

their glowing rapturous utterances are strangely at variance with the icy experience of a cold-hearted formalist. An Arctic winter and a summer garden would present no more vivid contrast than the worldly church member and the Spirit-filled Christian.

This plea for the Holiness movement is not confined to any certain branch of the work, but embraces all who are standing for the fulness of the gospel. Centuries ago a Holiness revival broke out in Germany, under the ministry of such men as Spener and Franke. They were called pietists, in derision, and little centers were established here and there throughout the church where the watch-fires were kept burning, and holiness of heart and life was proclaimed as a doctrine and was enjoyed as an experience. This was followed by the Moravian movement with such men as Peter Bohler, Christian David, and Count Zinzendorf as leaders, and it was at the feet of the unlettered David and others of the same spirit that John Wesley was taught the way of the Lord more perfectly. Then followed that remarkable awakening which is nothing more or less than the holiness revival culminating in the organization known as Methodism, but the church again grew worldly. The emphasis was often put upon the externals to the neglect of the internals and another clarion call was needed for holiness, hence the present holiness movement which has literally girdled the globe. While doctrinal statements may not all have been correct, and while there has been much ethical shortage in the way of living accordingly, justifying the remark that a righteousness movement was now needed, yet on the whole, the holiness movement has come to the church full handed with blessing.

The missionary movement is a child of Holiness revivals. The awakening among the Lutherans and the thrusting forth of some of the choicest men that have ever witnessed among the heathen, and the Moravians have put us all to shame for their remarkable zeal for world-wide evangelism, resulting in them having twice as many members in the foreign field as in the home land. Their offering for missions amounts to more than \$6.00 per capita. To-day nothing else stimulates missionary interest like the baptism of the Spirit, for "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me, both in Jerusalem, Judea, Samaria and unto the uttermost parts of the earth." The gospel would have been preached to every creature long ago if the church had been filled with the Spirit, hence the very best receipt for awakening interest in missions is to first preach holiness, then give the illustration of facts. The cause of some of the most remarkable victories won on heathen soil could be traced back to some Holiness revival perhaps in a very obscure place, but nevertheless it brought about such separations from the world and such a union with Christ that made possible remarkable achievements elsewhere. Yes, viewed from the standpoint of missions, the holiness movement has been a great blessing.

Then in the matter of religious experience it has wrought mightily. Somehow the church is prone to drift away into the cold speculative realm of bare in-

tellectualism to the neglect of inward experience, forgetting the statement made by a great critic, that "the distinguishing feature of Christianity is its inwardness." Religious experiences were first neglected, then discounted and sometimes even ridiculed. The time had come for a return to primitive principles where the right emphasis would be given to experiences, and while it is comparatively easy for gainsayers to find cause of complaint in meetings where experience is emphasized, yet the few extravagances witnessed are nothing compared to the marvelous blessings obtained. None are more conscious than the Holiness people that they must stand on the Word, regardless of feeling; but on the other hand they insist that Christianity is a religion of profound feeling and powerful experiences, hence with a revival of holiness came the old fashioned class or testimony meeting, attired in a modern dress to be sure, but nevertheless the same type of witnessing that was heard in the olden time. "Out of the abundance of the heart man speaketh" and thousands whose lips heretofore had been dumb broke forth into songs of praise and were thrilled with ecstatic joy. Here, as in everything else, there are extremes. First, there are those who insist that heart experiences are too sacred to be paraded before the public, and then there are those who press the matter of relating experiences so far that they never have any secrets just between them and the Lord only. Nevertheless, between these two extreme attitudes there is a great army of sane, righteous, deeply spiritual folks, who luxuriate in the rich experience of grace, and never fail to profoundly impress the world with the fact that they have been with Jesus. Certainly there is need of a return to the primitive emphasis upon the inwardness of Christianity to offset the cold-blooded skepticism of this conceited age when men are seeking to solve the mysteries of the universe by the surgeons and the philosopher's microscope, not knowing that the wisdom of this world is foolishness with God. It is as necessary now that people should go and tell what great things the Lord hath done for them, as it was when the Master so ordered. In all meetings set for the promotion of holiness, whether Calvinistic, Wesley or mid-way between, there is an emphasis put on experience far beyond that usually heard.

Holiness people will gladly pray both in their families and in public, testify without waiting to be called upon, sing like no one else, preach with a tongue of flame, and after all a rich experience of grace in the heart is the most impressive attitude that the church can sustain to the world; and to-day as in the ancient time, people will still stop to hear what the Lord hath done for the soul.

Despite all the criticism coming from unfriendly quarters with regard to high professing and low living, the candid and impartial observer must admit that the people known as holiness people live on a higher plane in matters ethical than do the ordinary church members. Holiness people rarely use tobacco. They are not seen in theatres, they vote Prohibition and line up with righteousness movements everywhere. They

are found on the right side of all moral questions and can be counted upon in the fiercest of the conflict. Despite many lapses among people professing holiness, and notwithstanding the frequent backslidings, nevertheless it remains true that as a righteous movement the holiness revival takes first rank. Unsaved people recognize this fact and unhesitatingly classify holiness people with all advanced movements in behalf of either morality or profound spirituality. Worldliness has received its most faithful rebukes at the hands of the most earnest people and they have not failed to lift up their voices like a trumpet crying aloud and sparing not, denouncing on the one hand the sin of the people and magnifying on the other the grace sufficient to save from all sin. Their faithfulness in warning and their severity in denunciation have at times caused them to be chronic kickers, sore-heads, disgruntled, etc., but in this they were only having fellowship with the best men and women that ever lived.

Finally, this movement has given an emphasis to the atonement which had been sadly lacking. Lost doctrines were discovered and restored to their ancient prominence, and truth so long dimmed by various speculations and carnal reasoning was again brought vividly to the front and Christ was thus magnified. Not only the ability of Christ to save in heaven, but His power to cleanse and keep now has been proclaimed from a thousand pulpits, tent-meetings, brush-arbors and street corners; besides going on the wings of the press to the uttermost parts of the earth. The church has unconsciously lapsed into a state where too much of the benefits of salvation are postponed until people get to heaven, and though found in theory and not practice they join in the sin of ancient Israel in limiting the Holy One of Israel. The last few decades have witnessed marked changes in the deliverances both from the press and pulpit as to the power of Christ to save from all sin and fill with the Holy Spirit. The emphasis had been lost so long that it came with the novelty and thrill of a new doctrine. Not that it was new but rather that it had been covered by the rubbish of the centuries and needed a re-discovery and a new emphasis. So the holiness movement gave us from thousands of voices scattered throughout the earth the same glad message, namely, that the Son of God came to destroy the works of the devil, and that even now people could be cleansed from all sin and filled with the Holy Ghost. This had always been believed in a way, but it needed quickening, revitalizing and added emphasis. Modern hymnology abounds in the fulness of the gospel and there is no measuring the far reaching effects of this glad Pentecostal message. It has been like rivers of water in a dry and thirsty land. There are no higher critics among the holiness people. They are not found in the rash attempt of cutting the Bible to pieces nor minifying either the person or work of Christ. They proclaim the greatness of this redemption and magnify as far as feeble words can the fulness and completeness of the atonement, proclaiming everywhere the glorious evangel that "the blood of Jesus Christ, His Son, cleanseth from all sin," and how sorely this message was needed. It may seem a simple thing to tell people

that if they consecrate themselves wholly to the Lord and trust Him fully for both inward and outward deliverances that they would enter into an experience of grace hitherto unknown, or in other words if they would lay all upon the altar, trusting the Lord to fill them with the Spirit, that they might walk in the power of the same all the days of their life, and that there was someone in them greater than all the enemies without, hence they could be more than conquerors through Him that loved them and gave Himself for them.

A movement that has been the exponent of such tremendous facts as narrated above must be of God; therefore, let us avail ourselves of its inestimable benefits to the praise of entire devotion to God and live in the experience of a cleansed and Spirit-filled heart.



Rev. Will Huff recently held a revival meeting at Ruskin, Tenn.

Mrs. Edna Wells is assisting M. S. Cooper in a revival meeting at Centerville.

Rev. C. F. Wimberly was in the city last week attending the Tennessee Conference and preached on Thursday evening at the Pentecostal Tabernacle.

Do not forget the Annual Convention of the Pentecostal Mission October 24-27. Important issues are to be considered. The great subject of missions is to be given special attention. Pray much for this gathering.

I have just had the privilege of spending a few days at Cowan, Tenn. We were glad to meet the saints there once more. The Lord gave us some good services. Only a few professions, but the "little flock" seemed to be strengthened and encouraged to press on. Attendance only fairly good during the day but the tent was practically filled at night, with attentive audiences. We trust seed was sown that will bring forth fruit in days to come. We were never treated more kindly in our life. God bless all the dear people at Cowan. The Lord is blessing in the work here. Many being saved continually in the regular services at the Tabernacle. Pray for us.

Yours in Him,

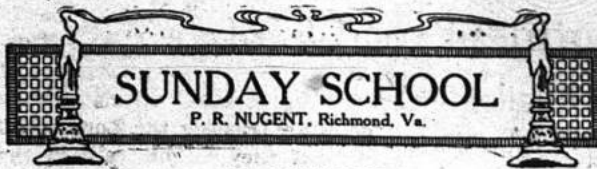
Chattanooga, Tenn.

W. M. TIDWELL.

We closed our meeting at Elkton, Ala., on Sunday night, Sept. 29, after an eleven day's hard battle against the powers of darkness. Brother Barney Snell assisted in preaching and in song, prayer, testimony; and Bro. O. B. Newton preached three times. The rains hurt the meeting a great deal, but the people went regardless of rain at least some. On the last night we had about 400 people and about 75 asked for prayer. Some backsliders were reclaimed. One precious man that was led astray by the whiskey habit was gloriously saved and there were some additions to the church. Elkton is a church we organized four years ago under a brush arbor and started with thirty-five members. Now it is one among the strongest holds for Methodism in South Alabama. They have a nice large building, nicely painted and ceiled and a fine organ all paid for. Bro. Bud Moore, a blind graduate in Music, rendered valuable service at the organ, the singing being second to none in the country.

J. E. BRASHER.

Robertsdale, Ala.



IN DECAPOLIS.

(Mk. 7:31-8:10).

LESSON FOR OCTOBER 20, 1912

Golden Text: He hath done all things well; He maketh both the deaf to hear and the dumb to speak." (Mk. 7:37).

An impressive truth in v. 31 is this: our Lord's intense activity. He left one place of work to go to another. "He went about doing good." The Father planned a short time of work for the Son in His public ministry but it was a very full time. To see Christ's life as one that had many duties planned for it and to remember that not one duty was ever omitted—this shows God's ideal of a human life. The reason why, in His humanity, Christ lived and served thus was because His life was always in God's will and fully prepared to do that will. We need to ask God to teach us to serve, and fit us to serve, the way our Lord did for His was the ideal service.

V. 32. The fact that they brought this case to Jesus shows that they had some faith in Him. People generally bring the difficult cases to Jesus after they have brought them in vain to men. And often they are not brought to Jesus at all. The request to put His hand upon the man evidently had reference to healing (Mk. 16:18).

V. 33. Going apart from the multitude may have been to get away from all hindrance and distraction to the man's faith, and possibly to avoid excitement among the people on account of the miracle (v. 36). Christ's actions in this case had reference, I think, to encouraging the person's faith. We are not told he was blind, consequently he could see what Jesus did and be encouraged to really believe. Our Lord adopts His method to the particular needs of each case. This one may have needed signs to help him (Jno. 4:48).

V. 34. Christ's life was one of prayer and dependence upon the Father. He "looked up to heaven"—the attitude of trustful prayer. He did nothing in independence of the Father (Jno. 5:30). The human and the divine were one. The sign may have come on account of the sad state of men in general and this man in particular. This was one of the occasions where the Holy Spirit has seen fit to give the very word Christ used, along with the translation of it. As it had to be translated for the benefit of the first readers of the gospel record, it was not apparently the regular language used even in Palestine but on the order of the miraculous gift of tongues given to the church later on. Alford says the word ephphatha is Syriac and is in the form of a command.

V. 35. "No word from God shall be void of power." Results from this command of Christ came promptly.

V. 36. Christ did not crave notoriety. Both wisdom and humility may have prompted this command—wisdom as to the avoiding excitement and humility as to His own prominence.

V. 37. People seem to have seen only the human in Christ. Hence their astonishment at His wonderful works.

The feeding of this multitude, as in the other similar case, shows: 1. The deep interest of the multitude.

2. The thoughtful compassion of Jesus. His care for man takes in the ordinary, as well as the extraordinary, needs of the body.

3. The ability of Jesus to meet man's needs in one way if not in another. If the carrying out of His will necessitates a miracle He will work one.

4. The disciples' forgetfulness and lack of faith (v. 4). The very difficulty they suggested should have made them remember and mention His former way of meeting the need, and say: "Lord, if thou wilt, thou canst feed these as thou didst the others." One thing is clear—they were not accustomed to having the Lord meet ordinary needs in an extraordinary way. He was not a mere wonder worker.

5. Christ's power to use what is put in His hands. This truth applies both to ourselves and to our possessions. One

reason why more results do not come in Christians' lives is because themselves and their possessions are not wholly turned over to Christ. Hence He cannot control and bring the desired results.

6. The perfection and simplicity of Christ's faith. He blessed the food that was not yet in existence. He knew it was coming.

7. The thankfulness of Jesus. The meal was recognized as coming from the Father.

8. Christ's supply is satisfying. They were filled.

9. The economy of Christ. He had the fragments gathered up. These fragments were an additional proof that the meal was truly of a real, material food.

10. His wisdom. He sent the multitude away when He fed them. This prevented their lingering around for purely physical needs that they had to meet by their own labor. (Gen. 3:17-19).

DEATH OF MRS. MARY COLE.

On September 15, 1912, Mrs. Mary Seales Cole went to be with the Lord whom she had loved and served so faithfully. With Him her longing soul will be fully and forever satisfied. Sixty-four years were given to this earthly pilgrimage, but before her is an eternity of bliss with the King in His beauty. For several months previous to her going she had been quite ill and had suffered intensely, but amid it all there was a serenity of soul and a calm resignation to the Divine will. Early in life she came into a personal experience of salvation, with the passing years she learned more of God, she yielded her life wholly to Him, and lived to do His will. Living thus she met the testing times of life bravely. Her path was often storm-swept, but she sought refuge in Christ who ever giveth victory. Hers was the gentle, refined nature, keenly sensitive to all that was not pure and good, and alive to the sorrows of others. She was a member of the Pentecostal Tabernacle congregation where she was willing and active in service. She was very faithful as a member of the general committee of the Girl's Training Home. To her two sons and two daughters she has left the priceless legacy of a Christian character. Beautiful in life, triumphant in death, in eternity glorified.

Nashville, Tenn.

ONE WHO LOVED HER.

THE COMING OF THE LORD.

(Continued From Page 7).

pared with them the eternal weight of glory (II Cor. 4:17). James points his believers in persecution to the harvest so that until then they might have the patience of waiting through sun and storm (Jas. 5:7). And the Hebrew Christians who were almost ready to return to Judaism because of suffering incurred by the cross of Christ are lifted up and made to stand on their feet by a reminder of their imperishable substance in heaven better and enduring (Heb. 10:34).

4. Doing the will of God. We find the will of God to contain the various steps which lead up from the cross to the crown. Failing to be in it and do it we shall miss God's purpose of grace and glory. Had Enoch not done the will of God he would not have been raptured. Doing God's will inspires the soul with confidence and courage. The consciousness of not being in it brings condemnation and weakness of spirit. After all, the true hope in the coming One is inseparable from the actual doing of the will of God.

5. Bearing in mind "the little whils" (Heb. 10:37). What could have been more cheering to the drooping and oppressed hearts of the Hebrew Christian hearts than the announcement of only a brief interval intervening: "For yet a little while and He that shall come will come and will not tarry." Such words bring the promise almost within reaching and touching distance.

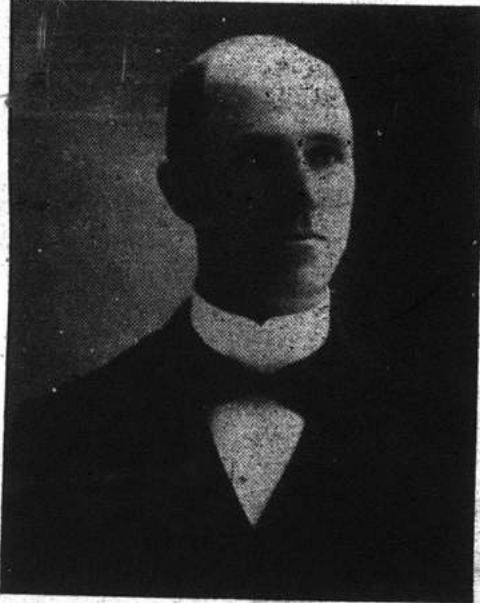
Our Missionary Department for October

THE PENTECOSTAL MISSION ABROAD.

FANNIE CLAYPOOL.

The most momentous, the most far-reaching commission ever uttered was that thrilling, compelling, Divine utterance, "Go ye into all the world and preach the Gospel to every creature." It was not the com-

mission is having in this blessed ministry, but there is a longing desire to do more, and to enter sections yet unevangelized. From the first this band of people has had the missionary spirit. The Pentecostal Mission stands for the Bible doctrine of sanctification and the Baptism of the Holy Spirit, for healing for the body, for the pre-millennial coming of the Lord, and for world-evangelization.



J. T. BUTLER, GUATEMALA.

In 1901 plans were consummated for doing missionary work, and there was an illustration of how beautifully God places his workers. J. T. Butler, a consecrated, equipped young man, upon whose soul there was a burden for the Indians of Central America, identified himself with the work. Late in the same year he went to Guatemala, Central America, where he became superintendent of the work, and still holds the same position. From time to time others joined him, and the present force consists of J. T. Butler and his wife, Richard Anderson and his wife, and Conway G. Anderson. Brother Butler, as superintendent, has general supervision of the work, and makes frequent evangelistic tours. Brother Richard Anderson has charge of the printing department, which sends out every month about 20,000 copies of the papers they publish, also many tracts and scripture mottoes.

mand of a military chieftain, neither the mandate of a ruling executive, but the injunction of the Lamb slain before the foundation of the world. It was the appeal of the final consummation of God's great plan for the church. It was the outburst of the Divine passion that loved to the giving of life—loved not a favored few, but loved a world. How slow has been the response. The church has not hastened to do its Lord's bidding, and only the few have rejoiced to herald the good news of salvation to the nations that sit in darkness. No wonder that the heathen inquire if it has been *one year or two years* since the sacrifice of Calvary. Truly the church has waited long, but to-day she is facing the greatest opportunity in her history. Non-Christian nations are awakened as never before. There is a breaking away from old *faiths*, and an inquiring after something to satisfy the longing of the soul. There is a thirst for the Water of Life. As Western civilization percolates the age-long strata of ignorance and superstition there comes forth a restlessness that will not be satisfied with the religions of the past. The business of the church at this time is to meet this urgent need with the message of the cross—the only remedy for the unrest of the nations. God is calling upon those of us who have yielded our lives to Him to step into the breach and do whatever He shows to help evangelize the world.

We are rejoicing in the part the Pentecostal Mis-



MRS. J. T. BUTLER.

Brother Conway G. Anderson has charge of a separate station at Zacapa, Guatemala, where God is graciously blessing. He has some native help, and greatly needs a teacher to open a school. The Lord

has blessed the school at Coban, Guatemala, under Miss Fay Watson.

The next field to be entered by this board was Cuba. The station is located at Trinidad, and at present the work is carried on by Miss Leona Gardner, Brother Castellano and his wife, and Brother Entralgo.

By a chain of providences, attention was next directed to India, with her millions groping in heathen night. Surely God was interested in these and His children should be. Again he provided a superintendent in the person of Roy G. Coddling who had done missionary work for several years in Africa. A spirit-filled man, one who never shrinks from duty, and rejoices in the privilege of service, he was especially equipped for this work.

In 1903 he, with a party of missionaries, went to India, and, after much prayer, the mission was located in the Western Ghats, not far inland from Bombay. From time to time other workers have swelled the ranks, and they now have Roy G. Coddling and Mrs. Coddling, Hugh Gregory and Mrs. Gregory, Mrs. Bertha Davis, Misses Lizzie Leonard, Bessie Seay, Florence Williams, Mattie Long, and Eva Carpenter; the latter being now on furlough in Nashville.

There are four stations in India. At Khardi Brother and Sister Coddling have charge of the boy's orphanage. Mrs. Davis assists them there in teaching the boys and in various other ways. There are now about thirty boys in this institution. Many of them are making marked advancement in spiritual things, as well as along educational and industrial lines. How blessed it is to train these for God and His service. Miss Carpenter has a station at Vasind, and in her absence on furlough Brother and Sister Gregory have been in charge of this station. Misses Leonard and Seay have charge of the new station at Parli. The Lord is working there in a gracious manner and is giving them the hearts of these heathen aborigines.

Misses Long and Williams are in charge of the station at Dhulia. They have an orphanage for girls in which there are more than forty girls. Some of these girls are old enough and sufficiently trained to become helpers in religious work. There is a most blessed work carried on at this station. There are a number of native helpers who assist in the evangelistic, and other phases of the work.

There are also valuable native helpers at the other stations. There helpers are persons who have been trained by the missionaries, and the most of them are converts of the mission.

An important feature of the work in India is the

evangelistic tours. These tours are made to villages and sections where there are no missionaries. Services are held in the market places and where the natives are met for heathen worship.

In China Mrs. Alice Galloway has charge of a most gracious work. She has a school for girls and one for boys, and in these two institutions there are about ninety-five pupils. Her station is located at Chik Hom, Hoi Ping, in Southern China. She has a native preacher who is an earnest and most efficient worker. She also has a capable and worthy native teacher and other assistants.

In South America there are two stations: one at Sucre, Bolivia, in charge of Brother John Burman, Mrs. Burman, and Miss Augie Holland; the other is in Argentina, near Buenos Aires, and Brother Frank Ferguson and Mrs. Ferguson are the workers.

There is great reason for thanksgiving to God for His blessing upon all these missionaries and upon their efforts to serve God by carrying out His plan to evangelize the world. How we praise Him for His blessing.

He has enabled those who already have charge of the work at the home base to meet the needs of these workers. The friends have sent in their contributions and the work has gone on. These Spirit-filled missionaries have been faithful in service and sacrifice and how God has blessed them in their own souls and made them a blessing. It has been said that "Sacrifice is gold in Heaven." If this be true surely they have treasures golden up



MR. AND MRS. ROY G. CODDLING.

there, but just as truly may we who remain at home have like treasures awaiting us over there if we have the same spirit of sacrifice.

The present status of the work on the foreign field requires an advance in the home land. The Lord has blessed the labors of our missionaries and has given them converts to be cared for. There are native helpers to be provided for. The work could not be carried on without their assistance. There are boys and girls in these orphanages to be provided for. We are praying God to bring these in from heathenism and save them to Himself. When He does this He expects us to do our part in providing their support. As the work enlarges the buildings must be enlarged to care for it. What parent wants to see his child cease to grow and become a dwarf? How gladly larger clothes are provided as old ones become too small. The little crib is replaced by a bed sufficiently large for the growing child. Do we make the application, and see how it fits our missionary work?

We believe that our missionaries make a wise dis-

tribution of the money. They are conscientious and devout, in fact the Pentecostal Mission does not send out any missionaries except those who are in the experience of sanctification. They want only those whose lives are wholly yielded to God and filled with the Spirit.

This is a crisis-time in our work and should be the occasion of much prayer. Our God owns the "cattle upon a thousand hills," says the Psalmist, but while He has the wealth to carry on His work, we have the key to this store-house. The money is bound up in many ways and we do not believe it will be let loose for this work until we pray it loose. We are sure all who have experienced the joy of having a part in this ministry in the past will rejoice to stand with us in prayer and offerings. How blessed that our Father has given us this privilege. Let us not fail Him now. How glorious it will be when we reach the Better Land to find treasures awaiting us—treasures in redeemed souls from India, China, South America, Central America, and from the Islands of the Sea. But what inexpressible joy it will be to hear the "well done" of the Master, to have Him own us as true disciples.

GREETINGS FROM MISS HOLLAND.

Dear Friends: Thanks be to God who giveth us the victory through our Lord Jesus Christ. We are endeavoring to be "steadfast, immovable, always abounding in the work of the Lord" knowing that "God shall bring every work into judgment, and that our labor in the Lord is not in vain.

This people among whom we labor, speaking in general, are great on "doing" religiously, but they know nothing practically of "being." Hence they hope to gain their salvation by good (?) works which is not in such degraded humanity to do. They don't know that their "righteousness is as filthy rags" and a stench in our nostrils let alone in God's. Every few weeks they have a feast in honor of some image saint, the effects and results of which often times are inhuman. It is a time of great drinking. Only to-day is the feast of Saint Clara. While at our morning worship a stone pelted our open door. At times the atmosphere seems to be filled with demon spirits. People get so possessed with anger that they get ill and some even are said to die from it. It seems to me that if ever there is a people who wrest and corrupt the Scriptures it is the Roman Catholics, and I think we have them here among the most corrupt type. They have a vague, corrupt, historical knowledge of the Scriptures, believe much in fables; do not think for themselves in spiritual matters, yet they are far from being fools; do not have nor read their own authorized Bible. A missionary who was in Buenos Aires a while said: "We tried to buy a Roman Catholic Bible in Buenos Aires and it was only found in one book-shop (a city of 1,200,000 inhabitants). For two copies with just the ordinary binding, they wanted £6. This will give an idea how Rome keeps the Bible from the people." The priests are terrors to God's word. They teach the people that our Bible is adulterated. It seems that they believe the Protestants to be brothers and sisters of the devil.

Not long since a little incident occurred which proved to be a blessing to us, for it brought in a number of "gente" upper class to our service who had never been. It is supposed that a priest with a ladder at midnight posted above our door a placard with the picture of the devil and these words to one side: "Here lives your countryman, Mr. Burman." We paid no attention to this, but left it up all day and many passing by stopped to read it. We rejoiced and told some that it was good to have the devil on the outside.

Readers, do you wonder at it being difficult for us to get into homes? We need your prayers just along this line. I have

been here now nearly eight months and have not visited over a dozen homes. Some of them, I feel, do not welcome me. We cannot afford to wait for a return visit or to feel that we are welcome. No doubt that there are homes who would welcome us if we could find them. Surely God has His lost sheep in this beautiful little city of some 15,000 or more people. I feel that I have not done what I might have along this line of work. I said to one of the workers the other day that I was going to walk up and down the streets to seek opportunities to talk to the women in their doors. I greatly feel the need of the Holy Spirits anointing for this work. Pray for me, all ye Christian readers. This is rather a discouraging field. It has yielded so little visible fruit. Many are the difficulties for good growth. But God is able.

Our public services are fairly encouraging, and we are looking to God to bless His Word to those who attend. Truly it is a seed-sowing time. Pray for the native Christians. It means much for them to break from their image worship, false religion, demon pressure, and corrupt society, which surrounds them continually. Not long ago a young woman who is interested came to the meeting and on the way was slapped by a boy. She has seemed to have less interest since. They don't stand much persecution before they are saved.

Some two months ago we started a women's prayer-meeting. This young woman above mentioned with one other came. Otherwise, as yet, we have no natives to come. We have invited different ones over and over again. Each time they promise to come until we hate to invite them fearing they will lie again. Christians, won't you please remember us in prayer and these women of Sucre on each Thursday night. We have our meeting at night for the people are more liable to come at night. They remind us of those who came to Jesus by night. I believe that the prayers of God's people avail so we beseech you to pray for us.

In Christian love,

AUGIE HOLLAND.

Sucre, Bolivia, S. A., Aug. 12, 1912.

PROGRESS NOTED BY BROTHER GREGORY.

God is giving us many things to encourage us for which we praise Him. Since we have been at Vasind He has helped us to reach a very hard class of people, the Marathi or farmer caste. At home we would call them the middle classes. When we first came here they didn't want us to come near them nor would they come near us. But now there is a big difference in their attitude towards us. The other day some Marathi women came to the bungalow and when Mrs. Gregory went out to meet them they embraced her as they would one of their own caste. What a difference—at one time wouldn't touch us and now are willing to even embrace Mrs. Gregory. From this same village comes an old woman belonging to this same caste. She is almost blind and last winter she was taken very sick vomiting blood all night. Next morning a man came and told us and said please give some medicine. As she was so old I thought her time had come to die, but I sent the medicine and we got down on our knees and asked God, if it would glorify Him, to raise this old woman up, and He did. Praise His name. Her daughter, who lives in a distant village and had been called, as they thought the old lady would die, came to the bungalow and said: "Your God has healed my mother," and she wanted her little boy to fall at Mrs. Gregory's feet. Then Mrs. Gregory told her of Him who alone was worthy of being worshipped and who alone could forgive sin. Some days after we took the children and went to this village and this old woman kissed Mrs. Gregory before quite a number of her caste people and testified, "Jesus Christ healed me." She says she does not worship idols any more but every day prays to Jesus.

About two weeks ago a woman of the carpenter caste, which is above the farmer caste, came to the bungalow for medicine. She has only come here recently as her husband is here doing some work on the railway. She said the people told her if she went to the bungalow they would preach to her about Jesus Christ and try to defile her by making her a Christian. She said she was not afraid as she was taught to read by a mis-

sionary when a little girl, but after she was married and went to her mother-in-law's to live they would make fun of her and say "bring her a chair to sit on." The natives very seldom use chairs as they prefer to sit flat on the floor, so she gave up her reading, but as Mrs. Gregory talked to her it was easy to see she was a secret believer on Jesus Christ. Pray especially for her and her husband that he also may believe and have courage to confess Christ openly.

At present there is a man and his wife of the fisherman caste who are working for us and say they have given up Hinduism and are going to be Christians. Pray that they may be saved to the uttermost.

What I have written has been chiefly about women but I can see quite as much change in the men. Some who were ashamed to come to the bungalow now come gladly and are quite friendly and seem to appreciate our coming to their houses.

I must tell you of another victory which He gave me last Sunday. Mrs. Gregory had just been sick and our youngest boy, Edward, was taken with a very high fever and Satan came and held up some very dark pictures. He said, "What is the use of living in this malicious place? Your children get sick; there is no doctor near to treat them. Why live in such a God-forsaken place?" But I just looked up to Jesus and said, "This place is not God-forsaken because Jesus is here, and as for needing a doctor, He is our Physician, our all-sufficiency." Praise His name! The fever left and Edward has been free since. Praise God for His love to us who are so unworthy.

In Him,

Vasind, India.

A. H. GREGORY.

AN APPEAL FROM INDIA.

The mother of one of our missionaries in India, having a larger lot than was needed for the house she lived in, sold off part of it, sending the proceeds to the mission in India. Part of this money was used to meet some emergencies that could not otherwise be provided for. About \$325 of it remains.

The "bungalow" at Khardi is only large enough to accommodate the three missionaries that work there. At present Brother and Sister Codding occupy one of the living rooms and Mrs. Davis the other, sharing her room with any lady missionary who may be passing—not so infrequent an occurrence, seeing that Khardi is the headquarters of the mission, also the railway station for Parali. If Bro. Gregory, or any brother from another mission drops in some other arrangement must be made.

Many people from Khardi and neighboring villages come to the mission for medical treatment. One room of the Boy's Orphanage House is being used as a medical dispensary, though the boys themselves, now increased to thirty, need more room than their house affords. Besides, this sort of mixture is very undesirable, for it brings people with all manner of diseases, some loathsome and some contagious, into too close contact with the boys, whose school and living rooms are on one side, and their cookroom on the other side, of this room used for dispensary, washing of foul sores, etc. Moreover the three or four boys down with measles at the time of this writing have to be quartered in a room to which the only access is through the dispensary.

More could be said, but this much will suffice to show that another building is need. So it has been decided to build another house North of the "bungalow." The boy's house is North of the "bungalow."

As indicated above, more room is frequently needed for missionaries passing or visiting. Besides Khardi is our most healthful station, excepting that Parali claims equal honors on that line, and is a good place for new missionaries to live while learning the language.

So it has been decided to build a house, including living rooms for two, a room for general storage room (so much needed in a station like this), a room for the medicines and compounding, where the compounder can also study, read or write, and the room in which to meet the patients, both to dispense to them and to preach to them. This last mentioned room, with wall

on the west, or storm side, end lattice on the north or stormless side, will be shut off from the remainder of the house, but accessible to the natives by a gate through the near-by back fence. Thus the patients will have no occasion to even come inside our yard proper, or anywhere near the boys or families. The house for our families is still farther south and east.

Now the estimated cost of this new house is Rs. 1700, or about \$565. Houses ordinarily cost more than estimates made before, could forecast, true in India as well as in America.

Besides, our home for the preachers and families needs some partitions and more tiles on the roof. So we ought to have in the next few months at least Rs. 1900, or \$633, which is a little over three hundred dollars more than we have now in hand—say \$325.

Possibly some other reader of *Living Water* would like to transfer the value of a town lot to India to meet this need, thereby taking a deeper interest in the unseen things that are eternal, and putting his treasure above the reach of moth and rust and thieves. The mother referred to above, who is now with the Lord, certainly cannot regret that she sold that lot and invested the money in missionary work in India.

Please send money to Bro. Jno. T. Benson, 125 Fourth Ave. N., Nashville, Tenn., specifying Khardi House.

A MESSAGE FROM MISS LONG.

Please say through *Living Water* that God has heard prayer and sent us rain. On Sunday, July 21st, an abundant rain fell. The Father of the fatherless still lives. Praise His name forever. Our well was nearly dry; we had to boil water for our family of eighty because all water was contaminated. The cholera was raging all about us. Our gospel cart had to stop going into the city, for fear of bringing this dread malady to the little children. We have twenty-four under nine years of age. My heart was faint, my faith tired. I said to Miss Williams we must look out some place where we can get water in some other district and take the children away where we can get water and vegetables to eat. She had planted the field and had all the garden ground prepared, still hoping we might get rain. Now thank God, the gospel work and the field work are going on with success. The heavy rain washed the hills and purified the atmosphere, gave clean water to drink, hence the cholera is much better. Again I say thank God.

Dhulia, India.

MATTIE LONG.

A NOTE OF VICTORY FROM MISS GARDNER.

There are hopeful signs of a revival among us. Praise God. My heart's desire and prayer to God is that conviction by the Spirit may be deep and thorough. That He may search out and penetrate to the depths of the heart of each leader here first. Then on down to the weakest, most unimportant member of His church here, and as each sees the idols and filthiness of the human heart, in his own case, he may see the remedy in the Blood of the Son of God, and by faith step into the fountain of cleansing and come forth whiter than snow and a fit temple of the Holy Spirit; into which He will enter bringing with Him His gifts and His fruits; henceforth to sit as a refiners fire, and to reprove, instruct, comfort, bring to remembrance the words of Jesus, lead, guide, use, strengthen, develop, encourage and perfect us in His holiness that He may at last present us faultless before the Throne of His Glory. To this end please strive together with us in prayer to God. God is surely working among us and we are expecting greater things from Him. "Thanks be unto God for His unspeakable gift."

Blessings on you all, in His name,

Trinidad, Cuba.

LEONA GARDNER.

A WORD FROM MRS FERGUSON.

Greeting in Jesus' precious name. "I will say of the Lord, He is my refuge and my fortress: my God in Him will I trust." I write to ask prayer for Mr. Ferguson, who is now not able to be out of bed. I am sure you do pray, but please pray more for him. The powers of darkness are almost unrestrained here and the enemy is bold and astute. The Lord has permitted us

to do quite a bit of Bible work and the strain it seems has been too much for Mr. Ferguson physically. In this way we have had to meet house rent and all other expenses for several weeks. The Lord is working in many hearts here. I am sure there will be a gracious harvest in His time. We look and pray for others to join us in this battle against sin and Satan.

"All my springs are in Thee." (Ps. 87:7).

Yours trusting in God,
LULA H. FERGUSON.

A REPORT FROM BROTHER ANDERSON.

The work is still encouraging in Zacapa. The Lord has greater things for us yet, and we want them. Bless the Lord! And He has promised to give them to us if we walk uprightly. I was sick for a week after returning from Coban, but God healed me last Tuesday. Bless His holy name! So my heart is encouraged to stick to the work in Zacapa until He says go to another place. It takes faith and patience to stand this work, and God is able to give both. I trust God will make the Convention a time of great blessing to all that may be there, by making it a red-hot missionary convention. I hope to be with you in prayer.

CONWAY G. ANDERSON.

PRAY FOR MISS LONG.

Our dear Miss Long of Dhulia, India, is suffering from a nervous break-down. Pray earnestly that the Great Physician may put His healing touch upon her. We would also call special attention to the request for Brother Ferguson.

SPECIAL NEEDS.

The Lord has been good to us this year and quite a number of the requests that we have called our friend's attention to have been laid on their hearts and they have met them. There are several pressing ones yet, among them the matter of Bro. and Sister Gregory's return passage.

We feel that the most urgent need now, however, is taking care of the shortage which appears in our report this month, amounting to a little over \$900.00. Our year ends on October 24. We must not have a shortage at the end of this year. We trust our friends will take the matter on their hearts and send in their contributions before the above mentioned time.

TREASURER'S REPORT FOR SEPTEMBER, 1912.

We are glad to report that we have held our own during this month. Our shortage is still large, however. We have never wound up our year with a shortage and we do not want to do so this year. We desire that our friends take the matter on their hearts and send us as liberal contribution as they can between this and the 24th day of October, at which time our year ends. If all of our friends would contribute it would be very easy to wipe out this shortage.

Balance from last year.....	\$ 1.39
Previously contributed by Pentecostal Tabernacle congregation, Nashville, Tenn.....	\$3,304.71
This month's contributions.....	129.20
Total to date.....	3,433.91
Previously contributed by Pentecostal Tabernacle Sunday School.....	\$ 559.27
This month's contributions.....	75.40
Total to date.....	634.67
Previously contributed by other friends.....	\$5,097.76
This month's contributions.....	689.70
Total to date.....	5,787.46
Total collections.....	9,857.43
Disbursements previously reported.....	\$9,877.17
Disbursements this month.....	891.90
Total.....	10,769.07
Amount overpaid.....	\$ 911.64

MIRACLES OF JESUS.

BY TEOFILO CASTELLANO.

Miracles are facts performed out of the natural order of things. Though we do not see miracles yet what we know would become miracles just as great as those which the Bible tells us about were we not accustomed to them.

Every creature that comes into the world is a surprising miracle if we did but know it.

Each vegetable production, every beat of the heart, every thought of our mind, the rising of the sun are miracles of the omnipotent hand of the Almighty.

In John 9:6-7 we find one of the many miracles which the Lord Jesus performed. As testimony to His divinity I call the attention of my readers to it as being one of the miracles which, like the law of Moses to the believing people, is a little of light and darkness to the unbelieving people. It is not my object by any means to offend unbelievers but rather to help them choosing this miracle as I said before, because at a glance and thought it seems foolish, a play that, as some one said to me, makes one ashamed. Let us study it with humility, with prayer and faith, because it went out through the hands of the highest human and heavenly person.

What was the design of the highest mind of Christ in doing this?

He who knew no foolishness! It is not long, friends and brethren, since God revealed it to me. What God did with this blind man is the same that He does to every converted man. The text says that God spit on the ground, made clay and anointed the eyes of the blind man with it and told him to go wash in Siloam.

The Gospel is not preached without using saliva, this preaching falling on the blind consciences of men who are the dust of the earth. Clay (represents our sins) which He put on the eyes of the blind man as the preaching of the Gospel puts it upon the eyes of our consciences, the clay of our sins, and when the clay of our sins is known (having been in our eyes) we are told, like the blind man, to go wash in the Pool of Siloam, which represents Christ or the Messiahs, which means sent, says the Scripture. Jesus is the messenger of the Father and in Him we wash our sins and gain spiritual sight. This is an explanation of this miracle as God showed me. Can you give another explanation? Can you think any thing else of Him who in all ages has moved the world, and though men have tried to shut Him from view, He continues standing on the highest pedestal, formed of intelligence, justice, truth, love and holiness.

Ah, my friends, don't murmur against Jesus but honor Him with heavenly friendship. He is not foolishness but the highest honor to the human race. He has not brought men down but has elevated them to the most worthy title as sons of God. Lord open your eyes that they may see. (II Kings 6:17).

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, Chik Hom, Hoi Ping, Kwang Tung, China.
MR. AND MRS. JOHN BURMAN, Sucre, Bolivia, S. A.
MISS AUGIE HOLLAND, Sucre, Bolivia, S. A.
MR. AND MRS. FRANK FERGUSON, 9 de Julio, F. C. O., Argentine, S. A.
VICTOR W. KENNEDY, Apartado 52, Panama City, Pep. de Pan.