, especially those possessed with firmness of character, to persist in the course once begun; and how tenaciously do those prominent in certain religious spheres cling to the doctrines they have once advocated. Such is no less true today than it was in that time. Calvin stood at the parting of the ways. It was a momentous time in his career. None but the foolish will speak lightly of such decisive epochs. Behind him was the church in which from childhood



JOHN KNOX RETURNING FROM HIS LAST SERVICE

he had worshiped. Her doctrines, her solemn services, her holy rites had been woven into his very being. He looked back to her apostolic fathers, and no doubt heard the heroic utterances of her noble-souled martyrs. Nothing but experience can give a conception of the pang that comes with such a severance. Calvin faced it with a courage that has made all since his day debtors of admiration.

He had that rare intellectual honesty that follows the perceived truth. He declared that in the communion of the Roman church he found "fables, silly inven-

tions, and idolatrous ceremonies." These, he said, cannot be the true church. He realized that if he went back to the truth of the Scriptures he would get back to the church, and upon these intellectual decisions God set his seal by working in his heart an experience of grace which Calvin termed his "sudden conversion." Thus there was the chosen vessel—a supreme intellect awakened to the needs of the times, consecrated to the truth, and impelled by the Divine anointing to go forth to awaken others to a sense of the joy that comes from the liberation wrought by the truth; "for if the truth shall make you free, ye shall be free indeed," says the Word.

In France the times were ripening for a revival. The king, Francis I., though not fitted to be a helper when moral issues were at stake, had invited to his court men who brought about changes along the lines of learning. The Waldenses, who had been appealing for reform, had passed through the fires of persecution, and in 1532 had adopted Protestant principles. Some other movements were exerting an influence against the existing religious conditions. The spirit of revolution was in the air, and the crying need of the hour was some one to take the initiative and lead the people out to victory. The sudden conversion of Calvin thrust him forth to champion the cause of Protestantism. With one accord he was recognized as a leader, and was besought as a teacher by those desiring purity of doctrine. Being thus besieged for light on questions so vital he attempted to seek a place of quiet where he could prepare to instruct the people. This came in a way, perhaps, unexpected. On account of his teaching he was compelled to flee the city, and thus led a wandering life giving him opportunity to write his famous *Institutes*. What a highly essential feature of the revival was this. The first wave of emotion was spent, and if the movement was to attain any proportions worth while, or to conserve its spiritual value so very important there must be a definite setting forth of its faith and doctrines. The minds of the people must be awakened to a conception of new truth. A right belief must be brought into the realm of religion such as will prepare for the coming of personal conviction that mighty fortress in Christian character. The Holy Spirit working in the heart, though seeking to bring all into subjection to the will of God, does not crush individual traits. The result of every orthodox religious revival is the quickening of spiritual life, but the steps to this end lead over different pathways. There are many who seek the route of reasoning, and must have not only a conviction of sin, but a corresponding revelation of truth; and to this class Calvin seemed a leader in very truth.

It was a stroke of tact born in a brilliant intellect, doubtless divinely inspired that caused him to dedicate his *Institutes* to the king. In a masterly manner he vindicated the cause of the persecuted subjects, and showed his own great powers of mind and ability to lead the people.

In traveling he stopped for the night in Geneva. Here Farrel, a vigorous reformer, had been working. The city was torn by strife and was the scene of wave after wave of commotion. It had been known as a

stronghold of the pope, but now it declared itself boldly on the side of the reformation. Calvin came upon the scene, at a seeming opportune moment, yet he was loathe to enter into strife like that, but he felt that God had spoken to him and he chose to obey His voice, perhaps little thinking that here was to be the scene of his future service.

Calvin soon became the controlling spirit. A thorough reconstruction was necessary and he entered into this most difficult task with his usual intensity of zeal. The conflict was fierce and persistent, but the years of unterrified standing against the foe brought a victory certain and permanent. There were mistakes, no doubt, but Geneva became a center of evangelical faith and freedom, its entire character being changed.

It should be observed that in the mind of Augustine there originated the basal tenet of Calvinism, but Calvin gave to it a stamp of his own, and set it in the forefront of his system. In him and in his following is seen the far-reaching influence of a life given to God for earnest, constant, effective service. He had a stormy career, but a peaceful home-going, passing away in his sleep. His end came in 1564 when he was but fifty-five years of age.

Not only on the Continent of Europe, but over all the islands was the Spirit of God brooding over the people and awakening to new life. In Scotland various existing issues served to render the situation deplorable. Perhaps the opening sixteenth century witnessed nowhere a more corrupt state of the church than in Scotland. Vice and ignorance vied with each other for the mastery, yet God had not forgotten.

"Right forever on the scaffold,
Wrong forever on the throne,"

seemed to be the real condition; but it became evident that

"That scaffold veils the future,
And behind the dim unknown
Standeth God within the shadows
Keeping watch above His own."

Three influences—intellectual, political, and religious—were permeating the old life, silently converging and uniting to break up the existing condition, thus paving the way for the reformation. Through the weary years the minds of men had been held in fetters by ecclesiasticism stern and frowning. Theology was the prison guard that kept art, science, and literature incarcerated. Liberty of thought, of research, or of judgment was fettered; and any attempt to break the shackles summoned an ecclesiastic to seize the victim and to permit him to choose between a recantation or the stake.

But the mind of man will not always submit to chains. These times of seeming inactivity were but the winter-time of preparation for the glad spring-time when nature bursts forth in exultation. The forces at work had so effectively wrought that nought could check the oncoming tide, and with one accord there arose the appeal for a leader. Where was he to be found? The faithful, covenant keeping God alone knew where; for He had through the years been preparing the man, and in due time made known to him His will with "dramatic suddenness."

One day over in one of those sea-side towns a preacher was discoursing on the ministerial office. In his audience sat John Knox who had focussed attention upon himself by his intense earnestness, and by his knowledge of the Bible. The speaker paused, then turning, directing his message to Knox, personally portrayed the needs of the time and his rare qualifications for service; then he called upon the congregation to ratify his statements. This they did immediately, solemnly, and with a volume that rose as one voice. Knox was overwhelmed. He heard in it the voice of God. Bursting into tears he rushed from the place. He shrank from the weight of responsibility and showed the superior wisdom of hesitating to rush into leadership where such mighty issues were involved. But when his decision was made there was no turning away or wavering. He entered into the battle with all the vehemence of his positive and persistent character. The people said, "Some hew at the branches of Papacy, but this man strikes at the root." Under him the reformed faith began to grow, and soon he held a communion service according to the new manner of service.

Soon there was grave anxiety caused by trouble with France. A number were taken prisoners and cast into French dungeons, while others, including Knox, were sent to the galleys. For nineteen months Knox was chained to the oar where his sufferings were so intense that he ever afterward shrank from recalling them. In a sermon he once said, "What torments I sustained in the galleys, and what were the sobs of my heart, is now no time to recite." But amid all this his courage was undaunted, neither did his faith waver. No threats of his captors could quench his spirit. It is related that one day the officers thrust into his hands a painting of the Virgin, telling him to kiss it. He glanced advisedly around, then flung the image into the river, saying, "Let our Lady save herself, she is light enough; let her learn to swim." This was dangerous pleasantry and the wonder is that he escaped with his life.

When he was released Scotland was in such a political commotion that he preached in other places, lived in seclusion, and in different ways spent ten years before resuming his work of reform, but in these years the truth had made marvelous progress. So much so that the Queen became alarmed and forbade any reform preacher to preach or administer the sacrament, and collapse seemed evident. There was only one man who was equal to the emergency, and urgent messages were sent to Knox who hastened to return; and immediately preached in the Parish Church to an immense congregation. So powerful was his appeal that before night the churches were stormed and every vestige of "popery" destroyed. The Queen was greatly enraged and in the strife that followed none but Knox had the courage to stand in the breach and win the day. In other places he showed equal courage, preaching where ever he was forbidden.

Amid all the political clash the revival spirit was kindling. Men began to feel the "glow of living conviction," and the Protestant cause was growing ev-

ery day. Mary, Queen of Scots, used weapons of flattery, enchantment, and authority to overthrow Knox but all to no avail. He gave his life in intensity and saw such a harvest that his own soul was rejoiced to overflowing. This was no ordinary revival. It touched all classes and worked in them a spiritual renewing. Serfs became citizens, the poor began to think and act for themselves, and a new nation was brought into existence.

The God-anointed vessel, through whom this reform was wrought, at length became worn with the toils of his storm-swept career, but he never ceased to work while he had strength to do anything. The last time he preached he was so feeble that he had to be helped into the pulpit, but once there the old fire that had set Scotland aglow broke forth, and he preached with great power. When the service was over his strength was spent, and his servant had to assist him in getting to his room. It was evident that the end was near. Like an ebbing tide his life flowed out into the sea of eternity. But his name still lives in the memory of all who love truth, and who yearn for the triumph of righteousness.

Nashville, July 4, 1912.

Waters From the Sanctuary

(Ezek. 47:1, 10).

MRS. MAY MABETTE ANDERSON.

"REJOICE"

The Apostle Paul, when he thus wrote, did not say: "When you feel like it—in a happy mood—you are to rejoice." Nay: but at all times, under all circumstances, the believer is to "give thanks," and "rejoice." Because of his own prosperity? Or his glad frame of mind? Because everything is moving along smoothly? We all know this is not what he meant. His words are:

"Rejoice IN THE LORD, ALWAYS. And again I say: REJOICE."

When a soul, as he realizes the unspeakable love of Christ for man, as proven on the Cross of Calvary, cannot rejoice in Him, he is in a sad way. To thus rejoice, as one meditates on all that the Lamb of God suffered for him (the one who meditates) is easy. The trouble usually is, that the tried and tempted soul will not take time to ponder over all that has been so freely done for him. Instead, he dwells on his troubles until his brain reels, and he can see no higher than the top of his own pressing needs. Self-centered, you see. And the whole thought of the Gospel is, to get men out of themselves, and out of their petty boundaries, into the rich domain of God's broad love.

As a Spirit-taught writer has said: "It is a good thing to rejoice in the Lord. Perhaps you have found the first attempt, ineffectual. But keep on. When you cannot feel any joy: when there seems to be no 'spring,' no comfort nor encouragement, shall rejoice, and count it all joy. Even when you fall into divers temptations, reckon it a joy, and God will make your reckoning true. Do you suppose that God will allow you to carry the banner of His victory and His gladness on

(Continued on Page 11.)

LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



"I have not tried
To analyze my faith, dissect my trust,
Or measure if belief be full and just,
And therefore claim Thy peace. But Thou hast died.
I know that this is true, and true for me,
And, knowing it, I come, and cast my all on Thee."

PROTESTING.

Some of our Exchanges are giving the Independent a much merited drubbing for the following statement: "As an organized protest, Protestantism has accomplished nothing and must in the natural course of events break up."

It has seldom been our misfortune to read from a reputable journal an utterance that so mildly missed the mark. Protestantism saved the church from being romanized through and through. Is it nothing that this great republic was saved from the deadly influence of the papacy? Is it nothing that practically the whole English speaking world asserted its independence of the autocrat of the Vatican. True he has a following among all these countries, but his power is broken and a very large majority of the people would indignantly resent any interference on his part in their religious views. Some people in an effort to appear broad spread out until they lose their intensity. They are so anxious to be straight that they are like this man of whom the boy said that he was so erect that he was fifteen degrees over plumb.

The work of Protestantism is not finished. Rome is intrenching herself in this country. President Taft has been accused of being exceedingly generous with his pro-Catholic sympathies.

Notwithstanding the maudlin sentimentality masquerading under the guise of Catholicity of spirit, those who stand for the truth must challenge those who do not. Admitting all the magnificent charities and other good work of the Roman Catholic Church, judged as a system of doctrine it is weighed in the balances and found wanting. Let those who love the truth keep on protesting. They may be called soreheads, chronic kickers, etc., but "let them cry aloud and spare not."

NOT A HOOF LEFT BEHIND.

The consecration necessary to be wholly the Lord's is graphically illustrated in the negotiations that Moses had with Pharaoh relative to the deliverance of the Israelites from Egyptian bondage. Pharaoh consented for them to go a little way, but not very far. He wanted them within easy reach. Border-land worshippers they would have been. Hardly out of Egypt, neither in Canaan. He well knew that it would take a further journey than he consented to to get them out of his grasp. It was a subtle dodge and Moses absolutely refused to consider any such proposition. They were stopping too quick. Not far enough away from the danger line. Too closely related to former habits to guarantee security. Likewise, if people are going to live for the Lord they must come out wholly from the world. There are only two positions possible for people to sustain in matters religious. One is for God and the other is against Him. There is no neutral ground. Kentucky tried to be neutral during the time of the war between the States, and she became the battle ground of both. "He that is not for Me is against Me" is a text that prods all these neutral fellows off the fence and puts them on either one side or the other. Satan does not fear those who stop close to the starting place. Borderline Christians are of little value. In fact there is a question as to whether they are Christians at all. The little girl said that she fell out of her bed at night because she lay too close to the place where she got in. "Come out from among them, and be ye separate saith the Lord, and touch not the unclean things and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Baffled in his first effort, the shrewd monarch next agreed that they should go provided they would leave their families behind. He knew that they would not stay long. People have no right to leave their families behind when they go to worship the Lord. The command is as much to them and their children as the promise is. Either a devout father or mother in a wicked family is very much handicapped. Mr. Moody used to say, "When I left the world forty years ago," referring to the time of his conversion. People should leave the world before they have families of their own, but if not then they should take them when they go. The Bible plan is to rear the family in the land of worship, and there would not be that dreadful loss of morals in young life and wreckage of so many homes if the families were not left behind. Satan is now making a subtle thrust at homes. We plead for home religion, for a type of piety that thrives best around family altars, that shines brightest amid the severe testings, that must come sooner or later to every home. There is no greater problem before the American people to-day than that of safe-guarding the home. We are a friend to the public schools, and yet candor compels us to say that even that very helpful institution we believe is on the down grade and the teaching not always such as would strengthen the home. The skeptical tendencies that are permeating so many of our institutions bode evil and only evil. The reign of lust

that walks the streets with unblushing cheek, the mad rush for pleasure, finding its expression in the cheap theatre and kindred questionable resorts are all enemies of the home. Neither would we forget that subtle foe to family life which is so popular now-a-days, namely the social club and the secret society. Both are springing up "as if by a touch of the magicians wand," and nearly every step that our so-called civilization makes is a further departure from the quiet secluded devout home so essential for the molding of Christian character and the perpetuity of the nation. The Lord commended Abraham because He knew he would command his household after him and both Moses and Joshua who were used so largely in the formative period of what was to be the greatest nation in the earth. They commanded again and again that Israel's posterity should be thoroughly steeped in the religion of their fathers.

Not daunted at this another failure, the proud monarch resorted to a still more popular device, namely, you can go but you must leave your property behind you, let your business remain here. He well knew that "where their treasure was there would their hearts be also." There are too many people trying to take the advice of this Egyptian ruler of the long ago. They would go up to the temple to worship, but would leave their business down in the world. They are not like the brother who, when going to be baptized by immersion, insisted that his purse be left in his pocket, saying he wanted that baptized too. Pharaoh's policy would allow Sunday worship with Monday in another world, but such is not the doctrine of the Bible. The worshipper takes his property with him. Whatever he has is the Lord's and therefore held subject to the disposal of the Almighty. True Christians are as pious on Monday as Sunday. They are just as religious at the marketplace as they are at the prayer-meeting. When they went out of Egypt they took their property with them, and now whatsoever they do they do it as unto the Lord. They do not have a code of ethics for Sunday and a different one for Monday, but their very avocation is a further opportunity for glorifying the Lord and on the golden rungs of the ladder of daily toil they may climb to the eaves of the sky. Men talk about secular affairs, but to the Christian there is no such a distinction as religious and secular, for all necessary employment is ordained of God and therefore religiously observed. The old crude idea that a man must not lose his temper in the church on Sunday, but he is free to curse out the hired hands on Monday is of Satanic origin. That widespread impression that we must be holier when connected with the things of the meeting house than amid the din of the factory and the clatter of the shop, the rush of the store or the toil of the farm has no place in Scripture, for did not the great Apostle say, "For whether ye eat or drink, or whatsoever ye do, do all to the glory of God," and again "heartily as unto the Lord." What a marvelous change would be wrought; what a sudden and tremendous increase there would be in prayer if the church would only take its property when it goes to worship the Lord.

Satan, as a last resort, urges the soul to hold on to

some one thing, to not give up all, but hear the stern command of the great law-giver. Not one hoof shall be left behind. It must all go, or none. It grieves God for His people to want to leave anything behind. When they come out they should come out all over and forever. We read of a gentleman in Mississippi who sought the Lord earnestly for salvation and the people wondered why such a man showing such eagerness for salvation should apparently be ignored, when suddenly he sprang up and said, "I will give them up." What had been the issue. Some race horses which he wished to retain. He had not died to gambling and was trying to get saved with this reservation, but not a hoof could be left behind. If he went out of Egypt to worship he would have to take his property with him. Alas, alas that so many do business in Egypt and then claim to go out to worship. There has been quite a revival of ethical teaching which did not come to them, for the church was deficient in this regard. Professing and living are not kept hand in hand. The former usually runs ahead of the latter. People try to hold on to what they have for their own gratification, while on the other hand they seek on Sabbath days to worship the Lord. They seek thus to live at one place and worship at another, but this is always attended with failure. Questionable practices, business relations of an unsavory kind, must all be forsaken, left behind, while that that is commendable must accompany the worshipper. We are confident that far more people are tied up in their souls on account of unscriptural methods in business than the popular church would be ready to admit. Just the other day we met a prominent churchman of this city. He is a clever, charitably inclined gentleman, usually found on the right side of all great moral issues, but a friend who does his carpenter work said to us, "His wife rents a certain house for a disreputable resort." Then we remembered how when we spoke to him with regard to his religious experience there was a lack of that confidence that we like to hear expressed by those who are living for God. God is afar off in the thought of many because they do not go with all they have to the place of worship. There was a young man who came rushing up to Jesus. He was a bright, promising fellow. The Master looked at him and loved him and in response to the earnest questionings of this zealous young man, he applied a test which completely upset him, for the test required that not one hoof of his riches should be left behind. We go to our churches and read so complacently the story of this discomfited youth and how few are effected by it, but if a similar test was made to-day what a multitude would do as he did, all because they are endeavoring to worship at one place and leave their property at another.

The entire consecration that is absolutely necessary for full devotement to God is satisfied with nothing less than all. Not a hoof must be left behind. Everything must be placed upon the altar and kept there, for thus and thus only does the soul withdraw wholly from Egypt and dwell in the land where worship and business go hand in hand. Where Monday's conduct blends beautifully with Sunday's worship.



EDITORIAL COMMENT

FIXED.

"Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the set of the soul
That decides its goal
And not the calm or the strife."

The set of the soul. Herein is the chief distinction between those who will persevere and those who will not. The one has the fixed heart, the other the divided one. The fixed, or perfect heart, is essential for a life of victory. Many drift here and there because they are not established. Probe to the center and there is something unsound. Sound the depths and the anchorage is faulty. With the Psalmist they need to pray, "Unite my heart to fear Thy name."

VERY MODERN.

The story is told of a minister who taught an unschooled, elderly man to read. The man proved a proficient scholar. Some time after the teaching had ended, the minister called to see him, and, not finding him at home, asked the wife how John was getting on in his reading. "He's canny, sir," was the reply. "Ah, then I suppose he can read his Bible very comfortably now, can he not?" "Bible, sir? Bible? He was out of the Bible into the newspapers long ago."—*Record of Christian Work.*

This gentleman has a large posterity. Began with the Bible but ended with the newspaper. Gotten beyond the Bible reading period. There is no more subtle foe to deep piety than the absorbing sensationalism of the world.

HUNGRY FOR THE WORD.

The Psalmist said, "I esteem the words of Thy mouth more than my necessary food." They were sweeter to him than the most dainty morsel. Alas, the trouble with so many folks is they have no spiritual appetite. Few are panting after God, but ever and anon there are those found who are thirsting for the water of life as illustrated in the following incident, given by one of our pastors:

"One day as John Williams was walking along in one of the South Sea Islands he passed a row of six or eight stone seats, where the natives sat to chat with the passerby, and a cripple crawled from one of these seats crying to Williams: 'Welcome, servant of God, who brought light into this dark island. To you we are indebted for the word of heaven.' Williams was greatly surprised, for he had never seen the man before, and on finding him well instructed in the Bible, he asked: 'Where did you get all this knowledge?' The beggar answered: 'As the people return from the service I sit at the wayside and beg from them, as they pass by, a bit of the Word. One gives me one piece, and another another, and I gather them together in my heart, and thinking over what I thus obtain, and praying to God to make me know, I get to understand.'"

What a rebuke to those who are surfeited on the Scriptures. If this poor raw heathen could thus get scraps of truth enough to win him from his idols, how

much more should those who have known the Scriptures from their youth be enabled to go forth and do exploits in the name of the Lord.

WHO IS TO BLAME?

We recently protested against the tendency to absorb the ministry in the serving of tables to the neglect of the work for which they are called, namely, prayer and preaching the word, whether to the solitary individual by the wayside, on the farm, in shop or store, home or church, it matters not, but there is little danger in saying too much on this subject so we add another line. Some preachers have so much work to do that the laity ought to do that they have little time for anything else. They are expected to be ecclesiastical tax-gatherers, Secretary of a Free Employment Bureau, Chairman of Charity Committees, Superintendents of a department of general information on every subject, etc. By the time they have gone the rounds in all these things their lives are so eked out they have little force for much else. Preachers need and must pray more if the church is ever to be awakened. Preachers should and must study and preach more if they ever succeed. *Joyful News*, in commenting on this very important theme, says:

The complaint is not that they are overworked, but that their time and energies are absorbed in things far other than pastoral. They have to collect subscriptions, organize secular and sometimes vulgar schemes to raise money, and appeal for special Connexional funds. Their appeal is to the same people all the time, and they come to be regarded as ecclesiastical cadgers and schemers, who are always after money. The task is odious to the Minister and irritating to the people. Men of sensitive nature suffer agonies, and those of coarser mould inflict them. No wonder if a man, set apart to the holy life of prayer and ministry of the Word, sometimes looks at his diary and asks, "Was it for this I gave up a secular calling and become a Minister of Christ?" Or if he sometimes thinks he must resign his ministry that he may save his soul.

The effect on the church is disastrous. Spirituality is crushed out; secularities become supreme. The man is lost in the machine. Intellectual vitality needs mental peace. Strong sermons come out of great solitudes. Spiritual power is the result of prolonged meditation. Stale sermons kindle no fires. Prayerless activities work no miracles. The minister engrossed in the temporalities of the Church loses his fitness for the highest service. He cannot serve on a plane higher than that on which he lives. The Church demands so much of his second-best, that it never gets his best. The spiritual work of the Church suffers. Pastoral visitation is neglected, class-meetings become a burden, the week-night service impossible, and the prayer-meeting a tradition. The impression is growing that the life of the Church has been impaired by being overburdened, and a good, earnest minister said the other day that the first man to propose another meeting in Methodism ought to be transported.

The protest is not the whine of laziness; it is the groan of the over-taxed. There must be relief or there will be revolt. Ministers are long-suffering and loyally devoted to their Church, but they have a right to ask that they be something more than drudges and clerks, collectors and managers. They are called of God to be prophets and teachers, evangelists and pastors, and the Church must see they have opportunity to fulfil their proper vocation.



THE GROWTH OF THE KINGDOM.

(Mk. 26-32; Mat. 13:33).

LESSON FOR JULY 21, 1912

Golden Text: "Thy kingdom come; Thy will be done in earth as in heaven." (Matt. 6:10).

Vs. 26-29. In this parable, "the man" is, primarily, our Lord. Secondly it applies to everyone who gives out the Word. The parable seems to have both a general and a special application. The former would refer to Christ's beginning the kingdom among men in its present inward phase. The latter would refer to the conversion of individual souls.

The special truths here are: 1. The life in the Word. Just as the seed contains a living germ so does God's Word.

2. As each seed contains a life peculiar to its own kind, so with the Word. Nothing can make a seed of wheat bring forth an apple tree, nor can human philosophy or religion placed in man ever bring forth a child of God. We are born again only by the Word of God (I Pet. 1:23). Human culture, training, etc., have no result on this line. Anyone who wants a harvest of Christians must sow God's seed of truth.

3. Seed without soil, and soil without seed cannot bring a harvest. The soil needs the seed and the seed needs the soil. So, when a soul is truly regenerated, it is because God's truth has found a lodgment in it.

4. Life unfolds of its own accord. The sower cannot make it sprout nor grow. He simply puts the seed in the place where it can of itself grow and mature. He makes it do neither. All he can do at best is to cultivate what is already growing. And no one can make God's Word sprout and grow and mature in a human soul. When that Word finds a resting place in a person's soul it is a life principle that unfolds unto a full harvest.

5. The soul should be as open and yielded to the Word as the soil is to the seed. Only thus can there come forth good results.

6. As God's own arrangements bring the harvest from the material seed; as His operations go on though the sower knows not how, and even while he sleeps—so in the unfolding of the divine life in the soul. Just let it have free course and it will grow on to the ripeness of a mature spiritual state. Anxiety, worry, etc. about one's spiritual growth rather hinder than help it. Some people are like children who pull up seed to see whether they are sprouting. Let the soul be simply yielded to God, as the soil is, to receive all He has to give and growth is sure. A trustful, yielded life that takes Scripture as its guide is sure to grow.

7. Growth is both gradual and mysterious. The blade, the corn, the full ear is a process and one that no man can understand. But our inability to understand does not change the results.

8. There is a growth, too, in God's cause from its early beginning to the harvest at the end of the age, when the present church shall have come to ripeness.

Vs. 30-32. This parable sets forth kingdom truth from the standpoint of its small beginnings and large increase. The Lord and His little band of disciples were the small beginning—the mustard seed—from which large results have come.

When the early church was small, the birds (people who were desirous of a religious resting place) did not seek its branches for they were not large enough to uphold them, (Ac. 5:13). But when increase came, when the church got some standing in different communities, and later when persecution ceased and people could get support, or a living, in connection with the church—then the birds came along.

And the same truth applies to every spiritual movement, holiness movement included. When the movement gets large enough, when the mustard plant gets branches, then the peo-

ple who want a resting place of some sort begin to come around and settle.

V. 33. As a woman leavens a large amount of meal by putting in it a small amount of leaven, so false teachers got error into the church and it spread until the whole church teaching was affected by it. There is not an error to-day that is held by professing Christians but had a small beginning. One person started it and so it spread. No hell, second probation, no need of the blood of Christ, no salvation from sin, no need of regeneration, present holiness an impossibility, annihilation, Jesus a mere man and not divine, cleansing the heart, in the lake of fire,—all these falsehoods have crept in among professing Christians. The leaven (always a symbol of evil in the Word) has spread. And when any individual accepts a false teaching there is no telling how far it will affect him for ill.

WATERS FROM THE SANCTUARY.

(Continued from page 7).

to the front of the battle, and then coolly stand back and see you captured or beaten back by the enemy? Never! The Holy Spirit will sustain you in your bold advance, and fill your heart with His gladness and praise, and you will find your soul exhilarated and refreshed by the fullness of joy within."

These are strong words, beloved, but some of God's dear ones have proven them true. And the Father waits for others to do the same. Make of your heavy trials, dear, burdened soul, wings to bear you still higher. Troubles will either bow the believer down into the dust of discouragement, or they will lift him into a sweeter atmosphere than he has yet encountered.

When you meet with a friend, a Christian believer, do not tell all the trials that you are encountering along the way. The writer has such a friend, and her visits are a dread. Instead of seeing the "light behind the cloud," she only seems to see the dark side of everything. After such a visit, all the being is "emptied." And it requires a quiet resting before the Lord—with praise and rejoicing—to throw off the benumbing influence. Remonstrance does no good. The lips refuse to discuss anything but gloomy trials. And yet this sister is a real Christian. A life of service proves this a fact. Only she has not mastered the sweet secret of rejoicing under hard testings: not rejoicing *because* of the testings, but in spite of them, and because the secret of unfailing victory is to "rejoice in the Lord," no matter what comes.

It has often been proven true that our Father will keep a soul in a difficult place until it has learned this secret. And, when the fire has seemed to scorch too deeply, the trial has been, for a time, removed, only to be returned when the strength has rallied enough to permit it. But, when the sweet lesson of praise "under fire" has been mastered, the trial wholly passes.

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BAY ISLANDS.

(Continued from page 16)

My! I'll never forget that night. The dear Lord gave me grace, and I will never cease to praise Him for the way He helped me on this trying occasion. I was indeed glad when morning came, and I went ashore the most grateful man that had landed there for quite a while. I soon got a steamer to take me home. One would think I would have enough by this time but I was so sure the dear Lord led me to these beautiful islands I did not regret my trials.

After spending a few months in the homeland, the Lord was pleased to lead me forth again to be a blessing to those dear people. The first time I went I was in Tampa, Florida; I went on the schooner "Julia A. May," with Capt. H. T. Coe in charge, on the 20th day of August, 1906, and all the money I had was two pennies and an old worthless Spanish coin. The second time I went, I was in Tampa, Florida; I went on the schooner "Julia A. May," with Capt. H. T. Coe in charge, on the 20th day of August, 1908, and all the money I had was two pennies and the same old worthless Spanish coin. I left from the same place, on the same boat, with the same captain the same day of the month, two years later, and had the same amount of money.

On my second visit I went to the same place as before, and the dear Lord blessed in the same old way. The dear people became so earnest they would get up at 4 o'clock in the morning to attend prayer-meeting. Some of the best work was done at this early prayer-meeting.

After a few weeks I went to the Island of Bonacco. In this island I received a warm reception from all, and the Lord gave a great victory. The Methodist opened their church, and we had a real union gospel meeting, in which a number of souls were blessed of the Lord.

In leaving this island I had another interesting experience that will never leave my memory. Before I left the island the Methodist minister came and we formed a friendly acquaintance. He was returning to Ruatan shortly and consented to let me go along on his boat. The day we were to leave it was very bad weather, and the captain was afraid to go. We over-persuaded him, however, and started on our way. Between the island of Bonacco and Barbarat there is an open space of very deep and rough water, about ten miles across. It is very dangerous to cross this place in bad weather in a small boat. We had not gone very far when a heavy storm came upon us, and we had quite a time of it. The boat was small, the sails were old, and as the wind and rain and waves came upon us with such force, it seemed at times that we could not live through it all. There were times I thought the last had come, but I had a sweet peace in my heart that made me know all was well. Once more the dear Lord delivered me from danger, for which I here give Him praise. I was taught a good lesson by this experience, and one that I will never forget, that is, never try to persuade a sea captain to leave port in bad weather when he fears to go. On another occasion I came very near being lost on a reef at night while trying to get away from this same island.

The next island I visited was Utila. Utila is a beautiful little island, in fact, the most beautiful of them all. The people are very nice, and try to make things as pleasant as possible while you are in their homes. The Methodist again opened their church to me, and we had a lovely meeting. The people seemed to appreciate the old time gospel of heart purity, and I am glad I answered the call to go to them when it came. I labored among them for several months, and believe the Lord blessed the preaching of His Word. The Bay Islands are beautiful, the people are friendly, social, and ready to welcome any one who will come to them with the message of Christ in an unselfish manner. Any one going there with the gospel of Christ must go filled with the Holy Spirit, and he will find a welcome that will more than repay him for all the rough experiences he may have. A Bible is in nearly every home, and on Sundays nearly every one attends church, but with all this there is awful sin to be found. There is a great need of the deeper life teaching in these islands. Medical missionaries, school teachers, and others could do a great deal of good by going among them. If

the people of these islands could be stirred up on the question of the world's evangelism in this generation, those islands would be an open door for giving the gospel to Central America.

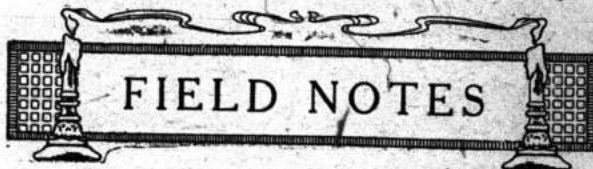
I appreciate the kind way they received me and message, and I feel sure there awaits a welcome for any who will go to be a blessing.

THE SECRET OF PRAYER.

(Continued from page 4)

His coming by the mighty ministry of believing prayer! We may be denied every other service, but we can wait upon Him in the secret place and the chamber of holy intercession, and some day it may be said to us as it was to Cornelius, "Thy prayers are come up as a memorial before the Lord."

How much we pray for ourselves, how little for Him and His blessed cause! How tired the Master must sometimes grow of our selfish pleadings, while this great world rolls on, covered with a pall of darkness, and so few seem to care or weep or pray. "Lord, teach us to pray."—*The Alliance Weekly*.



Bro. J. S. Lewis, Flovilla, Georgia, is our authorized agent for *Living Water*. He is our regular representative. See him and subscribe or renew.

I have two or three open dates to hold meetings, or to sing for meetings. W. M. Lantrip.
125 Fourth Avenue North, Nashville, Tenn.

Last Sunday we had a blessed service on the Indian Springs camp ground, in the home of the superintendent. We are expecting great things at the camp meeting. It begins August 8. Brother Ruth and Brother Babcock are to be the leaders.
J. S. LEWIS.

The pastor of the Methodist Protestant Church, assisted by W. L. Lantrip, of Winfield, Louisiana, held a meeting at Ball, La. It was a hard battle, but God gave victory. Souls were saved and others much strengthened. To God be all the glory.
Ball, La. D. H. DAVIS.

I have just closed a meeting near my home town, Tracy City, Tenn., in which God gave great victory. We saw souls pray through in the old fashioned way. There were fifteen or more professed Christ and one sanctified, for which we praise God. My next meeting will be at Rock Island, Tenn. Pray that God may honor His word in the salvation of the lost.

Yours under the blood,

H. A. HAMBY.

The revival in McMinnville was indeed a blessed time of refreshing. The Christians were strengthened and led into deeper truths. Sinners were convicted and quite a number believed God for salvation and sanctification. Bro. C. E. Hardy did the preaching, presenting the doctrines of Holiness in a clear, forceful and persuasive manner, which reached many hearts and much prejudice was broken down. The seeds of truth were sown, from which we are looking for much fruit in the Day of Reckoning. I am still praising God for victory. Under the Blood and "going through" Hallelujah. Yours in Him,
McMinnville, Tenn. MRS. M. V. HALL.

Our Missionary Department for July

INDIA.

India is one among what we term the great mission fields. And why should she not be so classed since nearly one-fifth of the people of the world live within her borders. Why not, since out of her 326,000,000 people only about _____

are Protestant Christians. True it is that about 3,000 missionaries are working for her evangelization, but what are these among so many. The Lord has wrought mightily through them, for which we render gratitude and thanksgiving. Since William Carey, in 1793, laid the foundation of modern Protestant missions in India, many lives have been laid upon the altar of God to bring this people into the kingdom of grace; and to-day many souls are rejoicing in this glorious salvation. Schools, orphanages, hospitals, medical dispensaries, and other institutions have been placed in their way as life-saving stations; but so much yet remains to be done for this people under the bondage of hoary superstition. We are rejoicing that our own Pentecostal Mission has such a blessed work in the Bombay Presidency in western India. Besides the stations from which we have had so many reports, Miss Leonard has opened a new station at Parali among the hill tribes or aborigine. These people had been wholly neglected,

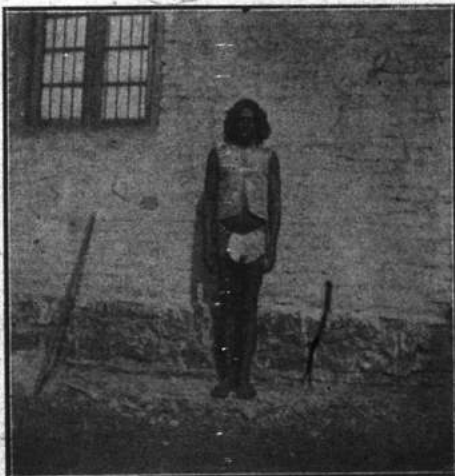
in the new station which we have been enabled to open up through your gifts and prayers. We have truly found a rich diamond mine there. They are as yet in such an unrefined state the eye of the "natural man" would fail to see in them jewels with which the King of Kings and

Lord of Lords longs to deck His crown. But He has been anointing our eyes until we see such possibilities for them we had rather work with them than be a queen. In picture No. 1 you will see what kind of houses they live in, and in front of this house the inmates—the first family to settle on the mission premises are standing. The boy in front of all, with a native umbrella on is a very bright boy. He learned to read and committed to memory ten or fifteen verses of Scripture in about six weeks. Picture No. 2 is a man about forty-five. When we first came he was a widower with two little girls. We had him weave for our floor a mat of bamboo split up in splits about half an inch wide. As he worked on this we began to teach him verses and found he learned them easily and took such



A NATIVE HUT.

a delight in them he said he wanted to commit the whole Bible within a year. It was beautiful to see him at night or while resting take his little baby girl of about three on his lap and teach her the verses he had learned, and now she in her baby talk, can rattle off four verses perfectly. And while he was working on this mat he would go home after his work was finished each day, grind his grain for his bread, do his cooking and eat his meal, then take his baby in his arms and come back to our house and study for an hour or more. He has since married again. Pray that his wife may not be a stumbling



A MAN IN NATIVE COSTUME.



WOMEN GRINDING GRAIN.

and her ministry among them has been a blessed one. Miss Seay has been her co-worker in this work. Miss Leonard's account of their work is given:

In January Miss Seay and I went to Parali to open up work

block to him. He seems to be a man that could be used much of the Lord if he were only saved.

From No. 3 you will see how grain is ground, a very slow process indeed. There are now eight families—thirty-five people—living on the mission premises. We have begun to look

like a little town all of our own. There are many advantages of having these people live close to you. First, you have more influence over them as they cut off from other people; second, the children are near where you can constantly instill into them things about Jesus; third, to be near enough to see the Gospel lived will have more effect than many years preaching. If it be God's will to have more settle around us we believe He is able to give us more land for this purpose. There are others who want to come. I don't mean to say these people are coming and settling around us for us to support. They are farmers and we have bought for a small sum some land for them to till, and we give all the work we can to help them along. Just so they get some bread once or twice a day they seem contented and they wear very little clothing. Most they have on in these pictures I gave them for Christmas. But please don't accuse me of giving them the jewelry they have on; however, it costs very little and variety is the same the world over. It seems the farther away from God people get the more decorations they want on the outside, all because of the emptiness on the inside. Villages are not close together in these mountains as they are in other parts. So it is rather difficult to reach them and since the earth's fever (temperature), as one of the school boys terms it, is very high these days, we find it best to start out for distant villages before daylight and stay in until late in the evening. Or if very far away to go and camp several days. Recently we went to a large village ten miles away. We started out at 5:30 in the evening and got there after 10. We went in our automobile run by ox power, but it being a lovely moonlight night we enjoyed the trip even if it was slow. And we felt more than repaid the next day as we all (my catechist Bible woman and I) preached ourselves hoarse to great crowds of people in the village. Then I told them I had brought some simple remedies with me and if any one was sick and wanted medicine to come to me. So in the afternoon we treated not less than fifty patients and had another opportunity to preach to them. We stayed at this place two days and two nights and believe the truth got down in some hearts. Pray that it may bring forth fruit.

A few weeks ago an old woman about eighty came to us for medicine. I was preaching to her about Heaven and reading a part of Rev. 21st and 22nd chapters. She listened attentively and suddenly as if by some unseen power, she had seen a vision she had never seen before, she jumped up and came to me with her hands outstretched and put her face down close to mine and said, "Do you mean to tell me there is a place where I can see my five little dead babies again? She seemed to wait in breathless silence for my answer and as I told her of the price Jesus had paid to make it possible for us to see our loved ones and dwell in peace forever with our loving Heavenly Father, her dear old face would light up and she would ask if she would be allowed to take her children in her arms.

We who have had the sweet comforting influence of a Holy Living God in these dark hours of sorrow and separation from loved ones can never know what a message like this means to one who has never had the least ray of hope of seeing their loved ones again.

About a week or ten days after I had preached to this old woman I went to her village and while preaching to a large crowd of people I said something about Heaven and this old woman stopped me and told the people all I had told her about Heaven. I was delighted to see she had kept these things in her mind. Pray much for her. May God lay it on the hearts of each of his children who know how to pray to take up each of these cases and pray until victory comes. All who have sent money for this work and haven't had a letter of thanks and some pictures of the work from me, please write me and I will send you some pictures and try not to overlook any.

LIZZIE LEONARD.

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.

BOLIVIA S. A.
FROM MRS. BURMAN.

It seems too good to be true—this rest the babies and I are having. A rich patron of Mr. Burman tendered us his summer home about three miles from Sucre free. The house, commodious, and almost surrounded by a wide veranda, is built in a canyon to which there seems to be no exit from my viewpoint, but as we go down a long flower-bordered driveway a gap sufficient for a good coach road comes in sight. Just a short climb up the canyon we have good sulphur water and strong iron water.

Mothers, hardly realizing the conditions under which we labor, may think it strange that in such a climate as we have I should need this vacation. But with two active babies penned up in a walled space not much bigger than a good sized room with not even a window to the street, and other children and servants to "pick at" them, and some one to say "don't" all day, and hardly freedom to take a toy out into the patio without its being stolen; with the knock, knock of venders, servants, visitors, and inmates; with the locking of doors when leaving a room only for a minute; with the constant suspense lest some one would leave the street door open and babies no more saintly than many in the home land would escape and fall down on the pavement below or be lead off by some one that might take the liberty to borrow them—with these things and more added to the usual round of caring for a home and little ones, and the almost unrestrained oppression of the evil one, I was just on the verge of a nervous breakdown when the Lord in His faithfulness sent my sister to me. And now, while I am enjoying this change, she gladly keeps the home and stands by Mr. Burman in the work.

My duties are varied. It is giving out tracts, or to give to eat a beggar whose wants are invariably referred to us, or to answer any question of visitors and give them an invitation to come back at such hours as Mr. Burman could be at home and to come to the services; to entertain as profitably as I could the few lady visitors whom I later followed up as much as I could. He knows how the services must have been abandoned at times for the lack of an order keeper, had I not occupied this position; He knows how I've tried to pray back the power of darkness and to be faithful in all things pertaining to a missionary home and missionary work. These He knows and He knows, too, of many humiliating failures that nothing can cover but the precious blood of His only begotten Son.

One great desire that I have is for a woman's meeting conducted only by women to see if in that way we may draw more women to hear the Word of Life. To this end, I am putting in as much time on the language as possible and am prone to leave off the much writing that I had planned to do. How I would love to write many personal letters. But dear friends, I want to say here that it is refreshing to have letters from home, whether we have time to answer them or not.

We believe that eternity will show results from our work that will make us and those that stood by us glad for this little part in spreading the gospel. A friend wrote: "We are much pleased with your own Juan. . . ." Mr. Burman has written of this young man before. He has had charge of the pastoral work among the Indians and, I understand, is now temporary pastor of the M. E. Church at La Paz. Many thousands of gospels and tracts have been given out. Mr. Rowden and Mr. Burman are undertaking to visit every house in the city. When they are permitted, leaving literature with announcement of the services stamped on each piece. Many good books have been put into circulation and a good many Bibles sold and given away. There is a strong tide of sympathy in our favor. Many that would secretly do us a good turn will not bear the reproach of mixing in the meetings and many come to the meetings and are convinced of the truth, face the issue, and, being unwilling to pay the price, turn back. It is in just this way that some of our greatest disappointments come. We feel sure that such and such a one is going to accept the truth and with what anxious longing hearts we look for the missing faces only a missionary knows.

FROM BROTHER FERGUSON.

"If thou hast run with footmen and they have wearied thee, then how canst thou contend with horses?" (Jer. 12:5).

Having heard God's call to repentance and holiness (Acts 2:38; I The. 4:7), we need to keep before us also II Cor. 7:1 and the promises referred to in this verse. And whatever line of service we may be called upon to perform keep before us, the fact that the blessed Spirit is ever seeking to reveal Christ in us. (Rom. 8:28, 29; Gal. 15, 16. Note what follows "that" in verse 16).

Whether in the midst of active service in God's chosen place for us or whether feeling the call of God to service, and awaiting his time and the unfolding of his plan for us, our ambition should be to know him. (Phil 3:10, 11).

It is not our privilege to expect that John 11:26 may be literally fulfilled in us who look for His coming. Glorious hope death swallowed up in victory. Surely a high calling, to say nothing of the prizes. (Phil 3:14; I Cor. 9:25 and 15:41, 42).

He who has chosen the ignorant to confound the wise, the weak to confound the mighty, the things that are not to bring to naught the things that are, wants channels through which He can show Himself to the world. A merchant wants nice show windows, not for the sake of showing what fine polished glass they are made of, but to show the every-day articles of ware for consumption of the people. Passersby admire the goods and never give the glass a thought. God wants show windows for the riches of his grace in Christ Jesus.

Our hearts have been encouraged of late by the interest manifested on the part of some of the boys who at first came to make fun and create a disturbance; some of them come to study privately as well as to the public services.

I wish to ask special prayer for Domingo Carisio. He has been under the influence of spiritualists, but now shows interest in the gospel. Another in whom we have noticed a change for some time told us that he had given up smoking and seems clear as to faith in Christ for salvation. Others have noticed the change in him also. Ask prayer also for a lady who is much interested but is opposed by her husband. She has taken her children out of the Catholic school, and although she has not made a public stand in the meetings, she makes known her views among her friends and acquaintances.

I realize as never before that God must do and we look to Him in faith to do that which He has promised. "He hath said all that the Father hath given me shall come to me and he that cometh to me I will in no wise cast out."

CENTRAL AMERICA

FROM BROTHER BUTLER

I have not written much lately for *Living Water*. I have been busy doing some work on our house and putting in a sewer from the yard to a street below us. The sewer is finished and the leaky roof is remedied. Thank God! I almost chafe doing such work when the needs for evangelistic work are so great. There are two rooms yet unfinished, but we can make out until we have money in hand with which to do the work.

I am expecting to be out in a few days distributing the Word and preaching it. Our native workers are doing some good work and surely the Lord will cause their sowing to bring a harvest.

Our Sunday School has an attendance of about fifteen native children and grown people. The Literary School, in charge of Miss Fay Watson, has more than fifty native children and they hear the Word of God read six days in the week. Some of these children come from fanatical homes. We believe God's Word will bring some fruit in some of these lives.

Our printing work is always interesting. Just now we find ourselves with an obligation of nearly a hundred dollars, duties and freight on paper. We had a concession from the President of the Republic to bring in all that is for the printing office free of duties. This time the General Director of Customs advises us the concession is out of date. I sent a long telegram to the President and also wrote to him but received no reply from

either. Do not know whether he received them or not. We are praying the Lord to put it into the hearts of some of His people to think on this work and pay this debt for us.

There in the States there is an abundance of good literature, but here there is not much. Perhaps hundreds of people down here do not receive more than these two little four-paged papers each month. I am sure that just as soon as some of the Lord's people know this they will be prompt in sending what we need to carry on this work.

We are now in the rainy season and it makes evangelistic work somewhat difficult in this section but not at all impossible.

We are expecting Bro. James M. Taylor to come down next fall. Also Sister Lelia Owen Stratton says she believes the Lord is leading her to come. We are delighted to think that they are coming. The field is in crying need and the workers are few.

THE BAY ISLANDS.

BY VICTOR W. KENNEDY.

In the Carribean Sea a few miles off the north coast of Spanish Honduras, Central America, there is a group of small islands known as the "Bay Islands." These islands have for several years been the object of much missionary interest. Several denominations are at work, and much good has been accomplished for the Master.

The English Methodist and Baptist have occupied the field longer than any others. The Seventh Day Adventist from the United States came next, and last, but not least in labors, the Holiness people.

The Methodist have the largest following, due, I think, to the way they have looked after their work. The Baptist suffer from neglect more than anything else. About twenty-five years ago the Baptist missionary and his entire family were brutally murdered; since that time they have only had about three or four foreign missionaries to look after them. The work has been largely carried on by local workers who have made quite an effort to keep the work going.

There are several of these islands, but only three are important as missionary fields. Utila is a beautiful island and has a population of about nine hundred people, with two denominations well organized.

Ruatan, the largest of the group, has a population of about two thousand people, and has four denominations at work.

Bonacco is still higher up, with a population of about five hundred people, and has three denominations.

The island people are mostly English speaking, with the exception of a number of Spanish, French and Caribs who have a dialect of their own. The Spanish are mostly from the main land, while the English and Caribs are from some of the West Indian Islands.

Although these dear people had churches for years, they did not seem to understand the deeper life teaching until the Holiness people carried it to them; so when the first out-and-out Holiness preacher appeared among them he made quite a stir, receiving a welcome from some and opposition from others.

It was about six years ago my attention was first called to these very interesting people. I was engaged in evangelistic work in the South, when a printed letter was put into my hands calling for workers to come over and help them. After praying and waiting on the Lord for about a year, He opened the way for me to go; and, on arriving, I found myself in the midst of one of the ripest fields for holiness work I had ever seen. The first day I arrived I went at it with all my heart, and the people flocked out to hear the gospel of holiness. God wonderfully blessed my stay in the little village of French Harbor, and quite a number came out for the Lord.

There is one case I wish to mention that so impressed me with the goodness of God that I shall never doubt that the Lord led me to those beautiful islands. Near the little village of French Harbor lived a woman, who, for several years had been a church member, but like many others, was unsaved. One night in a meeting she became convicted for her sins and asked

to be prayed for; we did so, and she came out for the Lord. She threw herself into the Lord's work, and was a faithful witness for Him until she was taken to be with Jesus a few months later. The night she was converted she said the Lord spoke to her heart and said: "To-night or never." Little did she think she was soon to be called upon to appear before her Saviour. I wonder if she at this hour regrets the night she said yes to the voice of the Holy Spirit?

I labored several months in the Island of Ruatan, and on the 18th of December, 1906, I bade farewell to the dear friends of the island, went to the coast on a small sail boat in order that I might there get passage on a steamer, and it was on this trip I had my most trying experience. The boat in which I had to make this trip was loaded with hogs for the Christmas market. I had never made a trip on the sea with hogs before and did not know just what kind of ship-mates they would make. However, as this was the only chance, I had to make the best of it. We left the island of Ruatan for La Ceiba very early in the morning, and was all day in making the trip. There was just enough roll on the sea to make it uncomfortable for one who is not fortunate enough to be a good sailor; unfortunately I am not a good one. By the time we got across I was feeling quite seasick. The hogs also were the same and had put the hold of the little ship in an awful condition. The best cure for seasickness I ever tried is, get ashore as soon as you can, and that was what I wanted above everything else. I was doomed to disappointment however, for just as we were nearing the place we were making for, a heavy storm overtook us and we had to put out to sea again as there was no harbor at La Ceiba for us to enter for safety. The Lord delivered us from harm, and we were soon on our way back to the place from which we had been driven. As it was unlawful for us to go ashore before the Government inspectors came aboard, and it was too late for those gentlemen to do such a thing, I was doomed to remain one more night on board the boat. The squall left a drizzling rain falling, which, of course, made it worse than it otherwise would have been. The crew consisted entirely of negroes, I being the only white person aboard. I had long ago been saved from race hating, and did not mind being with them, but they could stand to do what I thought would kill me, that is, go down into the hold of the boat where the hogs were and sleep. The hold and cabin were in an awful condition, and the smell that came up from below was enough to sicken the strongest stomach. My only chance for sleep and shelter from the bad night was to get under the wet sail. I did so, but about midnight I got so cold I could not remain longer under the sail, and out I came. Now, what was I to do? I was too chilled to remain under the sail; to remain on deck and take the weather would give me my death of cold; the only thing left for me was the thing I thought impossible, go down into the hold of the boat where the sailors and hogs were. I had to do something, and this was the last thing, so down I went. I made one of the negro sailors get out of one of the bunks while I got in his place by the side of the other, and spent the rest of the night kicking the hogs off of me.

(See page 12)

SPECIAL NEEDS.

We have several special needs to lay before our readers this month. Some of them are quite urgent. It certainly would delight in our souls to have all these met during this month. Is it asking too much of the Lord and our friends to supply the means for these needs?

First, Brother and Sister Gregory ought to come home on their well earned furlough. They have been there almost the full allotted time and by the time we can send them funds, the time will have fully elapsed. Brother and Sister Gregory have three children and it is going to take about \$800.00 or \$900.00 to bring them home. The last letter we had from Bro. Gregory he said that Sister Gregory's health was not very good

now and our Superintendent on the field recommends very strongly that they be brought back. Take this on your heart.

Second, Sister Galloway has been offered a piece of ground just next to her school, for \$250.00. She needs this ground very much to enlarge her work. The price is cheap and it looks like a pity that she has not the funds to purchase it. Pray over this also.

Third, Bro. Butler in Guatemala lacks \$100.00 of paying for the paper that they have just received. The publishing interest in this republic is growing and great good is being done. Let us have a part in this work by paying this debt off.

Fourth, There are still several girls in the orphanage in India whose support is not provided for. This only costs \$25.00 a year. Would it not be a blessed work to be supporting and educating one of these girls for the Lord's service.

TREASURER'S REPORT FOR JUNE.

Balance from last year.....	\$ 1.39
Previously contributed by Pentecostal Tabernacle congregation, Nashville, Tenn....	\$2,748.72
This month's contributions.....	231.52
Total to date.....	2,980.24
Previously contributed by Pentecostal Tabernacle Sunday School.....	\$ 429.52
This month's contributions.....	39.34
Total to date.....	468.86
Previously contributed by other friends....	\$3,486.56
This month's contributions.....	468.49
Total to date.....	3,955.05
Total collections	7,405.54
Disbursements previously reported.....	\$6,685.17
Disbursements this month.....	856.23
Total	7,541.40
Amount overpaid	135.86

Our friends will notice there is an increase in our deficit over last month. The needs of the missionaries and of the work are just as great and sometimes greater during the summer months than during the winter months, and yet our collections always drop off. Please be as prompt in your remittances as possible. Not only ask the Lord to show you what you ought to do, but ask him to open the hearts of other friends.

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, Zacapa, 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, cor. 9th and Campus Ave., Upland, Cal.
 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, Rep. de Pan.