

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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Others May! You Cannot!



IF God has called you to be really like Jesus in all your spirit, He will draw you into a life of crucifixion and humility, and put on you such demands of obedience, that He will not allow you to follow other Christians, and in many ways He will seem to let other good people do things which he will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others can brag on themselves, on their work, on their success, on their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some mortification that will make you despise yourself and all your good works.

Others will be allowed to succeed in making money, or having a legacy left to them, or in having luxuries, but it is likely God will keep you poor, because he wants you to have something far better than gold, and that is a helpless dependence on Him, that he may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored, and put forward, and keep you hid away in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade.

God will let others be great, but keep you small. He will let others do a work for Him, and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He will let others get the credit for the work which you have done, and this will make your reward ten times greater when Jesus comes. The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own, and He will not explain to you a thousand things which may puzzle your reason in His dealings with you. God will take you at your word; and if you absolutely sell yourself to be His slave, He will wrap you up in a jealous love, and let other people say and do many things that you cannot do or say. Settle it forever, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hands, or closing your eyes, in ways that others are not dealt with. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.—Sel.

THE NECESSITY OF PRAYER

By R. A. TORREY.

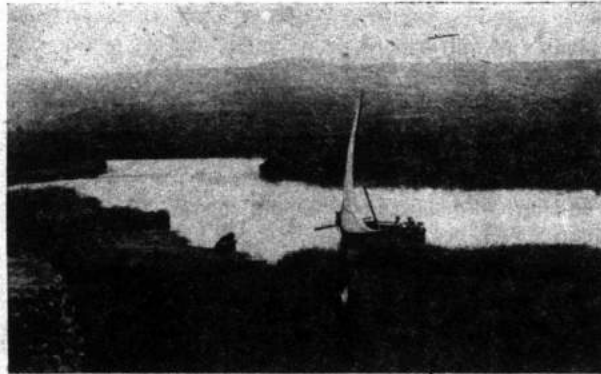
"And he spake a parable unto them to this end, that men ought always to pray, and not to faint." (Luke xviii).

This text teaches us three things; first, the imperative duty of prayer, "Men ought . . . to pray"; second, the constant necessity of prayer, "Men ought always to pray"; thirdly, the secret of prevailing prayer, "and not to faint." Prayer is not merely a matter of privilege. It is a solemn obligation. I think that most of us have fallen into the way of thinking that prayer is a privilege that you and I may exercise or not as we think best. But that is not true, for men pray. It is the tendency of this age to look upon the Christian life as a matter of privilege, and so it is—a most precious, sweet, glorious privilege—but it is also a matter of obligation. In this credulous age in which we live, theologically and spiritually, we need to lay the emphasis upon duty. Men ought to pray. "Men ought always to pray," i.e. pray through. If we do not pray we are not merely missing a blessing, we are sinning. If we do not spend a great deal of time in persistent prayer we are grievously sinning against God. In one of the great crises of the history of the children of Israel, when they were in great peril, they came to Samuel, whom they had discarded as judge since they desired a king. When the king, however, did not help them much, they besought Samuel, even after they had treated him so meanly, that he would pray for them. Samuel replied, "God forbid that I should sin against Jehovah in ceasing to pray for you." In other words, he said, "Unless I keep on praying a very great deal for you, I will be sinning, not only against you, but also against Jehovah." When we neglect to pray, when we are merely going through the formality of saying our prayers, we are sinning against Jehovah. Some of us here today are flattering ourselves that we have reached a high degree of spiritual attainment, and are saying, "I have certainly got beyond the place of doing very much sinning." Let me ask you, How much praying are you doing? How much time do you spend each day in prayer? Unless you spend a great deal of time in prayer, you are sinning against God. "Men ought always to pray, and not to faint." They ought to keep right on praying until they pray through.

But why ought men to pray? There are many very important answers to that question, but I will confine myself to the answer which the Lord Jesus gives in the text. "Men ought . . . to pray," and to pray through, because so much can be accomplished by per-

sistent prayer. We are responsible not merely for what we do, but for what we might do. If we can accomplish anything for ourselves, for others or for God, that we are not accomplishing, we are guilty before God.

By the praying that fairs not we can promote our own holiness. Our growth into the likeness of the Lord Jesus Christ will be in exact proportion to the time and heart that we put into prayer. God has provided for us in Christ Jesus all the fullness of spiritual blessing. The trouble with a great many is that they have not appropriated what God has provided. We lead a very thin and meager sort of Christian life when we might be leading a flourishing one. God's call to appropriation is in prayer; that is, in answered prayer. In Psalm cxxxix. we learn: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and



THE SOURCE OF THE JORDAN AT THE FOOT OF THE LEBANON MOUNTAINS.

lead me in the way everlasting." It is in answer to prayer that God cleanses us from secret faults and keeps us back from presumptuous sins (Ps. xix). It is by answered prayer that Jehovah upholds us and keeps us (Ps. xxv.), and it is in that matchless prayer that our Lord taught His disciples that He keeps us out of temptation and delivers us from the power of the flesh. It is in Luke xi. 13 that the Holy Spirit is given. Every spiritual blessing is there for us, and all we have to do is just to reach out the hand of prayer and say, "Yes, I will take it all in prayer."

In 2 Chor. iii. 18, we read: "But we all, with open face beholding as in a glass (as in a mirror) the glory of the Lord, are changed"—the Revised Version reads "reflecting . . . into the same image from glory to glory, even as from the Lord, the Spirit." The Lord is seen. We are mir-

rors. Just as a mischievous boy goes out into the sunshine and catches the rays of the sun on a piece of broken mirror and flashes them about or reflects them with the sun's blinding power, so we may go up into the place of communion with our Lord and catch the rays of His glory and reflect that out upon the world from glory unto glory.

Just as Moses' face, when he came down from the mount after spending forty days alone with God, so shone with the reflected glory of that upon which he had been gazing that it was necessary for him to draw a veil over his face, so it is today when we go out into the mountain and stay alone with God. Then we catch the rays of Divine glory in our faces and characters and reflect them out upon the world from glory unto glory. Each new time of communion enables us to reflect that much more upon the world.

I do not believe God is calling many of us, if any of us, to put seven or eight hours into secret prayer, but I believe He is calling us to put more time into secret prayer than we do. When we stop to think how little time the average Christian puts into private prayer, we need not wonder that we are so little like Christ. We can only question why we are as much like Him. That is the thing that amazes me. We used to sing a hymn which I wish we sang more now, "Take Time to Be Holy." We cannot be holy in a hurry. Much of the time that it takes to be holy must go into prayer. We can go to conventions, and hear wonderful addresses, but, unless we continue right on after we get home daily going alone with the Master, we will not be much like Him. We are responsible for being like Him. We dishonor Him if we are not. We are in the world to live like Jesus Christ, and we cannot live like Jesus Christ unless we take a great deal of time for friendship, partnership and companionship with Him. If we do not take time especially for prayer and communion with Him, we will not be like Him, and we will have sinned grievously.

Then, too, prayer brings fruit from our work. It will bring power. In Ps. lxxii. we read that "Power belongeth unto God." If it does, we can have it. No one has a right to be an ineffective Christian worker. "Power belongeth unto God." The way to have power is to ask for it. "They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. xl. 31). The man of prayer is powerful, but if he neg-

lects prayer he will be powerless. Brothers and sisters in Christian work, we *can* have power; we *can* do mighty things for God, but power has a price, and that price is prayer, the prayer that faints not, but keeps right on praying until it gets what it asks.

Again, prayer will bring blessing to others. I think one of the most marvelous passages in this book on the whole subject of prayer is 1 John v. 16: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that we shall pray for it." Notice that this verse says that if we who are saved will undertake to pray for some sinner, no matter how deep in sin he is, if he has committed every sin short of the one unpardonable sin—which is definitely blaspheming against the Holy Spirit and deliberately attributing to the devil what belongs to the work of the Holy Spirit—if we undertake to pray for any man so in sin, we can get eternal life for him. To me that is stupendous and overwhelming. To think I can go out and find a man or woman down in the depths of sin and, by praying, can bring eternal life to that man's heart is overwhelming. That is what the Bible says, and it is so.

Friends, there are men and women here in Northfield, who, as we know, are living in sin. Some of them have been in sin for years, but we can reach right down to where they are if we will only pray and not faint. We can take hold of God with one hand and them with the other and get eternal life for them. If they do not get it, they will perish, and we will be responsible. "Men ought . . . to pray," oh, they "ought . . . to pray." There are men and women, some of them very dear to us, bound to us by the closest ties of friendship and kinship, who seem beyond hope because of unbelief, sin or frivolity. My brother, my sister, we can ask and God will give use life for the one that sins anything short of the unpardonable sin.

I must say another thing before I close, and that is that prayer will bring power to our ministers. Our ministers are what we make them by our prayer or our neglect of prayer for them. We are responsible for the kind of preaching they do. After we have listened to our minister preach we may say "That was a fine sermon," or, "I guess we will have to get a new minister." Who is responsible for the kind of preaching you don't like? You are responsible. Have you a minister you do not like? Do you want a new minister? I will tell you how to get one. Pray for the one you have until you have made him over by your prayers. Right here in New England there was a minister, a very brilliant and highly gifted man, but he did not know the truth. There were three godly men in his church who did know it, and they knew that their minister was not preaching it. What did they do? Stir up a clique and have him put out of the church? No; these three godly men covenanted to-

gether to pray for their minister and to pray him into orthodoxy and power. One Sunday morning, as that minister was preaching, they knew that their prayers were answered, and a mighty revival broke out in that New England city. Have you a minister whom you do like? Most of us have. Do you want him even better than he is? Pray for him.

If we pray we, too, can transform weak ministers to men of power, and bring down revivals that will shake the community, and, very likely, the earth. Listen! I will give a prescription that will give a revival in any church or community on the face of this earth. What is it? Let a few of God's children get thoroughly right with God themselves, and then band themselves together to pray that God will send a revival, and pray through, pray until God sends it. Let them put themselves at His disposal, let

them be willing to have Him use them as He will. That will bring a revival in any church, town, village or city, and if we do not do that the revival will not come.

"Men ought always to pray, and not to faint." "Men ought always to pray, and not to faint." "Men ought always to pray, and not to faint." Will you do it? There is not a Christian child in this gathering this morning that cannot get the ear of God. There is not a man or woman so humble, illiterate, or lacking in gifts, that they cannot go to God in prayer and get the power whereby they can go out to win others for Christ. There is not one of us here today who cannot reach down into some sinkhole of sin and take hold of a man or woman and hold on until, by the power of prayer, we have lifted them up and they are saved. And if we don't do just this, God will hold us responsible.—*Record of Christian Work.*

"GO UP AND POSSESS IT"

BY REV. EVAN H. HOPKINS.

"Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged." (Deut. i, 21).

Before we can go up and possess the land, there is one thing that is absolutely necessary—we must see it. Look at Israel for a moment. When were they able to go up and possess the land? When they came to Kadesh-Bernea.



PLAIN OF JERICHO AND MOUNT TEMPTATION

Just notice briefly the stages through which they had been led. First, we see them standing under the shelter of the Blood (Exodus xii). Then we see them following in the presence of the Lord (Exodus xiv). Then we see them resting at the mountain of instruction (Exodus xix). And now we see them at Kadesh-Bernea, with the whole land lying before them, and God's Word coming to them: "Behold the Lord thy God hath set the land before thee."

Where are we today? There is a counterpart to all this in the experience of Christians today. "Tell me what you see of Christ," said an old saint, "and I will tell you where you stand." There is a kind of spiritual perspective. First of all, do we know what it is to be under the shelter of the Blood? Then have we followed Him who leads us right out of Egypt? Then, have we taken our rest at His feet to be taught His truth? Then, has He brought us up here to Keshwick to see the glorious possibilities that belong to us in this life? There is

A DIFFERENCE BETWEEN THE WILDERNESS AND "THE PROVOCATION."

Do not confound these two things. A brother asks: "Do you not think there are lessons to be learned in the wilderness that we can never learn in 'the land flowing with milk and honey?'" Certainly. "Do you think, therefore, that it is wrong for a believer to be in the wilderness?" No. "But I thought you said we have to go up out of the wilderness into the land." But mark, when you are in the will of the Lord from Egypt up to Kedesha-Bernea, you are in the wilderness up to that point, but within His will. They turned out of the will of God in the wilderness, and that was the provocation. And all the years that followed, after they turned aside from Kedesha-Bernea, they were in the provocation, though you may be in the wilderness. I believe He may lead you through these stages—to know what it is to be under the Blood, to see Him leading you in the right way, following His guidance through the Red Sea; to know him as a provider, to realize that He is the source of all your provisions while you are in the wilderness. True, we have to

learn that lesson, and then to sit at His feet and be taught His truth. Then, after that, He has brought you here—you who have been a long time Christians and understand these stages—He has brought many of you here to open out to you the glorious possibilities that belong to this life.

Israel sent spies to spy out the land, and they brought down the fruit from the land. Well now, there is something that corresponds to that. You see the privileges and possibilities that belong to you here on this earth, you have come in contact with those who bring down the fruit of the land, you have met people who are in the blessing, and you see the fruit of the Spirit in them. So that you have been brought into Israel's experience. The land you see revealed in the Word of God. Do not take the warrant of your faith from the experience of another. It is encouraging and blessed when you come

in contact with men and women who have been living in the fulness of the land, but their experience is not to be the warrant of your faith. You go to the Word, and if you see it in the Word you are beholding the land; you have come to Kadesh-Barnea.

I am supposing that you have not turned aside, that you have never seen it before. Many a Christian has been brought to Kadesh-Barnea, and then has turned aside into the wilderness, and got into provocation. We have to deal with two classes of people here—with those who, for the first time, see the glorious possibilities that belong to faith, and come in contact with men and women who are in the fullness of the blessing, and see this glorious prospect, a land flowing with milk and honey. You have not yet turned into the provocation, but it is a solemn fact that there is danger lest you should.—*Sel.*

God in its own way. Our age is feeling after God anew. We have been saying: "Come and hear our preacher." That will not do. We must come to say: "Come and meet God with us." The old thought of the temple and the church is the true thought—this is the house of God, and it is to see him that we go. Such an attitude is preliminary to everything else, and is indispensable. It makes little difference then where you meet, or who the preacher may be, or whether you see the stars over your head, or whether your eyes behold

"The high embowed roof,
With antick pillars massy proof,
And storied windows richly dight,
Casting a dim religious light."

TRAINING IN CHURCH SERVICE.

The need of our people is that they be trained in the idea of worship. There is a feeling that religion can in no wise be taught. Is not there danger of carrying this too far? The probationary system affords an excellent opportunity of training our people in Christian and church life. How carefully have we trained the young how to go to church; to enter church; to engage in worship and in the sacraments? This will give not only a distinction of manner, which is worth while, but also a new meaning to much that is dumb and without significance. The preparation for church service puts one in the mood whereby the gates of the soul are open to God. The walk to church with Sunday thoughts and converse, the steadfast driving away of all cares that infest the week, the joyful thought of worship as one enters church—all these things predetermine what the hour shall be. What is brought to the service is quite as important as what occurs there. The poet Blake said, that the lover of money sees in the rise of the sun a large round disk about the size of a guinea; but the devout soul sees the Almighty, and an innumerable company of angels saying: "Holy, holy, holy!"

THE TRUE WORSHIPER.

He respects God as much as he does the railway, and is on time. At the threshold, he does not converse too much on the things of common day, although he is never too religious to be simple, natural and neighborly. He walks down to his pew, not as if this were a concert or a fair. Nor a funeral either. The bowed head as he takes his seat is good for him—it is a testimony. Partaken in by the congregation, it creates an atmosphere. Then, how varied and how helpful is the entire service! He knows it all, and loves it. How many regard these elements as something to "fill in"! It is pitiful that many have closed their minds to much of the service. Such people are unfortunate. They lack religious training. They are not emancipated. Nor does one know by which of these ways God would speak to us this day. It is different with different individuals, and for the same person it will differ with the occasion.

SOME EXPERIENCES.

How various have been our experiences!
(Continued on Page 15).

THE WORSHIPER AND THE PUBLIC SERVICE

Our age is a strenuous one. We are not contemplative, and among our lost arts is that of worship. Doctor Eckman said lately: "People do not pretend to meditate any longer." The church echoes the sounding life of our time, and lacks somewhat of that divinest quality—prayer. To bring it back, is one of the tasks of the hour, and in this work the people must share with the minister.

WHY ONE GOES TO CHURCH.

One man says to another, "What minister do you sit under?" Another asks, "Who is your preacher?" While the third inquires, "Where do you worship?" The form of the question is in each case different. But neither is the content the same. No doubt the last is the best. It emphasizes neither the minister nor the sermon, it does emphasize God. The drawing power of a church has been through all ages something more than a brilliant preacher. It is that the church is God's house, that it meets man's highest need. "My soul thirsteth for God." And this is the attractive power of the church. All things should conspire to this end. The walls call to prayer, the soaring roof sings praise; the song and the speech tend Godward, but true worship must be found in the heart.

Books have been written on "How to Judge a Picture." People feel that they ought to have some knowledge of art before they pass judgment on a "Last Supper" or an "Elijah." Not so with a church service. The critic may have no appreciation of a house of prayer, but the coming together of a congregation that is sensible of its religious purpose, is one of earth's noblest sights. That attitude has never been better expressed than by Cornelius to Peter: "Now, therefore, are we all present before God, to

hear the things that are commanded thee of God." That was a great day indeed! But it was made possible, not so much by what Peter was or said, but by the attitude of the prepared audience. For many the worthfulness of a service has been determined before they ever arrive at church.

THE UNPREPARED CHURCHGOER.

His name is legion. He has brought himself to church, but he has not made himself ready for church. He has lived all the week without any time for religion. He arose late on Sunday. Between breakfast and church-time, he fills his mind with unhelpful thoughts. On the way to service he talks business. Entering church late, he is in every sense unprepared to worship, and it will require no prophet to foretell how little the hour will mean to him.

THE REAL WORSHIPER.

Worship is not a passive but an active thing. Kingsley once said: "Worship is life, not a ceremony." He conceived of worship," says Charles Cuthbert Hall, "as a state of permanent consciousness." So Paul: "Continuing instant in prayer." St. Francis came out of one of those long vigils, in 1224, with marks upon his body like the wounds of Christ, and such as he believed to have carried.

More remarkable still is the case of Brother Lawrence. He could say that set times of prayer were not different from other times; that he retired to pray according to the directions of his superior, but that he did not need such retirement, nor ask it, because his greatest business did not divert him from God.

It is far from the purpose of this paper to urge a devotional life modeled after the saints of the Middle Ages or of any age. Every age has its own temper, and must find

MEDICAL MISSIONS

BY ANNA CHRISTENSEN.

In all the heathen world the practice of medicine is marked by the densest superstition and characterized by the most extreme cruelties. Even the Chinese have no doctors worthy of the name; they have absolutely no reliable knowledge of anatomy, physiology, chemistry, physics, surgery, or of obstetrical practice and their "doctors" often do more harm than good. The sick are often left to die in the streets, and not even a drink of water is given to the wounded after a battle, who, if unable to drag themselves away, are abandoned to perish. In India charms and incantations are a common resort. The sick are dosed with putrid Ganges water, and patients are suffocated with charcoal fires. The Arab resorts with the greatest confidence to the most ridiculous, severe, or disgusting remedies. A slip of "paper," containing certain written words, is swallowed with avidity. A man in the last stages of consumption takes a prescription directing him to feed upon the raw liver of a male camel, and fresh liver not being obtainable, he continues the use of this diet in a putrid state until he dies. The Arab's most common remedy for all diseases is the burning of the skin entirely around the seat of pain, with a red-hot iron. To every missionary a knowledge of medicine is of essential importance, for he may find himself removed many days' journey from a physician, as has happened repeatedly.

Let missionaries possess medical education to enable them, first, to look after their own health; second, to relieve the physical suffering around them; third, to obtain ready entrance for the gospel; and fourthly, to enable them to support themselves as far as possible.

ADVANTAGES AND BENEFITS.

The benefits of medical missions may be well nigh placed beyond computation in value. "It will not strike you with surprise," said Dr. J. L. Maxwell of Formosa, "when I tell you that again and again the lives of valued missionaries in China have escaped destruction at the hands of evil and fanatic mobs just because they were providentially recognized to be the associates of the mission doctor at this or that missionary hospital."

During the Afghan war, the tribe of the Wagaris destroyed the town of Tauk, and even the government hospital, but spared the mission hospital of the church missionary society, because of their esteem and affection for the medical missionary.

In the Chinese town of Nathan, 100 miles

to the north of Swatow, a most remarkable work has been carried on without the agency of a resident missionary. A leper lives there, who, after having visited the missionary hospital at Swatow, where he was converted and healed, returned to his home and gathered about him a congregation whom he instructed in the word and worship of God.

In South Formosa are four different congregations which lie far removed from each other, and at a distance from the mission headquarters, each of which sprang from men who had received their first religious impression in the mission hospital, and these congregations have established flourishing schools.

Medical mission work destroys caste. In the waiting room in India may be seen, day after day, sitting side by side, the Brahman, Sudra and Shanar, the Pulayar, the Parash and devil worshiper, the worshiper of Siva and the Mohammedan, men of all castes and creeds, while waiting their turn



LEPERS FROM THE VILLAGE OF SILOAM.

to be examined, listening attentively to the reading of God's word and the preaching of the gospel, thousands of whom would otherwise have no opportunity of hearing the tidings of salvation.

Medical mission work secures protection and provision. Dr. Summers, with 36 co-laborers, penetrated Africa 1500 miles in a direct line, securing from his grateful patients all the means and material which they needed upon the long and difficult tour, and during this whole career of three and a half years he did not receive one dollar from the home society.

Medical missions are far-reaching in their results. As many as 1200 to 1400 towns and villages have been represented in a single year among the in-patients of one hospital, who returning to their homes, carry with them some of the truth received.

Dr. Post of Syria says that medical mission work never fails. Other work may, but this, affording relief for physical suffering,

goes on the side of Christianity in all cases, and opens the way for other work to follow.

It may be well to give some account of the service performed by these medical missions on one or two fields, thus illustrating the power and possibilities of this work.

The published reports of 1902 show that China has the largest number of medical missionaries, and missionary hospitals. In that land there were in 1901, 128 hospitals, 245 dispensaries which during the year treated 1,674,571 patients, and more than 150 foreign physicians were in this service. In 1895 the men doctors were 14 per cent and the women doctors were 4 per cent of all the missionaries, and for each doctor there were more than 4,000,000 of the population of China.

The need of medical missions in that field is appalling. The Chinese doctors are quacks of the worst type. Their medicines are mostly decoctions of herbs, mixed with certain vile substances. Their ignorance of the simplest principles of physiology is mavelous, and the "medicine man" is deceitful and unscrupulous in playing upon the superstition of the people.

Dr. Peter Parker is known as the first medical missionary of China, and commencing his work under the American Board in 1835 in Canton, he brought physical blessings to at least 53,000 patients by his own hands, and many hundreds of thousands have been blessed indirectly by him.

Dr. Parker said: "I have no hesitation in expressing it as my solemn conviction that as yet no medium of bringing the people under the sound of the gospel and within the influence of other means of grace can compare with the faculties afforded by medical missionary operations.

Under his supervision some 700,000 patients have been treated, and about 48,000 operations performed. Rev. J. D. Dennis, D. D., after visiting the foreign mission fields in 1895 and 1896, said that no institution in China was accomplishing as much good as the mission hospital at Canton.

Through the skill of Dr. Thomas, who went through with Carey as a medical missionary, Krishna Pal was cured of a serious hurt, was converted, and was the first Hindu baptised.

The first woman medical missionary from any land was Dr. Clara A. Swain, sent by the American Methodists to Barcilly, India. In 1900 there were 111 missionary hospitals and 255 dispensaries in India. The native practices are barbarous. The death rate in

British India is almost twice that of the United States.

At Neyoor, under the London missionary society, is the largest medical mission in the world. In 1901 there was here a hospital with 15 dispensaries, and 18 native medical evangelists, and in 1899 there were 109,029 cases treated.

In describing the opening of a new dispensary a writer says: "The patients began to arrive at daybreak, continuing to come till ten o'clock, the hour for dispensing. A native Christian assistant was secured as interpreter and medical helper. He, with other native preachers, taught and preached to the people while they gathered and waited for treatment. Scripture texts were pasted on their medicine bottles and tracts distributed."

The Christian physician is honored and welcomed always and anywhere in foreign fields. National and religious prejudices

vanish before him, and in one year he can do what it would take another missionary many years to accomplish.

God had only one Son, and He gave Him to be a medical missionary," said Dr. Livingstone.

Dr. W. J. Wanless says: "The medical missionary should be a man or a woman possessed of an earnest desire to save souls, not one who is willing to enter the service for a time for the sake of the wide professional experience likely to be gained, nor one who manifests an unwillingness to devote a life to the work."

To be able to open blind eyes, to straighten crooked limbs, and to save human lives, is a work which for its own sake brings delightful satisfaction; but to save a sin-sick soul and to point multitudes of diseased sinners to the Lamb of God, is a work which secures the most blessed reward, and the most blessed Joy.—*Nazarene Messenger*.

what it will grow to as the years go on." The spirituality, which was a prominent feature of his sermons always, increased with the years. There was a growing devotion to Christ which more and more mastered his whole being. It was the spirit of his mother which increasingly took possession of him.

He deeply loved God and truth and men. He belonged to humanity. He won the confidence and affection of the poor to an extraordinary degree; it was because he let his heart out toward them, not simply to them as a class but to the individuals. He put himself to much trouble to wait upon anyone, however lowly, that wanted his aid. He had a brooding love, a special tenderness for men and women; the city on this account was much more to him than the country. His mission, he said, was to see people; he never denied himself to them when they called; he hungered for them when he had been a week or two by himself. Everybody came to him and he gave himself freely to all. It was a principle with him never to decline an invitation to preach unless prevented by some previous engagement. He was jealous of religion lest it should be treacherous to humanity.

His love for truth was also intense. He grappled successfully with the intellectual difficulties of the day, and fairly conquered the doubts of the age. There was upon him an inward compulsion to translate the old doctrines into the convictions and language of modern life. He stood plainly for the largest freedom of inquiry and for the unimpeded march of the soul forward into every larger light. The nature of true tolerance he explained with uttermost rigidity.

He was not a whit spoiled by adulation; in spite of his unequaled popularity and continual success his modesty and humility never failed; he had the same simple, childlike spirit at the end as at the beginning. Strict conscientiousness marked his conduct not only in dealing with others but with himself. His power in prayer was something very exceptional. He knew the way into the holy of holies. The bishop of Winchester in dedicating a volume of sermons to Bishop Brooks, uses these adjectives to characterize him: "Strong, fearless, tender, eloquent, incapable of meanness, blazing with indignation at all kinds of wrong, his heart and mind deep and wide as the ocean at his door, simple and transparent as a child, keen with all the keenness of his race." On a tablet in the central hall of the Phillips Brooks House at Harvard runs this inscription: "A preacher of righteousness and hope, majestic in stature, ineptuous in utterance, rejoicing in the truth, unhampered by bonds of Church or station, he brought by his life and doctrine fresh faith to a people, fresh meaning to ancient creeds."

We have said perhaps enough to show his rare saintliness, the high kind of character which he exemplified, known and read of all as preeminently a man of God.

More than a hint of his own religious experience is given in the following extract

RELIGIOUS EXPERIENCE of PHILLIPS BROOKS

JAMES MUDGE

Phillips Brooks had every help that the best of ancestry could furnish. He came of the strongest of Puritan stock. From his father he inherited many of his intellectual qualities. But from his mother came most of that which made him a prophet and a leader—his big heart, his magnetism, his genius. His spiritual nature and his emotional nature were from her. He was not confirmed until twenty-one years of age, at the end of his first year in the theological seminary at Alexandria, Va. This singular postponement of so important a step until he was already entered on his immediate preparation of the Christian ministry is a significant indication of the gradual nature of the work of grace within him. His full conversion was not a momentary but life-long process at it has to be in most cases. One thing which made him hesitate so long in taking a decided stand was the fear lest he should lose something in submitting his will to God's. But it became clearly revealed to him that life would be largely, richer, and fuller when seen in the light of God and lived out in union with him. So he chose the way of absolute surrender, and he never tired of impressing upon young men the wondrous fact that obeying God is freedom, that a Christian man is one developed in his normal condition, and that it is sin which cramps and distorts and is an intruder.

He was very reticent as to his religious experience, and has left behind him no intelligible account of his conversion. But his biographer declares it was deep and thorough as that of Augustine or Luther; and it is known that it was his strict, uniform usage at Trinity Church to require from those coming to confirmation unmistakable evidence that they had begun a new life

and had a conscious unmistakable evidence that they had begun a new life and had a conscious experience of personal love to God with a purpose to devote themselves to his service. Although almost always dumb as to his inner life except as it came out in his sermons, in the June before he died he wrote a letter to a young man in which for



PHILLIPS BROOKS

once he drops the mask a little. He says: "These last years have had a peace and fullness which there did not use to be. I am sure it is a deeper knowledge and truer love of Christ. He is here. He knows me, and I know him. It is not a figure of speech. It is the real thing in the world. And every day makes it realer. And one wonders

from one of his sermons. It might even be called his personal creed as to the unfailling presence of God:

"God is not merely in the sunshine; God is in the cavern of the man's sin. God is with the sinner wherever he can be. There is so soul so black in its sinfulness, so determined in its defiant obstinacy, that God has abandoned his throne room at the center of the sinner's life, and every movement is the God movement and every effort is the God force, with which man tries to break forth from his sin and come forth into the full sunlight of a life with God. Do you not think how full of hope it is? Do you not see that when this great conception of the universe, which is Christ's conception, which beamed in every look that he shed upon the world, which was told in every word that he spoke and which was in every movement of his hand—do you not see how, when this great conception of the universe takes possession of a man, then all his struggle with his sin is changed, it becomes a strong struggle, a glorious struggle. He hears perpetually the voice of Christ, 'Be of good cheer. I have overcome the world. You shall over-

come it by the same strength which overcame with me.'

"And then another thing. When a man comes forth into the fullness of that life with God, when at last he has entered God's service and the obedience to God's will, and the communion with God's life, then there comes this wonderful thing, there comes the revelation of the man's past. We dare to tell the man that if he enters into the divine life, if he makes himself a servant of God and does God's will out of obedient love, he shall then be strong and wise. One great element of his strength is going to be this: A marvelous revelation that is to come to him of how all his past has been filled with the power of that spirit with which he has at last entered into communion, to which he has at last submitted himself. Man becomes the child of God, becomes the servant of Jesus Christ, and this marvelous revelation amazes him. He sees that back through all the years of his most obstinate and careless life, through all his willfulness and resistance, through all his profligacy and black sin, God has been with him all the time."—*Northwestern Christian Advocate.*

A NIGHT OF PRAYER

Just out of Boston a young girl came and asked: "Do you believe that God would save my brother if mother and I were to pass all night for him?"

I told her that I believed God had put the question in her mind, and that I would advise her to put Him to the test.

She told me afterwards that they returned from the meeting about ten o'clock and that they began their prayer at that hour. They continued in prayer until midnight, and until two o'clock and almost three. Then, believing God had heard and would answer, they went to sleep.

To my certain knowledge, that young man had not before that been within four miles of the place of meeting; but the next night, with never a word spoken to him, he was in the meeting, and at the first opportunity he rose and said, "I wish you would pray for me. I have been deeply convicted of sin, and all last night I felt the greatest desire to be a Christian."

The young man was converted that night, and has ever since been a consistent member of the church.—*Sel.*

TIMELY ILLUSTRATIONS

A prayerless day can never be anything but a day of loss and failure. It may not seem so. Business may be prosperous as ever. The table may be bountifully spread. God "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." But however bright and happy a day may seem to be, if it lacks heaven's benediction it is a sad day.—*Forward.*

DOING HER DUTY.

C. H. Spurgeon says: "I called one day on one of my church members, and she was whitening the front steps. She got up all in confusion, and said: 'Oh, dear sir, I did not know you were coming today, or I would have been ready.' I replied, 'Dear friend, you could not be in better trim than you are; you are doing your duty like a good housewife, and may God bless you.' She had no money to hire a servant, and she was doing her duty by keeping the home tidy. I thought she looked more beautiful with her pail beside her than if she had been dressed according to the latest fashion. I said to her, 'When the Lord Jesus Christ comes suddenly, I hope He will find me doing as you were doing, namely, fulfilling the duty of the hour.'"—*Sel.*

HALVES WITH GOD.

One day a gentleman gave his little nephew a gold coin. "Now you must keep it," said he.

"Oh, no," said the boy; "I shall halve it first. Maybe I shall keep my half."

"Your half," said the uncle, "why, it is all yours."

"No," answered the child, with an earnest shake of the head, "it is not all mine; I always go halves with God. Half I shall keep and half I shall give to Him. God goes half with us; He lets us share with Him; and don't you think we ought to give back His part?"

That was the right feeling. The little boy felt grateful to God for all the good things He had given to him, and it was this that made him want to go "halves with God!" Would not this be a good thing for all to do?—*The Young Evangelist.*

LAW OPPORTUNITY.

A lady from Bristol, Tenn., wrote my father-in-law, Dr. Sullins, the following letter: "I don't know George Stuart, your son-in-law, but I know you, and want you to thank him for me for what he has done for our home. My precious boy was an engineer on the Norfolk & Western Railroad. He stopped off at Roanoke, Va., and heard Mr. Stuart preach one time. He attended only one service; was convicted and converted at that service. He came home and said to his wife, 'I have arranged to get home next Saturday night, and Sunday we will all go to church together, and I will join the church.' He went out Friday morning, and they brought him back a corpse—killed in a wreck; but, thank God, he was ready!" He took his last chance for salvation.—*Ex.*

"FAITHFUL UNTO DEATH."

"Be thou faithful unto death, and I will give thee a crown of life." (Rev.2:10).

In the quaint old Flemish city of Bruges, during the persecution of the Protestants in the sixteenth century, under the notoriously cruel Duke of Alva, a young girl, Weynken Van Reneses, not quite eighteen years of age, met death most courageously.

She was head nurse in the family of a burgomaster, and was greatly beloved by her mistress and the little ones. Weynken was the owner of a New Testament, left her by her father, who had received it from the hands of Tyndale. She had been feeding daily upon this secret treasure, when the duke's decree was published, declaring all possessors of the Word of God to be heretics punishable with death.

When a friar came to the house and accused her, she refused to consent to the subterfuges with which her mistress sought to shield her, but boldly confessed her faith in Christ. This confession she reiterated when brought before the "Council of Blood," which sentenced her to be immured alive in the city well.

She was allowed one week. At the end of that time, as she stood opposite the excavation made ready to receive her, she was offered life if she would recant, but she refused. Again she was tempted after being lowered into the tomb, but she would not deny her Lord, and the cruel work was completed.

More than a century after, her body was discovered in the wall, and given Christian burial, while the Tyndale Testament has been handed down in the family of the burgomaster as its most precious possession.—*S. S. Illustrator.*

Living Water

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ONE DOLLAR A YEAR IN ADVANCE

Editorial

SOCIETIES.

M. B. Palmer, who a quarter of a century ago, was one of the leading Presbyterian ministers of the South, said, "It seems that the church of Christ has become the matrix to give birth to societies." Were he living today he could repeat this statement with tenfold emphasis for of the forming of societies there is no end. We recognize the fact that in this day of rapidly increasing complicated interests that more organization may be needed than in more primitive days, but may it not be true that a large degree of this other organizing is due to a lack of spirituality. The church drifts a little further, then there is a consciousness of a lack somewhere and a society is formed to meet that lack and then there is another drift and then another society and so on. Yes, every member of the church ought to be put to work, but it is not necessary that each one should be an officer in some society in order to be used. Recognizing the good that may be accomplished by all these adjuncts of the church, we still insist that the craze for organization has swung the church so far that in many cases there seems to be little else than a network of societies held together, not by a strong spiritual grasp, but by social interests.

LOOK PLEASANT.

"I smiled on them when they had no confidence and the light of my countenance they cast not down." (Job. 29: 24 R. V.)

This benign practice of the old patriarch should be continued. Many, many folks there are who can be cheered by a smile. Only a little thing it seems to be and yet how it changes the coloring of the entire day. Shadows from a clouded brow at the breakfast table have often made the entire day cloudy. The power of a smile. Who can estimate it? Even good people do not take half enough care to be pleasant. One gloomy or disgruntled person may infect scores with a similar spirit. Alas how many get frowns when they need smiles. The world is full

of discouraged souls to whom a word of cheer would be a benediction. A pleasant, agreeable spirit leaves a streak of light wherever it goes. There are folks who seem to think they are the only ones in the world having trouble, and they arrogate to themselves the privilege of being sour and morose and making somebody else as miserable as possible. Suppose everybody should take a "spell" of the same kind. Life could hardly be lived under such conditions. It is the duty of each to so live that it will be easier for others. Those who keep pleasant inside will behave well on the outside. Keep on smiling. Dec. 1925

Arg. No. 1
THE WIDOW'S MITE.

How often we hear the meagerness of an offering justified by the statement that it is the widow's mite, when in reality such was not the case. Two things are necessary for an offering to commend itself as did that of this poor woman. First, the donor must be a widow and secondly, she must give all that she has. How few ever do this. That that touched the heart of the Master was not the magnitude of the gift, but what it represented. He looked at the motive and measured the sacrifice which was involved. The people were pouring in their offerings and the rattling of the coins could be heard distinctly, but this seems to be the only one that moved Him to comment.

The Master is still standing over against the treasury. He is still counting the offerings and measuring the sacrifices which they involve. He is as ready to commend today as He was in the olden time. How do our offerings appear to Him. How much toil and self denial do they represent? Searching questions. Alas, have we not cause to fear that much that we have given will go up in fire and smoke at the day of judgment, because it belongs to the hay, wood and stubble department—fleshy output rather than a real spirit of giving. Brother Simpson says that the widow's mite with compound interest would amount to \$150,000,000,000,000,000,000,000,000,000,000,000. We can form no adequate conception of this sum. Figures are beggared in an effort to compute its value, hence the infinite value of even a small act. Its beneficent effect never dies. The smallest contribution for the service of the Lord will go on compounding its interest over and over again until there is no telling how much good will be accomplished and what an investment may await the donor when he reaches heaven. The severest criticism that can be made with regard to the giving of this day is that it lacks the spirit of sacrifice. It represents but little if any self denial. It is a kind of "spare" money, something that we can give without hurt to ourselves. Alas, alas if this covetous age could only see the blessedness of being crucified with Christ and the power that results therefrom, methinks that surely there would be more who would avail themselves of this inestimable privilege.

We do so little because we feel so little for others. It is the man who is nearest God who suffers most for those who are farthest away, as well as those who are close at hand. The greatest lovers are the greatest sufferers. If we care enough for people we would do enough for them. The great God utterly transcends us all in the measures of his gift and the sacrifice which it involves, for He so loved as to embrace the whole world and He so gave that nothing less than His Son could fill the measure of the sacrifice. They who love much give much. They who love little, give little.

No one can have the spirit of Christ and not be moved with a feeling of compassion at the terrible need that everywhere faces him. All that we need to become sufferers is to have the mind of our Master. Spirituality determines the range of our suffering. The more we are like Him the more we will suffer with Him. No one can have a heart like Christ and go through a world like this without having the very depths of his nature stirred with grief for others. People are concerned but little because they love but little. If they are following Christ at all it is at such a distance that their love is cold and languid. There is no running gladly on errands for Him. What is done at all is done in a sluggish, half hearted, indifferent way. They know but little of the supreme joys of a life wholly given to the Lord. The spirit that this poor widow had would fill the coffers of the church with all the funds necessary to meet every demand in the homeland and quickly evangelize the regions beyond. She gave all, and so must we place all at God's disposal allowing Him to check on us for anything He wants. Yea, better still, recognizing that all we are and have belongs to Him and that we are only stewards looking after the same. The Lord is not concerned so much with the magnitude of the gift as He is with the spirit that prompts it.

The church of today is covetous and self-centered. She has grown rich and powerful from the world's standpoint. The spirit of Calvary has largely departed from her altars. The pomp and strut of the world is everywhere manifested. The doctrine of living for others is to them a worn out creed. We insist, with all the emphasis possible to bring to bear upon the statement, that we will never have a return of power such as was manifested in the primitive church until we have a return of the spirit of sacrifice exhibited by these early Christians. For instance now-a-days the poor are looked upon as a burden. These are few indeed who are glad for the privilege of having a goodly number of poor to maintain, and yet the officer of that early church in the city of Rome which went so far as to care for three or four thousand poor people, at one time pointed to those dependent ones as being the crown and treasure of that church. They were mostly remnants of the families of the martyrs. Now-a-days if the poor are looked after at all it is too often in a cold profes-

sional parsimonious way. If only what is spent for so-called luxuries and extravagancies with professing Christians could be devoted to the evangelization of the world it would not be ten years until every human being under the heavens would hear the gospel. The world can never be evangelized at the present rate of progress. The heart of the church has never been burdened much less broken for a heathen world. There are occasional spasms of interest. Some little emotional spell now and then, but the mass of the so-called Christian world moves on indifferent to the sublime spirit of self denial which constitutes one of the basal elements of Christianity. Could it not be truthfully said that the majority of the people are in the world for what they can get out of it rather than what the world can get out of them. Is it not true that most of the people desire to be waited upon rather than to wait upon others? Yet the Master said, "I came not to be ministered unto but to minister."

The little child who had no money but stepped into the collection basket herself vividly illustrated the need of the hour. We must give ourselves and that includes all with which we have to do. Those ancient Christians "first gave themselves to the Lord." Sad will be the day of reckoning for many who have lived fat and sleek lives, who have hardly known the scratch of a pin in the way of suffering to relieve others outside of their immediate kin and yet have called themselves followers of Him "who being in the form of God thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross." On the other hand what joy will thrill the heart of those who denied themselves to the very limit and like their Master went about doing good.

There are seasons in the divine life the natural; there is a time when life is coming from the roots in the earth, and there is a time when the life appears gone. That is also true in the spiritual world. The Apostles knew the secret when they said, "We will give ourselves to prayer." That is one of the chief outlets of the divine life in you, that of prayer—prayer for the whole world, prayer against the power of darkness. "For all nations." If your prayer-life is checked, the life will flow back into the "root," so to speak. You say you want more power. No you have the power, but it is checked. Two things alone can check the inflow and the outflow of the divine life, and they are sin and Satan. Ask God to keep the inflow and the outflow of divine life unchecked.

If you will pray for the whole world, you will not sink back into your own spirit. The life in you must flow out. Learn intelligently how to keep the spirit uppermost, dominant in spirit, soul, and body; but the more you find that the more you will find the conflict. You must know how to use your spirit as you do your arm. As you do that, it is then that you feel the power of the enemy, you understand what wrestling means, what withstanding means. You say, "In spirit I will not go under," but somehow you do go under. May God teach you how to break through the powers of darkness, how to sit above and not under; thus you will be in "the heavenlies."

How will God do it? By prayer. When the Devil brings a weight on you, pray it off. If you are bound, pray the binding away, but keep the spirit free, and on the top. It is not more power, but more understanding, more light, that is needed, in order to keep the spirit free, and on the top. "Loose thyself from the hands of thy neck," and from the bonds of thy spirit! The river of life must ever flow. It is not a reservoir, it is a river. Life must flow unchecked, and whatever checks it must be prayed away.

Do you find that in past years you were more generous than you are today? If so, you have checked the spirit life. Seek to understand about prayer, how to pray, and pour out over everything for everybody. If you see the Devil come with an onslaught, you resist, you maintain an even life. As Christ did on the Cross, we must "shake off" the principalities and powers.

You do not understand this wrestling? No, because you have not tried. Remember you do not wrestle with the Devil with your body and soul, but with your spirit. Body wrestles against body, mind against mind, spirit against spirit. If a weight comes, find out why, and pray it away. This we must understand if we are to keep the life flowing.

Revival is but the beginning of the spirit life. Souls get the baptism of the Holy Ghost, and they rejoice in it; but what about the "death." Christ offered Himself to death through the eternal Spirit. After the baptism comes death; and not only must you "die" but you must live. We must "give ourselves to prayer." Not one half-hour in the morning, and another in the evening, but give without ceasing.

You say what is prayer? I can pray everything in an hour. That proves your ignorance, and one chief factor in prayer is knowledge. It covers the prayer life. It is not penitence. You take one prayer, and you work with God all the time, so to how that prayer is to be answered. Pray about the details. You say "I'll never get through that." That is just where the secret lies. The details in the artist's work take much longer time than the long strokes. It is the detail of prayer life. You must work with God.

Editorial Comment

Argentine Nazarene March - 1926

NATIVE PREACHERS.

It is said of an Oriental gentleman, after listening to an able address from a native pastor, made the following comment—Once a forest was told that a load of axe-heads had come to cut it down. "It does not matter in the least," said the forest, "for they will never succeed."

When, however, it heard that some of its own branches had become handles to the axe-heads it said, "Now we have no longer any chance."

So, said the man, as long as we had only foreign missionaries to deal with, we were safe; but now that everywhere our own country-men are enlisted on their side, certainly our faiths are doomed."

The gospel never sounds so sweet to the people from any other lips as from that of their own people. Missionaries must be sent to open the work and to pioneer the work and to train native workers, but the bulk of evangelizing must be done by the people themselves. The native preacher is the most powerful asset among all agencies used for evangelizing the world. It is often difficult to secure first class material for this work and need we wonder at this, for we still have trouble in the home land in securing the right kind of material for preachers. How much more is this true amid a heathen people who for long weary centuries have been oppressed by the devil and held in the midnight of spiritual darkness. It is no small job this training of native preachers. It is a work that moves slowly, but it is growing. There are many who have already been saved from heathenism who are preaching the gospel effectively to their own people. Let us pray that this company shall be rapidly increased.

THE TRIUMPH OF SPIRIT.

During the past quarter of a century there has been a vast increase in the amount of teaching relative to holy living. Different authors have approached the subject from different standpoints, each one supplementing the work of the other until there is being sent forth a supply of spiritual food adapted for all temperaments and needs. Yet it is sad indeed to see how many prominent religionists have gone to seed amid the vain speculations and sophistries of so-called science, to the neglect of the meat of the gospel. Persons who make much progress in spiritual things require stronger food than babes in Christ and if they continue to advance in the heavenlies they must have the proper nutrition. Here is where signal failures are made. Instead of leaving first principles and going on to perfection, many just keep going the ceaseless rounds in the same paths without making much, if any, real advance. The ministry is sadly at fault in this regard for it is their solemn duty to not only minister to the babes in Christ, but also to furnish such instruction as adults need. Evan Roberts, in writing in "The Overcomer" on the "Secret of a Triumphant Life," has the following to say:

If you knew how to keep the spirit triumphant, you would know the secret of a triumphant life. Sometimes you feel full of glow, and the next it is dark. Why? Something has come upon the spirit.

First of all, when the man has received the Baptism of the Holy Ghost, the life comes in apart from the intelligence of the person, but it does not remain in fulness without the soul understanding and co-operating with God. The spirit will sink, and the man will be dominated by the soul. The secret is how to get the divine life flowing through the spirit unchecked.

Our Young People

"Those that seek me early shall find me."—Prov. 8: 14.

Address all communications for this department to Mrs. John T. Benson, Eastland Avenue, Nashville, Tenn. Letters will not be published unless written on one side of the sheet only.

Dear Cousin Eva: I have been thinking for some time I would join your birthday band. I will be 14 years old the 17th of Nov. I will enclose 14 cents. I have been a Christian two years. Mamma takes Living Water and I enjoy reading the Children's Page very much. I go to Sunday School every Sunday. It is a Methodist Sunday School. I belong to the Methodist Church. Papa and mamma are sanctified and we have family prayer every night and morning. Your little cousin,
Nocono, Texas. LIZZIE SHELBY.

So this cousin has been a Christian for two years. God's Word tells us to grow in grace, and in the knowledge of Jesus, and do you know we are either growing as the days go by, or are grieving Him by lives of indifference or disobedience. Are we doing this, or are we reading God's Word and asking Him day by day for strength to do as He shows us is right, however hard it may seem; for only by saying "no" to ourselves and obeying God, can we grow strong in the Christian life, and come to know Jesus. May this dear cousin realize that she is not her own, but that Jesus purchased her salvation with His own blood; and may she live so as to please Him, as the days go by.

Dear Cousin Eva: In the Living Water of Sept. 28th, I read the letter from India, and wish to add my little mite. I don't know of any more needy place than to send it to those dear ones there, in that far-off country. I have been saving this for some time, and send it with my prayers, that God will bless His good work in all parts of the world. Yours in Christ,
Easton, Mo. MRS. FRANCES GILLETTE.

Isn't it blessed that we may all have a part in the great work of sending the good news of Jesus' love all around the world! We may be used of God thro' our prayers and our offerings, to bring those whom we have never known, to a saving knowledge of Jesus. Heaven alone will reveal how far-reaching has been the influence of these prayers and offerings.

Dear Cousin Eva: I thought I would send you a few lines from Coffee County, as I am sending in my subscription money for your paper. I live out from Manchester seven miles. We don't have much gospel preaching in this neighborhood, hence there is a need of your good paper, which is food for hungry souls. Although on Sept. 10th, at Manchester there closed an 18 day's tent meeting, conducted by Bros. Walker, Mayfield and Hardy Simmons. Christians were strengthened or sanctified, backsliders reclaimed and sinners found their way to God. They organized a class and intend to build a church soon. They began a prayer meeting, which

they hold every Sunday evening, Tuesday night and Friday night. May the good work go on. "Blest be the tie that binds our hearts in Christian love, In fellowship with those we love, we hope to meet above."

Your brother in Christ,
Manchester, Tenn. DENNIE WAITE.

The old-fashioned class meeting was much used of God in strengthening God's people, and we believe that great good may still be done by holding class meetings regularly all over the country. After a series of revival services, those recently converted or sanctified need nurturing in the things of God, and class meetings, held under the guidance of the Holy Spirit, will enable these to become strong in the things of God. If the devout people in each neighborhood will select the most godly man or woman they know of to lead them, and come together regularly to study the deep things of God, and pray till God answers, we shall see a mighty awakening everywhere.

Dear Cousin Eva: Living Water has been a very welcome visitor in our home for four or five years, and I do enjoy the letters from the different sisters, as we do all the other reading that is such a help to us. I am sending a Money Order for \$3.00, for which please send \$2.00 for the China relief fund, and the other \$1.00 where it is most needed. How I wish it might be more, but I do thank God that he has made it possible to send this. I praise His name that He has saved me and keeps me. We are 65 miles from town, but husband preaches at four different places, one each Sunday, and we are very glad of the privilege of telling the love of Jesus to a dying world.

Yours in Jesus' name,
Wrightville, Sask., Can. MRS. R. J. GORDON.

The faithful men and women who suffer hardships to preach the gospel in thinly settled districts, are among God's choicest workmen. You remember when John the Baptist sent to Jesus to ask, Art thou He that should come, or do we look for another? our Savior said, among other things:—"Tell John that the poor have the gospel preached to them."

May God bless these dear cousins and the many others who are serving Him for love's sake in fields which afford but a meagre living. Though the world may never hear of them, we shall one day see how dear they are to the heart of the Savior for love of whom they toil.

My Dear Cousin Eva: Enclosed please find ten cents, which is my birthday dues, to be used where most needed. For a birthday gift mother gave me a book entitled "The Story of Paul." The Rev. Mr. Ross is holding a tent meeting at Index, about five miles from our home. We expect to attend some. With love and best wishes to you and the cousins, I remain,
Your cousin,
La Tour, Mo. BESSIE BALL.

Did you get help from the tent meeting, my little cousin? People go to church for many different reasons. If we go to worship God and learn to live as He would have us, we shall always come away stronger.

Dear Cousin Eva: Here we come again with our birthday dues, as we want to do a little something for our blessed Master, who has done so much for us. I praise God for His blessed love and peace that abides in my soul, for he says, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." I praise God for this blessed privilege, because I am standing on His promises by faith in the Son of God and praise God it is good when we can have the experience of the 8th chapter and 1st verse of Rom. Praise God for the encouragement all through His blessed word. Well, back to our dues now, you will find enclosed 47 cents for birthday dues; although we are a little behind, but I thought it better late than not at all. Praise God for His abiding love. May God bless Living Water and Living Water family, and all that take a part in the cause of Christ. Your sister in Christ, saved and sanctified and looking to Jesus. Amen.

Mena, Ark. DOLLIE JOPLIN.

We are told that Enoch walked with God. This is the privilege of all God's children. The conditions are an absolute surrender to Him loving His will, and His way better than our own. When these conditions are met, we may live in His Presence day by day, and we come to know what heaven is here; for His Presence makes heaven on earth. The reason why so many of us do not continually enjoy blessed fellowship is because we are not willing to pay the price, for he who walks with God must go God's way. He never changes to suit our preferences. How disastrous it would be if He did! He knows the end from the beginning, and if we will walk with Him, our way will be a safe and blessed one, whatever of sorrow and trial it may contain.

Dear Cousin Eva: Here I come again. Find enclosed two dollars. It is for Jesus. I cannot hold His money—it won't do his cause any good if I keep it, and there are so many calls for help from the dear children. Ask Jesus where he wants this to go, as I want it all for His glory, to be used where the need is the greatest. Pray for me that He will give strength to work for more. Oh, for a closer walk with God, is the prayer of one who feels the need of Him. I wish the Living Water paper and family God speed in their good work. I have had food from it for my soul. From one of God's children.
B. B. McNEW.

If we come to realize what is the Christian's standing in Christ, it will be the occasion of continuous joy and thanksgiving. The soul that is entirely yielded to Him is free from condemnation; Jesus is his righteousness, and before God he appears perfect in Christ. As Paul says, "Not having mine own righteousness, which is of the law but that which is through faith in Christ, the righteousness which is from God by faith."

If, in an hour of great testing, we fail to be entirely yielded, and come under condemnation, let us remember that the fountain for sin is still open, and by faith look at once to Him for cleansing; then "Forgetting the things which are behind, press toward the mark for the prize of the high calling of God in Christ Jesus." God is not looking upon His children as an austere judge; but as a loving Father with hands outstretched.

is wooing us on, to lives of purity and holiness, that we may be glad in Him, and that He may use us in bringing men from sin into the blessed light of His love and presence.

"Jesus thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall lift up my head.

"Bold shall I stand in thy great day,
For who ought to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame.

"The holy, meek, unspotted Lamb,
Who, from the Father's bosom came,
Who died for me, e'en me, that One,
Now for my Lord and God I own.

"Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for ALL a ransom paid,
For ALL a full atonement made."

PREPARING FOR SUNDAY

"It is so hard to get ready for church on Sabbath morning at our house!" exclaimed "one of the best mothers in Israel"—or so at least Mrs. Dixon was rated in the neighborhood.

"Tell me some of your hindrances," said her visitor, who was of a generation older than the little woman who was sincerely regretting her own irregular attendance at church.

"In the first place, breakfast is very late."
"Mistake number one!" said Mrs. Sutherland. "Breakfast at eight would allow a Catholic maid her early mass; which by the way, is a reflection on your church-going, is it not?"

"Yes it is," allowed Mrs. Dixon, with flushing face "If a Roman Catholic maid cannot have her ten o'clock mass, she will cheerfully go at seven or even at six o'clock, and we cannot get ready to go at the eleventh hour! I never thought of this so directly before."

"Well, my dear, Norah has shown you how cheerfully one may give up the Sabbath morning sleep. A little extra rest is quite sensible, but if church-going were as interesting or as important to us as business or sight-seeing or shopping, you could manage it; don't you think so?"

"Oh, dear Mrs. Sutherland! You make me feel positively ashamed. But breakfast is not all that hinders. One or two of the family, or more, must have their bath."

"Not must have on Sabbath, unless it is a daily custom!"

"Why, yes, to change underwear," Mrs. Dixon explained.

"But why not before retiring on Saturday night? or before dressing on Sabbath morning, by some goodnatured arrangement between Mr. Dixon and your sons?"

"I suppose they might," said Mrs. Dixon, sighing; "but they don't."

"Certainly, "cleanliness is" only "next to godliness"—or, as I should render it, one form of godliness—and church-going is another form; but as the bath can be taken any night or any other morning, I should advise my dear ones to do without it, if

there were not time for it on Sabbath before ten o'clock."

"O, dear, you make it seem absurd; you must reason with papa and the boys. While they were little fellows, we always went to marning service!"

"They all have Saturday afternoon free from business, I think?" queried the earnest old lady.

"Certainly; but they go elsewhere—they must have some recreation."

"I see! But must the recreation always be such as prevents Saturday from being the "Preparation Day?" If the recreation is of so fatiguing a nature as to make it necessary to spend Sabbath morning, up to a late hour, in rest, is not such recreation itself a form of Sabbath-breaking?"

"Give the boys that idea! But there are other things that turn almost wilfully, one might say—a spat to be cleaned from somebody's suit; a button comes off a glove. Henry says those things are akin to the beast in the ditch; that was taken out, aunty."

"Now, if you won't mind plain speaking, Janette, I think you forgot to use Saturday as a preparation day for the first of the week."

Not a word spoke Mrs. Dixon, but she bent over her needle-work industriously.

"You may remember Saturday afternoons, when you were a girl, my dear, when you used to call for my girls—"

"No!" interrupted Mrs. Dixon. "To be honest, they used to call for me, and hurry me, sometimes help me, to go for a ride or a visit! They were always ready on time."

"Yes Saturday was our seventh day. No piece of work was ever begun on Saturday; by noon all household work was done, only the meals remained to be despatched. All my girls and I had a half-holiday on Saturday afternoon; and Sabbath morning found us refreshed. Clothes were looked over, shoes and gloves put in order on Saturday morning."

"I see," said Mrs. Dixon; "I will turn over a new leaf."

"Amen," said Aunt Sutherland. "and let all the Dixon's say, Amen."—*Christian Work and Evangelist.*

GOLD DUST.

"Every wrongdoer has a ready excuse. Therefore it is better to refrain from excusing ourselves, even with good reason. To forego excuses is an element of strength. It is nobler and wiser to abide by the consequences of mistakes without a whimper, and to learn their lesson to the full."—*Ex.*

The soul illuminated by the divine light is a garden—faith its rocks and fastnesses, holy endeavor its streams, joy its fountains, patience its pathways, love its roses, resignation its violets, self-sacrifice its lilies, perfect peace, the everlasting sunlight of the garden of the Lord.—*Selected.*

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Field Notes

WANTED.

We want a good printer-foreman to take charge of Christian printing plant. Must be reliable. No booze nor tobacco. If interested write to J. ORD CRESAP, New Jersey St., Indianapolis, Ind.

Since our last report we have held two meetings, one at Rock Hill, Tenn., where the Lord blessed the preaching of His Word, and one at Frierson's (near Mt. Pleasant, Tenn.), where He again gave victory. In both meetings the power of the gospel was manifested in behalf of the lost, strengthening the weak and comforting the saints. Many blessings upon all.

Yours in His love,
Midland City, Ala. O. B. NEWTON.

I am at Falls Mills, Va., again in a blessed meeting. The Lord is blessing and pouring His spirit out upon us. God's children are singing and shouting and victory is being perched upon our banners as we go. Well, Glory to God, I feel like "running through a troop and jumping over a wall." There have been about twenty-five saved and fifteen sanctified. Praise God forever for sanctification, the more I preach it the more real it becomes. It is just like dynamite, when you use, it will do its work.

Yours under the blood,
JAMES C. MARTIN.

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The Nazarene University at Pasadena opened Sept. 12 and 13 as announced. This is but the second year of the University at this place. It is astonishing what has been accomplished in this short time. Less than two years ago this beautiful estate of 134 acres was purchased for the school. Fifty acres were set apart for a campus and the balance divided into residence lots. 135 of these have been sold. One beautiful residence has been completed, five more are in course of construction and as many more will be begun very shortly.

Best of all the spiritual condition is excellent. A more sincere class of pupils can be found nowhere. One hundred and ten registered the first day, against sixty-seven who registered the first day last year. A goodly number more are to register in a few days. Already 29 states and 10 churches are represented in the student body.

Friday night the opening reception was held in the college parlors. All mingled together as school comrades and had a delightful time. During the addresses many an "Amen" and "Praise God" was heard. There is a rare and deep undercurrent of spirituality permeating everything.

We are greatly delighted with our new work and are expecting great things from the hand of the Lord.
E. P. ELLYSON, President.

Taylor University at Upland, Ind., has opened another year under the brightest prospects that she has ever had. The enrollment for the first week was over two hundred, and new students still coming in. Not only is the number higher, but the quality of the students, intellectually and spiritually, is far above the average. It is a body of students that any college might be proud of.

The new buildings were not quite ready to occupy at the opening of the year, but are progressing very rapidly and will soon be completed and ready for use. A heating plant will be installed and finished by the time cold weather comes. This is being built by faith, and God is honoring the trust, and His people are supplying the money.

The students this year are coming from the usual wide territory, twenty-two states and thirteen countries are represented. A number are here from foreign lands preparing to go back as missionaries to their homeland.

The year starts out on high spiritual level; the power of the Holy Spirit is present in the meetings, already many have been at the altar and have prayed through either to pardon or entire sanctification. We are expecting a great year in spiritual lines. Taylor University stands for the blessed Wesleyan Dietrine, i.e., justification comes before sanctification. These two great epochs in every man's life are emphasized during the year. Taylor University has been singularly free in the past from any isms and fads, and has been honored of God in holding up this cardinal doctrine, and stands like a flint against the introduction of any heresies. She has been raised up of the Lord to spread scriptural holiness over this land. That is her mission, and that is the task to which she has set herself, and she continues to be a safe place for young people to secure an education.

M. VAYHINGER.

The Meridian colleges opened as usual with a gracious revival, conducted by the college pastor, Rev. Joseph Smith, aided by the other members of the faculty and by Christian workers among the students and visitors.

It was a revival of great power and manifest presence of the Holy Spirit. In fact, the Holy Ghost was the leading theme and was honored from the beginning, and He was present at every service. A large number of students were saved before a single recitation was heard. This is in accordance with the aims and purposes of the colleges. Their motto is "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." They are striving to put first things first. They have learned that when students first leave home and get away from old associations is a good time to get them saved. They have observed, also, that when students are right with the Lord they study better and learn faster, keep the rules of the school better and have a more successful college career in every right way. It pays in every way to get students right with God. It is not time lost, but gained.

The colleges have a fine student-body, perhaps the finest in many respects of any previous year. Students are here from many states and from Cuba to Canada, Maine to California, from Chicago to the Gulf.

When the people awake there will be a greater demand for the right kind of education, that that looks after the spiritual first, and then the intellectual and physical, and industrial and social. These days it is a mistake to send boys and girls to the higher universities and colleges on account of the subtle influence against the great truths of the old Bible.

There is still room for a few more students in this college; some are coming in nearly every day. Write for catalog and splendid rates for the balance of the session.

J. W. BEESON, President of Woman's College.
M. A. Beeson, President of Male College.
Meridian, Miss.

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Mrs. Teoflo Castellano, Trinidad, Cuba.
Miss Leona Gardner, 12 entre 19 y 21, Havana Cuba.

Juan Entraigo, Trinidad, Cuba.
Miss Gertrude Smith, on furlough, Alvin, Texas.
R. S. Anderson, Coban, Guatemala.
Mrs. R. S. Anderson, Coban, Guatemala.
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A large grid of 72 columns and 72 rows, intended for counting blocks. The grid is empty.

WHY PERSIS GREEN COULD "BRING AN OFFERING"

Persis Green was a brisk Cheerful, wholesome person, with a husband and other responsibilities. She lived in her own house, which was her own, barring an unornamental mortgage. She was "the world's dressmaker," she laughingly declared, though she was arrayed in the plainest attire herself. There was always enough to eat and drink and wear in the little house, and yet there were reasons why Persis Green could never join her sisters in the Thank Offering Service, as she said she would like to do. There had been a time when she would not have cared for it, but that was before she "got salvation"—to use her own expressive phrase.

"To be sure," she used to say, "I had been in the church years and years, and thought I was all right. I did pretty much all the things other Christians did, and I really supposed that if I went to church and prayer meeting, paid my church dues, and gave my dollar to the missionary society, I was doing my whole duty. But bless you! I hadn't got salvation then!"

Getting salvation meant a great deal to Persis Green. It meant, for one thing, a willingness to bear a burden which did not belong to her rightly, and this was the support of her family. She had fumed and fretted under it, and that had added to its weight, but when she said "Why, yes' Lord, I will do it for Thy sake," it became a sweet burden which she joyfully carried.

After the beautiful and blessed enlightenment of the Spirit which came to Mrs. Green, she found there were many things in "the life" of which she had never even heard. One was the regular giving of the tithes.

"Why, yes, I can do that; I'd like to," she said, briskly, and forthwith she began to tithe her income. But the hard times came; an uncomfortable number of her customers began making the old gowns last another season, or practicing home dressmaking. The interest and taxes and insurance did not decline, for all the times were hard, and the day came when she saw herself getting into debt—her especial horror and detestation!

"I can't do it!" she explained to a friend; "the work doesn't come in, and I haven't enough to keep the house running, do my very best. I'm sure the Lord doesn't want me to give away any money while I am in debt!"

"Certainly He does not want you to do what you cannot do," her friend said; but she silently prayed that the Lord would show this good woman that the tithe belongs to Him, and that is never for us to ask if we have a right to give it. Never for one moment have we a right to withhold it.

Times had not greatly improved with Mrs. Persis Green when she accepted an invitation from her friend to go with her to a neighboring church and hear a sermon on systematic giving. On the way a gentleman who knew nothing of Mrs. Green's sad experience in tithing, told of a great blessing which had recently come to an acquaintance of his who, having gone back from the practice of tithing, has since been in great financial straits, but had now come back to the Lord's way. The arrow went home, and when the gentleman had passed on, Mrs. Green exclaimed, with tears: "You do not know what it is to need every penny that you can get for absolute necessities! The Lord knows I have to support my family. He has given me it to do, and I know He does not want me to be in debt. If He wanted me to give, He would let me have more work. Why, how can I give a tithe? I have to make my family comfortable. That is my tithe!"

"Be sure," said her friend, soothingly, "that the Lord never wants us to do what is impossible. All He asks is obedience."

The sermon that morning was an eloquent and convincing argument from the Scriptures in behalf of systematic giving; but to Persis Green, who had prayed upon entering the church, "Lord, give me a personal word which I cannot misunderstand," it did not bring any convincing message. She was too deeply possessed of the idea that it was hers to give or withhold the Lord's share as seemed wisest and best to her.

The sermon was drawing to a close when the listener was startled almost as if her own name had been called.

"But one is listening to me this morning," the preacher said; "who is saying, 'This is not for me.' Perhaps she is a poor sewing woman. Perhaps she has a family to support. Perhaps she is even in debt, and she says, 'Surely the Lord does not want me to give money to His cause which belongs to my creditors!' No, sister, He does not; but have you thought that his share does not belong to your creditors, but to Him? Give Him His own; walk in the path of obedience, and see if He will not open the windows of heaven, even as He said."

It was enough. The asking soul had received her portion of bread, and went away satisfied.

Straight to her home went Persis Green, and took from the five dollars and fifty cents in her possession fifty-five cents. This belongs to my Lord," she said reverently, and then and there her daily toil became invested with a new and sacred meaning.

Were the windows of heaven opened? This is a true story, and all and more of blessing came to the little home that can be set forth

in these brief limits. But this proof of the Father's care and faithfulness must not be withheld. Within a fortnight agreeable and profitable work which promised permanence was offered to Mr. Green, which he gladly accepted, and in which he proved himself an adept. A beautiful opening came to young Arthur, offering excellent prospects for the future; and work, an abundance of it, poured in on the "world's dressmaker." But this was as nothing compared with the spiritual blessings which flooded her own soul and the souls of others through her glad testimony.

This is why Persis Green can "bring an offering" this year. The Lord's purse has never been empty since that happy Sabbath when she learned that the tithe belongs to Him, and for this she rejoices to come before him now with a freewill offering.—*The Holiness Evangel.*

"CUFF," A TRUE STORY OF A NEGRO SLAVE

Cuff was a negro slave who lived in the South before the war. He was a joyful Christian and a faithful servant. His master, however, was in need of money and one day a young planter, who was an infidel, came to buy Cuff. The price was agreed upon and the Christian slave was sold to the infidel. But in parting with him the master said, "You will find Cuff a good worker and you can trust him; he will suit you in every respect but one."

"And what is that?" said the master.

"He will pray and you can't break him of it; but that is his only fault."

"I'll soon whip that out of him," remarked the infidel.

"I fear not," said the former master, "and would not advise you to try it; he would rather die than give it up."

Cuff proved faithful to the new master, the same as he had to the old. The master soon got word that he had been praying and on calling him said, "Cuff, you must not pray any more, we can't have any praying around here; never let me hear any more about this nonsense."

Cuff replied, "O Massa, I loves to pray to Jesus, and when I pray I loves you and Misus all the more, and can work all the harder for you."

But he was sternly forbidden ever to pray any more, under penalty of a severe flogging. That evening, when the day's work was done, he talked to his God, like Daniel of old, as he had aforesaid. Next morning he was summoned to appear before the master, who demanded of him why he had disobeyed him. "O Massa, I has to pray, I can't live without it," said Cuff. At this the master flew into a terrible rage and ordered Cuff to be tied to the whipping post and his shirt off. He then applied the rawhide with all the force he possessed, until his young wife ran out in tears and begged him to stop. The man was so infuriated that he threatened to punish her next, if she did not leave him, then continued to apply the lash until his strength was exhausted.

Then he ordered the bleeding back washed in salt water; and the shirt on, and the poor slave went about his work. Cuff went away singing in a groaning voice:

"My suffering time will soon be o'er,
When I shall sigh and weep no more."

He worked faithfully all that day, though in much pain, as the blood oozed from his back where the lash had made long, deep furrows. Meantime, God was working on the master. He saw his wickedness and cruelty to that poor soul, whose only fault had been his fidelity, and conviction seized upon him; by night he was in great distress of mind. He went to bed but could not sleep. Such was his agony at midnight that he awoke his wife and told her that he was dying.

"Shall I call in a doctor?" she said.

"No, no; I don't want a doctor—is there anyone on the plantation that can pray for me? I am afraid that I am going to hell."

"I don't know of any one," said his wife, "except the slave you punished this morning."

"Do you think he would pray for me?" he anxiously inquired.

"Yes I think he would," she replied.

"Well, send for him quickly."

On going after Cuff they found him on his knees in prayer, and when calling he supposed it was to be punished again. On being taken to the master's room he found him writhing in agony. The master groaning, said, "O, Cuff, can you pray for me?"

"Yes, bress de Lord; Massa I'se been prayin' for you all night," and at this dropped on his knees and, like Jacob of old, wrestled in prayer; and before the breaking of day witnessed the conversion of both master and mistress. Master and slave em-

braced, race differences and past cruelty were swept away by the love of God and tears of joy mingled. Cuff was immediately set free. He never worked another day on the plantation. The master took Cuff and went out to preach the Gospel; they traveled all over the south, witnessing to the power of Christ to save to the uttermost. This is what the love of God will do for a person.—*Lamp of Life.*

THE WORSHIPER AND THE PUBLIC SERVICE.

(Continued From Page 4).

Once Beecher was the preacher. But the sermon is quite forgotten. What is not forgotten is the Scripture as he read it that day. Another occasion: Again a great preacher; but the sermon somehow did not quite reach the heart. But the prayer! It touched us in the most tender ways, and lifted our souls to highest aspiration!

The point, therefore, is that the real worshiper intelligently cooperates in every part of the service. It is the "looking-on" attitude which destroys the value of the service. The prayers, for example, are to be followed, and the very position of the body has its influence on the individual and the congregation. The attitude in prayer is important; but the spirit in prayer is vital. We have lost the shout of "Amen," and it may never come back to us, but it must be felt in the heart, or our meeting is in vain.

THE ELEMENTS OF SERVICE.

When one considers the various elements of a service, as the hymn, the prayer, the Scripture, the offering, and when he reflects upon the purpose of them, he is surprised to see how helpful they all are. Matthew Arn-

old had heard in church the very day he sang the hymn, "In the cross of Christ, I glory," and it had fed his soul. And the Scripture, also, when it is read so as to give the sense for the Bible read aloud and at church falls upon our ears with a sense of beauty and power; while the collection, often regarded as an intrusion, is the only opportunity we have to really do something—to sacrifice. This is not an act of begging; it is an act of worship, and should be so conducted. A weekly contribution does the giver far more good than to send his check quarterly.

THE CHANGES IN OUR SERVICE.

In these past years the order of worship has been changing. The Creed, the Gloria, the Psalter, and the singing of the "Amen," are all new features. Possibly the end is not yet. What is the purpose of it all? The answer is, to help the worshiper to become conscious of God. But these elements are servants, not masters. They are tyrants when they come to reign over us. But so is worship itself, and the church, and the Sunday. They all are means to an end. For the outcome of it all, and the value of it all, is that they bring us to that realm whereof Kingsley spoke—"Worship of Life."—*Sel.*

IS GOD DEAD?

A little girl, whose father had been very active in the work of the church, but had ceased to work and pray, climbed on his knee one day and asked: "Papa, is God dead?" "Why no, my child, why do you ask?" "O, you never talk to him any more and I thought perhaps he was dead." No doubt there are many other children who think the same. I fear that the lives of many give such an impression.—*Ex.*

WALL MOTTOES FOR THE HOME

IN MANY DIFFERENT STYLES

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PENTECOSTAL MISSION PUBLISHING CO.
NASHVILLE, TENNESSEE

Sunday School Lesson

P. R. NUGENT, Richmond, Va.

Lesson for Nov. 12, 1911

BELSHAZZAR'S FEAST AND FATE.

(Temperance Lesson).

Dan. 5:17-30.

Golden Text: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecc. 12:14).

The following quotation from Edman gives the historical setting of the lesson: "Nabonidus, a noble of the (Babylonian) empire, was placed in power and reigned about seventeen years. Two years before his death he associated his son Belshazzar (about seventeen years old) with himself in the kingdom. Shortly after the Medes and Persians invaded Babylonia . . . and finally by the stratagem of turning the Euphrates, which ran through the city (Babylon) into another channel, he got within the walls, and while the great and impious feast was in progress and the people given up to a false security, captured the city. The time of this lesson is the last night of the siege."—In order to understand all the circumstances read the whole chapter.

In Daniel we have an example of a man who passed through years of a public political life without being overthrown in his moral principle nor in his loyalty to God. Those who turn away from God's revelation because they think they "cannot live" would do well to remember Daniel because he stood in a place of special difficulty and temptation and stood successfully. Wherever God may put us His grace is sufficient always for all things.

Daniel was in touch with God. On this occasion he did not have to take time in order to be ready

for the emergency. When the call was made he was able to respond promptly. This is a very important condition to be fulfilled by every servant of God and it is possible only by a life of watchful prayer, obedience and sturdy of the Word of God. If we fail to be in this ready condition there is no telling how much usefulness we lose for there are some opportunities for service that are lost if not made use of at once.

The handwriting was not so hard to read, apparently, as it was to understand its meaning and application. The words seem to have been Hebrew words and very much like Chaldee. So if there was special difficulty in reading them it must have been on account of some unusual arrangement of the letters. "Mene" means numbered. The meaning is the same as when we say a person's days are numbered, that is, the life is nearly over. A numbered thing is one ended, or finished. The use of the word "mene" twice means that the matter was sure. "Tekel" means weighed but with the additional idea that the thing weighed was light weight. "Upharsin" is composed of U, which means and, and pharsin, the plural form of the word "peres," which means division, or distribution. The word is very similar to the word that means Persian. The plural form may be used for the same reason that "mene" is used twice, namely, to denote certainty.

God's dealing with Belshazzar are easily understood when we remember that, when the Jewish kingdom (God's appointed representative) was rejected, the Gentile rule began with Nebuchadnezzar, to whom God gave the important lesson that He was the One who ruled over all and that earthly kings were under him as servants who should give honor and glory to Him above all others (Dan. 4). Belshazzar being a king of the same kingdom, and on the same conditions, was held responsible by God to honor Him.

Belshazzar was found wanting in, 1. *Attention to past warnings.* He was not ignorant of God's dealings with his ancestor (the Bible meaning of father, v. 18, is broader than ours. It is applied to a grandfather or more remote ancestor) Nebuchadnezzar whose kingly majesty and greatness were greater than his own. If Nebuchadnezzar needed to be humble before God how much more did he need it who had less honor and was a mere youth.

In this respect he was heedless of God's warning lesson and a heedless person cannot occupy a place of responsibility for God. Belshazzar was found wanting in true teachableness.

2. *True Godliness.* (v. 4). "They praised the gods of gold, and of silver, of brass, of iron, of wood and of stone." They seemed to have diligently sought out every kind of false god and deliberately, and recklessly, left out the only One who was worthy of praise. Belshazzar was in idolatry by his own choice. In a deeper and more subtle way there are heart idols that people have and do not wish to part with them even when they know of it. All idolaters are short weight when placed in God's scales (Rev. 21:8).

3. *Respect for God* (vs. 3, 4). Taking the vessels that belonged to God's temple and using them for idolatrous worship in a time of careless revelry showed entire disregard of God's claims upon him. Even as an idolater he could have had respect for God. A servant with no respect for his master, when he knows of his master's claims, is of course wanting in an important point and is not worthy of continuing in that master's service.

4. *Humility* (22). He who refuses God's lessons on humility gives place, of necessity, to pride. By pride man exalts himself instead of God. Belshazzar's pride was evidently strong even at an early age, and it called for severe judgment from God.

5. *Military and kingly ability.* He was careless and easy-going in the midst of a siege—feasting and having a "good time" when he should have been attending to the safety of the city. It seems probable that his enemies were taking advantage of the feast time to perfect their plan for entering the city for they entered that very night.

6. *Self control.* Too much wine was probably an aid in Belshazzar's impious, reckless course. The thing was in him and under the recklessness that comes from much wine the inward disposition swept him on, "It is not for kings to drink wine, nor for princes, strong drink." A ruler especially needs to exercise self control.

In considering Belshazzar's case—"Let him that thinketh he standeth take heed lest he fall." Weighed by the full standard of God's Word who is full weight? Are you? Only through having the fullness of Christ can anyone come up to standard.

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J. D. McCLURKAN, President.

NASHVILLE, TENNESSEE.

for the emergency. When the call was made he In this respect he was heedless of God's warning

Extracts From Sermon

By J. O. McCLURKAN.

ROM. 1:14.

The thought presented here is debtorship. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. The extent of your obligation is according to your ability. Just so far as in you is, that is your obligation. When you and I have rounded up the day and are waiting for the golden sunset, and can look back and realize we have done our best, then we have measured up to our obligations. A young man preached enthusiastically on the subject of missions and of course it made an impression. One of the elders proclaimed vehemently, "Our former pastor protected us from these subjects."

We have been protected too long from these subjects. We have known camp-meetings to be protected from these subjects. There are many, many preachers as they go around through the country conducting meetings omit the missionary services for fear they will detract from the interest of the meeting. We don't want to protect people from these tremendous interests. We must be faithful messengers, giving the truth alike to all, and let it search them. We will never get people interested until we are interested. How do you get people interested about other things? They must be told about them. There is a boy down in Black Bottom freezing to death, but who can help him, or who cares until they hear about it. If we hear there is a boy freezing to death in Black Bottom we are all stirred up. What produced that interest? Why somebody told us about it, and our interest was awakened. We can get people interested in other subjects, and we can get them interested on spiritual lines by setting before them certain facts, and God works through these facts and produces certain convictions in people, and these convictions cause them to act. The responsibility is on us to give the people the facts to bring down such results. We would be ashamed to have any to whom we preach slip out of this world without having been faithfully instructed as to the importance of living for others.

There were two men talking over this subject. One said to the other, "I am weary of this constant harangue to get people to help the heathen. I have all I can do to assist my own neighbors." "Well," said the minister to whom he was talking, "Who is your neighbor?" "I suppose those whose farms join mine." "How far does your farm extend?" said the minister. "How far out does it reach, and how deep down in the earth does it go?" half-way replied the objector. "Then may not some of your neighbors be in China, your farm touching theirs?" Our neighbor is the one who needs us most.

We are under obligation to do everything we can for everybody we can. That is exactly what the Lord is doing for us. He is doing all He can for everyone of you right now. That is the measure of our obligation. The neediest ones appeal to us the loudest. Who need help worst? Who are the farthest away from God? This same principle will carry you to the uttermost parts of the earth, and the darkest places in the earth. The darkest places need the light more than any others. Go to the people who need you worst. We were thinking of starting a mission out in a certain slum district of Nashville. Two or three people told us that the people in that community were too wicked to do anything with. Well that is the place we should start one, they need it so badly. If there is any spot on this earth that is so bad that they are immune against the gospel the Bible has made a mistake in telling us to go everywhere. We believe the gospel will work there just as really as it will anywhere else. Nothing is too hard for God. The neediest place is the place to go. We repeat, the people who are the farthest away from God are the people who need help most.

Jesus has a perfect cure for sin. We have no doubt about that. We are just as confident that the gospel will save the cannibal as that it will save anyone else. We are just as sure that we have a cure for all adulterous people, as we are that we have a cure for any other form of sin. We are under obligations to take this cure to the people. Said a missionary: "This day I have had the privilege of sitting down at the communion table beside the man who, when I came to this Island, brought me the hands and feet of a man whom he had helped to eat for dinner." Now that missionary told that he had that day sat down to the communion table of our Lord Jesus Christ beside that man,

Grace did it. It is the power of Christ. If I didn't believe it I would denounce this Bible as a fraud.

God has certainly opened the gates of the whole world and we can evangelize it if we have a mind to. Praise His name.

The Word of God whenever you turn it loose is like a cannon ball. It takes care of itself. Whenever you deliver a gospel message it takes care of itself. It burns its way into the very heart of the people. "My word shall not return unto Me void." If I plant a grain of corn, I don't go down under the ground and try to take care of it. The ground, the sun, the rain from God, and the vitalizing forces necessary to bring forth a new production take care of it. We should be faithful in sowing the seed and then wait for God to bring forth the fruit.

So often where the subject of missions has been presented there has been an apology made for doing it. We have had a thin skinned crowd on hand and if we said anything about missions there was an apology of some kind offered or it was brought about in a rather joking manner. Instead of burning the truth into them and showing them that in the judgment of God they would have to give an account of their behavior toward the heathen we have come at this matter tenderfooted. It is not a tenderfooted matter at all. You are under obligations to do this work. It is your work and my work. It is God's truth and we might just as well wake up to our obligation. Right here there has been a great mistake made. We need to labor with people. We need to pray with them. The people are blinded and they will have to be stirred up. There will have to be a change of method in going after folks. Your ten cent teas are all right as far as they go, but they don't go far enough. You will have to go and pull the scales from the people's eyes. Let them see that there is an obligation on them to do as much as in them is. The evangelization of the world is not simply a side show. It is our call, our responsibility, and we ought to give our best for it. It requires our best men and best women.

In the last place I want to say that not only is this a day of opportunity, but brethren, it is a day when we ought to be awake to our privileges. The message that was brought to us must be taken to those who haven't had it. What is the message? It is good news to all men. It is to be carried to all men. The heathen lands have been burdened with religions. They have had their own teachings. It has been legalism or salvation by works, but that does not save them. The message must be of sin and salvation. You can remember the marvelous change that was wrought in you when somebody brought you this message. You need to take it to the people. You can take it with absolute assurance. Moffatt told it for ten years without much apparent result. They thought of calling him home but they didn't and finally a friend wrote and asked, what shall we send you? and he wrote back to send him a Communion Set. As yet there was no one saved but they had faith and finally their faith was rewarded. He was getting people converted from the very first day. The Spirit was at work pulling down the old house of paganism that they had made and building one of Christianity. The work was going on all the time. Finally one man was converted. That one man was the beginning, and the Communion Set arrived just one day before their first communion. God's train always runs on time, and seven of them sat down at their first communion. But brethren, God has been getting them ready for that from the day Moffatt and his wife set their feet on that territory. You cannot take a firm stand for God without God making an impression. God is working with every man who is working with Him. You can turn back the stars in their courses as easily as you can defeat the purpose of God as long as you are working with Him. Many people are in the dark as to how to get saved.

The gospel fits the Chinese just as well as it fits our Americans. I have no sympathy with the idea that you can save some people and cannot save others. You can preach it anywhere with absolute certainty. One old heathen said to a missionary who had poured out his heart to him, "You have stayed at home as have your fathers and grandfathers, and you have eaten honey by yourselves and have never brought it to us." That is so. You are enjoying religion to-day, but pass it on to others, as much as in you is. It is your obligation.

New in the Mission Fields

We who have had an official relationship with our missionary work, have found that the duties have been the means of great privileges. Necessary correspondence has kept us in touch with the missionaries. Information has been gained which has opened our eyes to the needs of the field, and the problems of the missionary life. Increasing knowledge has brought a deeper interest, and a greater realization of our own responsibility, for which we praise God.

We have long wished that these privileges might be shared with God's devout people whose hearts are burdened for a lost world. In each issue of this supplement, therefore, we will give letters or extracts from them, which will enable our friends to get a closer insight into the work. From time to time special needs will be brought before our readers. May the Lord lay them upon your hearts and enable you to contribute to them. We urge, however, that you do not let these special collections divert your offerings from the general fund, out of which the allowances must be paid. The missionaries' living expenses must be met first of all.

We also suggest that you give us the privilege of using special contributions for some other cause when enough has already been sent in to meet that need.

Brother and Sister Coddling are again en route to India, after a years' furlough in the home land. A later letter tells us that they had a safe journey and are again at their post.

Dear Brother: Eight years ago to-day, in the evening, we landed in Bombay. Glad we are thus far on our way now. We found the Bay of Biscay a little rough; otherwise the voyage has been pleasant, thus far. We expect to reach Bombay about the 23rd of December. I am sure you are praying that we may have wisdom from above according to our needs for the solution of such problems as may arise when we reach India, also grace for every need.

Yours,

ROY G. CODDING.

In Gulf of Lyons, nearing Marseilles, Thursday, Dec. 7, 1911.

Dear Brother: Greetings to all in Jesus' name. Good news from Zacapa. Eight have been saved since I left there. How good. Bless the Lord. Catalina writes she is not well. Pray for her. My health is good at present. Praise God. Much love to all,
In His name,

Laurens, S. C.

C. G. ANDERSON.

This letter was received from Brother Conway Anderson just before he sailed for Zacapa. He spent some weeks of his furlough with us in Nashville. We were getting ready for our fall convention and there was much work to be done. This brother soon demonstrated that he could paint floors, varnish benches, tack down matings, cook and wait on the table, as well as preach. The Lord Bless Brother Anderson. We are interested in his work because we know more about it. Put Zacapa on your prayer list.

Dear Brother We are glad that Bro. Butler and Uncle Conway could be with you as long as they were. They will be in a better position to sympathize with you and to pray for the brethren in Nashville. We are thankful to say that this leaves us all well. Not much interest manifested among the people of Coban. We have rented another house for the school and it is large enough for the mission and Sunday School too. We are hoping to see an awakening when we get into other quarters. God is good to us and is blessing us in our souls. The printing is about as usual. We are having to bring up the paper from the railroad with men, instead of mules, as the cart road is washed away. It becomes wrinkled on the edges and makes it more trouble to print,

but it is the best we can do just now. We have just gotten in a supply that will last us about three months. We are praying for the work there.

Coban, Guatemala, C. A.

Yours in Him,

R. S. ANDERSON.

Brother R. S. Anderson and wife and Brother and Sister Butler have been stationed in Coban for some years. Readers of *Living Water* are familiar with the evangelistic tours made throughout the surrounding country by these missionaries. Very few papers of any kind are issued in Central America, and but two that are religious. One of these is published by our brethren in Coban. They get out about 20,000 copies each month, and these are given free to the people. Because literature is scarce among them, they are received gladly. The people read them. What an effective seed sowing! God alone knows what the harvest will be. Bros. Butler and Anderson have a small printing outfit, and the paper is printed and issued by them, with the help of some native workers. The expense is met by voluntary contributions.

Dear Brother: Mr. Burman asks me to write and ask you to send three dollars to the American Tract Society for some song books printed in Spanish. Without consulting him, I'll ask you to hold back payment for same for this following month if it is convenient, because it will be vacation and the help we get from teaching, which is nearly the amount of an allowance, will be very likely cut off. I tell you our book bill is a heavy affair. I think we have spent more on literature these four years than we have on clothes, and yet we don't have half enough. I've been going to sleep these nights praying that God will send us in a supply to meet what we think to be an urgent need. Our audiences have been better these last few services. I think we must have had at least thirty natives inside and several women and children around the door. Saturday is set to baptize the first and only (so far as we know) woman convert. We, however, cannot claim this fruit as result of our own efforts, as she was wholly instructed by young Tapio. When Tapio told his experience Sunday night I said it was worth while to spend these two years in Sucre just for him, although my heart has often grown sick over the smallness of results. With two babies crawling over me and calling "mamma" every minute, I find it rather difficult to write and I had saved these few minutes to write to mother, but Mr. Burman needed the time to get ready for the meeting to-night, so mother will not get her letter. (After you have read this you can pass it on to her if you wish to do me this kindness. We are all well now. Praise the Lord. Both babies were sick when I wrote mamma last. We shall be greatly disappointed if Augie does not come. In Christian love,
Cascilla 193, Sucre, Bolivia, S. A. MRS. JNO. BURMAN.

After reading this letter, do you not feel that you have had a little visit into Sister Burman's South American home? This mother has the problems and burdens of the missionary, and the babies about her knees as well.

We wonder if her reference to the book bill may not arouse a desire in some one to help? One missionary asked if we would send our old magazines, and as a result, some of the young people have for two years sent in her subscription to a good periodical. They are anxious and hungry for reading matter, and we hope some of you will have it laid on your hearts to send some. You can mail it to the above address. Please do not send to the mission headquarters, it will cost no more to go direct.

Mr. and Mrs. Burman have been joined by their sister, Miss Augie Holland, who spent four years in Guatemala helping to train printers and get the paper well started.

Dear Brother: God is blessing us and stirring us up to more prayer and we are looking to Him for larger things in the fu-

ture. The attendance is good at the meetings, and although some have been kept away by sickness and others have not been able to stand the pressure brought to bear on them by the Romanist at Easter time, we believe that the truth is getting into some hearts and that the Lord is gathering out a people for His name. The enemy presses hard at times, but God is victor through Christ. The opportunities are great, the needs appalling and the laborers few.

Yours in Christ,

FRANK FERGUSON.

9 De Julio, F. C. O., Argentina, S. A.

South America has been called the "neglected continent." Yet, as our brother says, the Lord has some whom He will gather out of this dark country. Perhaps many of the "other sheep" are there. Shall we not be more faithful to them in our praying and giving?

Below is a letter from Brother Entralgo, one of the workers in our church at Trinidad. This brother of Spanish descent, was born and reared in Cuba. He was educated in one of our Eastern colleges and is now connected with the public schools of Trinidad. Brother Entralgo was converted in the mission and is making full proof of his ministry. The church is in a flourishing condition. One indication of this is the fact that they are denying themselves and giving to the cause of foreign missions. We wish that all Sunday Schools would adopt the rule of this Cuban school and take up such collections at regular stated times.

Dear Brother: I send you with this six dollars, which is the collection from our Sunday School for missions. The Sunday School here, the first Sunday of each month, gives a contribution to foreign missions. It is small, but we are glad to give it and wish it were larger. May the Lord bless you in all things,
Trinidad, Cuba. JUAN ENTRALGO.

We need men and women in Cuba who can be satisfied no where else, and who would be willing to die for the people whom they serve. Recommend to us persons who know God and His voice. We need such men in Cuba. Your sister,
LEONA GARDNER.
Trinidad, Cuba.

Miss Leona Gardner was among the first missionaries sent out by the Pentecostal Mission, and has done faithful work through all these years in the Trinidad Church.

Our Sister Galloway is at home on furlough from China. This sister, with her native workers, has been doing a fine work. She has in her day school 65 boys and 30 girls, besides six orphans which she is providing for. She needs your prayers and sympathy.

The following letter was personal, but we felt it would give a glimpse into the missionary's life which would help our readers.

My Dear Brother: With our last allowance came your gift of \$25.00 for little Edward Thompson Gregory, and I can assure you that we appreciate your kindness and God's great love which He is constantly showing by laying it on the hearts of different ones to send the money we have needed to feed and clothe the precious little ones He has given us. Since Arthur was born our allowance has not been enough to feed and clothe us, but God has been faithful, and with our growing needs He has laid them on the hearts of some of His faithful ones chiefly in India, and they have given of their small means and we have been able to keep out of debt. Praise His Holy name. I have not been at all well as I think I have taken too much exercise. I have had to do most of my business by walking from place to place, as we have no telephones and no conveyance. I have walked as much as five or six miles a day and I find I can't stand it since taking antirabic treatment, the effect of which lasts three months. For the past week I have let up on the walking, and as the sun is getting unusually hot for this time of the year, I sup-

pose on account of no rain having fallen I will have to be more prudent. Mrs. Gregory is looking well and gaining strength all the time. Arthur and Roy were troubled with a skin disease, the doctor said from a rundown condition, but I don't think you could find two finer looking boys even in America. Edward is doing well; he weighed seven pounds when he was born and at three months he weighs 15 pounds. Is that bad for an Indian-born American? In conclusion, I want to praise God for His faithful love and mercy which has followed us throughout our stay in India and has preserved us from numberless evils. As for myself I am an unprofitable servant and unworthy of it all. Mrs. Gregory joins me in sending love to you and your family.

Lovingly,

A. H. GREGORY.

Dhulia, India.

A SPECIAL NEED.

We asked some time ago for \$500.00 for treatment for those bitten by the jackal in India, and the completion of the wall around the girls' home. We are glad to report that \$457.00 has come in, and we hope in our next issue to be able to report the whole amount paid. The balance is only \$63.00.

TREASURER'S REPORT.

We feel that we have cause to praise the Lord for His goodness to us and the opening of the hearts of the people to the needs of our missionary work.

This report begins with our fiscal year which commenced on October 23, 1911, and includes collections and disbursements up to January 17, 1912, not quite three months.

Balance from last year.....	\$ 1.39
Contributed by Pentecostal Tabernacle congregation, Nashville	1,622.55
Contributed by Pentecostal Tabernacle Sunday School	185.91
Contributed by other friends.....	1,323.29
<hr/>	
Total collections to date.....	\$3,133.14
Disbursements to date.....	2,957.73
<hr/>	
Balance on hand.....	\$ 175.41

OUR MISSIONARIES.

MISS LEONA GARDNER, Trinidad, Cuba.
MR. AND MRS. TEOFILO, Castellano, Trinidad, Cuba.
JUAN ENTRALGO, Trinidad, Cuba.
MR. AND MRS. J. T. BUTLER, Coban, Guatemala, C. A.
MR. AND MRS. R. S. ANDERSON, Coban, Guatemala, C. A.
C. G. ANDERSON, Zacapa, Guatemala, C. A.
MR. AND MRS. ROY G. CODDING, Khardi, District Thana, India.
MR. AND MRS. HUGH GREGORY, Khardi District, Thana, India.
MISS LIZZIE LEONARD, Khardi, District Thana, India.
MISS EVA CARPENTER, on furlough Nashville, Tenn.
MRS. BERTHA DAVIS, Khardi, District Thana, India.
MISS BESSIE SEAY, Khardi, District Thana, India.
MISS FLORENCE WILLIAMS, Dhulia, West Khandesh, India.
MISS MATTIE LONG, Dhulia, West Khandesh, India.
MRS. ALICE GALLOWAY, on furlough, care P. E. Wallins, Upland, Cal.
MR. AND MRS. JOHN BURMAN, Sucre, Bolivia, S. A.
MISS AUGIE HOLLAND, Sucre, Bolivia, S. A.
MR. AND MRS. FRANK FERGUSON, Calle Morena 452, Buenos Ayres, Argentina, S. A.

The India mission has four stations: Vasind, Khardi, Dhulia, Parali. These stations are located in the western part of the empire. Vasind is fifty miles from Bombay, and the station farthest northeast in Dhulia, which is 240 miles from Bombay. Our missionaries have been on this field eight years. They have learned the language and worked nobly in these years.