

Living Water

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.—Jer. 3:33

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A Daily Prayer

"O Lord, be gracious unto us; we have waited for Thee: be Thou their arm every morning, our salvation also in the time of trouble."—Isa. 53:2.

SUCH was the prayer of Isaiah, Hezekiah, and Israel when the army of Sennacherib, king of Assyria, invaded Palestine and laid siege to the city of Jerusalem. The destruction which had been already wrought in the land is seen in Isa. 1:7-9. The fall of the "beloved city" is now feared, for the invader is drawing his coils nearer and nearer to its walls. Egypt, from whom help had been sought, failed, and their only hope now is in God. Thus they wait for Him. They wait as the husbandman waiteth for the precious fruit of the earth, being patient over it (James 5:7). They wait in expectant hope and in earnest prayer. They wait in the temple by the hearth-stone as they stand on the walls, looking on the bristling spears and shining helmets of the foe, and their cry is, "O Lord, be gracious unto us: be Thou their arm every morning, our salvation also in the time of trouble." Thus they ask for three things:—

I.—THE SMILE OF GOD

"Be gracious unto us." That is, "Be favorable unto us. Cause Thy face to shine upon us. Look not upon us in anger, although we desire this because of our rebellion, but in mercy. Lift upon us the light of Thy countenance." The frown of Sennacherib may be fierce, and the brows of his warriors may wear a thundercloud of wrath, but if the Lord smiles their lambent lightnings would be as harmless as the transient flashes of a summer sky, and Israel's safety would be secure. We have read of a noble prisoner condemned to die. Powerful enemies sought his ruin. His wife dared to present herself before the king in council and plead for his pardon. She was told an answer would be sent in three days. To the prison she repaired, and told her husband what she had done; she spoke of the frowning lords and the angry princes who scowled upon her. "Never mind them," said the husband; "how did the king look?" She said, "His majesty received me with a gracious smile." "Then," said he, as he kissed her tearful face, "your suit is granted, and I am saved." When the king is gracious it matters little about others. A love which is Omnipotent is on the side of them on whom Jehovah lifts a smiling face. "The Lord waits, that He may be gracious unto you" (Isa. 30:18).

"To Thee, our God, we fly
For mercy and for grace;
O hear our lowly cry,
And hide not Thou Thy face!"

II.—THE STRENGTH OF GOD

"Be Thou their arm every morning." The prophet saw that the defenders of the city were few and feeble, and that

the invading hosts were strong and many. Hence he prays that the patriot band may beat back their foes. First he seeks the favor of God, then he desires the putting forth of God's power. That should always be the order. It is useless asking for God's arm until we have sought God's smile. To be certain of His strength, we must put ourselves into the right relationship with Him. If we find our place in His heart, then shall we find our strength in His arm. No arm of flesh can serve us. The arm we need is His, of Whom it is said: "Thou hast a mighty arm; strong is Thy hand, and high is Thy right hand."

In one of the battles of the Crusaders, a knight was sore beset by half a dozen of the enemy assailing him at once. In vain he used his sword. Just as he was being overborne, a stranger knight of great strength and stature, clad in black mail, rushed into the fray, his sword ponderous like himself; but seeing how hard his comrade was beset, he drew forth his heavy battle-axe, clove the heathen down like saplings, and, by the strength of his right arm, bore the rescued knight in safety from the field. The stranger's visor fell, and revealed the face of King Richard the Lion-heart. The grateful knight sank upon his knees: "Thanks, thanks, O my king. I knew that strong rescue could come from no other arm than thine." Deliverance for Israel and for us can come only by the outstretched arm of God. His right hand and holy arm shall give us the victory.

The strength of God was desired for each day: "Be Thou their arm every morning. At sunrise may they be fresh and strong to meet their foes. Surely no wiser prayer can be offered. We offer it for the men who are fighting for us, and likewise for ourselves. We all want that arm every morning—an arm to lean upon, to help us to bear life's burden, to depend and protect us. What we want, God supplies. We can never ask in vain for the arm of God. It will always be at hand. Whatever else we forget in our morning prayer, let us never forget to ask for the strong arm of God.

"Thy arm, Lord, is not shortened now,
It wants not now the power to save;
Still present with Thy people, Thou
Bear'st them through life's departed wave."

III.—THE SALVATION OF GOD

"Our salvation also in the time of trouble." Having prayed for the warriors, they now pray for themselves. As if they had said: "Help them, and we shall be helped; save them, and we shall be saved." Are we not in these days—the darkest days of the war—in trouble? Therefore we need to seek the salvation of the Lord. May He be our Deliverer, breaking the rod of the oppressors and setting His people free!

The prayer was answered. The cohorts of Assyria fell beneath the arm of the Lord, and Sennacherib was beaten back to his own land, dishonored and disgraced.

And the words of the prophet were verily fulfilled: "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the hurt of His people and healeth the stroke of their wound."—*E. D., in Joyful News.*

THE SECOND BLESSING

BY THE LATE SAM P. JONES

A MAN is never better than his heart. A clean heart is the need of every Christian man and woman.

This should be the cry and the plea and the earnest object of every believing child of God, "Create in me a clean heart, O God!" Thank God that this is our privilege. Thank God that many people seek and obtain it. I don't care what you call it, it cleans out and then cleans up—purifies the heart, cleans up the life, and, thank God! so benign and wondrous and so needed a work of grace can be possessed by men and by women. I welcome it under any name, and have a profound contempt for the spirit which would depreciate the people who possess it, or the great grace which has come to them.

You may say what you please about the Holiness people, but I want to say this: I have never seen a Holiness man that wasn't a Prohibitionist from his hat to his heels. I have never seen one who wouldn't vote for prohibition always and everywhere. I have never seen one that didn't fight liquor, card-playing, and every phase and form of worldliness in the Church. I have never seen a second blessing man or woman who believed in or gave to the theatré or dancing parties, or engaged in or encouraged any phase or form or the deviltry that is cursing the Church today. I have never seen a second blessing man or woman who wouldn't pray anywhere and everywhere when called on, and who wasn't ready to stand up and testify for the Lord whenever opportunity is offered. I never saw a second blessing person in my life, man or woman, at the head of a family, who didn't get down night and morning and pray for the children in that home and for God's guiding hand in all things pertaining to their sacred home responsibilities.

I will tell you another thing: I never saw a preacher in my life who was fighting the holiness crowd who wasn't a dead dog in his pulpit—can't bite. You may watch it. Every little preacher whom you hear fighting the Holiness people is a fellow who hasn't had a revival or conversion in his ministry in years, unless he got somebody else to hold his meeting. God just won't honor any such a preacher. You never see a man in the Church who fights the Holiness people, but what you will find him wrong in his life or rotten in his character.

I will tell you another thing. Whenever you hear one of the sisters in the Church just pitching into these "second blessing fanatics" as she calls them, you may set it down she is one of them old "gals" who either has a punch bowl in her house, or she slips across to her neighbor and just "takes a little," or leads in some form of worldliness.

Some time folks have said that I fight the second blessing people. I want to say here and now, I don't fight 'em; I just trim them up sometimes, like I do all the other gangs, and they need trimming just like the balance of you folks need trimming; and you will find that all the fellows who have the blessing don't mind the trimming. The second blessing people are right at heart; some of them are wrong in the head. There are black sheep in that flock as well as

in your flock. Some second blessing people, so-called, haven't the right spirit, and maybe don't live right. I can say this—such folks haven't the second blessing, and if they ever had, they have lost it. And I can say that some of the crowd that is everlastingly fighting the second blessing folks may have had the first blessing when they commenced the fight, but they have fought and fought until they have lost the first blessing.

You have to have a clean heart if you have a clean life, and God desires both; and yet, some of you worldly gang in the Church are whining, "I just can't live without sin; I am just a poor worm of the dust, and poor human nature is so frail that I just can't live without sin." Well, now, just tell me, What sin is that you are compelled to commit every day? Just sit down and write it out on a piece of paper and look at it, and see which of the commandments you have to break every day of your life. What a libel on the Savior! What a slander on the atoning blood of the Lamb! For what was the Lamb slain? Why did the crimson tide flow from the side of Divine Innocence, if it was not to cleanse us from all sin? Did He not come to save from all sin? Where sin abounded, did not grace much more abound? No, brother, sister, thank God, it is false when you say that you have to sin; you sin because you want to sin, and you insult your Lord and misrepresent the Atonement when you seek to cover your guilt or apologize for your love for something forbidden by pleading a necessity for sin.

Oh, brethren and sisters, you have to turn loose, laying everything on the altar, and sweep out into the ocean of God's infinite love. Thank God that I ever did that. Some of the sweetest memories of my life and the profoundest experiences of my Christian character are connected with these holiness brethren. Never shall I forget an association with a holiness preacher down in a Georgia town a few years ago. That brother had preached this great blessing with all the earnestness and power of his soul. The tidal wave of salvation was sweeping over the people. He was urging a full and uncompromising consecration of all to God, and that accompanying supreme act of faith which procures the downpour of the Spirit in all His fulness. We were walking alone after one of the services had closed, and turning to me, he said, "Sam, why in the world, brother, don't you turn loose everything that lies between you and God's fullness and lay hold on this great blessing?" I said, "Brother P—, everything that stands between me and my God and the uttermost which He can do for me is not worth more than a nickel. I wouldn't give a nickel for anything under the sun that I wouldn't turn loose in a second that stands between me and God's fullness." Brother P— said, "Then, Sam, you are just within one nickel of the blessing." I replied, "Well, a nickel shan't split such an important matter." When I got back to church at the next service the meeting had commenced, and this brother was praying, as I entered the church and knelt down; and he truly had hold of the horns of the altar. Such praying I never heard since I was born in the world. The very windows of heaven seemed open. I felt the very presence of my God; heaven and earth came together. It was a time of heart searching, heart-emptying, heart-surrendering, and heart-filling. At that meeting, in that solemn and never-to-be-forgotten hour, I turned loose the willows that overhung the banks, and swept out into the very midst of the ocean of God's infinite love, and the joy of that moment lingers sweetly and ineffaceably today. Its memory and power have swept over the lapse of years, and it has been my solace in a thousand sorrows, my strength in a thousand struggles, my star of hope through a thousand nights, and like a sheen of glory will

canopy with its light and peace and triumph my dying hour. Thank God, there is water enough in the River of Life to cleanse every heart from all sin.—Selected.

PERSONAL PRAYER LIFE

BY THE REV. W. GRAHAM SCROGGIE

WE must recognize that prayer is either a tremendous force or else a prodigious farce. If it is not a power it is nothing, and if we have never pulled ourselves up seriously and asked if we are simply beating the air when we attempt to pray, we have probably never prayed at all. We sometimes take the sentimentality of the mind to be the evidence of spirituality, which it is not. We sometimes seek to cover our lack of real spiritual power by a multiplicity of spiritual activities—and there can be no substitute.

Prayer is the law of reality in the inward life, and I care less and less for demonstrations which have not behind them the real grip upon God. This is a day in which we are disposing with a great deal which we have thought indispensable, and we are coming to recognize what really counts and what really matters. If we are not, other people are; and when this war is over and men have returned from the sphere of danger in which they have been serving for so long with all the experiences that this war is pouring into them, may we not be found wanting! A man can preach sublimely and be a hypocrite; we can sing with ecstasy and move people, and yet be shams; but one thing we cannot do is to pray if we are unreal. You and I are exactly, no more and no less, what we are when we are alone with God. If you are ashamed of yourself then, you should be ashamed of yourself always and everywhere.

Prayer is a science. Prayer is business; much more business than any transaction that ever took place on the exchange. It is business on heaven's market concerning earth's affairs. If I had chosen between the ministry of preaching and the ministry of prayer I should choose prayer. An old philosopher once said, "If I could find one immovable place in the world I would put my lever there and shift a universe." There is a place in which we may put a lever and shift things—and that is at the Throne of God, which is the Throne of Government.

Let me indicate a few verses in the first Gospel which might start you along the track of true, original, fresh and powerful prayer life.

Our Lord gathered his disciples round him and taught them prayer—and what is the first lesson? You will find it in the sixth chapter of St. Matthew, verse 6.

Take this verse and see what it is that the Spirit lays especial emphasis upon. Which does it repeat? There are two words repeated in this verse—let me emphasize the first.

"But *Thou*, when *Thou* prayest enter into *Thy* closet, and when *Thou* hast shut the door, pray to *Thy* Father which is in secret; and *Thy* Father who seest in secret shall reward *Thee* openly.

Thou—the individual. *You*. *Me*. Not the prayer meeting, not the crowd, not the family, not the husband and wife—*Thou*. It means the absolute aloneness of the soul before God. That pronoun occurs more often in that single verse than in any other in the Bible.

Then we perceive there are special instructions.

"But *thou*, when *thou* prayest, *enter into thy closet*, and when *thou* hast *shut the door*, pray to *thy Father* which is in *secret*; and *thy Father* who seest in *secret* shall reward *thee* openly."

Enter. Closet. Shut door. Secret.

Now you have the two thoughts. *You* are to get *alone*;

and *you* are to *shut the door*. In our prayer life we must select a time and a place, and also have a purpose and go on with it, or nothing will be done.—Sel.

THE BLOOD

A. H. GOTTSCHALL

"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood."—Rom. 3:24, 25.

A Christian visiting among the poor one day engaged a man in conversation about his soul, and while referring to the Bible he held in his hands, he was startled by a feeble voice from the next room, saying: "Does your book tell of the blood that cleanseth from all sin?" Again it was repeated in thrilling tones, "Tell me, oh, tell me, does your book tell of the blood that cleanseth from all sin?"

The visitor entered the room from which the plea had issued, and upon a bundle of straw in a corner he found the wasted form of a suffering woman. Raising herself up on one arm as he entered, she fixed her large eyes upon him and repeated her question.

"My poor friend," he said, "what do you want to know of 'the blood that cleanseth from all sin?'" Her voice and manner now became startling as she cried out: "What do I want to know of it? Man! I'm dying; I'M GOING TO STAND BEFORE GOD! I have been a wicked woman all my life. I shall have to answer for everything I have done!" and a groan escaped her lips as she thought of her past sinful life.

"Once," she continued, "as I was passing a door, I heard something about the blood which cleanseth from all sin. Oh, if I could hear of it now! Tell me if there is anything about that blood in your book.

The first chapter of 1 John was read, and the poor creature seemed to devour the words, and exclaimed, "Read more, read more!" The second, third, fourth and fifth chapters were read before she would consent to a pause. Almost from the very first she seemed to find peace and joy in believing in Jesus, in Him Who gave His life for the remission of sins. In a few days she passed away—a ransomed soul.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7); "Having made peace through the blood of His Cross" (Col. 1:20).

FAITH TONIC

BY P. R. NUGENT

God. "The silver is mine, and the gold is mine," and "the cattle upon a thousand hills." "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you," "for the world is mine and the fulness thereof."

"Why are ye so fearful? How is it that ye have no faith?" "Is anything too hard for the Lord?" "Is the LORD's hand waxed short?"

Man. "Ah, LORD God: behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."

God. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Man. "Behold, God is my salvation: I will trust not, be not afraid: for the LORD JEHOVAH is my strength and my song: he also is become my salvation."

Hag. 2:8; Mat. 6:33; Ps. 50:10, 12; Mat. 8:26; Gen. 18:14; Num. 11:23; Jer. 32:17; Isa. 41:10; 12:2, 3.

LIVING WATER

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EDITORIAL

WEEKLY TEXT

*"How shall we escape if we neglect so great salva-
tion." Heb. 2:3.*

"There is no sickness but there is a balm;
There is no storm, but soon must come a calm;
There is no broken heart but can be healed;
No harsh earth-noise but can in peace be stilled;
No deep bereavement but shall find relief—
Deeper and greater than was e'er the grief
No bitter wail, but shall give way to song;
No way so dark, but light shall break ere long;
No sufferer whose sufferings may not cease,
No prisoner who may not find release;
No earthly sorrow but hath its reward—
If only we will wait and trust the Lord."

ENDURING THE CHASTENING ROD

It is not always easy to rejoice in tribulation. It is not always easy to understand the statement given in the Word, "Whom the Lord loveth, He chasteneth." But it is always wise to remember that the God who permits the chastening rod to touch the life loves with infinite, passionate love. Would such love allow anything to come into the life of the one thus loved except what would in some way bring a blessing? The great question is to endure triumphantly. This can be done only by those who have reached that state of grace where they can welcome discipline, recognizing it to be the best thing for them, and possessing a willingness to endure whatever may come of pain or sorrow.

Rev. J. O. McClurkan, who so long edited these pages, had a mature and rich experience which had been much enhanced by enduring chastening as a good soldier and in a triumphant manner. We quote from him along this line and trust that it may be a real message to our hearts—one that will take deep root and cause us to see the force and beauty of our Father's method of dealing with his children:

"There are only two classes of people who can rejoice in tribulation. First, those of philosophic turn of mind who have been brought to see that from the standpoint of the purely natural it is the very best thing for them. There are a few worthies scattered here and there through history who did rejoice in the hardness of discipline because

of the benefits that would accrue to them from a material standpoint. Others learn to endure with a storical resignation all the suffering that comes along.

"But the better reason for welcoming suffering is the Christian viewpoint, namely, that God, a good God, would not allow anything to befall his children except what was for their good, and therefore they are to give thanks in everything. Not that everything is always pleasant for the opposite is often the case, but because their faith grasps the fact that whatever happens is what they need most; therefore it should be received with the greatest joy. Few of us have reached that point where we would rather be chastened if we need it than dined. Few of us have come to that largeness and clearness of vision where we see that all the disagreeable things of life are blessings in disguise and should be given just as hearty a welcome as the agreeable things received. When the people realize that a certain hardship is the very best thing that could happen to them, they will look at it in a different light, and there are those who have gone so far in the things of grace that they would rather be whipped than anything else, because they find that is what they need most. Those who take this philosophic and religious view of the subject will look out on trouble from a very different window, than those who are governed by the desires of the flesh. There should be a great deal more teaching on this subject. People should be made to understand that what they are now stumbling over ought to be the occasion of thanksgiving, and that although 'No chastening for the present seemeth joyous, but grievous, nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby,' and if Christians at large were thus instructed, how different would be their attitude toward much that is now rejected. They would soon see that what they are running from, they had better run towards, and that the cross they have been so willing to lay down had better be taken up again, else there will be no crown later on. They would be afraid to go through the world without chastening, knowing that it would be eternal poverty. They would gladly sing, 'I will endure the cross, despise the shame, supported by thy Word.'

"Those who are thus illuminated receive criticism with a very different spirit from that of the world. They recognize that this is one of the ways there are to be pruned. They know that they are to be sand-papered by contact with disagreeable substances. They will say like the righteous, 'Smite me and it shall be like oil on my head.' While the flesh never enjoys a rebuke and always writhes under the surgeon's knife, yet the spirit so dominates that the body is held in subjection. The soul triumphs and the man chooses the way of the cross because he knows that cross-bearing is the only way which he can win the crown.

"While on the farm we had quite an experience in currying mules. Oftentimes after wallowing the clay would become so imbued in the hair of the animal that the comb would pull and the mule would jump and kick at the same time with more than one foot. He very seriously objected to being curried, but if he had known what currying meant to him, he would have done like some patient old mules learned to the job—lean up against the curry-comb. The Lord curries all His people, but there are few who lean up against the curry-comb. Most of them, like heady animals, kick. Few welcome the furnace. More would go through if they saw that by going therein all bands would be loosed and 'the form of the fourth, like unto the Son of Man,' would be seen walking by their side."

INWARD HINDRANCES

THERE is no mistake more common among Christians than as to what are the real hindrances to growth. Most of God's people are perpetually locating their spiritual hindrances outside of ourselves. If a mysterious yet mighty voice should pierce the heart of every Christian on earth and propound the question, "Why are you not cheerful and peaceful and content in spirit? why are you not gentle and sweet and victorious in a daily fellowship with our heavenly Father?" Not one in ten thousand but what would begin instantly to lay the blame on somebody, or something, or some circumstance outside of their own hearts. It is so hard to believe, and so mortifying to be convinced, that all our spiritual obstructions lie within our own natures; yet such is emphatically true. The word of God everywhere locates all barriers to growth and all antagonism to holiness within the heart. It is true that we may and do have many sore trials, temptations and opposing elements without us, yet these things are not in themselves hindrances to growth in holiness; nay, if the soul is really purified, all these things will only advance our spiritual character. If we are freed from all sin and in precious union with Jesus, then it is impossible for devils, or men, or any circumstances whatever, to prevent us from increasing in the knowledge and love of God, and the love of our neighbor. A hot spring pours forth hot water from its own internal conditions, and all the external ice and frost in the world cannot prevent the outstreaming of a warm current. In like manner a holy soul grows and flourishes by its internal conditions. There may be ice and frost and gloom and confusion and enemies and painful instances without, but if the soul walks with the Lamb in white, its devotion will be deepened and brightened by what seems to be a religious drawback. Mr. Wesley found that all usages, crosses, disappointment, etc., were the best agencies to growth in humility, patience and love. The history of piety will show that thousands who have seemed to suffer most directly from the hand of God, have been the very ones that loved God with a surpassing flame of devotion; and those saints who have been called to endure the greatest obloquy, treachery and persecution from their fellow-beings are the very ones that have exhibited the most amazing forbearance, charity and zeal in blessing their fellow-creatures. This proves that when the inner heart conditions are all pure and right, nothing can hinder the growth in true holiness and happiness. If a child does not grow, the fault does not lie in sunshine, air and food, but the child is diseased and not able to incorporate hearty food into his system. And how many in the church, nay, what multitudes of ministers and Christian teachers themselves, are yet so diseased in their moral being with inbred sin, that they can neither eat nor assimilate the strong, healthy, holiness meat that God offers them; so that the obstruction to Pentecostal vigor and zeal does not lie in the food or outer providence of God, but in soul-illness. Hence no one can eat "strong meat," in the Bible sense of that term, till after they are cleansed from all sin. Many use the term "strong meat," and simply mean brain food, deep intellectualism, etc. I have known preachers to say fine things about "strong meat," and yet their soul-feeding organs were so diseased with the "old man," that they would get offended and disgusted at a plain sermon on perfect love. When the hidden conditions are met, growth in grace becomes inevitable.

Let the soil have no stones, thorns, or other obstructions to grain in itself; let it be a rich, pure soil and then the very hot sun that would otherwise scorch, will give to vege-

tation a deeper green, and the very winds that would otherwise blast, will only give the roots a stronger hold. Thus it is with the soul-soil of the believer. God can never make things work for our good except on the conditions of heart holiness; and hear it, for I say it in the face of God's word—that when those celestial conditions are fully met and maintained, then nothing can ever occur in the universe that will not be for our good and advancement!

Every disappointment will cause us to lean harder on the unwavering arm; every shock will make us sink deeper into the unshakable Rock; every conflict with temptation will make us hate sin more deeply; every unkind blow from our fellowmen will render us more lowly and intent on doing the world good; every dollar we lose will spur us to lay up treasures in heaven; every criticism of our spirit or conduct will drive us to scrutinize our inner being before God, to see if we are indeed washed in the blood of the Lamb. Abuse only humbles us, and flattery and praise sink us to still deeper self-abasement; the death of loved ones only trims our lamps for the coming of the Bridegroom, and every tear-drop adds another lens to the telescope of heavenly vision. If we are holy, all things are ours.—*Way of Faith.*

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Just think, I have already been in India three months and six days. God has marvelously blessed, and let me whisper a secret to you, I am glad I'm not with you in person today, though I wish you were with me. I wonder if you would love India and the natives as much as I do. How grateful I am that God has brought me to this place, and O, what a privilege to serve Him in this part of the vineyard.

Of course, I have not been able to be of much real service yet, because I can't talk, but the Lord is helping me with the language, and I'm doing my best. Now I'm going to tell you about some of my experiences. O, I almost forgot to tell you about Christmas. Well, the whole family, Miss Hargrove, Miss Grebe, Mr. and Mrs. Franklin, baby Welden and I were all together and we did have such a lovely time. Each one put the others present at their place at the table, and how surprised I was and delighted more than I can tell. Even though we are away off in India, we had our table and room decorated like Christmas, and will you believe me, was not one bit homesick.

Would you like to take a trip with me to Krishnagar? We wanted to put one of our girls in school there and I was the only one to take her. We left one morning at six o'clock. In this country we have first, second, intermediate and third class fare. We took intermediate, which isn't ~~so~~ comfortable with our standard Pullman at home. We had to make one change and I wondered how we were going to get our baggage changed, because I could not talk to the coolies, but the girl with me could talk some, so we got along fine. The coolies were right there when we stopped, and by motion I told them what to do. Then when the train came we got into a *zenana* car. Please, don't ask me to describe it, suffice it to say, I put my pillow down and sat on it. An old Indian woman was in the same car and when she spied me her curiosity was thoroughly aroused and she wanted to know if I was married, where I was from, where going, and various other things, all of which was rather amusing to me. The scenery was lovely, so I soon forgot my immediate surroundings. So much tropical foliage, and here and there spiders had spun webs over bushes, making them look as if someone had carelessly thrown a veil, spangled with dew drops, over them. The dampness rising from the ground looked like white clouds hovering near and the sunbeams were gleefully dancing through them. Numerous villages (these villages are composed of mud huts with thatched roofs) with natives, clad mostly in Mother Nature's robes, squatting in groups or sauntering lazily among the goats, buffaloes, cows and dogs, gave a very realistic touch to the scene. Upon arrival at our destination we hired a third class *gari* (kind of cab affair) and had a thirty minutes' ride. It seemed every minute the vehicle would turn topsy-turvy and I could fairly see us scrambling out and trying it again, but we got there O. K., and I enjoyed several hours with the missionaries in charge, then started my homeward journey in the same cab.

Did you ever watch anyone learn to ride a bicycle? I have learned, and you surely would have laughed had you watched me. We have to ride wheels in our district, so Mr.

Franklin hired one and Miss Hargrove and I had a trial. I would laugh heartily when she was trying, then would be awfully sober when my turn came, get on and wobble from side to side, sometimes toppling too far and down we would go, but I managed to ride all by myself the second morning.

As you have already had a trip on the train, I will now take you to an Indian feast. Just come with me in your imagination and see if you can eat as much rice as I can. Mrs. Franklin and I left late in the afternoon, walking some distance, through part of a jungle. Finally we reached a cluster of huts where the folks are all astir, as this is a wedding occasion. First, we go in to see the bride, who is very pretty in her white silk attire. The roof is so low we have to stoop, and a little oil light is burning. Then we go into the yard, slip our shoes off and sit on a mat on the ground with our limbs crossed underneath us. They bring large, clean banana leaves and place them right in front of us, then come the rice and curry, such heaps. We dare not touch anything with our left hand, so using our "home-made" forks, knives and spoons—you know, f-i-n-g-e-r-s on our right hand—we eat rice until we could fairly feel it pushing through our ears; in the meantime can almost hear our poor old bones cracking. The feast is over, and the presents are given. The head man of the occasion has to tell the groom to thank the people—how queer!

One afternoon Miss Grebe and I went out to visit some *zenanas*. She, of course, had to do the talking, so she went in first and as I stepped in a dog grabbed me by the ankle. I yelled and jerked away, but was so interested in the surroundings I soon forgot about the dog. The woman seemed to be glad to see us and brought out a small bench about two inches high, on which we "perched" and told them the good news. These women had as many as eight ear-rings in one ear, twelve bracelets, nose rings and anklets galore. I don't think I shall ever see jewelry on anyone without thinking about these poor women. We talked (or rather Miss Grebe did the talking) quite a while, then came on to a hut. The door was so low we had to stoop to get in; not a sign of a window, and the odor was *not* extremely pleasant. Very soon the door was so crowded with heads that they could not be stirred with a stick, which cut off even that ventilation, nevertheless we stood there and talked about Jesus to them. This was *real* enjoyment. O, what a blessed privilege to tell these poor, ignorant, sin-bound souls the glorious Gospel of our Lord. How glad I shall be when I, too, can talk in this language.

Another interesting time to me was when we visited some of our Sunday Schools. If we pay \$2.00 a month to a day school they allow us to teach the Bible to the children, so we call these our Sunday Schools, and only eternity will reveal the result of the Word of God being sown in these young hearts. We wanted to give the children a treat. You know we have Sunday School picnics at home, so went to a sweetmeat shop. There we stood and watched them make the sweets. One man had his hand in a bowl where he was making some. He would use his hand for other things, then back into the bowl it would go, then they would dip them into some kind of syrup. After watching them, I had the audacity to eat some. Never mind, they tasted all right, and if I were to hand you some now you would think they were very good. We went on to the school. Our native preacher asked the boys questions, and it certainly was surprising to hear them answer. I could understand a few things they said and then Mr. Franklin told me some. Well, we visited four of these schools, and came back at two o'clock praising God for the opportunity

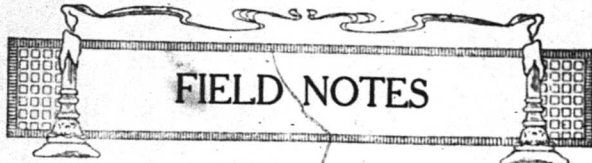
of sowing His Word into these young lives. We now have nine such schools, but support for only six.

You may be sure that by the help of the Lord I shall do my best in the way of representing you in India, and am depending much on your prayers. Every penny given will be used for Jesus. You could easily have sent some one more capable than I, but could never find one more willing or one who loves the work more than I.

I should be so glad to hear from anyone. You can never know what a source of joy home letters are to us, especially when we get our mail so far apart, sometimes once a month and never oftener than once in two weeks. God bless you good and keep you true to yourself. Yours for the lost,

MAUDE VARNEDOE

Hope School, 19A Ballygunge Circular Road, Calcutta, India.



Rev. J. A. McCammon and his wife are evangelizing in Texas.

Revs. Allie and Emma Irick will be at Moberly, Mo., in a revival meeting June 14-30.

Rev. W. E. Shepard will be at Sioux City, Iowa, from May 21 to June 2 in a revival meeting.

The annual campmeeting at Olivet, Ill., will be held May 30 to June 9. Rev. Earl Curtis will be the evangelist.

Rev. R. T. Williams is holding a series of educational conventions in Pennsylvania in the interest of Olivet University.

Revs. C. J. Fowler and Joseph H. Smith and Will H. Huff will be the preachers at the University Park, Iowa, campmeeting May 31 to June 9.

Rev. J. C. Stevens, pastor of the Nazarene Church at Connersville, Ind., is having a revival campaign in his church. He began April 1, and will continue through the month of May. Rev. J. A. Williams is the evangelist.

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A large wooden tabernacle has been erected and the camp-meeting will be held under it, beginning May 17th and continuing for ten days.

Dr. G. D. Watson, of Los Angeles, Cal., and Rev. Chas. H. Stalker, of Columbus, O., are the engaged evangelists. The following missionaries are expected: E. R. Munroe and wife, Mattie Buchanan and Inez Hill, from China; Mattie Elerick, from India. A number of other Christian workers will be present to aid in the revival.

The holiness people in this part have a rare providence in the privilege of hearing Dr. Watson, as well as Chas. H. Stalker. We are expecting this camp to be the best that we have ever had.

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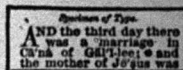
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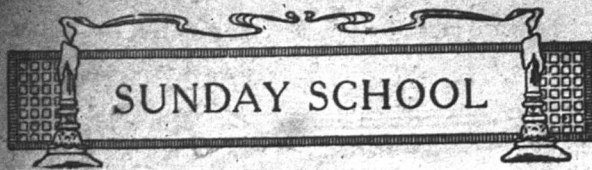
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JESUS SILENCES HIS ADVERSARIES

LESSON FOR SUNDAY, MAY 26, 1918

MARK 12:1-44

GOLDEN TEXT: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mk. 12:17.

The parable (vs. 1-12). The vineyard was Israel. The fruit God desired was the fear of God, obedience and service to God and through love to God (Deut. 10:12; 6:5); to do justly, love mercy and walk humbly with God (Mic. 6:8). Israel's failure to render such fruit was, especially in Christ's time, owing largely to the wrong state of their leaders—the "husbandmen"—who were responsible to God for results. The "servants" were the different prophets and reformers that God sent to call the nation (leaders and people) to repent and please God. Many of these messengers were shamefully treated both by leaders and people. When Jesus, "the heir," came and was having success among the people, the "husbandmen" of that time; that is, the Jewish leaders of the people, resented and resisted the Lord and undertook to get rid of Him by death and thus be enabled to carry on matters in their own way and for their own purposes. This rejection of the Lord brought the rejection of the nation so that it went to pieces about forty years afterwards.

The letting out of "the vineyard to others" may refer to the fact that after Israel's failure, God's cause has been represented by the church that has more Gentiles in it than Jews. Or the expression may refer to Israel as restored in the millennium.

The tribute (13-17). The Herodians represented those who favored the rule of Herod's family and the Pharisees those who opposed it. Their purpose was to get Christ to take sides with one party and thus get into trouble with the other. If they took sides with the Pharisees and said it was not lawful to give tribute to Cæsar they would get Him into trouble with the government. If He took the opposite course it would tend to make Him unpopular with the people. From the penny they brought the Lord He showed them, by it, they were acknowledging the rule of Cæsar, and, as his image was on it, they were to use it to pay tribute because they would thus be merely rendering to Cæsar what was really his. They were acknowledging Cæsar's rule by the money they used and by living under his government. Hence their own course paved the way for His reply and it was in harmony with what they were doing in living under Roman rule.

The things of God may have been merely what was due for temple worship, or all the obligations due to Him—fear, obedience, love, service, etc.

Whether they meant it or not, these men told the truth about Christ in 5:14.

The resurrection. The Sadducees were a party among the Jews who refused to accept some truths because they regarded them as contrary to reason. The resurrection was one of them. These men thought they had given the Lord a difficulty that could not be overcome. Their error came from ignorance of scripture truth and God's power. Marriage belongs to the present life in the flesh—a condition that ceases with death; and those who are raised from the

dead and who are of the age to come (Lk. 20:35) are not married. Marriage does not belong to the resurrection state. God's power brings a change in physical conditions and there is apparently neither male nor female.

Notice how Christ proved the resurrection. It was by God's words. I am the God of Abraham, Isaac and Jacob—I am, not I used to be. That is, these men were still in existence. Death did not mean annihilation, and in God's sight they were still His servants awaiting the resurrection, and, because of His set purpose and power, their resurrection was a certainty.

The Great Commandment (28-34). This question was apparently an honest one. "First," here means the most important. This first command comes from the fact that there is but one God. Hence He should occupy the first place in man's love, for whatever man loves most is his God. To love with *all* the heart, etc., means that there is nothing in heart, soul, mind nor strength that contradicts love to God, or is a successful rival. The affections, desires and faculties of heart, soul and mind, and the body with its functions and strength, are *all* for God. Nothing is withheld for selfish and sinful uses, nor to put any creature ahead of God. Everything is subjected to God, natural affection included.

This does not exclude love for our fellowmen and fellow-Christians, but enables a person to love others in the right way, with a new and better love, for there is nothing selfish nor idolatrous in it.

Jesus Questioning (35-37). The Pharisees could not answer Christ's question about David calling his son Lord, because they did understand the true character of David's Son—that He was God manifest in the flesh and therefore superior to David.

Jesus Warning (38-40). The scribes were religious teachers, but Christ warned the people against their leaders of their evil ways and tells them that sinful religious leaders shall receive "greater damnation" (R. V., condemnation), no doubt because of greater sin—the sin of hypocrisy added to other sins.

Jesus Beholding (41-44). He beheld "how the people" gave to God's cause. Probably their way of doing it showed their disposition and the real character of their acts. Probably any who knew what that widow gave thought hers was the smallest gift, but Jesus said she gave the most. In God's sight the size of a gift is measured by the amount possessed by the giver and the attitude of his heart. This widow was poor, but gave all (it was equal to about one-fourth of a cent) her living. That showed love to God and faith in God.

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