

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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GOD'S PURPOSES FOR MAN

D. B. STROUSE

Rev. 1:6: "And hath made us kings and priests unto God."

May the blessed Spirit help us to have some little conception of God's conception and purposes for men!

Under the influences of Satan, men discount themselves, and greatly magnify the importance of the things of this life, and minify Heaven, Hell, and eternity.

On this sin-cursed earth God is starting millions of immortal spirits, in mortal bodies, for the purpose of testing and developing them for His infinite purposes in eternity.

The human body was always mortal. Frailty and death are in its every fibre.

"The day thou eatest thereof thou shalt surely die," was spoken of the soul, not of the body.

Our physical bodies will perish and never be raised as such. Paul says, the seed we sow is *not* the grain that *shall be*—it is sown a *natural* body, and raised a *spiritual* body, and that flesh and blood cannot inherit the kingdom of God, and that the saints who are alive when Christ comes shall be *changed*, and be caught up to meet the Lord. Our vile bodies shall be changed and fashioned like unto His glorious body.

It is contended by many, and I think correctly, that Satan and the myriads of his subordinate evil spirits who are in this world, were once angels in Heaven. They are spoken of in the Bible as the devil and his angels.

Again and again we are told that Satan and all his allies shall be cast from the earth into hell, where they will be imprisoned forever, nevermore to tempt God's people.

Thus it appears that this earth is the only stopping place for Satan and his allies between Heaven and hell. None of them can ever go to any other world.

When God asked Satan on two occasions where he had been, he answered, "From going to and fro in the earth and from walking up and down in it."

This is the only world cursed by devils or sin. All other worlds are pure and holy.

After Satan and his allies had been confined to earth, God created Adam and Eve.

God knew they would sin, and before man was made on the earth, God tells us that He had provided a Savior for man.

God could in an instant destroy the world and put an end to all this evil, sorrow and sin, but He does not, because He has great purposes which are being wrought amid all the carnage of earth.

Our astronomers estimate that there swing around the sun within the range of our telescopes, more than ten thousand millions of worlds like ours.

With God only are the past and future one eternal present. All created beings live in the present, and as time recedes, events which at the time of contact affected us much, more and more lose their effect. This world as it now is, will be of short duration. The race of men will soon pass away, and all remnants of sin will be destroyed, and there will be a new earth, a new heaven (atmosphere), and all here will thenceforth be holy. Then there will be no longer a fallen world. The place called hell will be the only remaining place of sin in the universe. Now if that ceased to exist, as the ages roll away the awful consequences of sin would lose their effect upon the universal mind, and possibly many thousands of worlds, ceasing to realize the enormity of any act that would contravene the majesty or authority of God, might fall and bring upon themselves the wreck and ruin that have cursed the earth.

Clarence Strouse said, in a sermon on "Hell an Evidence of God's Love for the Universe," that "God will be very considerate to those who prove true to Him amid the trials and temptations of this sin-cursed earth, and it is His purpose that they shall be with Christ, and with Him have the freedom of the universe, with the right and power to go at will from world to world. It must be apparent that God could not permit any unholy being to come in contact with any pure world and contaminate it with his unholy touch. Hence, all who are impure and unholy must be confined so as never to spread the contagion of sin in other worlds. And this place of confinement is called Hell."

As in this world there are different degrees of suffering, so will it be in the place called Hell.

God tells us plainly that He is a just God, and that every one shall be judged according to the deeds done in the body; that some shall be beaten with many stripes, and some with few stripes; but when those who have gone to Hell from Christian lands, remember their sinful lives, their great opportunities lightly and forever thrown away, and how they had



D. B. STROUSE.

That this world is an object lesson to all the non-fallen worlds, is, I think, beyond question. Angels doubtless hold communion with them and tell them of all the hatred, treachery, wars, murders, suicides, prisons, and death agonies occurring here; and of hell with its remorse, as the result of sin against God; and those pure and holy multitudes, in amazement and horror, turn from the contemplation of such scenes, with renewed purposes of eternal love and fealty to God. What a thrilling inspiration of soul must come to them from this contrast between a holy and a sin-cursed world. And herein is the necessity for an infinite continuance of that place (which is an actual place) called hell.

trodden the blood of the Son of God that would have made them pure and holy, under their feet, such memories, and remorse which they will bring, and the hatred of all that is pure and holy and good, will surely be sufficient to fulfill the sufferings illustrated by the fires of Hell.

Another and perhaps far the greater purpose which God is working out in the world, is to prepare men and women, under Christ, to whom all things are subjected, to rule the universe. (This theory was ably maintained by the learned Dr. Dick.)

This wonderful truth is, I think, clearly taught in the Word of God.

This being the only fallen world where sin abounds and devils oppose God and His kingdom, it is a place of great testing and trial. The disposition to sin, which man in his natural state finds within himself, inherited from Adam, the current of the world, which is always against godliness, and the influence and power of the evil spirits, one or more of whom pursue every man, woman, and child in the world, form an array of evil tendencies and influences which do not only afford great trials, but wonderful opportunities for the development of men, and to fit them for most exalted stations.

On no other hypothesis is it possible to account for the fact that God permits the conditions to exist as they are in this world, and the trials of men to be so severe, that He Himself declares that only a few will be faithful. But when we come to consider the exalted stations of honor and responsibility for which God is preparing men, we see the necessity for such a place and such conditions for the trials, testings and developments through which men and women must pass before God can commit to them the great responsibilities which they are to assume in eternity. Here we have not only to contend with the worldliness and sin about us, our own passions and dispositions and temptations ("the world, the flesh, and the devil"), but we are continually seeing the ravages of sin in its hatred, envy, jealousy, malice, treachery, greed, dishonesty, falsehood, duplicity, fighting, lust, debauchery, murder, suicide, war and death.

Another condition that enters into life in this world is man's right or power to choose for himself good or evil; whether his life shall be in accord with the will of his God, or whether he will refuse that accord. God has given every man, woman and child on the earth the right to choose or reject Him, and God has decreed that neither men nor devils shall prevent man from making the choice he wills to make, and in His mighty majesty He says, "Choose you this day whom ye will serve."

Now if, under all these influences to evil, temptations, trials, sufferings, persecutions and discouragements, man will choose God and prove true to Him, that loyalty will establish him with God, and He will so develop and purify him that God can entrust a world or worlds of pure and holy beings to his sovereign care and control. Not only this, but his knowledge of the awful consequences and

ravages of sin, with the moral and physical wreck and ruin that it brings, will enable him to instruct his subjects as to the consequences of any sin against Jehovah; and the fact of his having lived amid all these ravages, and having himself been in actual contact with wicked men and devils, and having been himself degraded by sin, will give such touching realities to his teachings as to produce in them a horror for sin, and inspire in them a holy and eternal allegiance to God. Then, too, the perpetual presence of a ruler, who has been redeemed from all these conditions and pollutions, and purified and made holy by the blood of the Son of God, will perpetually shield and protect them from committing any sin.

It is true that all who are saved will not be rulers. Those who die in childhood, those of unsound mind, those who die soon after conversion, and many who believe, and cling to Christ but cannot endure trials and hardships, will be saved (the last named class "so as by fire"), but they, not having stood the trials and persecutions necessary to fit them for rulers, will not be rulers. The Bible tells us that some shall live again on this earth after it is purified, and different rewards are clearly set out in the Bible. But that those who stand the tests, and are developed so as to fulfil God's requirements, will be rulers, is, I think, abundantly taught.

Rev. 1:6: "And hath made us kings and priests unto God." God never mocks or deceives His poor suffering children. What He promises He will do. He will not disappoint us. The word "King" has but one meaning, and there can be no king without a kingdom.

Here the man is represented as the king of a kingdom, and a priest standing between his subjects and God.

John 14:2: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." This Scripture shows that each will have his own realm.

Rom. 8:17: "And if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together. The word "heir" is a technical term, and has only one meaning, and that is, one who receives an inheritance from another.

2 Timothy 2:12: "If we suffer we shall also reign with him." Here is another technical term. It means nothing else but to be a supreme ruler, if we suffer; that is, if we stand the test.

Matt. 25:21: "His lord said unto him, well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." Here again is God's distinct declaration that the faithful shall rule. How can one rule unless he has that over which to rule?

Luke 19:17: "And he said unto him, well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities." Here it is taught that the faithful shall rule, and shall have separate and definite worlds over which to rule.

Matt. 25:34: "Then shall the King say

unto them on his right hand: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Here the words *inherit* and *kingdom* are used, both specifically declaring individual rule.

1 Cor. 6:3: "Know ye not that ye shall judge angels?"

This does not mean that ye shall judge angels who sin. They will not sin. It seems clear to my mind that the reference is, that ye shall judge or decide between the angels who shall be placed as ministering angels under your authority, as to which shall execute this command, which shall have charge of this commission, and, in short, have them solely under your control and direction.

But some may ask, is not this conception of God's purposes for man too great?

God is not the Author of sin; but surely He is permitting these conditions of sin, of suffering, and of blood and death to exist.

If God had no purpose but that man should live a little while in a body of clay, and then go into eternity, would He have sent Satan with his myriads of evil spirits—fallen angels—to this earth to curse the race, whom He created and loves?

It is believed by our greatest and best men that we are now approaching the end of the world as it now is. Granting this, this awful condition has existed for nearly six thousand years, during which time God has looked on the sin, the carnage, the bloodshed, and death throes of the world, and this, though He could at any moment have put an end to it all.

Not only this, but think of the Father making provision for men through Christ, looking upon His own Son, abused by men, and in the agonies of Gethsemane and Calvary.

God is economical, and would not permit a greater expenditure of suffering, either in degree or in duration, than is necessary for His eternal purposes.

Now, considering the extent and duration of the suffering of humanity in this world, which must be necessary, not so much for an object lesson as for training, testing and development of men and women for God's eternal purposes, what must be the grandeur and magnitude of the purposes for which God is preparing them, when God must see in them and the mighty destiny and achievements which He intends them to fulfil throughout eternity, a full return or equivalent for all that humanity has suffered in this world. If it be true that God will have a full equivalent in the work and lives of the faithful whom He is training for all that the teeming millions of human beings have suffered on the earth, who can have any conception of the offices and majesty of the lives of those who are to reign with Christ? Surely any possible conception of ours must fall very far below the real.

Now, reader, considering these things, will you place yourself in God's hands that He may accomplish His great purposes and will with you?

Can you afford to oppose the will of God and defeat the purposes for which He created you and preserves your life?

If you have not done so, will you now enter into an eternal covenant with your God, that

From this moment, by His help, you will live only in His will, gladly doing and suffering all that He may see necessary, to prepare you to

fulfil His great purposes with you? Can you afford to refuse to do this? God help us, for Christ's sake. Amen.

Holy Spirit might be held in honor as a power to fill us with the very life and nature of God and of Christ! "The fruit of the Spirit is love."

THE POWER OF INTERCESSION

ANDREW MURRAY.

Without the filling of the Holy Spirit we cannot live the daily life of love. How often, when we speak about the consecrated life, we have to speak about temper, and some people have sometimes said, "You make too much of temper." Dear friends, I do not think you can make too much of it. Do you see yonder clock? You know what those hands mean. The hands tell me what is within the clock, and if I see that the hands stand still, and that the hands point wrong, and that the clock is slow or fast, I say there is something wrong inside of the clock. And temper is just like the revelation that the clock gives of what is within. Temper is a proof of whether the love of Christ is filling the heart. How many there are who find it easier in church, or in the prayer-meeting, or in work for the Lord, diligent, earnest work, to be holy and happy than in daily life with wife and children and servants; easier to be holy and happy outside the home than in it. Where is the love of God? In Christ. God has prepared for us a wonderful reception in Christ, and longs to make something supernatural of us. Have we learned to long for it, and expect it in its fulness?

And then, oh, the tongue! We sometimes speak of the tongue when we talk of the better life and the restful life, but just think what liberty many Christians give to their tongues. They say, I have a right to think what I like; and when they speak about each other, when they speak about their neighbors; when they speak about other Christians, how often are there sharp remarks! God keep me from saying anything that would be unloving; God shut my mouth if I am not to speak in tender love. But what I am saying is a fact. How often there is found among Christians, who are banded together in work, sharp criticism, sharp judgment, hasty opinion.

UNLOVING WORDS,

secret contempt of each other, secret condemnation of each other! Oh, just as a mother's love covers her children and delights in them, and has the tenderest compassion with their follies or failures, so there ought to be in the heart of every believer a motherly love towards every brother and sister in Christ. Have you aimed at that? Have you sought it? Have you ever pleaded for it? Jesus Christ said, "As I have loved you . . . love one another." And He did not put that among the other commandments, but He said, in effect, "That is a new commandment, the one commandment: Love one another as I have loved you."

And what is the reason that God's Holy Spirit cannot come in power? Is it not possible? You remember the comparison I used

in speaking of the vessel. I can dip a little water into a potsherd, a bit of a vessel; but if the vessel is to be filled it must be unbroken. And the children of God, wherever they come together, to whatever church or mission or society they belong, must love each other intensely or the Spirit of God cannot do His work. We talk about grieving the Spirit of God by worldliness and ritualism and formality and error and indifference, but I tell you, the one thing above everything that grieves God's Spirit is this want of love. Let every heart search itself, and ask that God may search it.

Why are we taught that the fruit of the Spirit is love? Because the Spirit of God has come to make our daily life an exhibition of divine power, and a revelation of what God can do for His children. Think of the Church at large. What divisions! Think of the different bodies. Take the question of holiness, take the question of cleansing blood, take the question of the baptism of the Spirit—what differences are caused among dear believers by such divisions? That there should be differences of opinion does not trouble me. We have not all got the same constitution and temperament and mind. But how often hate, bitterness, contempt, separation, unlovingness, are caused by the holiest truths of God's Word! And it was so in the time of the Reformation between the Lutheran and Calvinistic Churches. What bitterness there was then in regard to the Holy Supper, which was meant to be a portion of all believers! And so down the ages, the very dearest truths of God have become mountains that have separated us. If we want to pray today in power, and if we want to expect the Holy Spirit to come down in power, and if we want indeed that God shall pour out His Spirit, we must enter today into a covenant with God that we love one another with a heavenly love. Are you ready for that? Only that love is big enough to take in all of God's children, the most unloving and unlovable and unworthy, and unbearable, and trying. If our view of last night—absolute surrender to God—if that was true, then it must mean absolute surrender to the divine love to fill me; a servant of love, to love every child of God around me. "The fruit of the Spirit is love."

Oh, God did something wonderful when He gave Christ, at His right hand, the Holy Spirit to come down out of the heart of the Father and His everlasting love. And how we have

DEGRADED THE HOLY SPIRIT

into a mere power by which we have to do our work! God forgive us. Oh, that the

I ask once again, why is it so? and the answer comes, that it is the only power in which Christians can do the work. Yet, it is that we need. We want not only love that is to bind us to each other, but we want a divine love in our work for the lost around us. Oh, do we not often undertake a great deal of work just as men undertake work of philanthropy, from a natural spirit of compassion for our fellow men? Do we not often undertake Christian work because our minister or friend calls to it, and do we not often perform Christian work with a certain zeal without having had a baptism of love?

People often ask, what is the baptism of fire? I have answered more than once, I know no fire but the fire of God, the fire of everlasting love that consumed the sacrifice on Calvary. The baptism of love is what the Church needs, and to get that we must begin at once to get down upon our faces before God in confession, and plead: Lord, let love from heaven flow down into my heart. I am giving up my life to pray and live as one who has given himself up for the everlasting love to dwell in and fill him. Ah, yes; if the love of God were in our hearts, what a difference it would make! There are hundreds in this hall who say, "I work for Christ, but I feel I could work much more, but I have not the gift; I do not know how or where to begin; I do not know what I can do." Brother, sister, ask God to baptize you with the Spirit of love and

LOVE WILL FIND ITS WAY.

Love is a fire that will find its way through every difficulty. You may be a shy, hesitating man, who cannot speak well, but love can burn through everything. God fill us with love! We need it for our work.

You have read many a touching story of love expressed, and you have said, How beautiful! I read one not long ago. Mrs. Butler had been asked to speak at a Rescue Home where there were a number of poor women, and as she arrived there and got to the window with the matron, she saw outside a wretched object sitting, and she said, "Who is that?" The matron answered: "She has been in the house thirty or forty times, and she has always gone away again, and nothing can be done with her, she is so low and hard." And Mrs. Butler said, "She must come in." The matron then told Mrs. Butler: "We have been waiting for you, and the company is assembled, and you have only got an hour for the address."

Mrs. Butler responded: "No. This is of more importance"; and she went outside where the woman was sitting and said: "My sister, what is the matter?" "I am not your sister," was the reply. And then Mrs. Butler laid her hand on her and said: "Yes, I am your sister"; and so she spoke until the heart of the poor woman was touched. The conversation lasted some time, and the company were waiting patiently. Ultimately Mrs. Butler brought the woman into the room. There was the poor, wretched, degraded creature

full of shame. She would not sit on a chair, but sat down on a stool at Mrs. Butler's feet, and Mrs. Butler let her lean against her, with her arms around the poor woman's neck, while she spoke to the assembled people. And that love touched the woman's heart; she had found one who really loved her, and that love gave access to the love of Jesus. Praise God! there is love upon earth in the hearts of God's children, but oh! that there were more.

Why is it written, I again ask, that "the fruit of the Spirit is love?" Because without love we cannot do our work. O God, baptize our ministers with a tender love, and our missionaries, and our colporteurs, and our Bible readers, and our workers, and our young men's and young women's associations. Oh, that God would begin with us now and baptize us with heavenly love!

Once again. It is only love that can fit us for the work of intercession. I have said that love must fit us for our work. Do you know what the hardest and most important work is that has got to be done for East London? It is the work of intercession, the work of going to God and taking time to lay hold on Him. Oh, a man may be an earnest Christian, an earnest minister, and a man may do good, but, alas! how often he has to confess that he knows but little of what it is to tarry with God! May God give us the great

GIFT OF AN INTERCESSORY SPIRIT, a spirit of prayer and supplication! Let me lay it upon you this afternoon: If God will, we part tonight and go away from each other, but let me ask you in the name of Jesus not to let a day pass without praying for all saints, and for all God's people.

I find there are Christians who think little of that. I find there are prayer unions where they pray for the members and not for all believers. I pray you take time to pray for the Church of Christ. It is right to pray for the heathen, as I have already said: God help us to pray more for them. It is right to pray for missionaries and for evangelistic work, and for the unconverted. But Paul never told people to pray for the heathen or the unconverted. Paul told them to pray for believers. Do make this your prayer every day: Lord, bless Thy saints everywhere. The state of Christ's Church is indescribably low. Plead for God's people that He would visit them; plead for each other; plead for all believers who try to work for God. Let love fill your heart. Ask Christ to pour it out afresh into you every day. Try to get written into you by the Holy Spirit of God: I am separated unto the Holy Spirit, and the fruit of the Spirit is love. God help us to understand it.

We have spoken every day at our convention about waiting upon God. May God grant, as the fruit of our convention, that we learn day by day in coming days to wait more quietly upon Him. Do not wait upon God only for yourselves, or the power to do so will soon be lost; but give yourselves up to the ministry and the love of intercession, and pray more for God's people round about you, for the Spirit of love in yourselves and in them, and for the work of God you are connected with; and the answer will surely come

and your waiting upon God will be a source of untold blessing and power. "The fruit of the Spirit is love."

How shall I conclude? I think we must go to God again in intercession. I will ask brethren on the platform to come forward, and we will take up further our supplications and plead further for the children of God throughout the world, throughout England and Scotland and Ireland, and for the children of God in London who work here in the

East End, and in this Assembly Hall. Let us plead in faith that God may pour out a spirit of love upon us. Have you a lack of love to confess before God? Then make confession and say before Him: O Lord, my want of heart, my want of love—I confess it. And then, as you cast that want at His feet, believe that the blood cleanses you, that Jesus comes in His mighty cleansing power to deliver you, and that He will give His Holy Spirit.—Sel.

A Talk to Preachers on Success

BY BISHOP W. T. HOGUE.

One mark of a wise man is that he can learn from a mistake. Some have not learned to do this, so go right on making the same blunder over and over again. Many capable men who excel as preachers fail at this point.

I wish to speak of a few things that hinder a minister's usefulness.

First. Peculiar mannerisms in the pulpit. Many men are faulty on this line, and when reproached by a friend they retort, "Well, people should not notice such little things!" While this is true, we must admit that they do notice them, for our congregations are, or should be, made up partly of unsaved ones, and we should seek to avoid anything that would cause unfavorable comment.

As an instance of this, a man may be a sloven in the pulpit or he may be more on the order of a dude, and thus hinder his usefulness.

Some men have a cultivated tone of voice when preaching. They talk all right on the street or in a place of business, but not so in the pulpit, for they get into the habit of drawling or sucking in the breath or closing each sentence with "ah."

Others have another failing—that of leaning upon the pulpit. This is not becoming, as it looks lazy and as though one was not thoroughly enthused with his subject. If you feel too weary to stand erect you would better retire rather than stand on one foot and then the other.

There are many other little peculiarities in a preacher's manner that attract attention which I will not mention here.

"Well," but you say, "how may I know whether I have any of them or not?"

I answer—if a preacher has a good wife he should ask her to criticize him. If he has not grace to stand this, the next best thing is to take her along with him and ask her to pray for him that he may get grace to be criticized.

Second. A minister should not forget his standing as a holy man. While he is to be pleasant, yet he should be watchful lest he undo what he has accomplished by his light and trifling conversation outside the pulpit.

Third. Another hindrance to success is prejudice, or likes and dislikes.

It is natural to take more to some people and their ways than to others. There are people who are more congenial to me than others, yet I have learned that one may be a very good person and yet not be the most

companionable to me, and the best plan is for me to try to do more for such than for others. Some men can't get along with the world because of manifesting their strong likes and dislikes.

Fourth. Another hindrance to success is an unwise method of presenting truth—such as attacking the prejudices of the people. Some men, when preaching in a Catholic community, say all they can against their religion. Be friendly and do not drive newcomers away by attacking their prejudices, but wait until a proper time to give them the light. "He that winneth souls is wise."

Fifth. Injudicious methods in administration. Our men are good preachers; they cannot tell you all about the stars, but they can tell you all about sin. They do not fall on this line, but our difficulty is to find administrators. Some are wise, others are good, but lack good judgment, and so the work is torn to pieces. The trouble with so many preachers is that they are easily prejudiced. A judge on the bench could not retain his position if he did not wait until he fully heard both sides and even then often waives his decision till weeks later.

Sixth. Others are too technical over little matters. They hold to the letter tenaciously when there is no call for it. I once knew a college professor who was so strenuously particular that he gave one of his pupils the mark of "99 and 7/8 plus." Some preachers likewise hold so to the letter of doing things that they are not a success in reaching souls.

Seventh. Others are sensitive. A preacher has no business to be sensitive. He should have a rhinoceros hide (so to speak) or get out of the Free Methodist Church. One can discipline himself to not be hurt. If you cannot bring yourself to it any other way, then have a special session of prayer. It is too bad, when you are given an insulting word, to retort or stay away from that brother's home. This is not manly. A man should be magnanimous, too big to be little.

Then, too, some preachers are too independent of the official board and do things they do not agree to. I have known good preachers to so hurt themselves in this way that it was hard to station them. It pays to be lenient and give in as much as possible, so that the pastor and the church may keep the unity of the Spirit and thus successfully carry on the work of the Lord.—The Re-
pairer.

A QUIVER OF ARROWS

Illustrations for Christian Workers

SAD.

One of the saddest and most common sights in Africa is a grave covered with gin bottles. The natives think that after a man dies he still wants the things he had on earth, so they pile these bottles on his grave.—*Ex.*

CONSIDERING THE POOR.

Standing near the Capitol at Washington, I saw Senator Stanford come down the steps, get into a very shabby coupe, and drive home. I said to a friend: "Is not that the millionaire in that shabby old coupe?" He replied: "Yes; the fact that Senator Stanford does that has made lots of money for the drivers of these old shabby rigs."—*Sel.*

FIGHT.

Our warfare with the enemy should not be a matter of drilling and parading, Sabbath after Sabbath, in churches and Sunday-schools; should not be a skirmish to capture a few men and keep the enemy back; should not be a matter of guarding and keeping our army together, with extreme effort, to keep them from going over to the enemy; but it means a battle to the finish. We should raise the black flag, and enter for victory or extermination.—*Sel.*

THE WORD.

At one time in Abyssinia there was a curious custom which hints at the primary significance of "the Word." The people never saw their King. He sat within a covered place and spoke through an aperture to a man who stood near and gave his message to the assembled people. This officer was called *Kal Hatzi*, "The word of the king." No man hath seen God, but Christ declared Him, not as a monarch, far off and unapproachable, but as a Father, near and loving. "God is love" (1 John 4:8, 16).—*Ex.*

SIN NO MORE.

Sin has awful power to destroy both soul and body. It is always possible to sin again, yet it is possible to live without sinning. Jesus is able to keep those who trust Him definitely and continuously for a holy life. A minister of the Gospel said to his wife one morning, "Letty, can't you trust God to keep you from sin for one moment?" "Why, yes," she replied, thoughtfully. "Then why not trust Him for one hour, one day, and one week, and one life?" "Sure enough, why not?" She had never thought of it in that light.—*S. S. Illustrator.*

THE SWEETEST VERSE.

A young Christian, at the death-bed of an aged saint, said to him, "Shall I read to you the sweetest verse of the Bible?" "Yes." The young man read the second verse of John 14:

"In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you." "No," said the dying man, "that is not the sweetest verse. Read on." The young man read, "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." "That is the sweetest verse," said the dying man. "It is not the mansions, it is *Himself I want.*"—*Sel.*

FORTY-TWO PERSONAL INVITATIONS.

"Brought him unto Jesus." One of the speakers at the first convention of the Presbyterian Brotherhood told of being present at a Bible class in Rochester, N. Y., where there were two hundred and ninety-eight men. Wishing to know the reason for this large number, he said to one of the men, who was a street-car conductor, "How came you to be in this class?" "I couldn't keep out of it," was the reply. Said the questioner, "What do you mean?" The man answered: "I had forty-two personal invitations, and I had to come or die." Persevering personal work of this character must assuredly win results for good.—*William J. Hart, D.D., Earlvilleville, N. Y.*

BISHOP AND CONVICT.

A bishop riding in his carriage on the Isle of Man, came to a convict in his striped clothes, on his knees, breaking stones on the road. The bishop talked to the convict a little while, giving him some advice and encouragement. Then, as he got ready to drive on, he said, with a smile and a sigh:

"Ah, my man, I wish I could break up the stony hearts of my people as you break those rocks on the highway."

From his lowly attitude the convict looked up at the proud bishop in his magnificent equipage.

"Perhaps, sir," he said, "you don't work on your knees."—*Exchange.*

WORK OF AN EARTHQUAKE.

An army surgeon who was in San Francisco during and for some time after the quake, gives testimony that the disturbance and the subsequent closing of the saloons were the cause of cures in the cases of many inebriates. For more than a week, he says, the soldiers had to handle many a case of delirium tremens, to whom bromides and other tonics were given, but life in the open air and eating the bare necessities of life, and work when they were fit for it, saved hundreds of them, for ninety-five per cent of them cut the drink habit, even after the saloons re-opened, and that the catastrophe was a positive boon to drinkers and to the community.—*Catholic Columbian.*

THE DIFFICULTY OF FORGIVING ONE'S SELF.

Schiller has a beautiful ballad in which he has told the classic story of the cranes of

Ibycus. Two robbers murder Ibycus, a poet, on his way to the national games at Corinth. In the act of committing the crime they see a flock of cranes flying overhead. The murderers are safe in the immense crowd assembled at Corinth for the games. The next day, however, while seated in an open theater, one of them looks up and sees the cranes in the sky, and cries out in horror: "Look, look there, Timotheus! The cranes of Ibycus!" "Of Ibycus!" The beloved poet's name draws the attention of the crowd to him and his companion, and their terrified looks complete the proof of their guilt.—*Sel.*

STRIKE AT THE HEART.

I heard the Bishop of Nova Scotia relate the following incident: One day a zealous missionary was preaching to a large assembly of Hindoos in the open air. Riding by, came the Rajah—a scoffer—followed by his splendid suite. "Well, missionary," said he, "what are you doing here?" "Telling these people about God," said the missionary. "About what—God? Why, my dear fellow, you are foolish. I am God myself! See that mighty river there—the Ganges—the vast stream of water rolling on to the great ocean? Now, I'll pour the dew-drop from this leaf into the hollow of my hand. That's water, too. See yonder sun flaming in the sky? And the spark that splashes up from this match? It's the element of fire in either case. The beauty of this splendid horse, of that tiny flower, of the mighty divinity of the universe—it all differs, in degree. But it's alike in kind, beautiful beauty. God is more than I am, still we are alike. He is divine, so am I. I am God."

The people laughed and applauded. The foreigner had been worsted. The gospel seemed defeated by metaphysics. The missionary's influence seemed gone forever. But he was a man of prayer, and God showed him what to do.

"Rajah," he shouted, "are not you a liar?"

Now, the prince was a notorious cheat and liar. The people saw the point; it delighted them. Yes, the man who claimed to be God was a sinner vile. They gathered around the preacher; derisive shouts went up; the defeated infidel slunk away—to ponder, we may hope, the truth that had so roughly been pressed home upon him.

And so, may we not say to our brother, the genuine or would-be infidel, "Brother, aren't you a sinner—impure, dishonest, profane, debauched; or selfish, self-righteous, unconcerned about your brother, man; your Father, God?" Let us attack the heart—the stronghold of unbelief and all wickedness; and not engage in intellectual tournaments with the Pharisees, who would fain seek to entangle us.—*War Cry.*

If you have the "second blessing," "The Lot in Canaan's Land" and "Walking in the King's Highway" are two songs that will just suit you.

"I've Pitched My Tent in Canaan" is destined to prove one of the most popular songs in Bread of Life Songs.

Seven Jewels in the Christian's Casket

THEODORE L. CUYLER, BROOKLYN, N. Y.

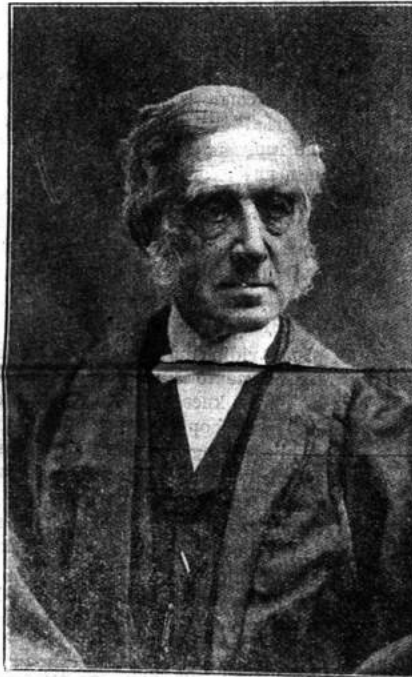
What shall I gain by loving and serving God? That is a very legitimate question for any one to ask, and I find God's own answer to this vital question condensed into the few closing lines of the ninety-first Psalm. Here they are: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." These are the seven rewards of a godly life. These are the seven jewels in the Christian's casket. Look at them, my reader, till you admire them; look at them till you covet them, and pray for the Holy Spirit to help you secure them! These seven wonderful promises are made only to those who "set their love" on God—or, if we read the Hebrew text rightly—who fall in love with Him. That means to give God your heart. What will He do in return for you?

1. The first reward is deliverance from the dominion of sin and the power of the devil. Our pathway through this world is lined with temptations, and often the soil beneath us is honeycombed with explosives as dangerous as dynamite. Such temptations to fleshly lusts as beset Joseph and David, such temptations to cowardice as beset Daniel, and such temptations to self-conceit as beset Peter, are to be encountered. Jesus Christ comes to the rescue. There is no condemnation to them who are in Christ Jesus. That means a pardon of sin so complete that it kisses away the tears on the cheek of Penitence. That means a full salvation. The bigger the cup we bring the more it will hold. This rescuing work of our Savior continues all the way to heaven, and when we get there and see what a dangerous road we traveled we will want to spend the first century in singing praises for atoning blood and redeeming grace.

2. The second blessing promised is security. God says, "I will set him on high." Fortresses in olden times were built on lofty elevations; and our God is the stronghold into which the righteous man runneth and is safe. When we embrace Jesus Christ by faith and join our weaknesses to His strength, we have a delightful sense of safety. We know whom we have believed, and are perfectly sure that He is able to keep that which we have committed to Him. I once spent a night in the castellated convent of Mar Saba and heard the jackals howl in the gorge of the Kedron beneath us, and I saw the Bedouin prowling outside of the wall. So every child of God who is lodged in the stronghold of redemption may let Satan's jackals howl and let the adversary prowl as long as he will. We are safe on the rock; but God makes no promises to backsliders who wantonly wander away from the citadel. The history of every faithful Christian is full of special provi-

dences. When a band of Scottish Covenanters were pursued by their enemies up into a mountain, their leader prayed, "O, Lord, cast the lap o' Thy robe about pur old Saunders and these Thy pur lambs!" Immediately a thick mist fell and screened them from their pursuers.

3. This brings us to the third precious promise: "He shall call upon me, and I will answer him." How closely these two words "call" and "answer" come together!—the prayer going up and the answer coming down. I don't believe that a true Christian



THEODORE L. CUYLER.

ever yet breathed a right prayer in a right spirit and received no answer. If we delight ourselves in the Lord, He delights to give us the desires of our hearts. God loves to give to them who love to let Him have His wise and loving way. When we ask for a blessing we must work for that blessing at the same time, or else the acts of our lives will contradict the utterances of our lips. What a glorious epic the triumphs of victorious faith will make! Prayer is faith's pull at the rope, and Spurgeon says that he who wins is the man who pulls boldly and continuously until the great bell rings in the ear of the Infinite Love.

4. What music to the soul there is in the fourth promise: "I will be with him in trouble!" God's people must take their share of this universal malady, for all men are born to it as certainly as the sparks fly upward. But under the aching heart and fainting spirit God puts the everlasting arm. Jesus declares to us, "In the world ye shall have tribula-

tions; in me ye shall have peace." It is not in the power of any amount of troubles to wreck a true Christian as long as his will is sweetly submissive to God's will. Blessed be the discipline that makes us reach our soul's roots into closer union with Jesus! Blessed be the gale that shakes down the golden fruit of grace from our branches! Sunshiny days often bring out the adders; but in dark nights we look for Him who comes over the billows with the cheerful hail: "Lo! I am with you; be not afraid!"

5. The next promise is one of promotion: "I will honor him." How? That approving smile of the Master gives an inward joy beyond any roar of earthly acclamations. "Then that confess me I will confess before my Father in heaven." When a marshal of France fell on the battlefield the emperor hung the grand cross of the Legion of Honor on his breast, and the old soldier died with a gleam of joy on his countenance. But what is that in comparison to the promise made to the humblest follower of Christ: "Be thou faithful unto death, and I will give thee a crown of life?" There will be some wonderful promotions up in heaven, when many a neglected sufferer from a hovel or an attic shall be called up into the royal family, and when some hard-toiling, ill-paid frontier missionary shall receive his sparkling diadem. Be of good cheer, brother, your turn will come. "Them that honor me I will honor." We shall be kings and priests unto God.

6. In those olden times length of days was regarded as a special evidence of the divine favor; and it is still true that obedience to God's laws written on the human body commonly lengthens life. But the promise, "With long life will I satisfy him," goes deeper than chronology. It describes a life that is long enough to fulfill life's highest purpose. If you and I live long enough to do what God made us for and Christ redeemed us for, ought not that to satisfy us? Who would ask for anything more? Life is measured by deeds, and not by hour-marks on a dial. In the warm morning sun of grace many a young soul hath grown fully ripe for a harvest of glory.

7. The last promise is the Kohinoor diamond of them all: "I will show him my salvation." This word does not signify the process of being saved; it signifies the result of being saved, and that is—life everlasting. The word translated "show" means to see with joy. He shall gaze with delight on the glory that is in store for him; he can say: "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." This last promise spans the chasm and reaches over into the magnificent inheritance of the saints in light.

Once more let us tell over these jewel passages, rendered according to their most literal meaning. My reader, here are seven offers which a loving God makes to us. Here are seven precious promises of what He will do for us. And if through Christ's redeeming and renewing grace we reach that celestial home, we shall see those fulfilled promises shining like the seven candlesticks before the throne of God and of the Lamb.—*Northwestern Christian Advocate.*

Waters from the Sanctuary

Ezek. 47: 1-10

Mrs. May Maybette Anderson. Washington, D. C.

ENLARGED SERVICE.

PART II.

Beloved:

Did some of my words in my last article pierce you hard? May God cause the wound to speedily heal, and bring a great blessing to you because of it!

Even as I wrote, my heart was weeping for you. Yet sometimes sympathy must be accompanied with the lancet of truth if the help that is needed is received.

Each one of you whose letters are before me have been asking God to enlarge your sphere of service. This has been a blind request, in a measure, for you did not realize His processes for thus "enlarging your borders." But our Father ever hears and answers the deepest desire of the soul. And He saw that your wish to be used in wider fields was from the heart, and sprung from the desire to glorify Him.

Let me bring to your remembrance, beloved, the picture once given to a saint who was in prayer. He seemed to see, as in a dream, three suppliants waiting on God. And as he looked, he saw the Lord Himself approach the three kneeling ones. To the first He spoke most tenderly, even placing His hand in loving touches on her bowed head. To the second He also bestowed a tender greeting, but did not pause to bless her with His outstretched hand. To the third He vouchsafed no word, but passed her without seeming notice.

The dreamer said: "The first worshipper is very dear to the Master. The second one is also held in esteem by Him. But the third is evidently in disfavor with Him. I wonder what she has done to thus displease Him."

Even as the thought was passing through his mind, the Master stood before him. He gently said:

"How wrongfully dost thou judge Me, my child. To the first suppliant I paused and gave special attention because she is very weak and young, and she needs my tenderest care to keep her faithful. The second is of stronger mould, so I could pass her with but a word. The third is one whom I am preparing for lofty service. She is of robust faith, and I can best train her to my heart by leaving faith to expand in an atmosphere that will try its every fibre. Should I give to her the attention I gave to the others, she would mature but slowly; and I need her for an important field, so I give her the very thing that will most quickly develop her."

This "picture story" is repeated from memory, and may not be wholly accurate. But it embodies the thought that was so helpful to my own heart, and it will, I trust, give just the aid that you now need.

Do not mistake the Master's silence for anger, or to forgetfulness. He never for one moment forgets, nor does He neglect, those

who have given themselves wholly into His hands. His dealings are sometimes strange to us; we fail to catch His thought, oftentimes, but He is faithful, and His eye is ever following us with loving solicitude.

May we each learn more fully the truth, beloved, that, when the crucible is hottest, the Master is ever closest. It must needs be so, for the believer is tried even as silver and gold is tried. And we know that when these precious metals are placed in the crucible, no eye but the Master's is permitted to gauge the length of time the heat is to be applied. One moment too long and the gold is injured. Removed too soon, and the dross remains, and a second fire, still hotter, must follow. For the goldsmith will never leave his valued metal with any flaw in its composition, but bestows the most watchful care until it is exactly to his mind.

And we find another beautiful illustration in nature. The most perfect oak is not the sheltered one. But the tree that commands the most ardent admiration is the oak that has stood comparatively alone, unsheltered by its companions or by any near-by forest. Alone it has breasted the storms of winter and the fierce heat of summer; alone it has met the blizzard, and has learned to bow to the gale, and not to break. It is tall, symmetrical, strong and massive, made so by the very storms that have broken and marred its weaker brothers and sisters. The roots have responded to the needs of this giant of the hillside, and have struck their tendrils ever deeper into the earth. And now it stands, a thing of beauty and of real magnificence, saying to all beholders: "I am what I am because I have been matured without the shelter that my companions have enjoyed."

Let us learn this same lesson, beloved, and master the secret of bending before the storm, but not snapping in the blast; of being pliant, yet strong; firm, yet docile of spirit.

And may we each remember that the inspired Word tells us that "no chastening is pleasant, but grievous"; yet, afterwards, "it yieldeth the fruits of righteousness."

Wherefore "gird up your loins," and "walk worthy of the high vocation whereunto ye are called."

(Continued.)

"I'm Goin There," the first song in our new book, Bread of Life Songs, was sung thirty nights in succession in a Philadelphia meeting, and they still wanted to hear it.

WHY ATTEND CHURCH?

Ps. 122:1.

There is a little plant called Reverence in the corner of my soul's garden, which I love to have watered about once a week.—O. W. Holmes.

Silver Filings

—00—

"Love cannot be hired."

"God is our refuge from God."

"Sunday is the holiday of the soul."

"Wrong conduct always overhangs a precipice."

"Walking with Him always leads to work for Him."

"Too many would-be church pillars turn out to be sleepers."

"God will keep us, but we must not wilfully expose ourselves."

"No man can feel bad very long who believes and acts good."

"They who enter the open door avoid many a hidden snare."

"If we review God's mercies then we shall renew our trust."

"The majesty of Christ is so great that He will brook no rival."

Trifles make perfection, but perfection is no trifle.—Michel Angelo.

"There is time in every day for every man to think on religious things."

"God loves to use broken hearts and broken things which the world despises."

"The only thing in us that is valuable is what God puts there; the rest is chaff."

"If we keep perfectly right with God, in the long run we will come out on top."

If we go at Christ's command, He is responsible for us and ours.—Rev. David Smith.

"Confidence in God is the basis of worship, and adoration is the crown of worship."

The intensity of our communion is the measure of our transfiguration.—A. R. Brainbridge.

"Letting your light shine does not mean turning a searchlight on your neighbor's weak spots."

The greatest glory of Jesus Christ is that He be known in all that He is.—Rev. Hery Haigh.

"The closer a man gets to and becomes like God, the nearer he comes to being a perfect man."

"The strong earthly pull is still acting on us, and unless God holds us up, we shall slide downward."

Zeal without humility is like a ship without a rudder, liable to be stranded at any moment.—Feltham.

Every Christian should make his own collection of promises and persistently study and apply them.—Rev. J. A. Clapperton.

"Not to the shorn lamb alone always are sharp winds beneficially tempered. There is mercy, also, to the miserable wolf."

"Believe your beliefs, and doubt your doubts, but do not make the blunder of doubting your beliefs and believing your doubts."

BREAD OF LIFE SONGS—bright, sparkling, spiritual, soul-stirring, up-to-date, cheap—what more could be desired?

LIVING WATER

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EDITORIAL

A WORD TO TRIAL SUBSCRIBERS.

The subscriptions taken on our trial proposition are beginning to expire, and we would be glad to have them all remain as members of the *Living Water* family. Will not those who have been receiving the paper on the short-term proposition and who are pleased with it, kindly renew? We are glad to have the privilege of making weekly visits through the paper to these new readers, and we trust that many of them will decide to become permanent subscribers.

THINGS AS THEY ARE.

The righteousness movement is most important. To love truth in the inward parts is essential in holy living. To swear to our own hurt and change not, that is, to tell the truth notwithstanding it may be to our own hurt in material things, is absolutely necessary if we live right. This way the world has of disguising a lie by pleasant phrases is only a subterfuge of the devil.

After a great revival, at which a merchant was converted, a customer asked him, "Is this real English lace?" "It was, madam, previous to the revival; but it is not now. It is simply imitation," he replied. Welcome, thrice welcome, hundreds of such revivals as this—revivals that will make men honest and truthful, kind and pure.

HAD TO LIVE WITH HIMSELF.

An old physician, in speaking of a tempting but questionable offer that was made him as he stood on the threshold of his profession, said, in giving the reason for his refusal: "You see, sir, I cannot do it. I have to live with myself."

Wise words, these. He knew he could never get away from himself, that he would always carry about in his breast the scar of dishonor, like Hawthorne's *Scarlet Letter*. All sin is terribly retributive in its punishment of the doer. "Be sure your sin will find you out" was an utterance of long ago, and the guilty consciences of transgressors have corroborated this statement. "He that committeth sin wrongeth his own soul," and were there no hell, sin would be an expensive business. Every time we commit sin it becomes

easier to do so again. It lies in wait for us, but this is not the worst of it; sin weds itself to us and creates within us a stronger affinity for evil. It becomes a part of us. No man can live in sin without developing something within him that corresponds to it. No wonder the thoughtful young physician, perhaps on purely psychological or moral grounds, saw that he could not afford to do violence to his own conscience, for he would never be able to get away from himself. Happy the man who will not sin against himself, much less against God.

WHY THE DRIFT?

W. J. Dawson, who preached the baccalaureate sermon for Vanderbilt University recently, has never been accused, so far as we have heard, of pessimism, and yet some of his recent utterances with regard to the prevalent religious conditions are not very encouraging. He says that there has been a large decrease of church attendance. That money is not wanting. Rich men are willing to contribute to the support of the churches but everywhere he declares that there are diminishing congregations. He assigns as a reason for this decline and indifference a wide belief that the churches have nothing to offer. There is much of truth in the criticism. The last decades have witnessed a lamentable drift from the Church, and this is because the Church itself has drifted into such an indifferent state that the multitude are seldom attracted and stirred by its messages.

A return to faithful gospel preaching in the demonstration and power of the Spirit is the only thing that will check the drift downward. The pulpit is not the place for a discussion of questions purely sociological, literary or scientific. It is set for the dispensing of the gospel, the healing of broken hearts and the feeding of the starving multitudes. The stepping aside and toying with minor interests is a betrayal of the trust committed to those who are called to preach the Word. Back to a faithful testimony against sin and the proclamation of the joyous messages of redemption is the only way that the attention of the masses can be regained. A faithful messenger from God who probes the heart with the mighty truths of the Bible will never be wanting in hearers. The people know when they are being trifled with. They know when there is anything being given out that they need, and a ministry of power is the only kind that will draw them. They must be stirred to the depths by the mighty truth of God's word, and this always happens when preachers are faithful to the trust committed to them. A decline in spirituality on the part of the preacher will always be followed by a similar result in the congregation. A drifting clergy means a drifting congregation. The church is the best thing in the universe for the people, and they know it, and many of them will take it when they are sufficiently aroused, but the fault is often at our own doors. We set such a poor table in such an untidy way that people do not want to come and eat with us. Oh, for a host of Spirit-filled ministers to lift up their voices like a trumpet and cry aloud and spare not until

God answers in a mighty revival of pure and undefiled religion. Will not our readers join us in prayer that such may be the case.

EVANGELISTIC NOTES.

We had a good meeting at Caney Springs. They have a band of faithful workers, who gave us their hearty support. Quite a victory was won.

We went next to Salem, Va., for the annual meeting in this historic place. The services were held in a large tabernacle, which was at times inadequate to accommodate all who wished to attend. D. B. Strouse, the well-known evangelist, lives here, and had general supervision of the meeting. Brother Strouse was formerly a prominent lawyer, but after being filled with the Spirit he gave up a very lucrative position to preach the unsearchable riches of Christ. The Lord gave us an excellent meeting, we believe one of the most far-reaching that we have witnessed for years. Forty or fifty ministers attended and were all given free entertainment. There were very few, if any, of them who were not in sympathy with the work, and they contributed much, by their hearty support, to the success of the meeting. A goodly number of our Bible School students were present, and it seemed almost like the class-room again, as they assembled, from time to time, in the tabernacle.

Virginia has done well in sending us students. Brothers Gambill and Davis, of Roanoke, have taken special interest in sending young men, who have made useful ministers of the Gospel. What a pity that more devout laymen do not grasp this privilege of assisting young students in their preparation for the gospel ministry. Perhaps three-fourths of the applications we receive are from people who haven't the money to pay their expenses. We know of no other investment that would yield a larger per cent than that of training promising young people for their life's work.

Special emphasis was given to missions. J. R. Cunningham and wife, of China, and Kilbourne, of Japan, held several services and pressed the imperative duty of worldwide evangelization. An offering for missions was taken the last Sunday afternoon, and resulted in cash and pledges amounting to several thousand dollars. We have never been in a camp-meeting where more stress was put upon this neglected cause. Their offerings for missions of every kind last year were at least \$10,000.00. How glad we would be to see other camps do likewise!

Salem is the home of our Brother Frank Ferguson, of Bolivia, S. A., and a hearty welcome on the part of his family to their hospitable home was among the many pleasant incidents of the meeting. W. F. Meminger, of New York, P. R. Nugent, of Richmond, and the writer did most of the preaching. L. L. Banks, who has established several camp-meetings in this district, was present a day or two, and many other well-known workers. We praise God for the privilege of being with these good people and sharing in the showers of grace which He so graciously poured upon us.

Editorial Comment

A NATIONAL CHILDREN'S BUREAU.

There has been a bill before the United States Senate for the establishing of a National Children's Bureau. We would be glad to see such a law passed. Children are often injured by being shut up in sweatshops and factories. The rights of children have never had proper recognition. Many wrongs would be righted with the proper effort. We welcome all healthful agitation of this subject.

As an exchange puts it, a children bureau would seek to promote the health, vigor, physical well-being and efficiency of children, and would thus begin where a health bureau ends. It would utilize the results of all investigations by Labor Bureau, Census Bureau and Health Bureau, so far as they bear upon the welfare of children. It would directly concern itself with the improvement of the human race by the improvement of its physical and mental stock. Even the Bureau of Education, however active and efficient it may become, cannot cover the wide range of activities which would naturally devolve upon the children's bureau. Orphanage, illiteracy, illegitimacy, infant mortality, race suicide and race degeneracy, child dependency, juvenile delinquency with all its attendant issues of children's courts, reformatory, probation and parental schools, and the more complete socializing of the public school system, with the broad issues which this involves, are among the problems which we now neglect entirely or in part, but which are of national importance, and which in the degree and manner proposed are clearly within the constitutional province of the Federal Government.

OPEN-AIR WORK.

The revival of open-air preaching is giving the gospel to multitudes who otherwise would not hear it. Just in proportion as the work of the Church is directed by the Holy Spirit will the masses hear the gospel, for every genuine revival is followed by the people "going everywhere preaching the Word." The gospel is glad news and should be preached to every creature. There is no authority for shutting it up in churches. A street corner, brush arbor, hillside, wharf or anywhere else that the people gather affords an excellent pulpit. There must be more open-air work done. Here is a ripe field for soul-winner just to minister to this outside multitude. Sometimes it is only a handful in front of a blacksmith shop or in a cross-roads village; again it is the restless throng tramping the streets of our great cities, but what an opportunity to the devout spirit who knows how to witness for Christ. The command is to preach the gospel to every creature, and if this command is obeyed there will have to be a great deal of open-air work done, and, as Archibald Brown says:

1. "The gospel is a fact," therefore tell it simply (1 Cor. 2:4).
2. It's a joyful fact, therefore tell it cheerily (Luke 2:10).
3. It is in an intrusted fact, tell it faithfully (1 Cor. 9:16; Mark 16:15).
4. It's a fact of infinite moment: tell it earnestly (2 Tim. 4:1-2; Luke 14:23).
5. It's a fact of infinite love: tell it pathetically (Jer. 9:1; Luke 19:41).
6. It's a fact difficult of comprehension to many: tell it with illustrations (Matt. 13:44-47).
7. It's a fact about a person: preach Christ (Acts 8:35; 1 Cor. 2:2).

THE AWAKENING OF THE ORIENT.

The awakening of the East stands in the front of the prodigious movements of today. These reserved and conservative peoples are being borne along on the crest of an irresistible tide of progress. Perhaps it would not be an exaggeration to say that within the last one or two decades China has advanced more than in the previous three thousand years, and the thrill that has touched this vast empire is also affecting more or less the other nations of the Far East. The following from the *Homiletic Review* is an excellent summary:

"Every idea is a force, and therefore a commencement of an action."

The conflicting forces and changed attitude of the peoples of the Far East are attracting the attention of all who study the signs of the times. The world has become a unit; men live closer together and are united into brotherhood by the ties of the iron rail, the greyhounds fleets, and the cables that bridge oceans and continents. In the words of Joseph Cook, "The nineteenth century has made the whole world a neighborhood; the twentieth century will make the whole world a brotherhood." It is daybreak everywhere. Ten years ago two young men went from Shanghai to study in Japan. They were the first from that empire. In the autumn of 1906, the *Japan Mail* stated that there were then fully thirteen thousand Chinese students in Japan, representatives from every one of the eighteen provinces. No less than six hundred of them came from the westernmost province at the very gates of Tibet. Surely in all the history of the world there has been no such extensive migration of students from one land to another to leap over a period of centuries in their desire for intellectual advancement! We are told that Japan today is at least more Christian than the Roman empire was when the Emperor Constantine first set up the banner of the cross over his legions. The influence of Christianity has gone much deeper and touches a much wider circle than the reports of the missionary societies would indicate.

China with its four hundred millions is not awakening, but is awake. Commercially, socially, politically and spiritually, this giant empire is struggling to free itself from the grave-clothes of the past. Ten years ago

China had one short railroad; now four thousand miles of railway are completed and nine thousand miles are in building. One can now go from Peking to Hong Kong in thirty-six hours; four years ago it took thirty-six days. Shanghai and Hong Kong, which once were a fishing village and a barren rock, have become the Manchester and the Liverpool of the Orient. Milne, one of the pioneer missionaries in China, prophesied that possibly after one hundred years there might be a thousand Christians in China; and his was a heroic faith if one thinks of the gates of brass and the walls of iron that then guarded the empire. The time for this prophecy has not yet expired, and we find today nearly two hundred thousand native Christians in China.

Korea, instead of being "The Land of the Morning Calm," is the land of such a social, moral and spiritual upheaval as the world has never seen. This will be the first land of the East to be Christianized if the Church fulfils in any measure the present call of opportunity from this dead-ripe harvest field. In North Korea, where fifteen years ago there was no Christian, there are now one thousand churches and preaching-places.

India, divided by caste lines and by two hundred languages or dialects, by mountains and rivers, by religious prejudice and age-long hatreds, has become conscious of national unity and is striving after autonomy. With a national missionary society, a national congress, and a jealousy for national greatness and independence over against British rule, who can foretell the forces that will soon be set loose in this important mission field?

From Morocco to Calcutta Pan-Islamism makes its voice heard. The Mohammedan world is awake. One of the daily newspapers in Persia, published by a Moslem, has on its title-page a figure of the angel Gabriel with a trumpet flying over a graveyard where Persians are struggling to free themselves from their grave-clothes. The title of the paper is *Gabriel's Trumpet Blast*, and its motto, "Liberty, Equality, Fraternity." Was there ever a clearer call from Macedonia than this? Mohammedanism holds out no hope for Persia.

In Arabia the Sultan is building a railroad from Damascus to Mecca, which has already reached Medina, and by the year 1912 Baldwin locomotives will screech the advent of civilization to the Kaaba. In this same city, at the center of the Mohammedan world, a conference of prominent Moslems was held six years ago to consider the reasons for the decline of Islam, and, in the words of the chairman of that meeting, to "show that the reason for the unavoidable decline is the ignorance which is prevalent among all classes, and to put the blame upon the men of authority who are competent, but hesitate to work unitedly in the movement for reform." Unless all signs fail, there will soon be a new Arabia and a new Persia. We already have a new Japan and a modern Egypt.

Not only in Lord Cromer's country but throughout all North Africa the hands on the clock are moving forward. The Cape to Cairo Railroad will soon cross the Dark Continent. Nearly the whole of the Sudan has been mapped out and explored. Tripoli will soon go into the hands of a receiver and Morocco is ready for a French Lord Cromer.

The struggle between the crescent and the cross for supremacy in the whole region of the Kongo and the Niger is not a coming one, but it is now on. In every part of the mission field there is a crisis of unprecedented opportunity.

Is the Church ready for the coming spiritual conflict?



LETTERS WILL NOT BE PUBLISHED UNLESS WRITTEN ON ONE SIDE OF THE SHEET ONLY

Chek Hom Hoi Ping, Kwang Tung, China,
July 23, 1908.

Dear Living Water Friends:

I am so glad my papers for May and June have come safely, so I can keep in touch with the other dear workers in other dark heathen lands. I was very touched to read of little F. C. Moore's gift of the 25 cents for my little ones here, also his brother's gift (amount not mentioned) for the same. I thought they would like it to be used for the clothes of the little boy Brother Brooks mentioned in his letter, son of the colporteur, that I am helping through school. His name is So Wa. The Lord bless these two dear boys for their love for these dear Chinese children. Matt. 25:44: "Lord, when saw me thee an hungred, or athirst, or a stranger, or naked?" (40) "Verily, . . . inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," the Lord will say to them.

The Lord has been blessing in our village work. Som Po, a dear woman who came to Jesus in Brother Brooks' meetings, to whom we had taken the message of salvation before in her own village, is being led of the Holy Spirit in leading others. Her old mother-in-law, over eighty years of age, has come to Jesus. Tai I, Brother Brooks' Bible-woman, has been here for a few weeks, and the Lord has used her with my Bible-woman to gather in others and also opened other villages for us to preach in. There is no lack of opportunity; there are villages for miles and miles that could be reached.

I praise the Lord for some money toward the girls' school that I have, and I am looking to Him to let us have enough to build this fall. We ought to begin in October or November to be ready for Chinese New Year to open school. I ought to explain why we did not put up a mat shed. We found it would be very dangerous on account of fire, as we are on the road which leads to the temple, and at the time of the plague in a village one-fourth of a mile away, they, in passing with the idols from the temple to be taken to the village, threw a great number of firecrackers at our place as they passed, and it would be easy for any who oppose the gospel to set on fire. On that account we felt it best to build of brick. Pray the Lord to touch others to help us get this building for women and girls. I have kept every penny my friends sent for it. I will put the names of those I gave you for the birthday dues: Kwan Mow, preacher, 38 years; Gaius, Ka Yau, preacher's son, 11 years; Ka Kok, James, preacher's son, 9 years; Som Lun, preacher's son, 5 years; Alice, 1 year; Ah Sing (Paul), 10 years; Ah Tsing (Merl), 9 years; Alice Galloway, 58 years. The Lord bless you all. We remember you all in prayer.

SISTER GALLOWAY.

Children, my heart rejoices that I have this letter from Sister Galloway for you this week. As I read it, I thanked God that these dear, busy workers in the foreign field take time to write to my band of boys and girls here. Sister Galloway says "We remember you all in prayer." Think of that. We ought to be the ones to hold them up in prayer. Well, I am believing that these prayers which go up

from foreign fields will not be unanswered. Because the servants of God, tired in body and mind, take time to offer them, I believe that God will call many workers from among the cousins. This is what I desire. And as I pray that you may be touched, to help support workers over there, I also pray that the call to go will sound in many of your hearts. And now, let us extend a hearty welcome to the Chinese cousins who join us this week. God bless them and make them true followers of our Lord Jesus Christ. Besides the letter, Sister Galloway has written us about

SO FLI, THE LITTLE BLIND GIRL.

As I read the account of Ah May, the little Chinese girl, in the LIVING WATER, I thought you would like to know about my little blind girl, So Fli, ten years old. Brother Brooks said she was provided for by friends in America. I thought she would be, but I have only received enough to pay up to last November, so have paid the rest myself. I took her a year ago this month. Brother Kwan, our preacher, when preaching at Yeung Kong, found her. Her mother and father did not want her. Her father said, Put her on the bridge over the river and let her fall in and drown. A doctor said he would take her and see if he could help her eyes. His wife did not like it at all, his bringing her home, and would not keep her. When Brother Kwan came to preach this doctor asked him if he would take her. At once he said "Yes." So he got a man to carry her, putting her in a basket. In this way he got her to Chek Hom, kept her there until he could take her to the blind school in Canton, where she has now been four years. On account of the increase in his family he was glad for me to take her; not that he wanted to give her up, for he loves the dear child; and I shall never forget the look of real pride, two weeks ago Sunday, as he stood her on the chair behind the desk in the chapel for her to read to the people, at the close of the services, from her book with her dear little fingers, and in a clear voice read, as she traced the words, Mark 9:1, and on through the chapter, the transfiguration, the healing of the boy at the foot of the mountain. How these people looked and listened, who had never seen a blind child read and sing, and treated like this, and heard Brother Kwan tell how he found her and cared for her for three years. It meant real giving for him to do it, such as you, dear friends, know nothing of. Did it pay? You had only to look into his face, that Sunday, as he sat in front. I felt like shouting. And then, as I listen to her little prayers asking Jesus to save her mother and father, and whom I verily believe the Lord has punished for their sin, as they are both beggars and beg their living from door to door. She, a child of the Lord is provided for.

There is another blind girl of sixteen years, who lives in a village two miles from here, who is in the same school, and can play the organ, so I pay the boatman to bring her across the river on Sunday, in her vacation, to play for us. So Fli loves her so. Last Sunday the tears ran out of those little blind eyes when she said good-bye. I would keep her here but I have more now than I ought to do for, without any Chinese women to help care for them.

ALICE GALLOWAY.

We have the money for the support of So Fli, and will take her for our little girl. Isn't that a great privilege? We want Sister Galloway to tell her about our band of cousins in America, and that we want to take the place of father and mother, sister and brother, to her, as much as we can so far away. Do not forget to pray for our little boy in India, Baby Benson in Cuba, and So Fli in China.

Dear Cousin Eva: Here I come again with my birthday dues. Please excuse this delay. I was nine May the 7th.

Sadler, N. C.
MILDRED GLASS.

That is all right, Mildred. Aren't you glad we have the money to take the little blind Chinese girl for ours?

Eunice, La., Sept. 2, 1908.

Dear Cousin Eva: I have long thought I would like to be one of the many cousins who are writing these beautiful letters. Young and old are writing, and I am one of the old, almost ready to cross the river, but praise the Lord, my blessed Jesus is with me. I have had very bad health and great afflictions but the Lord helps me bear it all. Sometimes I tell my folks I believe the Lord has something He wants me to do before He takes me home, or I don't see how I could have lived through it all. I am living for Him and His cause, to do His will, whatever that may be. I can't make up for lost time when I could have done more than I did if I could have had everything my way. I am a reader of LIVING WATER and have been ever since it became a paper, and don't think I ever read a paper I like as well. It is such good soul-food, and if I get in trouble or bothered I can most always find something in that paper which suits my case and relieves my mind. I never want to be without it as long as I can pay for it. My heart was deeply touched when I read Miss Long's pitiful letter. I would like to help with the cart and ponies if I could, but my chances are very bad. This is a self-denial fund that I am going to send, and a great one. Now, I want to ask the prayers of you and all the cousins for my health and help me on my way to glory.

SARAH LAUGHLIN.

We count it a great privilege to have both the young and old among our members. The Lord bless this new cousin, and make her a blessing. I pray that she will dare to reach out and claim for herself the promises which God has given to the old.

Sadler, N. C., May 12.

Dear Cousin Eva: I am a little girl six years old, and want to help the orphans. I am so thankful I have a father and mother. I go to Sunday-school every Sunday, but am not as good as I ought to be. I went to school last winter but am not going now. I can read and write. I have two sisters and two brothers.

STELLA MAE GLASS.

This little girl seems to be learning something about thankfulness. Will you stop, cousins, as you read these words, and count up some of your blessings? Think of little So Fli, whose father and mother did not care for her blind eyes, and then see if you have cause to really thank God for your lot in life. I want to stop being an ungrateful person. Will you join me?

Birmingham, Ala., Sept. 6, 1908.

Dear Sister Benson: I had fifty cents given me that came right from the mint at Washington. It looked so bright and beautiful I wrapped it up and put it away as a keepsake; but soon those words came to me so plain, "Will there be any stars in my crown?" so I felt that God wanted it, and I send it for the cart and ponies. Miss Eva Carpenter was at my house selling mottoes before she went to India. I am so glad I know her and that I can help her a little in her great work; and I have asked several to add to my little, for I want us at home to do all we can to help her in the great work for our Lord. I will give you their names. I wish I could send more. Sister Benson, I want you and Brother Benson and Brother and Sister McClurkin to join me in earnest prayer for my brother, J. W. Waller, that God will save him and make him a strong soldier of the cross. He has broken our hearts with his sinful life, but God can save him and He says in His Word that the prayers of the righteous availeth much, and I believe it. He has come to stay with me, away from his evil associates, but the devil has plenty of his servants here to do his work; and how I do need the prayers of

LIVING WATER

you all. Just publish the names I send, as I think it will help the rest of my class and they will want to give.

As ever, your sister in His service,

MRS. T. A. RUMMAGE.

Miss Maggie Ricks, 25c; Miss Kate Rummage, 25c; Mrs. Haggard, 10c; Mrs. Wray, 10c; Mrs. Roy, 10c; Mrs. Conway, 50c; total, \$1.30. Mr. Sunday-school class: Clara Chichester, 10c; Fred Chichester, 10c; Lula May Vickers, 10c; Harry Blaylock, 10c; total, 40 cents.

James warns rich men of the woes coming upon them because they have heaped up treasures. Your gold and silver are cankered, and the rust of them shall be a witness against you, he says. I suppose he means that money stored away and selfishly kept is rusted and moth-eaten in God's eyes. It should be used, for the needs are many and great. I knew a Christian woman who decided that she would not wear jewelry. A heavy wedding ring was laid away, the balance sold. Each time she opened her bureau drawer the ring shone in her eyes. I may live to be an old woman, she thought, and surely God does not want the ring lying here for years. Even now it may look rusted to Him. I will put its worth in some human soul, and this will be a blessed way in which to use my wedding ring. Her husband agreed with her; the ring, worth a good little sum, was sold, and the proceeds sent to China. Maybe its value entered into some life, and through that one life may be passing on the blessing to many others. This is better than keeping a ring in your bureau drawer. I am glad the fifty-cent piece is going into our cart. The Lord bless all who helped swell this contribution.

Alvarado, Texas.

Dear Cousin Eva: Here comes a little girl ten years old. I want to join your birthday band of cousins. Inclosed find ten cents dues. My mamma and papa are both Christians; and papa is a Holiness preacher. I am a Christian, and I like to go to church. I belong to the Methodist Church. I want you and all the band to pray for me, that I may grow up to be a good Christian woman.

LEOTA GOREY.

It is very sweet to have friends in Jesus, Leota. Some years ago I attended my first holiness camp-meeting. As we gathered around the table for our meals, we enjoyed each other more than the food. We thought alike, believed the same things, had sought the same blessing from God. We understood each other as we told of our struggles, our battles, our victories. This made me think of how it would be when we all gather in heaven. O, I know it will be sweet to be there. Let us open our hearts wider, and get more of heaven in them now.

R. F. D. No. 2, Box 25, Charlotte, Tenn.

Dear Cousin Eva: I inclose 60 cents for my birthday dues and balance of dollar use where you think needed. Praise ye the Lord. Praise, O ye servants of the Lord; praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore; from the rising of the sun unto the going down of the same the Lord's name is to be praised. The Lord has been so good to me I never can do enough for Him. I do pray God to bless each and every one of the LIVING WATER family, and also bless my husband and children. I also ask the prayers of all God's people for my son, who has slow fever. I ask all Christian to pray for the salvation

of his soul, and that he may be healed of the fever. I will close for this time. Your sister in Christ,

JULIA A. GARRETT.

Dear children, the race to which we belong in a very ungrateful one. God showers His blessings upon us, and we do not thank Him. Rather, we feel dissatisfied because of the things which we do not possess. I am ashamed of us all, and I am trying to look at my blessings, and thank my kind Father for them. The Lord grant that this boy will be healed, both soul and body.

OTHER CONTRIBUTIONS FOR THE CART.

F. Hanson, \$1.00.

Miss Mollie Pursley, \$1.00.

Mrs. C. G. Tucker, 40 cents.

A CHINESE TYPHOON

Kowloon City, August 4, 1908.

Dear Friends:

The closing days of July have been days of some excitement. On the night of July 27 a severe typhoon swept the South China coast, leaving death and destruction in its track. On the morning of the 27th Mrs. Brooks and I went to Hong Kong, returning about 5 o'clock in the evening. As we were returning we noticed that the typhoon signals were up, telling us that the typhoon was more than 300 miles away, but about 6 o'clock the signals were changed, saying that it was within the 300-mile limit and liable to blow at any minute. We barred up everything as best we could, little expecting such a hard storm. About 10 o'clock the wind began to blow, and increased in force until about 2 o'clock in the morning. A typhoon blows from all points of the compass before it blows itself out, so about 2 o'clock in the morning it changed so that it struck us full in front, the weakest part of our house. Our house was shaking so that I said we had better go down stairs, as it would be better if anything should happen. We had not been down very long before part of our roof went off and our windows were blown in, lamps blown out and we were in the dark with the wind, rain and salt water blowing through, and not being able to tell what damage had been done, we thought it time to get out. Mrs. Brooks had received a very bad cut on the wrist from flying glass. Holding her wrist as best she could with her left hand, to stop the blood, as an artery had been cut, we made our way out to another part of the house. We had nothing there to bind her arm up to stop the blood, so we decided to try to get to the house of a friend, a few steps away. With the wind blowing in from the sea, carrying sand from the beach, which cut almost like knives as it blew into our faces, we tried to get to Mr. Moore's. I went ahead with our two-year-old baby girl in my arms, leaving Mrs. Brooks to come on with Brother Kwan, our native preacher, who was spending a few days with us to rest. When they got out where the wind had full play at them, they were blown down, as Brother Kwan was weak from sickness. (missionary doctor says he has tuberculosis—pray for him.) So when they got up my wife had lost her bearings and could not find Mr. Moore's, although she was not fifty feet from his gate. She was then at one corner of his wall, but instead of going straight on to the gate, she turned to the left and went down the side of the house, groping her way through the blinding storm of wind, rain and gravel, all the time touching Mr. Moore's wall but not being able to tell where she was. They wandered into an alleyway and saw a light, which proved to be in a Chinese house where there were five women and a man and six children. They saw four hogs and heard more, two cats and some chickens, all in

one room. Here they got some cloth and bound up the wound on the wrist, stopping the flow of blood. Mrs. Brooks says although the house was dirty and foul-smelling, it looked like a palace at that time. As soon as I found they were not with me, I left Elizabeth with Moore's and started to hunt them. I found how hard it was to go against the storm. After spending some time trying to find them but not being able to do so, I was compelled to return to Mr. Moore's and wait until the storm was over. For about three hours, while the storm raged, I did not know where Mrs. Brooks was, but while praying the Lord gave me an assurance, and I felt that she was all right. All the time the storm raged, from the time we left our house, Mrs. Brooks was in a little Chinese shack just under the window of the room in Mr. Moore's house where I was anxiously waiting for the storm to abate. In the morning, when we could get out to see what damage had been done, we found houses down, ships sunk, and wreck everywhere. Old seamen say it was the worst in their experience. Well, praise the Lord, He never permits anything to come to us unless it is for our good.

We are praising the Lord for the way He blesses and keeps us. His blessing has been on our work from the first. Our work is growing so that it takes more money than formerly, when we had a very little work. We have not a large work yet, but much more than we had a year ago. We are needing native preachers very badly, and there are two young men who want to go to school to study for the work of the ministry. We have decided to send them to school and trust the Lord to send the means for their support. Now, if there is any one who has some of the Lord's money to use in this way, you can send it direct to my address, or to Brother Benson at Nashville, stating what it is for, and it will be used for the education of these young men. May the dear Lord put it on your hearts to help these young men to preach the gospel. Isn't there some hand or some individual who would like to take the support of these young men while they are in school?

Then we want you to join with us in prayer for the opening of a place where the missionaries have been shut out of formerly. We have tried to get a house there but have failed so far. Other missionaries have tried and failed. One missionary had a house rented and the bargain money paid, but the people went to the owner of the house and compelled him to return the money, or, rather, return twice the amount, according to Chinese custom. Now, we want to get in there, and we believe that God wants the gospel preached there, and that God can open the way for us to get in there in spite of their opposition. If I can just get a place to live, even if I can't open a chapel at once, I will move and wait for the Lord to open a way for us to have a chapel. I believe God wants us there, but know the devil don't, so we want all who may read this letter to join with us in prayer for the way to be opened for us to get into this place. I would be glad if everybody who will pray definitely for this would write us that you are praying and we will try to answer if you do not flood us with letters, in which case we will answer through the paper. Now, we want you to go to God in real, dead earnest about this. It seems now that there is only one way for us to get in, and that is to go in on our knees. Will you go in with us in that way? Then join us in prayer for more money to carry on our work; as our work grows our expenses increase. At present we are not able to enlarge our work any for lack of funds. Pray, pray, PRAY. Trusting that you will join with us in prayer for these things, we are,

Yours in Jesus,

E. H. BROOKS.

29 Sai King Road, Kowloon City, China, via Hong Kong.

HAVE YOU SEEN IT?

Bread of Life Songs meets the demand for new songs, as it contains a number by the most popular authors which have never been published before.

FIELD NOTES

Tired of your old song book? Why don't you get the last one out—Bread of Life Songs?

We would be glad if some Holiness preacher would come here and hold a meeting for us, as there is a great need for such work being done in this community. For further information, write to
Archer, Fla. JOHN R. MARTIN.

News comes from Ruskin-Cave College that they have the best opening of their lives. About 125 boarding students from twenty States are now at Ruskin, and more coming daily. Already several have been saved or sanctified, and the Pentecostal fires are burning.

A cablegram from Kobe, Japan, has just been received by the family of Miss Addie Wilson announcing her death. She had been engaged there in mission work for about three years. She formerly lived in Clarksville, Tenn., where she was widely known for her marked zeal and faithfulness in religious work.

We have just closed a meeting here in which sixteen were saved and two sanctified, and the town of Gallatin is stirred as I never saw it before. Old-time conviction is on the people, and old, gray-headed mothers and fathers are getting to God, Hallelujah. Pray the Lord's blessings to rest upon us.
Gallatin, Tenn. N. G. POMEROY.

Safe salvation reading matter, books, Bibles, tracts, etc., forwarded to the National Prisoners' Missionary Association will be prayerfully distributed. The formation of this association is complete and its object and aim undenominational.

Yours in the Master's work,
C. H. GOOTER.
1434 E. Franklin St., Richmond, Va.

God is leading me to do missionary work among the neglected places in Alabama. Preached three times at Dollive, where God greatly manifested the power of His Spirit. I am now at Morriston, and the prospects are good for a great revival. I go next week to the Alabama Convention at Birmingham. Let those who want my services address me at Georgiana, Ala. Yours in Jesus,
S. B. WILLIAMS.

Our meeting near Sagerton closed yesterday. The Lord gave victory and some souls were blessed. This is certainly a needy field. There are not a great many people here, it being a newly settled country. The people had had but little preaching. We could only stay with them five days. Our next meeting will begin at Ada, Okla., Friday night. Pray for us.
Yours in Him,
W. S. PAINE.
R. C. ROGERS.
Marshall, Texas.

I am singing for Brother Weams this week. He has his gospel tent pitched in Sparkman, Tenn. We are expecting great victory at this place. Brother Oaks and myself closed a glorious revival at Belle Spring Sunday night. Had about twenty conversions, ten or twelve coming through the last night. My next meeting with him will be at Bethany, in Coffee County, beginning Sunday night, September 20. We ask an interest in the prayers of all LIVING WATER people for a great victory at that place. May God bless LIVING WATER and all its readers.
Your brother in Christ,
W. H. McCHESNEY.
Sparkman, Tenn.

I have just closed a grand meeting at Little Texas, in Williamson County, Tenn., having about twenty professions of regeneration, sanctification and reclamation. Brother Tom Jarrett and John Hay rendered good service in the meeting. Brother Crafton was

also present with his clear testimony. Praise God for a deep, thorough work in the meeting. Pray for me and the work. I am at Dickson, in the battle with Brother Harris and M. E. Porter, and have had about twenty professions up to date, and the meeting still runs on. In Jesus' name we are expecting greater things than these.

Your brother in Christ, saved and sanctified,
Dickson, Tenn. W. N. MATHENY.

We have just closed a ten-days' meeting at Garrison Church. The pastor, Rev. G. W. Jones, a godly man, and one who is loved by all classes, was with us through the meeting. Miss Eula McIntosh was also with us, and rendered efficient service in song, prayer and testimony. We had about twenty professions. There is a goodly number here who are really interested in the work of the Lord. We go from here to Split Log, on R. F. D. No. 1 from Nolensville, Tenn. Please join us in prayer for victory.

Yours in Jesus,
O. B. NEWTON.
J. B. TODD.

The meeting at Morrison's Chapel, near Kingsport, Tenn., closed September 13. The first week of the meeting was one of great victory. The power of the Holy Ghost was manifest in every service, and a number of souls entered the kingdom, but when Holiness was brought to an issue, great opposition arose and the church rejected the truth. In spite of this fact, there were about forty-one saved or reclaimed and two sanctified. D. V., we shall begin a meeting for Brother J. N. Graham, in Denton's Valley, September 17. Yours under the blood,

P. E. BAILY AND WIFE.
P. O., Alvarado, Va.

We closed out the sixth annual camp-meeting at Standing Rock camp Tuesday night with victory. Some say it was the best one yet. God put His seal on a full gospel, as He always does. Brother Pollard and Dr. Laws did most of the preaching. We had good attendance and about fifty-two professions of conversion. The workers rendered good service. The people say there will be more campers next year. Miss Mamie Edmonson preached one night to an appreciative audience. May God bless both preachers and workers, and may they be a blessing wherever they go. Please pray for me that I may do something for the Master.

Dover, Tenn. COL. H. ROBINSON.

We began our meeting here September 10, at night. We are having a glorious revival here. We had an all-day service at Simmons Chapel yesterday. A very large crowd was out—nearly as many outside as there were in the house. Last night the meeting broke loose. There were nine or ten in the altar, six women and young ladies saved last night, and one young man, making in all seven saved last night. Shouts of praises were going up to God all over the house. A great many were blessed in the meeting last night, some reclaimed. Nine have been saved and sanctified since the meeting began, to God be all the glory. I am saved, sanctified and healed, glory!
HARDY SIMMONS.
Woodbury, Tenn.

We are having one of the greatest meetings at Center Point we ever saw. This is the twelfth day of our meeting. The altar is crowded at every service. People are praying through and really finding God. Glory to Jesus for victory over the devil. There were about six hundred people on the ground Sunday and Sunday night. A good many have been saved and several sanctified; some have quit tobacco. Praise the Lord for a clean gospel. I go from here to Sybelton, Miss., for a meeting; from Sybelton to Elx Mile Lake for a meeting, and then to Young's Creek,

Tallahatchie County, and then from Young's Creek to Rosebloom, Miss. Pray for me.

I am, yours in the work,
Casilla, Miss. P. M. COVINGTON.

We closed out here last night with victory in Jesus' name. There were about forty-five professions of conversion and sanctification. It was wonderful the way the Lord did work. We preached repentance, restitution, Holiness and hell. Old grudges were settled; people got saved in the old-time way; church members got up and said they were not saved and went down to the altar and got saved. Oh! I am so glad that Jesus can work and defeat the powers of darkness. We were requested to organize a Holiness church here, so we will organize tonight. A number of old people got through to Jesus. One man, sixty years of age, who had been a preacher for twenty-six years, and against Holiness, got sanctified, and has gone to preaching Holiness and gone into the Holiness Church. For all of the good that has been accomplished to God be all the glory. May the Lord bless the LIVING WATER paper, with all of its readers. We desire an interest in the prayers of all of God's people. Yours under the blood till Jesus comes,
ESLEY, O. HEATH.
B. A. MOORES.

Burnside, Ky.

Our meeting at Munday was one of wonderful power. W. M. Dobbs did the preaching. He is a chosen vessel of God, and filled with the Holy Ghost and fire, and all out for God. We hope he will come back next summer. Much good was done; some saved, some sanctified, some reclaimed. This was the first Holiness meeting ever held at this place. Sister Flora Walker did some good work at the organ. Brother and Sister Jones and Sister Parker, from Seymour, led in singing. The fight was hard, but the Lord gave us victory. Many got light on the true Church and secret lodges. Some gave up their tobacco. I know tonight that the blood of Munday is no longer on my hands, for I have done all I could to warn them of their sins. I praise His holy name for what He has done for us. I hope He will send us a shepherd to lead us in the true fold and feed us with food from on high. I ask God's children everywhere to pray for us that we may put on the whole armor of God and fight the good fight and claim the victory. Your sister, saved, sanctified and healed, sweetly kept by the power of God,
MRS. D. L. BETTERTON.

Munday, Texas.

Have just attended the opening of the fifth school year at Ruskin-Cave College. Truly it was good to be there. Brother W. H. Johnson, of Nashville, preached the opening sermon. Every heart must have been stirred by the burning message he brought us. Brother Tommie Nesbitt and Brother Billie Rye made good talks. Some of the new students gave ringing testimonies and the old ones seemed perfectly delighted to get back to Ruskin. I heard a visitor who had never been there say that she had never seen anything like the devotion of the teachers and students to each other. That they seemed so glad to see the boys and girls back, and they so happy to be back. Even the children expressed themselves as having longed for the time to come for them to return to this cool, quiet place. Ruskin is certainly an ideal spot for a school. Nature has done much for this beautiful valley. The clear, sparkling streams, the majestic hills and the grand old trees make it one of the loveliest spots on earth. It was indeed inspiring to look into the bright, shining faces of such a large crowd of noble looking young men and women. With a dozen consecrated teachers and such a student body we predict for R. C. C. a year of unparalleled success. May God's richest blessings rest upon every teacher, pupil and patron connected with the school.
INEZ BUFORD BAKER.

Dickson, Tenn.