

Living Water

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

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PRAYING IN THE HOLY SPIRIT

BY CHARLES BLANCHARD.

Sending an article on answered prayer to a newspaper friend, recently, he placed before it the beautiful phrase: "Tapping the infinite reservoirs." I do not know that I ever have thought of such a happy description of the act of prayer, but it is surely most apt, and I am certain it will be helpful to many who read these words. When we pray we are "tapping the infinite reservoirs."

I like, however, to think of prayer as a conversation with our heavenly Father. I remember to have heard Andrew Murray say: "We often err in prayer because we do not wait to hear what God has to say. Our prayers become monologues instead of conversations." He said it was his own custom frequently to stop and say: "Father, what hast Thou to say to Thy child?" and he declared that some of the most delightful experiences of the presence and help of God came in answer to such waiting in silence before Him. It was not, perhaps, on the same subject, but it reached the same end when Campbell Morgan said that at times he sat down before an empty chair, that he sought to visualize the Lord Jesus sitting in the chair before him, and then to listen to what He had to say, and to make answer or request as God should lead.

THE PRAYING OF JESUS.

I think it will help us to a true thought concerning prayer if we remember how much Jesus prayed. On so many occasions and for so long a time He prayed. What was the burden of His prayer? Certainly He was not asking for pardon, for He never sinned. Surely He was not asking for earthly things, for He was content to have less than the hunted fox or the flying bird. Yet, He prayed all night, prayed thus repeatedly. What was the substance of these prayers? No doubt, they were largely given to intercession. How the heart of the sinless Son of God must have broken over his sins and the miseries of men! What a change from the glorious fields of heaven to the leprous, fever-smitten streets of Jerusalem, and how must the infinite love of Jesus have uttered itself in intercessions for those around Him

and for the coming millions whom He could see, though others saw them not. Is it possible to think of these prayers as one-sided? Must there not have been present answers, encouragements, illuminations flashed to His mighty but burdened heart from the walls and towers of the kingly city upon which, for us and for our sins, He had turned His back?

I heard Dr. Pardington tell this story of a frail man who had again and again undertaken the Christian life only to be discouraged and defated. In a meeting where the Spirit of God was poured out, he was observed to bring an ax and a large stake with him to the altar where prayer was offered. The people were surprised and alarmed. Some thought that his reason had given way and others said to him: "What do you mean by bringing this ax and stake?" For answer he drove the stake deep into the ground before what used to be called the mourners' bench, and said to the inquirer: "You know how weak and fickle my life has been; how many times I have confessed my Saviour only to deny Him. I am determined to get through with that sort of thing, and when Satan comes to me again to tell me that it is all unreal, that I have never really received the Saviour, I will bring him to this stake and say to him: 'There, Satan, right there I received Jesus Christ for the forgiveness of my sins.'"

There will be multitudes of Christians who will be helped if they will stop here and now and take a clear vision of what prayer is. It is not men running to God and saying, in more or less helpful fashion, things to Him. It is a weak, human child coming before a mighty, kingly, heavenly Father for a conversation as to the life which he is to lead, and like other conversations, this is not to be carried on by one party, but is to be question and answer, a word given and a word sent back, just as among men. It will clear the mind and encourage the heart if we know what it is to pray.

WHEN SHOULD WE PRAY?

I heard years ago a remarkable series of

addresses by Dr. Torrey on the subject, "The Prayers of Jesus." I do not know whether this series is in print or not. I have never read it, but the impression produced upon my mind was very deep, and I shall probably both consciously and unconsciously repeat some of his teaching in that wonderful series of addresses. I recall that, speaking of when Jesus prayed, he called attention to the fact that before choosing the twelve, before speaking the word of power at the grave of Lazarus, He paused to pray. He called attention also to the fact that after the feeding of the multitude He went up into the mountain to pray; that when He was on the cross He prayed. These instances are sufficient to put us on the track and enable us to learn from the example of Jesus when we also should pray.

I remember to have heard George Mueller of Bristol, England, say that preachers oftentimes made a great mistake respecting prayer after sermons. He said that many times they prayed before they preached that God would give them clearness of thought, fire of spirit, energy of utterance, and that He would give hearing ears and understanding hearts to the people; but that after the sermon was preached, the congregation gone, and the church closed, the minister often forgot to continue his prayer that God would make the sermon effective in the souls of men for their life and work. He followed this remark by one or two instances in which sermons preached had dropped apparently fruitless into the minds and hearts of men, but after many years this seed had been quickened into life by the power of the Holy Spirit, and saved men attributed their new experience to the sermon which had been preached by a man who had lain for years in his grave. Is there not here a lesson for every one who desires to become effective in prayer, who wishes to know how to secure things from God? Before our tasks, after our tasks, during our tasks, always the heart should be going up to God. It is easy for one by the careless word, by the omission of a helpful word, by a smile or a

frown, to do or to undo, to forward or destroy some great task in which the Christian is really interested and which he sincerely desires to see accomplished.

MEN SHOULD PRAY ALWAYS AND NOT FAINT.

Of course, no Christian believes that the duty and privilege and advantage of prayer are confined to ministers. It is, however, my impression that there is an unconscious or subconscious feeling of this sort in the minds of many which hinders them from a victorious life. Are there not many Sabbath School superintendents and teachers, many Christian merchants and mechanics, many Christian teachers and farmers, many Christian wives, mothers, and sisters who without actually phrasing it to themselves have in a measure discounted their own work? They believe that a minister should pray for his work, that it will be a failure unless God blesses it, but they hesitate thus to dignify their own daily tasks, and thus failing, they do not receive the strength which God waits to bestow. They become disheartened, and dismayed where God would have them go from strength to strength, from glory to glory as by His Spirit. So let us reflect and remember and act upon the thought that God's children all have right of access and audience. There is not one person who is born of God who will read these words who has not a right to talk with the King of Heaven about his task, whatever it may be.

Men divide life into the sacred and secular, the great and the small, the important and the unimportant; but these distinctions are entirely apart from the teachings of Scripture and the mind of God. He divides acts into right and wrong, good and evil. The right and the good are great, and the evil and base are always contemptible in His sight. So we must learn to appreciate the honor which belongs to us as sons and daughters of the Almighty, and we must avail ourselves of the blood-purchased right of free conference with our kingly Father respecting the tasks which He has imposed.

I do not remember who it is who says: "There is nothing which is important to us which is unimportant to God," but whoever may have said it it is entirely true, and is adapted to enlighten and strengthen all persons who really take the thought to heart. Nothing which is important to me is unimportant to my Father. Nothing which is important to my child is unimportant to me. The little ills of the baby are great to the mother heart. The little burdens of the boy are felt by the father, and as we are made in God's image, we have a perfect right to believe that He feels respecting our affairs as earthly fathers feel concerning the interests of their children.

Someone speaks of "shameless" asking as the duty of a Christian. By this strong expression he wishes to teach us that our danger is not asking too much, that God is not measuring and weighing and counting to

see whether we have asked about all that we are entitled to or not, but that with confidence, boldness, "shamelessness" we are to come and to ask and to expect.

HOW SHOULD WE PRAY?

How should we pray? Everything which has to do with prayer is important, and, therefore, the Word of God will give rules or examples concerning it. There are many directions respecting this matter. Each one of them is valuable; all of them we are in danger of neglecting; none of them can we neglect without irreparable loss. Let me speak of one characteristic of acceptable prayer which, perhaps, is as frequently forgotten as any other. I refer to the duty of thanksgiving. You remember that in Philipians 4:6, the Holy Spirit says: "Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, make known your requests unto God, and the peace of God that passes all understanding shall keep your hearts and minds in Christ Jesus."

"With thanksgiving" make known your requests. I am sure I have heard a hundred people pray for the forgiveness of sin—I think I could say a thousand—where I have heard one person thank God that his sins were all forgiven. I believe that a thousand people have prayed for healing for their bodies and been healed to every person who has in the congregation of God's people given thanks for His healing. I believe there have been a thousand prayers for blessings, a thousand homes which have received blessing in answer to prayer, to every one which has in a public way thanked God for answers to petitions. I may be quite wrong about this matter. I do not affirm, I simply declare belief; but my belief is based on rather careful observation extending over a wide field for many years. If I am even approximately correct in this opinion, what a grievous wrong to our heavenly Father's heart is thus indicated.

One of the most heartbreaking stories I have ever read was of a mother who had raised six boys to manhood. Alone in the home that had been filled with the activities of these six lads, her work seeming ended, she lay down to die. The boys who really had cared for their mother in boy fashion came home to see her die. Her oldest son, a strong man, knelt by the bed and passing his hand over her cold and dewy forehead, said: "Mother, I don't see how we are going to get along without you. You have always been a good mother to us." The poor mother closed her eyes and big tears gushed down over her wasted cheeks. Then she opened her eyes again and looked into the face of her oldest son and said: "My boy, do you boys really believe that?" He replied: "Indeed we do, mother. We often speak it among ourselves and to others. What a glorious mother you have been!" And again great tears ran over the wasted cheeks, and looking once more into his face

she said: "My boy, I have prayed for that more than for any other one thing in my life. I was afraid I might fail to be a good mother to you boys. When you were well and when you were sick, when you were awake and when you were asleep, when I was mending your clothes, when I was washing and ironing them, I prayed that God would make me a good mother to my boys. I never knew whether you thought I had succeeded or not. Not one of you ever told me I was a good mother until now."

It is heartbreaking beyond utterance to think of the long years and the heavy burdens and the loving heart which was waiting only for a word of appreciation. I think if we could know how the heart of God yearns for us and how, showering blessings upon us by day and by night through many years, He waits for His thanksgivings, we should wonder that He can be patient with us at all.

IF YOU DO NOT FORGET, NEITHER WILL YOUR FATHER.

The only other law for the method of prayer which I will speak of at this time is the duty of forgiveness. You remember that our Lord was thinking of prayer and speaking of it when He gave this rule to His disciples: If you do not forgive men their trespasses, your Father who is in Heaven will not forgive you your trespasses. And if you are not forgiven, the inference is plain; you cannot pray. Of course, you can repeat words, but you cannot pray. You cannot hold conversation with your Father when you know or even feel that you are unforgiven.

There is perhaps nothing in human life which is more subtle than ill will. It hides itself under so many disguises. We do not like to admit it even when we know it to exist. We grudge against our neighbors in our hearts. We pray that God will forgive us as we forgive them, but we should often pray that He will help us to forgive them as He forgives us, for His forgiveness is frank and free and open and abounding, and above all, forgetting; while our forgivings are so many times stinted and narrow and mean, and worse than all, are not coupled with forgetting, but with remembrance, ready to turn into irritation, if not malice, with or without excuse.

I do not believe that Christian people should pray for any one thing much more frequently than for the power to forgive in generous, whole-hearted, forgetting, Divine fashion, for cherished ill will in the heart is a canker, a scrofula, a cancer which destroys the whole spiritual life. It is a solemn word which Jesus spoke and should be remembered by us all when we pray: "If you do not forgive men, neither will your Father who is in heaven forgive you."

FOR WHAT AND FOR WHOM SHOULD WE PRAY?

In a word, we may answer this inquiry by saying we should pray for all men and we should pray for all things which we desire

according to the will of God. The Bible, however, being the Word of God and instinct from beginning to end with Divine wisdom, never busying itself with detail or with the obvious, declares that we ought to pray for all men and those are mentioned whom we would be most likely to forget, or for whom we would be most likely to forget, or for whom we would be unwilling to pray. We are to ask for kings and for all in authority, for if kings are wise, humane, and just, nations will be prospered, well fed, housed, and clothed; while if kings are beastly and raven upon the sheep whom they should protect and shepherd, all classes of men must suffer.

Then we must pray for our enemies, because if we pray for them it will be easy to pray for all others. If we can do good to those who spitefully use us and pray for those who curse and persecute us, there will be no men for whom we cannot pray. I remember to have been in New York some years ago, and to have been led to think of this command to pray for enemies. Through the good providence of God I have never had many enemies, and so far as I know have never had any one who disliked me strongly except for the testimony which I have been compelled to bear. But there were one or two men who, I knew, disliked me very much and whom I also disliked. I had never done them any injury. They had never injured me in outward act, but we were not friends. While I was meditating the Scripture and the providential situation, I was led to pray repeatedly and earnestly for these men. One of them is not living. I visited him upon his death bed. I spoke with him as well as I could respecting the great change which was impending. I found my heart going out in prayer for him naturally, without effort. The other one yet lives. I pray for him still, not so constantly as I ought, for I have never been so methodical in such matters as I think a man should be. Still I pray for him, and I find that the bitterness and hardness have all gone out of my heart.

I cannot say that I approve of the man's life. I do not. It has seemed to me absolutely selfish, unprincipled, and un-Christian, but I am willing to hope that it is better than I can see it to be, and whether it be better or worse, I truly desire his present and eternal salvation. Whether I live to this teaching or not, the teaching is plain. I ought to live to it and I mean to, and so should my readers, for it is a fearful thing to live in violation of the law of God.

I suppose there is no one thing which would do more to harmonize families, churches, and communities than for people to pray for one another. What would be the harm of making a trial? Think of the people who grate upon you, who, if not enemies, cannot be called friends in any large and pleasant way. Pray for them and see what honest prayer for them will do respecting your feelings toward them. My experience and observation satisfy me that the result will in every case be that we shall love people

more when we pray for them as Christ taught us to do.

May I stop a moment to say that prayer for rulers in this lawless age would do much to keep them from evil, to strengthen them for good, and to diminish the amount of reckless and un-Christian criticism which is so often visited upon them. While this remark is universally true, perhaps it is truer in our own country than in almost any other, for in this lawless age we are perhaps the most lawless of people. We have very little reverence for those who are in authority. Parents are not revered. Oftentimes they do not seem to expect or to require reverence of their children, and when the children are reaping the natural results of lawless, irreverent youth, the parents are sorry and ashamed, but perhaps do not so often as they ought trace the difficulty to its actual source. Excessive government is tyranny; excessive liberty is lawlessness. Of two evils, choose neither. Either one is ruinous for us widely than the careless and unthinking suppose. DOES GOD ALWAYS ANSWER PRAYER?

Beyond question He does? Does God always answer what people sometimes call prayer? Of course He does not. If He should the world would go into utter confusion, for there is probably no day in which men's selfishness does not utter itself in what are supposed to be prayers. All men who have thought at all on this subject know that prayer is not a matter of words. It is a question of heart attitude, of heart relation. If my heart goes out for God in humility, in trustfulness, in obedience, in gratitude, I am in communication with Him; I am a remembering child talking with his kingly Father. But if with selfishness and ingratitude and unbelief in my heart I say a number of words to God I insult Him. I do not pray. So, when we ask this question: "Does God always answer prayer?" we must distinguish between prayer and things which are called praying, but which are not praying at all.

The expression, "praying in the Holy Ghost," is a most remarkable one. It is associated with the principle of asking according to the will of God, etc. We have this confidence that, if we ask anything according to His will, He hears us. But how shall we ask according to His will? We can do this when we dwell in Him and He dwells in us; otherwise we cannot. We must pray in the Holy Spirit, or we cannot pray according to the Holy Spirit. In other words, the great question respecting our lives is what manner of persons we are. The question which Saul put to Abner concerning David is the great question that each man should ask concerning himself and concerning those whom he loves: "Abner, whose son is this?" said Saul, and so we should be thoughtful to know to what family we belong, for if we are born of God, if Jesus Christ is our Elder Brother, if we have a place among sons, then we can ask what we will and it will be done.

But we must remember that God never puts Himself under the rule of His creatures. He is the ruler, Himself.

He sits on no precarious throne,
Nor borrows leave to be.

I have sometimes heard persons in the forms of prayer order God about as if He were a street gamin. I think the persons who prayed in that way were pardoned, for I believe them to have been sincere, though ignorant, but it was a shocking thing, and I do not like to think about it now. God answers prayer. God always answers prayer. No real prayer prayed in the Holy Ghost is ever forgotten before Him. Only this week, in a meeting here at the college, I heard a lady say: "I have been praying for seven years for a father who has seven sons and is a drunkard. Sometimes I grow discouraged. It seems as if it did no good to pray." Directly after a lady sitting near her said: "My father was a drunkard, was a drunkard for thirty years. I prayed for him fifteen years before he was saved, but then he was converted."

All readers of Dr. Pierson's Life of George Mueller will remember that it is declared that Mr. Mueller prayed for sixty-two years for two men, and that one of them was converted just before Mr. Mueller's death; the other, just after. I, myself, heard Mr. Mueller say many years ago that he had prayed thirty-five years for two men every day by name, whether he was sick or well, at home or abroad, on land or sea; and I remember he closed his statement by saying he expected to pray for them every day as long as he lived if they were not saved. No doubt it was these two men who for more than sixty years resisted the prayers of that good man. How many times Satan must have hoped that he would get tired! How glad he would have been if he had given up. But he did not let go, and God made His promises good, as He always does.

I had the privilege recently of bearing testimony to answered prayer, and I do not know how to close more fittingly the words which I have said than with the same voice from Heaven with which I ended that article. It is an old word. It has rested the hearts of millions of struggling, battling saints of God. Let me commend it to every reader, as a part of the unshaking word which will stand when the stars are dead and gone:

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you. For every one who asks, receives; and every one who seeks, finds; and to every one who knocks, the door is open."—The Bible Magazine.

How impossible for us to look into the future or prophesy what it holds for us; but we remember with comfort to our hearts that the Scriptures have said that "All things work together for good to those who love God." Death itself, is not a calamity if it means ascension to the presence of the Father and the loved ones gone before. Let us see to it that by divine grace we put ourselves into that blest company who love God, then without doubt or fear we can claim the "All things."

Circumstantial Faith

BY C. H. PRIDGEON.

"Then believed they His Words; they sang His praise. They soon forgot His works; they waited not for His counsel: But lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul." Psa. 106:12-15.

We read of Moses, that "he endured as seeing Him who is invisible." Exactly, the opposite was true of the children of Israel in this record. They only endured when the circumstances were favorable; they were largely governed by the things that appealed to their senses, in place of resting in the invisible and eternal God. In the present day there are those who live intermittent Christian lives, because they have become occupied with the outward, and center in circumstances in place of centering in God. God wants us more and more to see Him in everything, and to call nothing small if it bears us His message.

I. CIRCUMSTANTIAL FAITH.

Here we read of the children of Israel, "then they believed His Words." They did not believe until after they saw; when they saw Him work then they believed. This is a faith that depends on circumstances, and does not fully depend upon God. They really doubted God when they came to the Red-Sea; but when God opened the way for them and led them across, and they saw Pharaoh and his host drowned—then they believed. The faith that believes after the thing is accomplished, is a sort of post-facto faith. That is not the kind of faith that God desires us to have. God wants us not to follow the dictum of the world, that "seeing is believing," but God wants us to believe in order to see. As the Psalmist in another place says, I "had fainted, unless I had believed to see the goodness of the Lord, in the land of the living." The children of Israel had led this up and down life because of the kind of faith that they exercised; it was so largely a faith that depends upon circumstances. We want to ask you to-day; do you believe God only when the circumstances are favorable, or do you believe God, no matter what the circumstances may be?

There was a pastor of a certain church who needed a large sum of money for an exigency in his work, he had prayed very earnestly for the money to be given at a special offering which was to be made. It was a great need, and it seemed as if the finances of the church would be almost wrecked if that large sum did not come in that one week. He earnestly prayed to God and told Him that he believed according to Phil. 4:19, that He would supply all the need and he prayed till he felt sure that God would send it. He requested that none of the officers of the church would ask any of the members for any money, or do any soliciting, but to ask God to send in the money and believe that He would. When he went into the pulpit that Sunday morning of the collection, it was a very rainy day, and there were so few pres-

ent, that it seemed humanly impossible for the money to come in from such a small company. Just before he arose to preach, he was tempted like Peter on the water, to look at the wind and the wave, instead of looking to Jesus. He certainly would have doubted, but God put the thought in his heart, "Are you looking to Me, or are you looking to people and circumstances?" Upon this God-enabled him to gather himself together and he said quietly, "I am looking to Thee." That large sum of money came in that day, most unexpectedly to all except to those who had definitely believed God. The Lord will teach us to look not at circumstances, no matter how urgent, but to look away from them unto God, then we will not have what we have been pleased to call, circumstantial faith, but the very faith of God.

II. CIRCUMSTANTIAL PRAISE.

You will also see as we read these verses through that it says, "They sang His praise." Here you will find circumstantial praise, praising God when circumstances were favorable.

We will use a rather homely illustration. There was a certain student who was much affected by the way he succeeded in class. If the professor asked him a question, and he answered it and received a good mark, he would come out among the students and hilariously say, "Haven't we a fine professor?" Perhaps the very next day the professor would ask him a difficult question and he would fail, then he would say, "I don't like our professor." This may seem ridiculous, but look at your Christian life and see, when everything is going smoothly, if you do not feel grateful to God, and think how good He is, and then if circumstances are very untoward and trying, you are tempted to feel that God is harsh, and sometimes even cruel. God wants to bring you to a place where your gratitude and praise will not depend upon circumstances, but upon Him who is always worthy of praise and gratitude. But you may say "There are times I don't feel like praising Him." Isn't He worthy of praise, can you not mean praise, and determine to praise, even when you don't feel praise? If any one would perform some kindly act towards you, even when you were suffering, and it was impossible for you, because of your suffering, to have the emotion of gratitude, you could will gratitude, and it would not be hypocrisy for you to say "Thank you." So it is not hypocrisy for you to praise God even when you do not feel like it. If you mean to praise, do what you mean and what you ought to do, no matter how you feel. God in this way, will bring you to the place, that no matter what the circumstances are, you will be able to praise Him.

There was a man who praised God under all circumstances. Some of his friends doubted his sincerity and they put him to the test. They knew that as he came homeward,

he passed through a garden where there was a well with a stone over it. They agreed among themselves to pull the stone away and give him a fall, and see whether he would praise God at all times; so they took the stone away, and matted the grass so that he would not notice it. On his way home, he stumbled over the place and fell down into the well. They were rather startled for a moment and feared that he had injured himself, and creeping near the mouth of the well, they listened. For a little while they did not hear anything, and were more alarmed, but soon they heard, coming from the well, "Praise the Lord, Praise the Lord!" When he had praised loud enough for them to hear, they cried, "Hello, how did you get down here?" He said, "I don't know, some one must have taken the stone off the well." They helped him out and asked him how he could praise the Lord down in the well. "Well," he said, "I got a pretty hard bump when I went down, and I didn't see any way to get out. I looked around and saw nothing, but when my eyes went higher and higher until I saw the sky, then I said, 'My heavenly Father lives there, praise the Lord!'" They never doubted the fact after that, that no matter what the circumstances might be, that man could praise God. Beloved, can you praise God when down a well? It is a secret of victory and deliverance, even in great trial, to learn to praise God at all times. If you look at your trial and trouble it will be utterly impossible for you to praise God, but if you will look at God, you will find that you can praise Him, and then God will change your sorrow into joy, and the curse into a blessing.

III. CIRCUMSTANTIAL GUIDANCE.

Still further as we read, we find, that it says, "They soon forgot His works; they waited not for His counsel."

We have here what we may term circumstantial guidance, they were guided by the things they saw, the things they felt, and the exigencies of the occasion, in place of being guided by God. Many put too much emphasis on what they term, providential happenings. Beloved, it is all right to see God in and through providence, for God may speak through things that happen. We do not say that He may not use them as a means to convey His message to you, but you should put more emphasis on the Word of God, and the clear directions that He gives you, than on circumstances. If Paul, who was called to preach the gospel to the different nations, had looked at circumstances, and opposition, he would have stopped preaching, but he kept looking to God. They threw him into prison, and he praised God, and God answered his faith and praise by the conversion of the Philippian jailer. In the first part of your Christian life, you will be greatly tempted to see God only through circumstances, not dealing directly with Him, and not put the proper emphasis on the Word of God and the voice of the Spirit. God will give you such clear directions, that no matter what the circumstances may be, you will know His mind, and He promises to guide

your very steps. May God deliver us from being guided by things that seem propitious. They may be but a bait on the hook that Satan put out to draw you from God. We would like to emphasize here the fact of waiting upon God. Some know how to ask, but they do not know how to wait. "God worketh for him that waiteth for Him." Never hurry God but let God hurry you. If you are not sure what God wants you to do, wait, wait until you are clear before you take the next step.

IV. CIRCUMSTANTIAL DESIRES.

"They . . . lusted exceedingly in the wilderness." We have here circumstantial desires,—desiring the outward, desiring things, in place of getting their desires from God. The Lord says He will "give you the desires of your heart"; this means, not simply to answer your desires, but to give the desires. Circumstantial desires are desires arising from circumstances, and belong to a lower plane. When one is undisciplined and young in his Christian life, he is apt to feel that when he has a desire, he must satisfy it. May God teach us the meaning of Gal. 5:24, where it says "And they that are Christ's have crucified the flesh, with its affections and lusts." May He deliver us from such a worldly, fleshly spirit as described in Gal. 2:3, "Wherein in time past, we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversations in time past in the lust of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath even as others." Beloved, you have no right to fulfil the desires of the flesh, they must be crucified. "Nor of the mind." Some feel that it is all right to fulfil the thoughts and desires of the mind. Beloved, Paul says here, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience . . . fulfilling the desires of the mind." A desire of the mind either implies that you reason about the thing, or that it seems reasonable to do, but that it is not from God. We have no right to fulfil any desire that is not entirely in God. Here is one who at certain periods has a desire for certain stimulants, whiskey or some drug. He says, "I have the desire, and I must satisfy it." If you have that kind of a desire, the thing for you to do, is to crucify it by the power of the Spirit of God. He will do it for you. Do not wait till lust is grown, tread upon the "young lion and the adder." it will save you many a fall, if you do not wait until the temptation is so big, strong and old that it will conquer you; tread upon the young lion, and God will give you deliverance. Do not wait until you have a partial satisfaction but let God deal with the desire at its beginning and you will never fall. Do not take the first step, do not roll the thought of sin as a sweet morsel under your tongue, but fill your thoughts with God. If you can-

not pray any other prayer, just say "Jesus, Jesus, keep me," and by His power He will keep you. He is the Author and Finisher of faith for us. Man needs to have within him the expulsive power of an overmastering desire for God and His glory. This power is only obtainable as we learn to appreciate and to appropriate the full meaning of the cross of Christ. Then every thought and desire will be brought into captivity to Him, and II Cor. 10:5 will be fulfilled for us: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

V. CIRCUMSTANTIAL PRAYERS.

When we read through this narrative, we find that they had very strong desires, "They . . . lusted exceedingly, . . . and tempted God." You will see that they tempted Him not only by what they did, but by what they said, and by their very prayers to Him. Beloved, many will be judged because of the kind of prayers they offer to God. They are crying out to God to give them something that will be a curse, and will satisfy some lust or some appetite. When God did not give them their desire, "They murmured." Some prayers are but complaints made to God. The complaint is finding fault with their circumstances, and it is finding fault with God. Oh, how much of the spirit of murmuring and complaint is in Christians because of having a hard time! May God take the murmur out, and if you trust Him He will take the murmur out, and will put His praise in its stead. If God answered the prayers of some people it would be the greatest curse that could possibly be brought upon them, and God will only answer that prayer even as the parent of a child sees that a greater injury would be done by keeping the child from it, than by granting its request. Then God sometimes *permits* things to come that He does not *will*. He sometimes answers the willful, sinful prayers of His children because it would do greater injury if He kept back the answer, for that answer will work out the lessons that they need to learn; lessons to the soul that we may see our real need of God. It needs to be emphasized again and again, that prayer is not real unless it has in it the element of submission to God. Sad and searching is the judgment that will come upon us when our very prayers are but the expression of selfish and carnal desires, or the petty complaints of a self-will that God has dared to cross.

VI. CIRCUMSTANTIAL SATISFACTION.

We have here not only circumstantial prayer, but we also have circumstantial satisfaction. We read, "He gave them their request; but sent leanness into their soul." Beloved, if you try to be satisfied with things, you will never be satisfied. God has made the human heart with a capacity for Him, and nothing can satisfy that heart but God. There may be many a man with a million dollars to-day who can buy nearly everything he wants, and that man may be most unrestful and dissatisfied. You may have every-

thing that the natural heart could wish, but if you do not have God, you cannot passibly have the deep and sweet rest for which the heart yearns. The satisfaction of circumstances will wear out, it will not be sufficient for you, "He gave them their request; but sent leanness into their soul." God told Lot to flee to the mountains, he did not want to go, but came to Zoar. It was a little place, and he said to the Lord, "Please don't send me to the mountains, I will perish there, let me stay at Zoar. It is just a little place, Lord, won't you let me have this little thing, a little Zoar." When God saw Lot's persistence and that He could not get him to do His highest will, He gave permission to stay at Zoar. But he could not stay there even, he had to flee out of Zoar. In place of finding rest and security he found that he had lost even what he thought he had, and besides he had missed the approval of conscience and the communion and protection of God.

Dear friends, over against this "circumstantial faith" is the faith of God. Mk. 11:22 marg. This faith is His gift. It is wrought in the heart by His Spirit and finds rest nowhere but in God. It is contrary to natural sight, though it sees "what eye hath not seen." It is higher than the natural senses, for it sees God. Material things are not the important things to this faith, though they may come in response to its prayer. The things of the Spirit are its domain. Circumstances never affect it. No matter what their character they are but inlets and outlets for God. Prayer is no longer a selfish cry for our own way or for carnal satisfaction, but the very intercession of the Spirit of God in and through a human heart. Trials, losses and sufferings are not such, but are counted eternal gain, and all things, no matter what their nature, are not only counted but made, in response to this faith, to work together for good, and the restless soul of man finds his heart's desire—eternal rest and satisfaction in God.

There are many Christians who seem as though they cannot live without sensations. When the special convention is being held, their devotion and regularity are admirable; but when the special speakers have gone home again, and the multitudes have melted away, and there is just the little church or chapel left, and the average minister and the common round of Christian labors, they become lax and lukewarm, and they frequently degenerate into cynics, and assiduously practice the perilous exercises of criticism and censure. Paul recognized the danger, and he faithfully proclaimed it. Blessed and thrice blessed in the Christian who accustoms himself to find his bread in the ways of the commonplace, who can be faithful without sensations and who realizes in humble fellowships and sweet companionships of the Lord.—J. H. Jowett.

The longest hours and the shortest years belong to the man who has no task before him.

The Experience of an Ex-Rationalist

As rationalism on the one hand and formalism on the other are invading the Church of God on every hand, trying to smother the fire of true and living faith in all that is supernatural, I have felt it my duty to give my personal testimony how a Rationalist became a believer in the truths of the Bible as the only Revealed Word of God, and in Christ as His *only* begotten Son, and in the Holy Spirit as a direct, working agent through the channels opened by the sacrificial atonement wrought by Jesus Christ on Calvary's Cross as the substitute for all sinners.

My childhood days found me open to ~~spiritual influences and the spirit and life~~ of my first teacher, a converted Baptist Christian lady, are even at this time remembered, and with a grateful heart acknowledged as one among the means to my first spiritual awakening.

But the preaching of the Gospel was yet as an empty sound for my ears. I can still remember, how, on one occasion sitting with my mother in a preaching hall, and looking into the stern face of the preacher, and hearing his voice raised almost as if in anger, I asked mother why the man was so angry.

He evidently preached the words of the Gospel, "the glad tidings," in the spirit of the Law of Moses, a very common occurrence in those days.

But as I attended the college in my native town, and came in to touch with the literature of the day, my first implicit belief in the stories and teachings of the Scriptures began to wane.

Then, as now, *the fight of the ages* went on about the personality of Christ Jesus, the nature of His death, and the character of His miracles, and the Divine origin of the Scriptures.

It was acknowledged, that Christ was a great man, a "super-man" as some now like to call Him, perhaps the greatest of all men in a moral and intellectual sense; but as for His Deity, and the saving power of His death beyond whatever saving power may accrue to the death of anybody who dies a martyr for a good and glorious cause, such ideas were rejected with dignified scorn, and as signifying only the low state of intellectual development of so-called "old-fashioned and orthodox" believers.

There is indeed a certain fascinating power exerted by such teaching upon proud, intellectual minds. It lifts one up into an atmosphere of seeming grandeur of "magnificent" self-assertion, of demonstration of inherent powers and possibilities, quite apart from any and every direct or outside Divine influences, which is quite pleasing, and which seems to exhilarate and promote all the activities of the natural intellect of man?

It was therefore natural that I also in

time learned to scorn the story of that Cross and its "blood religion," and to pity those poor old or "narrow-minded" men and women who seemed to delight to hear this story repeated to them again and again.

Still I never saw the reasonableness of atheism; but I certainly was a deist, pure and simple.

Whether Christ had been another Buddha or Confucius or not, His claims, His existence, His words, did not stir up any enthusiasm in my youthful heart, but rather, whenever presented, caused a certain feeling of nausea, and even a secret resentment, to arise on the surface of a seemingly otherwise placid state of mind.

In those days the Divine origin of Christ was not discussed as being "unreasonable," among the clergy of the Church, but almost entirely among outside circles of literary and public-spirited men. (Also were "the suffragettes" not known at that time!)

Therefore, there was no "inward, secret, conflict within the fold," no smell of "treason," no suspicion of taking a mean advantage of a given position of trust to betray the trustful pew from a highly "critical" pulpit: these are of a more modern origin.

Being so, this "secular" denial of Christ as God, was combined with much that was fine and noble in the natural realm of life. It was associated with the march of political freedom, with the clearer perceptions of social and judicial justice, with the awakening of true patriotic feelings, with much poetic wealth of a newly roused national consciousness.

Thus I was enraptured and lifted upward and onward, with the vanguard of the recreating forces of my dear native land, as I thought at that time.

Although never given to strong drink, I renounced the pleasure of a glass of wine with friends to take a clear stand as one who believed that national total abstinence would be the chief means of making any nation truly great and good.

I had then already learned that it was not in the power of any mere political party, be its programme as good as it might, to bring true deliverance or greatness or happiness to the country.

In this special case, I saw how the patriotic, unselfish leader of the opposition party, became a tame follower of old ruts about just as much as his predecessor—or even more so—when he first found himself settled securely in the place of honour and power.

Thus the political soap-bubble burst early in my life. Now what about the total abstinence plan, and all that such a programme involves?

Then the unexpected happened. It is always so, both in romance, and still more so

in real life. I failed in my F. A., although being next to the top in my class. This hurt my youthful pride to the quick. Refusing to avail myself of another year's free tuition offered by the sympathetic principal of the college, I decided to go abroad and start practical life. It was on my voyage to fair New Zealand that God sent a truly converted Presbyterian Christian in my way. His life was my daily sermon. He was not the first "converted" Christian I had met. But while I had looked upon others as rather "odd" and "outlandish," this one seemed withal both natural and real in all his conduct.

Some eighteen months later, having most of that time had the opportunity to watch the lives of this man and his wife, and having taken a silent part in the daily family worship, the spirit of the living God came to me in a Salvation Army meeting some twenty-five years ago. The leader spoke of Jesus praying the prayer of forgiveness and love for his murderers. Suddenly an awful burden of guilt and condemnation came upon me, and what I never had been willing to admit before I now readily saw, admitted even that I was unclean before God, unworthy of His holy Heaven, and worthy of eternal condemnation with the devil and his angels.

A moral life, self-respect, and a good, general education, had been among my most favoured idols; but these all fell down before God's light on the nature of a sinful heart, as Dagon of old fell down helpless before the Ark of God.

I resisted the message of mercy through Christ's atonement for three weeks. But being unable to get any help otherwise, and realizing the danger of being left to myself by the Holy Spirit, whom I unconsciously, or rather involuntarily, acknowledged as the author of this new and deep conviction of a sinful, lost condition, I at last yielded, and kneeling in my own little room, I learned how to lean on some of the familiar promises in the Bible to penitent sinners for my salvation. I received by faith Christ as my personal Saviour, through the blood of His death on the Cross of Calvary.

This new faith was something different, and something more than merely believing in Christ as the Saviour, in the same way that Mohammedans may believe in Mohammed as their Prophet and prevailing intercessor.

This new faith was more than my childhood's unreasoning belief; it was more than a mere literal assent of the mind to certain stated facts; and keeping fast to this faith, I believe that my soul would have been saved at last.

But here comes the unexpected again. After a while there sprang up within my heart a heavenly joy. The same Holy Spirit, that had convicted me of my lost condition before God, while being in my natural state of mind, now brought me a clear assurance of acceptance with God through faith in Jesus Christ. The manner and time of this assur-

ance may certainly differ with different individuals, but in my case it came to me as if an audible voice had said these words to me: "Thou hast gone the right way. Thy sins are forgiven. Thou art my child." These were God's words to me, which I have never forgotten and never will or can forget. And my heart cried back in great joy and with sweet assurance: "O God, thou art my Father."

From that moment all doubts of Christ's deity, of the Divine inspiration of all the Holy Scriptures, of the supernatural character of Christ's miracles, of the veracity of God's Word, of the absolute integrity of all the teachings of Christ and His Apostles, of the reality and effectiveness of the Atoning Sacrifice of Christ, of the validity of all the ~~generally accepted~~ ^{teachings} of Christ's General Church throughout the ages—all doubts have entirely vanished away, and they have never ruled my spirit or mind or life for a minute these twenty-five years. Thus the rationalist became an evangelical believer for ever.

How so? For one thing the difference between the natural and the spiritual was clearly revealed in my own consciousness by blessed experience. To put intellectuality, or any workings of the natural human mind, on a level with the spiritual life, now seems

to me to evidence a terrible confusion of ideas. "Nothing in Divine Revelation is against reason, but everything in Revelation is above reason," solves all difficulties for a believer. With all deference to many morally good and intellectually superior theologians of this modern era, I dare to contend that the root of their difficulties will generally be found just here: the mixing up of the Divine and the human. Instead of turning to God with a true repentance for sin and a living faith in the Son of God as their personal Saviour, they have sought wisdom and guidance outside the old Gospel plan, and have either never experienced the new birth by the Holy Spirit, or having done so, have been deceived by the reasonableness of human reasonings to yield up their childlike faith in Jesus, the Christ, the only begotten Son of God.

Not education, not theories of religious evolution, not development of natural resources, is the crying need of the missionary in the "Heathen" world today; but the preaching of the crucified Saviour in the power and demonstration of the Holy Spirit. "Go ye out into all the world, and preach the Gospel to every creature," still shows the royal way to victory for the Church of Christ. Yours in the Master's service.—*Louis Anthony, in the Bombay Guardian.*

angry, the dread of appearing before Him becomes a veritable menace of impending doom.

No worse state than the above can grip the soul of a child of God. O, dear heart—you who are thus tormented—awaken from your sad delusion! God's love enfolds you as closely to-day, no matter how far away He may seem to be, as in the palmiest days of your "sweet experiences." Will you believe Him—His promise? "I will never leave thee nor forsake thee?" Or will you heed the tempter's taunts and grieve the Heart that poured out itself to the uttermost death that you might be a partaker of His glory?

Even though you may have been "unfaithful", though you may have wandered in devious ways—one upward glance—one cry of real contrition, one clasp of His down-stretched Hand—and all is well. He patiently awaits your response to His love. "Be not afraid—only believe." . . . "Believe what?" you ask. That He is true to His own Word. That He means exactly what He says when He affirms: "Lo, I am with you always."

Sooner may the heavens fall, the sun forget to shine, than that He shall turn from those who have trusted Him. "Can a woman forget her sucking child? . . . Yea, she may forget: Yet will I not forget thee." Look straight up into His face this very moment and whisper, in true faith: "I believe; help Thou mine unbelief."

Washington, D. C., Station A.

EFFECTS OF EARNEST ADMONITION.

It is said that, one evening in the autumn of 1776, Mrs. Heck entered a house in New York, where she found a party playing cards. Burning with indignation at their sin and folly, the good woman seized the cards and threw them into the fire, at the same time administering a scathing rebuke to all concerned. She then went to the residence of Mr. Embury and told him what she had done, adding, with much earnestness: "Philip, you must preach to us, or we shall all go to hell, and God will require our blood at your hands." The backsliding professor, who had formerly officiated as a local preacher in his own country, was somewhat confused by this startling appeal, and he endeavored to excuse himself by saying: "How can I preach when I have neither a house to preach in nor a congregation to preach to?" "Preach," said the noble, earnest Christian woman, "in your own house, and to your own company;" and before she left she elicited a promise from Mr. Embury that he would endeavor once more to speak to the people in the name of the Lord.

A few days afterwards Mr. Embury redeemed his place by preaching the first Methodist sermon ever delivered in America, in his own hired house, to a congregation of five persons. The number attending the services rapidly increased, so that there was not room to accommodate them.—*Exchange.*

Waters From the Sanctuary

Ezek. 47:1-5.

MRS. MAY MABBETTE ANDERSON.

"FEAR THOU NOT."

Never can a believer afford to parley with discouragement. It is too deadly in its results.

Now and again a letter comes that brings a deep heartache, an ache that is so needless that I long to give a word of caution and of comfort to those who send the missives.

Tangible sorrows are hard enough to bear. Only the upholding power of God—through the blessed Spirit—can sustain a soul unmoved in the midst of shattered hopes, loss, and grinding, daily pressure.

But the "ache" to which reference is now made, has to do solely with a grief that is as needless as to mourn when the clouds hide the sun, and to declare that never again can its warmth make the earth lovely.

The cause for this unsubstantial sorrow is as follows: A believer has enjoyed sweet communion with God. The joy of the Holy Ghost has enfolded him. For years, perhaps, this sacred experience has been his. But a time comes when, owing to various causes, the sweet Presence seems withdrawn. This is often because the physical being is "out of harmony." Serious derangement of vital functions has clouded the entire being. . . . And quite frequently this alone is the sole reason for the depressed spiritual state.

Again, it may be because our tender Shepherd wants to lead His lamb into higher,

greener pastures that the distressing change has come. In order to lead him upward to the higher level, the former pasture is removed. Do you get the thought, beloved? The foolish sheep would not want the richer range unless he were debarred from the one he already loves. So, that he may follow where he is called, the herbage is withdrawn. Hunger follows. Then, when it has become sufficiently acute, the new fields are open to him, and he enters in.

Sometimes the soul that is thus being led, becomes so distressed over the loss of his usual conscious spiritual sustenance, that he yields to the feeling that "his salvation is lost." Because there is dearth of spiritual joy no other explanation for the deprivation comes to him except that—in some unknown way—the blessed Spirit has been grieved away, and the inner chamber where He has so long dwelt is left desolate.

With the wily enemy close—as he ever is in such cases—to ply his horrid temptations, the soul feels that it is doomed to eternal destruction. Some unfaithful act or thought is recalled as being the probable cause why this starved condition has come, and, in tears and contrition the cry goes up: "I have sinned; God has left me."

And, with certain temperaments, the fear of speedy death and awful judgment, comes as an added horror. Feeling that God is

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ONE DOLLAR A YEAR IN ADVANCE

EDITORIAL

WEEKLY TEXT

"The eternal God is thy refuge and underneath are the everlasting arms: and thou shalt thrust out the enemy from before thee; and shalt say, 'Destroy them.'" *Dem. 33:27.*

HIS MESSAGE.

By Harriette S. Balmbridge.
Beloved, it is Me you want,
Not lovers, things, nor creeds:
Through Christ within thee—only thus
Attempt thou noble deeds.

"Tis Me you want; then come to Me;
The claims of self forsake;
And as the creatures thou dost leave,
In Christ thou shalt awake.

Our readers will note the delay in the publication of the paper. This has been caused by some changes that we expect to make later. We trust our friends will bear with us amid these delays. Our prayers are with you and we have a longing desire to help you. May the blessings of God rest richly upon you.

BE NOT RASH WITH THY MOUTH.

The Hindoo proverb says: "Of thy unspoken word thou art master. Thy spoken word is master of thee." We question if any of us realize the power of words. The mouth is a crater which sends forth a more deadly lava than that which entombed Herculaneum and Pompeii. "In a multitude of words there wanteth not sin." "Speech is silver, silence is golden." People should weigh what they say. The recklessness of the mouth is simply terrific. The Chinese say that "A word rashly spoken cannot be brought back with a chariot and four horses." Set a watch at the door of your lips.

FOR CLIMBERS.

We are of the opinion that this world is the very best place possible for the development of Christian character. The adverse winds that we have to row against, the thorny paths along which we must travel, the slippery mountain sides that must be climbed, the cup of bitter that must be drunk

to the dregs, the tunnel so suddenly entered, the disappointments strewn along the way, the head aches and the heart aches incident to the journey, its defeats and victories, are all essential in the Divine programme for character building in the further working out of the purposes of God.

"Difficulties are God's errands;
Ever keep this fact in view;
Proof of trust, and how he honors,
Giving us such tasks to do.
Let us flinch not, moving onward
With a heart both brave and true.

"Ah! the soul will gain momentum.
Like the avalanche of snow,
From the obstacles that threaten
To impede its course, you know;
Difficulties met and mastered
Give us strength as on we go."

STREET EVANGELISM.

The door-step mission is an excellent field for personal work. It affords an opportunity for a needed word of encouragement, advice or correction. House to house visitation, in the shop, office or home are other wide-open doors for effective personal ministry, but perhaps the one least thought of and yet ripe with opportunities is that on the high-ways and streets. Here we meet all classes of people. The rich and the poor jostled together promiscuously. The learned and the unlearned, the down-hearted and those full of hope, all nationalities and faces, creeds and sexes are met on the street and highway. One who has the work at heart will find many opportunities to get in a word for the Master as he strolls leisurely along the high-ways or wends his way through the more crowded avenues of the city.

Yonder comes a brother who has just passed through sore bereavement. If he is not in too big a hurry he will be glad to have a warm handshake and just a word of sympathetic greeting.

There is a young man looking for work. He is away from home, comparatively friendless, discouraged, and a hand laid on his shoulder with a kindly word of encouragement will give him a new inspiration. Yonder comes a mother who is in deep sorrow over the prodigality of her children. She is now from the workhouse trying to prevail on the judge to let her oldest boy go home with her. How glad she will be for a kind greeting and "just a word of prayer" as she passes along! There is young man just out of prison. He is shy, reticent, embarrassed, and does not know which way to turn. What an opportunity for giving him a lift Godward! There are some little boys playing on the corner, and pleasant greetings, coupled with a kindly invitation, may result in their being in Sabbath-school the next Sunday. Yonder is a man who was at church the other day and gave some indications of being somewhat interested in things spiritual. How helpful to follow up the work by cordial invitation to return again, and an earnest word showing your

deep interest in him may result in his salvation.

We have just returned from a ministry of this kind. Called to a funeral at 2 P. M., we walked out to the place, only to find out that a mistake had been made in the time, and that the burial had already occurred, but there was an excellent opportunity for meeting the bereaved family and a number of friends. As we journeyed homeward, we saw a lady on her front step whom we recognized as an attendant at the Tabernacle service. We stopped for a word of greeting, and ascertained that she was a widow. Her husband had died not long ago, and the boys—most of them small—were trying to continue the business so as to make a livelihood. We stepped inside, had a prayer and a kindly word of greeting with the little fellows running around and playing on. Sauntering on down the street, we dropped into a little shoe shop and had a word with an old brother who is battling along the way, hoping ere long "to see the King in His beauty." A few blocks further on we met a huckster and was able to do him a little favor, found out where his people lived—friends of whom we had lost track—dropped in there, and met his aged and infirm father, and had a blessed season of prayer. Coming a block further down the street we found an open door for another word of help. There was a busy housewife who was running a little clothing store. The customers kept her so busy Saturdays that she felt she had to do much of her housework on the Sabbath, and was therefore almost always absent from church. We encouraged her to discontinue all unnecessary Sunday work and in some way arrange matters so that she could get to the house of the Lord on the Sabbath, explained a Scripture or two on which she wanted light, prayed and journeyed on. As we passed along some one called on us from an adjoining yard, and said: "There is a gentleman wants to see you." We paused a moment. He came out, and to our delight we found it was a man with whom we had prayed the preceding Sunday night. He was an earnest soul somewhat perplexed, needing light on the Scriptures, and we spent thirty minutes in discussing matters of mutual interest with him. During this conversation we had the privilege of inviting three others also to the services. A few steps further on we turned into a little grocery store and found a gentleman whom we had met at church without knowing who he was or where he lived, and also a young man to whom we had preached often. Had a brief word with them and a brief prayer, and passed on. We next met a bachelor-lawyer whom we had missed from church for some weeks. He is not a member of the congregation, but is a frequent attendant. He informed us that he had been sick, that he enjoyed the meetings very much, and would be glad to have us visit him in his room. We got closer to each other in the brief con-

EDITORIAL COMMENT

versation, and preacher and hearer will understand each other better. He has a humble and devout spirit. We were now almost in sight of our office, and the stroll ended.

This is only a sample of the opportunities that present themselves in passing to and fro on the streets. The home is the most important place for pastoral work, but it should not be confined there. There are many who are seldom at home during hours of visiting, and can be touched on the streets. Then there is a floating population who board here for a while and then somewhere else, and it is difficult to visit them at their homes because much of the time you do not know where they are, but you can meet them on the street. Out thus in the open there is a chance for a word about the great question of salvation. People seldom resent such friendly interest. They generally appreciate it. The street is the place where there is a free interchange of opinion. They are not so embarrassed out in the open as they would be in closer quarters, and it is an excellent field for seed-sowing.

Men are standing on street corners waiting for friends or cars, or perhaps they are there because they have nothing else to do. There are always people sitting around livery stables, hotels and other public places that are accessible for gospel work, and if some of them are ever reached they will have to be reached in this way. To be sure, it should be done tactfully. Quickness and gentleness of movement are needed. Persons must not be rubbed the wrong way. The religious bore would be repelled, but the soul winner can glide along almost as gently as the morning breezes or the sunshine that fills the streets, and he may so deport himself that he will be as welcome as either. The Lord Jesus said: "Go out quickly into the streets and lanes of the city, and compel them to come in, that My house may be filled." We understand this to mean the holy compulsion of an irresistible love. Ah! if we love thus as we walk along the streets we would be drawing people to our Master as a magnet takes up the particles of steel near by. Hearts magnetized by the love of God will be continually drawing people unto Him who said: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

Reader, determine to avail yourself of the priceless privilege of shining for Jesus wherever your lot may be cast, and in whatever sphere, whether on the street, in the shop or home—be constantly on the lookout to touch some one for Christ. It need not be a burdensome thing, but just in your easy, quiet walks with God use the opportunities that are ever and anon presenting themselves, and it will soon come natural, others will be blessed, and your own soul will blaze with fervent joy in the midst of these Christ-like ministrations.

A MAN.

Is he a man? If he is of the largeness necessary to handle life's affairs free from petty vindictiveness; if he is too much of a Samaritan to be any sort of a Shylock; if he is too busy loving to find time to hate; if he lives on the plain of duty unswayed by friendships or animosities; if the sky and sunlight are his and God a Father.—he is a man.

And this is only possible to a life yielded to the Lord in humble reliance on the Lord Jesus Christ as a personal Savior. Then the soul is brought into such harmony with the Creator that all of its aspirations may flow into the divine will, as the rivers flow into the sea.

INWARDNESS.

Matthew Arnold mentions inwardness as the distinctive characteristic of Christ's teaching, and so it is. He dealt little with form, ceremony or external. To the woman of Sychar He said: "God is a Spirit, and they who worship Him must worship Him in Spirit and in truth." Heathenism is an attempt to get saved by works, consequently the ceaseless round of doing, doing; but the Christian knows that spiritual life does not consist in pilgrimages, penances and such like fleshly effort. As Drummond says:

"Spiritual life is not something outside ourselves. The idea is not that Christ is in heaven and that we can stretch out some mysterious faculty and deal with Him there. This is the vague form in which many conceive the truth, but it is contrary to Christ's teaching and to the analogy of nature. Life is definite and resident; and spiritual life is not a visit from a force, but a resident tenant in the soul."

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That perfect stillness reigneth evermore.
Far, far beneath the noise of tempest dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows Thy love, O purest!
There is a temple sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.
Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwells, O Lord, in thee!

A RINGING UTTERANCE.

"I can fully sympathize with you in your earnest desire for a religious awakening in your church, and I heartily congratulate you that such a desire possesses your heart and your mind. More and more I become overpowered with a similar desire for all our church, and I frankly confess to you that at times I suffer no little distress on account of an increasing spirit of worldliness among many of our own people.

"We have official members and others of prominence, both men and women, who have yielded themselves up to the service of the world, and in many instances not only ignore the counsel of their pastors, but persistently defy their leadership. Surely we

have come to the parting of the ways, and the question that confronts us with all of its weight of meaning is: Shall the spirit of Christ or the spirit of Satan dominate the church of God? The settlement of this question necessarily means confusion, even terrific storm.

"If the worldly element will not mend, then nothing remains for us except to advise, and if necessary, compel them to go from us. This means warfare. If we are unwilling to pay the price, and prefer the ease of Zion to the purity of Zion, we can submit to the apostasy of this class at the loss of the presence of God's spirit from our altars. We may take the choice. For myself, I am more than ready to meet the issues with all the irresistibility of the old-time prophet, fully aware of all the consequences. However, I count fidelity to God as the part of the Church, the one supreme end to be served."

This is a timely utterance quoted from a Methodist Bishop and published in the *Central Advocate*. The difficulties are not exaggerated nor the picture overdrawn. If there is anything lacking it is not stated sufficiently strong. The time has come when judgment must begin at the house of God, if the Church is to retain her power as a spiritual force in the earth.

HOLINESS.

The normal Christian life as set forth in the New Testament is a life of holiness. It is the duty of every Christian to be entirely consecrated to the Lord and to believe that which is thus committed will be cleansed and kept. There should be a constant, whole-hearted devotion to God and instead of this being considered a far-off, strained, abnormal state, it ought to be the daily habit of every child of God. It is not the leaping by a sudden bound into the perfection of character, but the daily abiding in Christ which the Scriptures denominate the perfect heart. This should be the attitude of every Christian. All should be laid on the altar—Christ, to be kept and used by Him, moment by moment. As Mr. Finney said:

"Holiness is and must be a voluntary state. It is voluntary love, not a passive emotion. Emotions and feelings of blessedness are one of the results of holiness. It is evident that God would convert and fully sanctify every man, if the whole matter were left to Him as a question of omnipotence, or as a piece of work to be done upon a machine. The Bible is abundant in calls to the impenitent. Its history, prophecies and promises are so much effort put forth in the strongest possible manner, to bring men to God. But these are not so numerous as its appeals to good men to be entirely holy. The epistles, address to the saints, are urgent calls to holiness, "Be ye holy, for I am holy." The Sermon on the Mount is a long array of practical ethics, impossible to any person, not already living in the discipleship of Jesus Christ. Everything relating to the religion of the New Testament puts the individual upon his own responsibility. Hence holiness is the result of voluntary purpose, begun and continued in the Holy Spirit. No amount of churchgoing, Sabbath School

teaching, regularity of prayers, alms-giving, or even preaching can be a substitute for it. The form, the length of the time, the particular accompaniments may greatly differ, but in one thing there will be uniformity, you must be holy. Sin, all sin, all sin now, must be cleansed away. You must be sanctified this is the truth of God. This is God's moment—consecrate, believe and receive!"

GUIDANCE.

There is much confusion among Christians as to the question of divine guidance. Many are the errors into which the good people have fallen by following divers "leadings." In all questions requiring patient and prayerful waiting beware of being rushed into a decision. It is one of the tricks of the enemy to bring a strange pressure upon God's children to have them hurry and hurried actions. The Lord does not want His people to act until they have had sufficient time and light to ascertain His will. The *Overcomer*, in commenting on the subject, says:

Up to the time of receiving the baptism of the Holy Spirit, the Christian obeys God from principle—that is, from a sense of right and wrong; but when he is baptized by the Holy Spirit, he is conscious that he has come into contact with a Person, and begins to obey a Person. It is then that the evil spirits begin to counterfeit that Person, and the soul is liable to be misled unless he is forearmed by knowing their existence, and the methods of their workings.

Immediately after the Baptism in the Holy Ghost, all temptations may seem to cease, and it seems as if there is "no devil," or that he is unable to touch the believer, but the enemy was never so busy, for now he is planning a counterfeit of the divine workings. The temptation to sin appears to cease, but the enemy has only ceased to tempt with a view to getting the soul blinded to its own condition, and to the counterfeit of the Divine with which he is planning to deceive him.

Believers who are baptized with the Spirit must realize that there are two spiritual forces in the supernatural realm, and know how to discern between them. They must realize that there are evil spirits, and know that there is a possible counterfeit of the Divine workings. They say, "I am afraid I will grieve God, if I question the manifestation," but in accepting that which they have a doubt about they will also grieve God. If God wants them to accept what is Divine, then let God make it quite clear to them, so that they have no doubt of it, for "whatsoever is not of faith is sin." You say you think it is Divine! But you must know—you must test your tests, and prove your proofs. "Thinking" is not knowledge! Make sure of the source from which all supernatural workings come, and trust God to make you sure—until then, wait. Test your tests! Prove your proofs. Make sure, and wait until you know for yourself as you watch, and pray for light.

THE HEAVENLY VISION.

Happy the man that has seen the innerness of things. Every great life is sustained by a vision of eternal things, the overcomer has touched the fire line and lives in a realm of the spiritual. He has enthroned Christ in

the heart, and like the great apostle, he is living in obedience to the heavenly vision. As John Watson says:

"If you wish to discover the source of a man's strength you must trace his life to some secret spring amid the everlasting hills. As the years come and go his life will reinforce itself from many quarters, and cut its channel through many rocks, but every great life is a jet from the central waters, and on the eternal sea will carry its first color. Some felicitous phrase in a sermon reveals the living Christ, as when an unknown monk drops the curtain from an Ascension. Some revelation is given to the agonized heart wrestling through the darkness unto the breaking of the day. Some sorrow fills the atmosphere with tears and brings the horizon nearer where earth and heaven meet. No man tells what he has seen, nor is he able to explain what happened, but the vision remains till the last of earth's shadows pass, and the man knows even as he is known.

Moses beheld in the desert a bush burning with fire and not consumed, and in that day entered upon his life work. Nothing would ever daunt that man's faith who for the briefest moment caught the sheen of the Divine Presence. The locks of the desert would yield water to God's people, and the skies drop manna, across the desert he would see the land flowing with milk and honey and be content to die. For from henceforward the world was transfigured and "every common bush" was "afire with God." King Uzziah's death chamber, that satire on human power, is suddenly changed into the heavenly temple, and Isaiah consecrates his life to the Holy One of Israel. St. Peter catches, as it were, through a rent in the peasant garments of Jesus, the spiritual splendor of His nature, and confesses the prophet of Nazareth to be the Son of God. St. Paul, torn between the grip of hereditary religion and the pleading of Jesus' spirit, receives the heavenly revelation and goes forth to conquer the world for Christ. St. John, flung like a dry seaweed on the coast of Patmos, beholds the open heaven and Jesus at the right hand of God, and writes the epic of salvation. John Bunyan is cast into Bedford jail, and in that fortunate solitude dreams the Pilgrim's Progress. St. Francis goes out from the supper table, and beneath the sweet Umbrian sky woos his bride of poverty. No bush is common to him who has eyes to see; a cell becomes a universe to him whose soul is receptive. A lonely island is the annex of heaven when a man has a pure heart. Sublime experiences which come and go swiftly, but do not leave a man the same. The sun sets, but the afternoon glow remains. The vision is henceforth a light upon the man's path and a burning hope within his soul."

The Christian character is rooted in the Divine love, and in that view is a sovereign bliss welling up from within—able thus to triumph and sing, independent of all circumstance and condition. A human soul can love everybody, in spite of every hindrance, and by that love can bring everybody into its enjoyment. No power is strong enough to forbid this act of love, none therefore strong enough to conquer the joy of love; for whatever is loved, even though it be an enemy, is and must be enjoyed.

Love is joy, and all true joy is love; they cannot be separated. And Christ is an exhibition to us of this fact in his own person—a revelation of God's eternal joy, and be-

ing a revelation of God's eternal love—coming down thus to utter in our ears this glorious call, as a voice sounding out of God's eternity: "Enter ye into the joy of your Lord."

Joy is a prize unbought, and is freest, purest in its flow, when it comes unsought. No getting into heaven, as place, will compass it. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up, out of the central depths, of eternal springs that hide their waters there.

"SHALL BE FILLED."

"Blessed are they that do hunger and thirst after righteousness, for they shall be filled." The very cry after God is in itself a blessing. Every heart yearning for the Infinite should be an occasion for praise, for how poverty-stricken would a soul be that never thirsted after God? As the psalmist exclaims: "As the heart panteth after the water brook, so panteth my soul after Thee, O God!" Such soul longings will be realized. God is a satisfying portion, and He will never awaken these inward desires without providing for their gratification. He gives this spiritual appetite that we may grow strong through the food that He will supply. He stirs us up to follow hard after Him that we may be divorced from the lesser ties and wedded to Him. As the pilgrim of the Infinite says:

We should not grudge the deep sense of spiritual weakness, poverty and vacuity. Our inward wants and dissatisfactions are our best prayers, for they formulate our requirements without our own help or utterance. The sensation of hunger indicates a want of food, is a sign of physical health; so, too, our spiritual desires imply a competency for the larger life, and ask its bestowal more ardently than any uttered words have the power to express. Do not, therefore, allow yourself to think the yearnings of unfulfilled spiritual desires in any wise wasted. They are only opening your nature to a wider inner life, and extending the soul's capacity for the reception of it. When the Master said "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," He did not give utterance to a dogma as much as to a moral law which underlies the physical economy of the universe, that the best and the worst wishes find their fulfillment. Heaven and hell are but character fully developed and displayed, or, in one word, the result of wishes, good and bad.

A PRAYER.

Father, I long to speak my gratitude to Thee
For love that Thou so graciously bestowed on me,
For all Thy blessings rich and rare,
For a heart content beyond compare.

O make me worthy of Thy love!
Help me to live a life above
The sordid worries, cares that press,
The daily duties, storm and stress.

Lord, I would lead some child each day,
And help him walk the narrow way,
Forsake the paths of doubt and sin,
And to Thy deep joys enter in.

We cannot comprehend Thy boundless love and power,
But we know it is sufficient for our every passing hour.
—Selected.

FIELD NOTES

Robert Lear is holding revival services at Clarence, Mo.

W. R. Gilley has recently had a good meeting at Big Branch, Ohio.

James F. Brown and wife report victory in a recent meeting at Springerton, Illinois.

D. F. Brooks and his wife have been greatly blessed and used of God in a revival meeting in Philadelphia.

C. C. Davis reports a most gracious meeting at Conco, Illinois. He also states that he has an open date in February. He may be addressed at 810 W. Indiana Street, Evansville, Ind.

Asbdry College, Wilmore, Kentucky, has had a gracious revival. Rev. Gregory J. Mantle, recently of London, England, was the preacher. The college reports a good year along all lines.

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Missionary News for January, 1914

MISS CARPENTER REPORTS VICTORY IN INDIA.

It has been almost a year now since I left America and God has blessed the work here almost beyond my expectations. He is with us and as we go forth day by day to give out His messages we are conscious of His presence and of His working among the people.

Don't think I could just explain it, but somehow I seem to have a new sense of His presence among the people and of His Spirit moving upon their hearts, and as I speak He seems to be so near and to be longing to impart the knowledge of Himself to them.

"And this is life eternal that they should know Thee one only, true God, and Him whom Thou didst send, even Jesus Christ."

I sometimes think people there would be more patient about the slow work of missions if they could realize just where these people are when the missionary begins with them, but I believe it is impossible for one to realize this fully without seeing it.

While teaching some children some days ago their father, who was sitting near, said, "These children are small now, but when they are older they will follow in your way if you thus teach them they will come to understand it after a while, then they will accept it, but if we older people had been taught when we were small it would have been well for us."

Then how gladly I began to tell him that Jesus had power to save men ever so old and ever so steeped in sin, etc. He seemed surprised, and looking at me with wondering eyes, said: "Oh, then if He can that is good."

But when I began to explain what salvation from sin meant he didn't in the least want that, but replied, "Oh, that is not it at all, lady, what I want to get rid of is my wife, children, cares of a house and of this world. These things only are evil." And so his idea of salvation was the wandering mendicant with his vacant stare and his oblivion alike to joy or pain. We talked long and earnestly, but he never saw the question from my viewpoint in the least. The longer one deals with souls the more conscious I think one becomes that none less than God can save them. For our wrestling is not against flesh and blood, but against the principalities, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. One must be foolish indeed to try his own strength against such.

We are now camping out in the district with a band of Indian helpers and almost everywhere we are welcomed. You have heard me speak of Shahapur, the town of 10,000 souls only five miles from Vasind, with not a witness there for Christ. I have rented a hall there, as we have not yet succeeded in buying any property, also rented two houses for two preachers' families.

God has now given me four nice young preachers and six Bible women. Two of these preachers with their families live in Shahapur and each morning early they come out to us, where we pray together and then separate, the men going to certain villages and we women to others, so that during the morning we visit from two to five villages and the people come out in crowds to hear. As we women enter a house all the neighbors gather in at once. They invite us to sing or it may be to tell the story, as they call it, and then from a full heart we describe to them man's first estate, what he was when God made him, what God's purpose for him was, how he missed that purpose, ~~we~~ ~~all~~ ~~meant~~ ~~to~~ ~~him~~, where it brought him, etc. Then of the great plan of redemption or how man may again get back to God. We tell of how good God is and how He suffered to bring man back, how only He can do it; and last that now is the day of salvation, now God is ready to be reconciled and only waits for us to say the word and He will make us clean every whit. No need then to go the long pilgrimages to the Ganges, no need then for the long years of doing penance or of waiting to be absorbed into God, but today we may become His children. A few days ago an old man rushed at us with a stick, shouting, get out at once. Shaking the stick over my head he tried to drive me away, but I sat quietly waiting till he would let me speak then began a song which was a prayer asking for salvation from everything unlike God. The Bible women joined in and the elder of them besought him to just let us speak a moment. When we had finished the song and began the story he waited till it was nearly finished, then looking at me, said: "And you came here to tell this for nothing?" Then falling at my feet in Oriental fashion, said, "Please forgive me for treating you that way."

We lifted him, of course, and assured him of forgiveness, but again as we started to go he forgot the difference in our caste, and taking both my hands in his besought us not to remember it against him and promised to come down to the tent to see us and the people gathered again outside the house and begged again for medicine, also they took Gospels and read about this new way.

A priest in a nearby village ran at our preachers with a stick, and shoving one of them aside threatened to beat them and abused them most fearfully and threatened what he would do to our tents that night. The men thought as he was the priest of several villages it would be well to speak to the authorities about him, or he would embitter the minds of the people so against us no one would hear our message. But we had not come out depending on the police to open the hearts of the people, but on God, so we reminded them of Ezra's words when

he said, "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying the hand of our God is upon all them for good that seek Him," and we decided to take it to a higher court and a few days later the priest met them and apologized and invited them to come and preach again and we praised God and went on our way rejoicing.

While preaching in a small village the other day where I had never been before a farmer said quite deliberately: "When we people understand these things we will accept them."

My work is mostly among this class—the Khunbis or farmers—and they are the very bed-rock of the country, but a class very bitter against Christianity and very well satisfied with their present conditions. We baptized our first convert from this caste a few days ago. He is a young man about nineteen years of age and has attended our meetings regularly nearly ever since I returned from America and so became thoroughly convinced. It would do you good to hear him pray. The other day he said in prayer, "Lord, people say this religion defiles, but there is no defilement in it." And he pleads with God to open the eyes of the people and let them understand. His mother is a widow and he has one little brother, so they both came over with him and he put the boy in school at Khardi. To my surprise there has not been a very great fuss made about him, only one Sunday a part of the Khunlis withdrew their children from Sunday School, but since then they have come back and seem the same as ever.

A number of Grahmans in Shahapur have requested us to open an English day school here and one of them said, "If you will and only teach your Bible for one hour a day your work will succeed."

But we have no funds for a teacher yet, but are looking to God to supply this if He wills us to open the school. This certainly seems an open door.

One of these gentlemen confessed to one of our young preachers that he very much desired to become a Christian, but could not make up his mind to pay the price, as all his people were living it would mean so much to him. He is an A. B. and holds a government position here.

In the afternoon I teach a Bible class for the Christian workers (at present we are studying the different dispensations), and after the class the men preach on the streets in the town. At night we show with the magic lantern scenes in the life of Christ and explain them.

On Saturday we go to Vasind to conduct Sunday School there, as the heathen do not observe Sunday, one day is the same as another to them, and we come back here by the noon train and then have two services in the mission hall here on Sunday.

It is a blessed work and one can never praise God enough for being allowed a part in it. I only wonder more people do not come. I can't understand why people will stay in America when such opportunities await them here. The only way I can account for it is that they don't understand.

Oh, that they may see before it is too late! But I could write pages about that so will have to quit.

Yours in His service,

EVA CARPENTER.

A WORD FROM CUBA.

TRINIDAD, CURA, Dec. 26, 1913.

Dear Brother Benson:—I have been looking back in my memory over the year that is now going out, and I am not only made to rejoice, but to marvel at the great grace of God in granting to us the petitions, yea the strong cry of our heart in behalf of this work. Truly He hath wrought, marvelously in His loving kindness and tender mercies toward me in behalf of this work. He has proved His love toward me by actually giving what I asked. I remember how in the beginning of the year God laid on my heart the necessity of relying on the words of Jesus in Matt. 6: 25-34, and of the Holy Spirit through Paul in 2 Cor. 9:8-11, as a basis for the work in our hands. O, how sweet they have grown as I have pondered over them in times of pressure and of demands for the needs of the work. In the one I am forbidden to be anxious about food and clothing and, in the promise of Him who is the Truth to supply these things; and in the other our attention is called to God's ability to do.

God is able to make all grace abound toward you; that ye, at all times, having all sufficiency, in all things, may abound to all good works, being enriched in all things, to all bountifulness which causeth through us thanksgiving to God. As it is written, He hath dispersed abroad; He hath given to the poor; His righteousness remaineth forever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. Well, bless His name for this blessed assurance from God and for His enabling me to rely on such a strong foundation for the work's sake. I think that it will still serve me for the coming year. I am expecting that He who has wrought wonderfully for us this year will continue to perform for us and that we shall see the work enlarged and deepened greatly this coming year. There is a blessed interest here now which has steadily grown since Bro. Boaze was here six months ago. We have a new Sunday School in a different part of the city which is largely attended. We also have regular preaching at that place. Really, I am greatly encouraged for the work.

We expect soon to have Bro. Boaze and family with us again to push the work as

never before. Our day school work has begun well. We now have a school in Casilda with daily religious instructions and Bible reading and prayer. Badal is doing well. The teacher is one of our members there and is a young lady of excellent worth.

Our school here enrolled at least twenty-five students the past term and a number of others have promised to enter with the beginning of the new year.

Well, we are happy in His service. Many blessings upon you all. Your sister in Christ,

LEONA GARDNER.

NEWS FROM CENTRAL AMERICA.

PANCAJCHI, GUAT., C. A., Dec. 10, 1913.

Dear Readers of "Living Water":—As the old year is about to be a thing of the past and a new and untried one before us, it may be that some of you will think upon this part of the world and those who labor down here. I wish I could tell you that multitudes were repenting of their sins and turning to God; but such is not the case. Recently we had some special meetings in Coban and three people testified that they accepted the Lord Jesus as Saviour. They had given such testimony before, but this time it did seem to have a deeper ring about it. Bro. Herbert Toms, a young missionary and the son of missionaries, did the preaching for us.

Recently I received a letter from an old man, out about thirty-five miles from Coban, in which he tells me that their Indian servant is really converted. If that is true, she is the first Indian of the Quecchi tribe to accept the Gospel so far as we know. This old man and his wife are Mexicans. I want to go to see them soon.

I am fifty miles away from home now. I came down here to unpack some heavy bales of paper and pack them into hundred pound bales so as to be carried up to Coban by Indians. The road is so bad now that carts are not able to pass some holes in it. I saw the fresh, bleaching bones of several oxen that had recently died in the road.

We have some paper on hand, but unless somebody comes to our rescue pretty soon we will be out before we can order more and get it to Coban. I have often stated that we are sending out twenty thousand little Spanish papers each month and during the year we have sent many thousands of tracts. We received letters that make us glad that we are in the printing business; but we have no way of knowing how much we may be doing to give people Gospel light. Recently I stated that we would like to have three hundred dollars with which to buy some new type and that much more with which to buy paper. The need is on us and we are not in the money making business; hence somebody else will have to supply the money. We could also make more evangelistic journeys if we had some special funds for such journeys. For a long time I have wanted to go to Peten, the most northern Department of the Republic of Guatemala.

I think it would take about a hundred dollars to make the trip both ways and to evangelize up there for a month. So far as I can learn no Bible agent or missionary has been up there during the last ten years.

May God let you know His plan for you and give you grace to walk in that way. Yours in His service, J. T. BUTLER.

A NOTE OF VICTORY.

ZACAPA, GUAT., C. A., Dec. 16, 1913.

Dear Living Water:—May the peace of God be added unto you. Praise God, I'm living in "Beulah land" this morning, kept by power Divine. God is so good to me in giving me health and supplying all my needs. And He wants to bless the people that have been living in sin and rebellion for so long. They will not come to Jesus that they might have eternal life. I am so glad that Jesus came to save all that would come unto Him. But so few will come. How sad!

We read in Isa. 1:18, and St. Matt. 11:28, that the invitation is to come. And there is a province of sin, or receive any other blessing we may need. All is found in Jesus, and we receive not because we will not come to Him for what we need. Those that come for pardon when they come with a penitent heart. Those that come for other blessings receive when they come believing, doubting nothing. "Be not faithless, only believe."

I do praise God that the work here is still encouraging. Some come and some drop out, because they fail to obey the Lord, and are taken captive by the enemy, because they fail to follow the Lord, as He said to Peter in his last exhortation to him, "Follow thou me."

With Heb. 13: 20-21, I remain yours in His name and service.

CONWAY G. ANDERSON.

THE OTHER SHEEP.

LULA FERGUSON.

Other sheep I have, which are not of this fold: *them* also I must bring. John 10:16.

Below you will find a letter from one of the other sheep, to whom it has been our privilege to give "The Good News."

This girl and her two younger sisters have accepted the Gospel. The younger girls have memorized entire chapters of the Bible. "My word shall not return unto me void. Isa. 55:11.

I DE JULIO, ARGENTINE, Aug. 4, 1913.

My Dear Sister in Jesus Christ:—It filled me with joy to receive your interesting letter in which you tell me that you have received mine.

In this I have had a great privilege because our Lord Jesus Christ is so powerful that He has granted me the privilege of knowing of you and your husband's welfare, and that he has recovered, for which we give thanks to the Almighty for His great goodness that by his Divine Son grants us peace and takes from us all fear of the world and

we know that other foundation can no man lay than that which is laid in Christ. I Cor. 3:11.

Some days ago I had a letter from Miss May Kelly, and yesterday I received some tracts. She is well.

I had the pleasure of visiting Maria Santamarina and her mother, and they were rejoiced that I had come to visit them in your name.

I spoke to them about the Gospel of our Lord Jesus Christ although as yet I do not know how to explain it well, afterwards we sang some hymns, I and my sister, Mary, in which we praised God at seeing that I still kept in my heart the words which you had explained to me before.

The lady and her daughter whom we visited are in good health. They send remembrance to you and your husband. Myself and sisters salute you. Your sister in Christ Jesus.

ANA BOVIO.

Join us in prayer for the needs of the work in that open, needy field, nad for our passage money, which will be \$125.00 each.

Then we are asking the Lord to touch hearts for the money needed for a home there.

There are hundreds of towns in the Argentine where there is not a witness for Jesus, nice railroad towns of from 2,000 to 12,000 people, modern conveniences, as electric lights and running water.

Friends, we believe God wants them to have a chance. They have been robbed of God's word. Will you help us give them a chance? How shall they hear without a preacher? And how shall they preach except they be sent? Romans 10:14-15.

TREASURER'S REPORT FOR DECEMBER.

We are thankful to God for His blessings upon our work and upon our workers; also that He has blessed our home constituency and caused them to contribute for the evangelization of the world. We want to ask all our friends to join us in earnest prayer for our missionaries and that new interest may be aroused in th home land. The report follows:

Contributed by Pentecostal Tabernacle previously	\$ 360 40
Contributed by Pentecostal Tabernacle this month	307 62
Total	\$ 668 02
Contributed by Pentecostal Tabernacle Sunday School previously	90 80
Contributed by Pentecostal Tabernacle Sunday School this month	105 22
Total	205 11
Contributed by friends previously	684 41
Contributed by friends this month	604 41
Total	1,288 55
Total collections to date	\$2,161 68
Previous disbursements	\$1,212 97

Disbursements this month	841 04
Total disbursements to date	2,054 01
On hand	\$ 107 67

OUR MISSIONARIES.

- Miss Leona Gardner, Trinidad, Cuba.
- Mr. and Mrs. Teofilo, Castellano, Trinidad, Cuba.
- Alfonso Badat, Casilda, Cuba.
- Mr. and Mrs. J. T. Butler, Coban, Guatemala, Central America.
- Mr. and Mrs. R. S. Anderson, Coban, Guatemala, Central America.
- C. G. Anderson, Zacapa, Guatemala, C. A.
- J. A. Dunkum, Christobal, Canal Zone, Panama.
- Mr. and Mrs. Roy G. Coddling, Khardi, District Thana, India.
- Mr. and Mrs. Hugh Gregory, on furlough, Nashville, Tenn.
- Miss Lizzie Leonard, Khardi, District Thana, India.
- Miss Eva Carpenter, Vasind, District Thana, India.
- Mrs. Bertha Davis, Khardi, District Thana, India.
- Miss Jessie Basford, Dhulia, West Khandesh, India.
- Miss Mattie Long, Dhulia, West Khandesh, India.
- Miss Olive D. Graham, Khardi, District Thana, India.
- Mrs. Alice Galloway, Chik Hom, Hoi Ping, Kwang Tung, China.
- Miss Angie Holland, Lapas, Bolivia, S. A.
- Mr. and Mrs. Frank Ferguson, on furlough, Nashville, Tenn.
- Victor W. Kennedy, Apartado 52, Panama City, P. de Pan.
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