

Living Water

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

VOLUME XXXV.

NASHVILLE, TENN., AUGUST 17, 1916

NUMBER 31

Till The Long-Drawn Shadows Flee

BY ALEXANDER SMELLIE.

WE are saved by hope, writes St. Paul; and, no doubt, he was thinking of those two great prospects which shine in front of the Christian—the one, the return of the Lord Jesus Christ; the other, the glory and honor and immortality that follow this return. Perhaps it may be permissible to connect his sentence, so short but so pregnant, with the three Biblical emblems of hope. It is a Door. It is a Helmet. And it is an Anchor.

I.

We are saved by hope. For hope liberates. There is escape in it. There is a gate out of the evil and into the good. We pass by it from the atmosphere which burdens into the atmosphere which quickens. The prophet Hosea speaks of a *Door of Hope* (Hosea 2:15).

In an unlikely place the door was opened—in the Valley of Achor. The name recalled a calamitous episode in the history of Israel. There the people had assembled, dispirited and afraid, after the defeat of Ai. There Achan, the transgressor, who brought such shame on the sacramental host, had confessed his sin and been stoned to death. "The Valley of Troubling" was the designation which the spot of dark and tragic memory had borne ever since. It was good of God to transmute the scene of defeat into the ground and theatre of victory. It was like Him, the Father of mercies, to provide in those surroundings a porch and path into the brightness of hope. So He does for his sons and daughters still. We are pilgrims, now and here, through a Valley of Achor. The troubling arises both from within and from without; and, if we concentrate our attention either on ourselves or on our environment, we shall be a poor and despondent company. But God says, "Listen to the footfall of your approaching Lord, and see what ineffable things He prepares for you who love Him." There is the divine emancipation. There is the sufficient outgate. There is the Door of Hope.

Looking through the door, I escape from sin into holiness. When I live, morning and afternoon and night, in the sure anticipation of meeting my Master, what traffic can I have with anything ungodly? And what grace of inner disposition, and of outer character, will I not follow after in the strength of the Lord the Spirit? And looking through the door, I escape from sorrow into peace. Never was the world such a Valley of Troubling as it is just now. But Christ is on his way. He will receive his people to Himself, out of turmoil into rest, and out of the mysteries into his light. And through the very tumults He will accomplish his purposes. My kingly King will not fail nor be discouraged. And looking through the door I escape from weariness into diligence. Much tempts me to relax my intercessions and my labors. But I forecast the Advent. I hear my Lord ask an account of my stewardship. I think how royally He crowns all faithful service. I dare not disappoint

One so generous. Again, though the sun is hot and the road is dusty, I walk and do not faint.

II.

We are saved by hope. For hope protects. It covers our head in the day of battle. It secures our safety. And it generates the temper of confidence, even if the antagonists have not yet vanished from the field. *For a helmet*, says Paul to the Thessalonians, *put on the hope of salvation* (I Thes. 5:8).

An extraordinary helmet this is. It is more than a defence; it is a prophecy of ultimate triumph: to wear it breeds the settled conviction that in the spiritual campaign retreat and repulse are impossibilities. The hope of the salvation which is ready to be revealed shields us from the deadly shrapnel of the foe; and, in addition, it creates the mood of dreadlessness and certainty, while the guns still thunder. Hope is at once our protection and our oriflamme, a shelter from peril and a prediction of success—shelter and success in Christ alone, and in the power of his might.

The enemy seeks to recapture the Christian for an old indulgence. He plies him with every conceivable weapon. He watches for the favoring moment. He pleads that the gratification of sense and self is natural, that it is to be brief-lived, that nobody will observe it, that it can do no manner of harm. Or, failing in this frontal attack, the enemy has recourse to stratagem. He argues that there must be some compromise, that discipleship may be genuine though the break with the world is not absolute, and that a concession here and there will do good, winning those who halt between two opinions, and helping the kingdom in the end of the day. Or the enemy, whose ingenuities are protean, tries another method. He plays on the fears of the believer—fears for his own perfecting, or for the prosperity of the Savior's cause. "You, with your innumerable frailties, to aspire to walk with the Lamb in white! You, the member of a little flock, to dream that your Shepherd is to gather around Him all nations! It is fatuous. It is idle and foolish."

But for a helmet we put on the hope of salvation. There will be no yielding to evil, no compromise with the world, and no alarm about the final issue, when we have an assured grasp on the Savior whose apocalypse comes nearer and nearer. He who always beholds with the eye of faith the Christ Whom he will behold very soon with the eye of sight, he who is caught up each day into that third heaven from which by-and-by he will go no more out, is defended against every sinful suggestion, is rescued from every cowardly compliance, and, because grace reigns and will reign, is more than conqueror over every foreboding and fear. Bulwark and oriflamme is the Helmet of Hope.

III.

And we are saved by hope. For hope holds. It moors us to that which is immovable. It keeps us immovable our-

selves, when the rain descends and the floods come and the winds blow. *The hope set before us*, says the writer to the Hebrews, *is an anchor of the soul, both sure and steadfast and entering into that which is within the veil* (Heb. 6:19).

The word Hope, now, denominates either what the heart is fixed upon or the heart itself—a heart like Abdiel's in Milton's poem, "unshaken, unsecluded, unterrified."

The hope may be outside. It is that which we forefancy and which we desire. It is the Christ, Who will quickly bend his heavens and manifest Himself. It is the place where He is, and where we shall be with Him. He and it are within the veil meanwhile. But they are more real than the sights and shows of this unsubstantial world. They are like the seaman's iron anchor. They do not shift, nor change, nor fail. They will save us, in the biggest and deepest and sweetest and most enduring acceptance we can give to the term.

Or the hope is within. It is our unalterable persuasion.

We have bidden good-bye to timidity and doubt. Ours is not a precarious hypothesis, a bated whisper, a misty dawn. It is a victorious certitude. It is an anchor, which our soul casts dauntlessly into the unseen, and which cleaves fast to what it has discovered there. Many of us have need to have our hopes amended. We look in, and we look round, when we should look up. Let us consider our Lord, how invincible He is, how He marches to the instant of his coronation, how his kingdom cannot be destroyed and his people will sit with Him on his throne. Let us see Jesus Christ, what He can do, and what He will do, what He has engaged and sworn to do. Then we shall fling out more bravely and buoyantly the Anchor of Hope.

Heaven and earth may fade and flee,
First-born light in gloom decline;
But while God and I shall be,
I am his and He is mine.

—*The Life of Faith.*

Real Faith

BY GEORGE MUELLER

TEXT: "Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." (Heb. 11:1).

FIRST: *What is faith?* In the simplest manner in which I am able to express it, I answer: Faith is the assurance that the things which God has said in his Word is true, and that God will act according to what He has said in his Word. This assurance, this reliance on God's Word, this confidence is *Faith*.

No impressions are to be taken in connection with Faith. Impressions have neither one thing or the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make any difference. We have to do with the written Word and not ourselves or our impressions.

Probabilities are not to be taken into account. Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities. The province of *Faith* begins where probabilities cease and sight and sense fail. A great many of God's children are cast down and lament their want of Faith. They write to me and say that they have no impressions, no feeling they see no probability that the thing they wish will come to pass. *Appearances are not to be taken into account.* The question is—whether God has spoken it in his word.

And now, beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding, in your inmost soul, in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what He has said in his Word.

SECOND: *How faith may be increased.* God delights to increase the faith of his children. Our faith, which is feeble at first, is developed and strengthened more and more by us. We ought, instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hands as a means. I say—and say it deliberately—trials, obstacles, and sometimes defeats, are the very food of faith. I get letters from so many of God's dear children who ask: "Dear Brother Muller, I'm writing this because

I am so weak and feeble in faith." Just so surely as we ask to have our faith strengthened, we must feel a willingness to take from God's hand the means for strengthening it. We must allow Him to educate us through trials and bereavements and troubles. It is through trials that faith is exercised and developed more and more. God affectionately permits difficulties, that He may develop unceasingly that which He is willing to do for us, and to this end we should not shrink, but if He gives us sorrows and hindrances, and losses and afflictions, we should take them out of his hands as evidences of his love and care for us in developing more and more that faith which He is seeking to strengthen in us.

The Church of God is not aroused to see God as the beautiful and lovable One He is, and hence the littleness of blessedness. Oh, beloved brothers and sisters in Christ, seek to learn for yourselves, for I cannot tell you the blessedness! In the darkest moments I am able to confide in Him, for I know what a beautiful and kind and lovable Being He is, and, if it be the will of God to put us in the furnace, let Him do it, that so we may acquaint ourselves with Him as He will reveal Himself, and that we may know Him better. We come then to a conclusion that God is a lovable Being, and we are satisfied with Him and say: "It is my Father, let Him do as He pleases."

When I first began to allow God to deal with me, relying on Him, taking Him at his word, and set out fifty years ago simply relying on Him for myself, family, taxes, traveling expenses and every other need, I rested on the simple promises I found in the sixth chapter of Matthew. Read Matt. 5:25-34 carefully. I believed the Word. I rested on it and practiced it. I took God at his word. A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment, but I had consecrated myself to labor for the Lord, I put my reliance in the God who has promised, and He has acted according to his word. I've lacked nothing. I have had my trials, and my purse empty, but my receipts have aggregated thousands of dollars, while the work has gone on these fifty-one years. Then, with regard to my pastoral work; for the past fifty-one years I have had great difficulties, great trials and perplexities. There will always be

difficulties, always trials. But God has sustained me under them and delivered me out of them, and the work has gone on.

Now, this is not, as I have said, because I am a man of great mental power or, endowed with energy and perseverance—these are not the reasons. *It is because I have confided in God*; because I have sought God, and He has cared for the Institution, which, under his directions, has one hundred schools, with masters and mistresses, and other departments of which I have told you before.

I do not carry the burden. And now, in my seventy-sixth year, I have physical strength and mental vigor for as much work as when I was a young man in the university, studying and preparing Latin orations. I am just as vigorous as at that time. How comes this? Because in the last half century of labor I've been able, with the simplicity of a child, to rely upon God. I have had my trials, but I have laid hold upon God, and so it has come to pass that I have been sustained. It is not only permission, but positive command that He gives, to cast the burdens upon Him. Oh, let us do it! My beloved brothers and sisters in Christ. "*Cast thy burden upon the Lord and He shall sustain thee.*" Day by day I do it. This morning sixty matters in connection with the church of which I am pastor, I brought before the Lord, and thus it is day by day I do it, and year by year; ten years, thirty years, forty years.

Do not, however, expect to obtain full Faith at once. All such things as jumping into full exercise of Faith in such things I discountenance. I do not believe in it. *I do not believe in it.* I DO NOT BELIEVE IN IT, AND I WISH YOU PLAINLY TO UNDERSTAND I DO NOT BELIEVE IT. All such things go on in a natural way. The little I did obtain I did not obtain all at once. All this I say particularly because letters come to me full of questions from those who seek to have their faith strengthened. Begin over again, staying your soul on the word of God, and you will have an increase of your faith as you exercise it.

One thing more. Some say, "Oh, I shall never have the gift of faith Mr. Mueller has got. He has the gift of faith." This is a great mistake—it is the greatest error—there is not a particle of truth in it. My faith is the same kind of faith that all of God's children have had. It is the same kind that Simon Peter had and all Christians may obtain the like faith. My faith is their faith, though there may be more of it because my faith has been a little more developed by exercise than theirs; but their faith is precisely the faith I exercise, only, with regard to degree, mine may be more strongly exercised.

Now, my beloved brothers and sisters, begin in a little way.

At first I was able to trust the Lord for ten dollars, then for a thousand dollars, and now, with the greatest ease, I could trust Him for a million dollars, if there was occasion. But first, I should carefully, deliberately examine and see whether what I was trusting for, was something in accordance with his promises in his written word.—*Selected.*

STUDIES IN EPHESIANS

D. Y. SCHULTZ

Lesson Sheet No. 2

Dear Friend: We resume our study of the first chapter and consider

2. A list of the believer's blessings (4-14).

(1) Election (4). "Chosen." Election bases itself on foreknowledge and predestination grows out of election. The order, therefore, of these sovereign acts of God is, fore-

knowledge, election, predestination. All we need to know, and can know, of these acts is that they are gracious. See Rom. 8:28-30; I Pet. 1:2.

(2) Adoption (5, 6), literally "placing as a Son," an act whereby a child of God (relation) is made a son of God (position). Regeneration gives one a new nature; adoption puts regenerated ones into a new position, that of all the privileges and responsibilities of adult sons (Ro. 8:15, 23; Gal. 4:1-7).

(3) Redemption (7). Three thoughts are here implied a. Deliverance from sins by the payment of the old debt through his blood; b. A new capital, a blood-purchased possession, the earnest of which is already enjoyed (14); c. The day of redemption when the body as well as the soul will enter into full realization of Christ's Calvary work (4:30; Ro. 8:23; I Cor. 6:19, 20).

(4) Revelation of the mystery (8-10). The following texts reveal the abundant willingness, desire and pleasure, on part of God, that his children should know the love of his heart, the wisdom of his mind, and the power of his hand (1:17-19; 3:5; 5:17). Note also the frequent mention of mysteries (1:9; 5:4; 5:52; 6:19).

Verse 10 teaches that his will concerns "all things," "in heaven" and "on earth," not only the souls of men; that it is inseparable from Christ; that it is carried out by means of a series of ages or dispensations, the last one of which is called "the dispensation of the fulness of times," that is, the last one just before the final accomplishment of that prophesied in Gen. 3:15 and unfolded by all the Old Testament prophets and New Testament apostles. The kingdom age succeeding this age of grace is designed to fulfil this purpose; and that his plan is "one," not consisting of disconnected parts, fixed (Ro. 11:29), not subject to change, and complete (Acts 15:18). He having foreknown all contingencies.

(5) Inheritance (11, 14, 18). The subject is twofold: Their inheritance in Christ (11; Rom. 8:17; I Pet. 1:4) and his inheritance in the saints (18). His "working" down through the ages has been in keeping with his plan and purpose. No age or part is important in itself, only in so far as it leads up to the end. Even at this time "all things" are in the employ of his hand (cf. Ro. 8:28-30). See next point.

(6) The Holy Spirit (13, 14), Who is the executive of the Father and the Son. Study the Ephesian passages which mention Him (1:13, 17; 2:18, 22; 3:5, 16; 4:3, 4, 30; 5:9, 18; 6:18).

Two things are said of Him: First, He is "the seal" of the believer, God's stamp of ownership securing him against losing his inheritance; and Second, He is "the earnest" from God, giving to the believer both a sample and a pledge of his inheritance. So both the believer and the inheritance are kept (I Pet. 1:4, 5).

(7) The Gospel (12, 13). This is the divine message which, according to the foregoing, makes known the salvation that is in Christ.

Far above the good will of God to man is the "praise of his glory" as the purpose of redemption (6, 12; 2:7; 3:21). Also Rev. 4:11; I Cor. 6:20.

Very particularly should be noted the conditions here expressed whereby the believer enters upon these glorious privileges. They are the same as those mentioned in many other passages: Hearing the word of truth; believing the word, and sealed with the Holy Spirit. Those who "first trusted" were Jews and the "ye" of "also trusted" were the Gentiles. All trusting and obedient ones are included, as we shall see later. There is a place for man's free choice as well as his sovereign will—man's part as well as God's.

LIVING WATER

PUBLISHED WEEKLY BY
 PENTECOSTAL MISSION PUBLISHING COMPANY
 (Incorporated)
 136 FOURTH AVE. N., NASHVILLE, TENN.

FANNIE CLAYPOOL Editor
 JNO. T. BENSON Business Manager

Entered Jan. 3, 1903, at Nashville, Tenn., as second-class mail matter,
 under Act of Congress, March 3, 1879.

SEVENTY-FIVE CENTS A YEAR, IN ADVANCE. CANADA AND FOREIGN COUN-
 TRIES FIFTY CENTS ADDITIONAL FOR POSTAGE

EDITORIAL

WEEKLY TEXT

*"Now our Lord Jesus Christ himself, and God,
 even our Father, which hath loved us and hath
 given us everlasting consolation and good hope
 through grace, comfort your hearts, and establish
 you in every good word and work." 2 Thes. 2:16, 17.*

In our last issue we published *A Study in Ephesians*. By mistake the name of the writer of this study was omitted. It was written by Rev. D. Y. Schultz of Belleville, Pa., and is the first of a series of studies in this epistle. The second one appears in this issue. Brother Schultz is well known to our readers, having been for years a contributor to the pages of *Living Water*, and we believe our readers will be benefitted by this study.

GOD'S WILL AND WORK

The great and impelling motive in service for God is, *his will* and the thrilling exclamation of the apostle to the Gentiles, "The love of Christ constrains me." Many other things enter into our service, but everything else must be but secondary. An exchange gives such a pointed article along this line that we give it below in full:

Christianity is facing afresh to-day the same perilous temptation to which she has succumbed more than once in her history—a temptation which our Lord faced, and over which He triumphed in the wilderness. It is the temptation to achieve a nominal sovereignty over life at the price of the surrender of her absolute moral judgments, and an abatement of her supernatural claims. The world is ready to recognize Christianity, provided Christianity is willing to be something else than itself.

This temptation does not lie only on the outer fringes of Christianity, nor does it speak only to its compromised tendencies; it is temptation that is very near to us, and that we face every day as we go forward in this missionary undertaking: The temptation to think of our resources on a humanized basis, to leave out as much of the supernatural as we can. We do not fail to think of the dormant spiritual capacities, the buried and latent energies within the Church, the possibilities of fellowship, and of prayer, but it is on the level of a broad, naturalistic psychology that we deal for the most part even with these spiritual resources on which we feel we must rely if we are to compass this task.

God means to use these natural resources—so dangerous a thing as money, the lives of men, all these undeveloped possibilities that are locked up within our lives. He asks

us to use them, and we have no right to ask Him to replace them for us. God means to use all these, but our sufficiency cannot be in any of these things; and we shall do very ill if we do not raise our minds from all these things, and let them rest on Him who is our only sufficiency, even God.

No money, no men, no spiritual power of ours, no latent and buried capacities that come from them, will be of any avail to us unless all these are held and used by the great hands of God. Our sufficiency is in Him. After all, is that not just what religion is, the binding back of human life into God, the thought of God absorbing and overshadowing and controlling everything else?

Our latent spiritual resources are not anything locked up inside ourselves, but all that awaits us in the great areas of God. God alone will ever prove our sufficient motive. The love of God! It will carry us where it carried David Livingstone, where it must carry any man, beyond all the power of all lesser motives. The will of God that is the very rule and law of our lives, and we are in danger of losing it in these softer days, and under our new educational psychology.

How differently we should have to read some of our Lord's great sayings if we interpreted them into the contemporary vernacular on which in dealing with children we rely to-day.

"Wist ye not that it is quite interesting to me to be about my Father's business."

"It is of great interest to me to work the works of Him that sent me while it is day, for the night is coming."

"I am interested in preaching the kingdom of God in other cities also, for therefore was I sent."

"I am interested in going to Jerusalem to die."

Ah! the old is better:

"Wist ye not that I *must* be about my Father's business."

"I *must* work the works of Him that sent me while it is day, for the night is coming."

"I *must* preach the kingdom of God in other cities also, for therefore was I sent."

"I *must* go to Jerusalem to die."

We need to get back again into our life, and into all our thought, in this missionary undertaking—the iron conception of the will of God.

As the most of us live we find that the main motive is not the love and the will of God alone, but in the very thought of Him as having set us this task, and watching us as we go about its fulfilling.

We need the resources of wisdom as we set out in this undertaking. It is no simple project that we have taken in hand. What man knows how to deal with the soul? A child of the same God whom we call Father, but of a different race, a different inheritance, a different environment, who knows how to deal with that soul?

Think over the problems that we must solve in this undertaking, and the problems of building up in these movements a living church that shall be no copy of what we at home have been enabled to reproduce, but shall be a freshly reality in the love of God. Then there is the problem of awakening at home these great, slumbering resources that are in the hands of Christians; the problem of unifying Christ's Church here and around the world; the problem of calling all these jarring and discordant races of men the fellowship of the family of God. There is no wisdom in us for these problems. "God is wisdom. God is Love"; and only as He is our sufficiency will we have the spiritual resource that we need in order to cope with the problems that face us to-day.

God is also our one adequate resource, on which we can

absolutely rely. We can only rely upon ourselves; we cannot rely upon one another. Much as each of us wishes to be loyal to the others, there is only One on whom we can surely rely; in Whose power we can completely trust; Whose strength is rich and sufficient and will not fail. God is a sufficient resource for us. All the men in all the armies of Europe, and all the billions of money that we and other nations have been throwing away—all those piled together are not as much without God as one man, penniless, with Him. ONE came down to earth and walked to and fro with men years ago. He never could have received a majority vote. "He came to his own and his own received Him not." The world that He came to save raised Him up on a cross and slew Him. Alone He was, and yet by that sign He conquers.

God is our only and sufficient power. The trouble with us is that we are relying on other things. We are bidding one another to be wise according to the children of the world. We are singing to idols in the name of God—the energies that men use because they have no God to rely upon—instead of depending absolutely and completely upon Him!

God is not only our sufficient motive in wisdom and power, He is our company also. We may not need these millions of men, if only we have God. The Wesleys gathered many men around them; but as John Wesley lay dying, that was not the best to him. "The best of all is that God is with us." That is the secret of the power of the Lord. "I am alone, and yet not alone, for He that sent me is with me." We have that fellowship, and it is enough. Many of us feel very much alone, and find it no easy thing to share with other men the conviction and the purpose that stir our hearts.

Lastly, God is not only our motive and our wisdom and our power and our society. God, and only God, is the sure confidence of our victory. What He began He will complete. Surely He has strange methods—different from any that we would have used. His processes go beyond our understanding, but we may be sure that God is not going to be defeated in the end; that the thing He began He is going to carry through until his purpose shall have been accomplished and his Son shall receive the crown.

God is the sure hope and confidence of our victory. Let us put our trust in Him—not in crowds, nor in popularity, nor in great tumultuous movements of men. Has God ever been in these? Has He not always been in the still small voice, and the little child, and the lonely prophet, and the faithful soul that was not drawn by any great tide of multitude, but that rested in God?

We must come back to the Gospel, to the faith in God that Jesus Christ brought, and that He would have us take as we go forth. Our sufficiency is in Him! Let the other things slip out of our field of vision for a time—the \$188,000,000,000 of our national wealth—millstones around our neck—and the great multitudes of men, are nothing save as each stand with God—let them just slip out of our thoughts for the moment, while we think of and believe in God.

A little while ago, coming down on the railroad from Dobbs Ferry with a friend, we passed suddenly from the radiant light of the sun going down in a great sea of gold and saffron glory behind the Palisades, and plunged into the darkness of the tunnel. Then in the darkness the friend at my side began to recite the lines of Whitehead, "The Second Day of Creation":

I gaze aloof at the tissued roof
Where time and space are the warp and woof,
Which the Kings of Kings, like a curtain flings,

O'er the dreadfulness of eternal things.
But if I could see, as in truth they be,
The glories that encircle me,
I should lightly hold this tissued fold
With its marvelous curtain of blue and gold;
For soon the whole, like a parched scroll,
Shall before my amazed eyes unroll,
And without a screen at one burst be seen
The presence in which I have always been.

In that Presence let us live and work, so that God may be to every one of us the great reality, our sufficiency.

THE UNDERCURRENT OF THE CHRISTLIKE LIFE

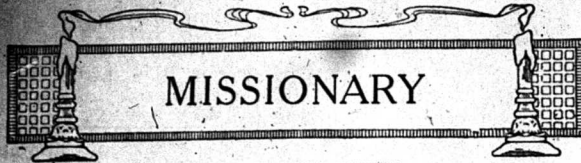
One of the most marvelous facts regarding the life of our Lord on earth undoubtedly was the large proportion of time spent by Him in prayer. If we had not learned it from the inspired page, we might easily have said that it was absolutely unnecessary for the Christ, He who not only came from the bosom of the Father but who was one with Him, Very God of Very God, to bend the knee in supplication. Yet He seems to have put prayer first. All other actions were an outgrowth from it. Prayer was the undercurrent of that holy life. *Is it of ours?*

The habit of continual praying is one that must be cultivated. Prayer can become truly second nature. Our heart prays while our hands are busy. We cannot always stop our work to pray. We need not stop praying while we work; for if the bent of our mind be towards God, the undercurrent of prayer runs on.

To many who would fain guard with jealousy the early morning watch, this precious time for quiet uninterrupted communion cannot always be secured. Circumstances arise so that it is broken into and broken up. But no power on earth can prevent us from *thinking* prayers. No obstacle can stay the undercurrent of our thoughts if we be surrendered to God. Hence there is no barrage great enough to stop the stream of prayer that may be long and strong as life itself. And that is the kind of prayer that Satan fears. It hinders and thwarts him moment by moment. It disturbs his plans. It influences others for God.

Let us beware of any forced or artificial holding of ourselves to this undercurrent by dint or main force, and then "mentally whipping" ourselves if we forget. It is only by the impelling power of the Holy Spirit that the stream can either be set in motion or kept in steady flow. He only can breathe into us the spirit of prayer and make it glow into a passion. We have often acknowledged this one to another; we, for example, who are prayer-partners with missionaries in the field for whom sometimes we feel it is "difficult" to pray since thousands of miles separate us for years together. But have we learned a deeper truth? Do we realize that the Master-Intercessor does more than teach us to pray as we yield to Him? *He is praying* with yearnings beyond utterance the prayer to which we have not yet reached up, but which needs to be prayed. With what overwhelming privilege, therefore, may each prayer-partner become invested!

Such a vocation is open to the feeblest, most unlettered, weakest, and least known disciple of Christ. Things will happen, *must* happen, in answer to such praying. "Praying in the Holy Ghost" is setting free a spirit-force that will travel instantly through the distance between us and the place, and the person we pray for. For example, the copy of a gospel that some Chinese is reading becomes a plainer book because of our praying. Opposition lessens. *Souls are won.*—Church Missionary Gleaner.



MISSIONARY

TOURING IN INDIA

BY EVA CARPENTER

ON account of shortage funds, our touring parties were unable to go out before Christmas, excepting two of our Indian preachers who were out for ten days. They preached in twenty-seven different villages in a section of the country where two years ago the people would hardly receive us, and were very much afraid of us when we could get near them. They threatened to break the magic lantern if the men dared to put it up in their town. But this time they were quite friendly and received them gladly in the village. They had good attention and distributed a number of gospel portions and tracts.

After Christmas Misses Roush and Basford were out for one month with two of our Indian preachers and their wives, who are Bible women; and when they returned, I went out with a preacher and a Bible woman for a month. Altogether we were able to reach one hundred and thirty-five villages. The roads are very bad, and we had only oxen to drive, else we might have reached more. Though only out for a month, I felt it was one of the most profitable month's touring I have had.

Usually the preachers go first, and give their messages, and are followed by the Bible women and missionary. We try to give a number of messages in each village, and endeavor to make the need of salvation and the way of salvation plain to all who hear. This year we seemed shut up chiefly to one message, "Flee from the wrath to come," and the people listened thoughtfully. In one village where I had never preached before, the people listened so eagerly and seemed to understand so well I almost felt as if I were preaching to Christians; and finding they knew something of the gospel, I inquired where they had heard it. One man said, "You have been here before." But I knew I had not, so kept asking questions. They were very reticent and did not like to tell; but finally they said, "Sahib (Mr. Gregory) was here, and gave us a book (gospel) and the boys read it."

While I was talking this man seemed to listen eagerly to catch every word, and he said: "What you say is true, but our people worship dead gods. That is why God is angry with us." Oh! it was such a joy to be able to tell them of a living God who will save all who call upon Him. The Indian preacher, his wife, and I went into the village near our camp each night for three weeks and preached. I felt this was the most profitable part of the work, as then the same people heard over and over again. It is so hard to move people when they hear only two or three gospel messages in years. The people were thoughtful, and we were conscious of the presence of the Holy Spirit with us. It was easy to pray with them, and we trust souls may be won for God as a result of the month's work.

One old woman, to whom the Bible woman had given the Word of Life many times, called her daughter to her when dying and said: "I called upon Ram to help me, and instantly I saw numbers of black beings around my bed. But then I called upon God, and One all clothed in white came to me, and lifting his hand against these black ones He said, 'Do not touch her.'" With this testimony she passed away, and when the daughter had told the Bible woman about it, she came and, repeating it to me, said, "Auntie, I believe it was Jesus who came for her." Doubt-

less it was. Oh! how precious these people are in his sight! I am often impressed with the thought of how far they are from God, yet how near He is to them.

We took our traveling dispensary along with us, and often early in the morning before we could get out, people would be at the tent-door for medicine; but the Bible woman and I usually got out to one or two villages each morning where we preached, treated the sick, and gave gospel portions to those who could read. Then in the afternoon we usually had a crowd at the tent for medicine, and preached to them too. At nights again preaching in the village where we camped.

The people have no doctor to whom to go, and so little knowledge of only simple remedies. Often what they do for the sick seems barbarous—such as burning with a hot iron to destroy pains; or if a limb hurts from rheumatism or something of the kind, they bind hard, rough, round seed to the affected part till it eats itself into the flesh. This often becomes infected; but the more it does so the more efficacious it is to their minds. It humbles us in the dust to see how they trust us, and lean on us in times of sickness.

When we first pitched tents at Ambiga, the people would not sell us milk, and wanted double price for rice straw that we fed the oxen, and eggs were out of the question. "Certainly they did not have eggs." But shortly a boy was taken with convulsions, and the grandfather ran to our tent to call us. We hurried home with him, and found the boy suffering from acute indigestion, and were able to relieve him, so he was well in a few days. While treating him fifty people had gathered in, and seeing how quickly he was relieved, they spread the news. We told them how we were crying to God for the child as we worked, and they knew God heard. Just over the way a woman was very ill with pneumonia, and we were called. Here again we all together assembled in one tent and prayed. Even the tonga driver and cook begging God to save this woman; and in a few days she was able to return to her family in another village. Others were seriously sick, and were cured. It was profitable after all to have us, they thought; so every morning they gave us milk without charge, part of the time refused to take the money for the rice straw, and all the eggs we could use were forthcoming on short notice that they were wanted.

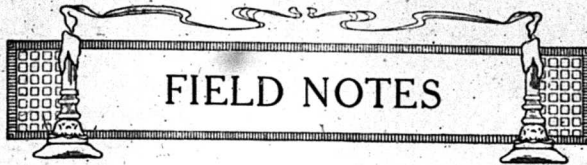
We worked mostly among the farmer caste. They are a hearty, independent people, and the very bedrock of Hinduism. They are the middle class, and they have many sterling qualities that make them well worth winning for Christ. But do you know, reader, work as we would, it seemed always as if we were only touching the outside finger; always there stretched out ahead of us village after village; always the call was from just a little farther beyond, "Will you not come to us, too?" And when we had moved our tents to the next place, a message would be sent, "Can you not come back? so many of our people are sick, we need you. Come back just for a few days at least." And so the pressure of it weighed us down; for always strive as hard as we could, it seemed we were doing nothing because of the great amount that ought to be done.

ANSWERED PRAYER

BY MATTIE PERRY

"Answered Prayer" is the title of a book by this devout servant of the Lord, and gives many inspiring instances of how God has answered her prayers. The book will be an inspiration to any who will read it. Paper, 25 cents; cloth, 75 cents.

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Living Water is 75 cts. a year.

Rev. Guy L. Wilson is preaching for the Hannibal, Mo. camp. It will continue till August 27.

The Carthage, Ky. camp is now going on, with Revs. Kenton H. Bird and O. H. Callis in charge.

The Coffeerville, Miss. camp begins to-day, with Rev. W. W. McCord as evangelist. T. W. Fly is Secretary of this camp.

Rev. E. G. Roberts, with Mrs. Roberts and Miss Mahard, is holding the Hillcrest, Ill. camp. It will continue till August 27.

The Charlottsville, Ind. camp will be held August 17 to September 3. Revs. Jno. T. Hatfield and Geo. B. Kulp will be the preachers.

Revs. J. L. Brasher, L. L. Pickett, and W. B. Yates will be the workers for the Eldorado, Ill. camp-meeting to be held August 24 to September 3.

The Southern Indiana holiness camp will be held at Oakland City, Ind., September 1-10. Revs. W. H. Huff, Arthur Moore, and James V. Reid will be the workers.

The Vincent Springs camp, near Dyer, Tenn., will be held August 24 to September 3. Rev. Bud Robinson and Misses Emma and Laura Turbeville will be the workers. Joe T. Hall, Dyer, Tenn. is Secretary.

We have closed at Baxter, Tenn., where the Lord blessed his word in saving, reclaiming, and sanctifying power, despite sin, men, and the devil. We begin at Bluff Creek the 10th for another battle in behalf of Holiness and Heaven. Pray for us.
W. H. CRAWFORD AND SISTER.
Stonewall, Tenn.

The Lord has been blessing in our summer tent campaign. We had a good meeting at Avondale, a suburb of Chattanooga. At Rossville, another suburb, we had a most blessed revival. About one hundred twenty were saved, reclaimed or sanctified. We are planning for a meeting in North Chattanooga.
W. M. TIDWELL.

Chattanooga, Tenn.

MARVIN PARK CAMP-MEETING

We had a great victory last year on the old Marvin Campgrounds, St. Louis, Mo., and we expect a greater victory this year. Time: August 25 to September 5. Workers: Evangelist S. B. Shaw and wife, Evangelist J. B. Nash and wife, and Evangelist Q. E. Laird and wife, and others. Free entertainment for all who come to work to help make the meeting a success. This camp-meeting will be a convocation for prayer for every department of the Lord's work. Write for full information to the President, S. B. Shaw, Wellston Sta., St. Louis, Mo.

The Lord has given me some gracious victories during this season. Since the camp-meeting at Decherd, Tenn., I have been associated with Bro. Thomas, a Methodist pastor, in Moore County. Our first meeting was at Marble Hill. Twenty-three were definitely blessed at the altar, and others testified to receiving great help in cornfields, and in their homes. Family altars were erected after much preaching along that line. From Marble Hill we went to Pleasant Hill. The battle here was a little more difficult, but in spite of the difficulties on Monday night after the second Sunday of the meeting God gave us a landslide from the glory world. As the invitation song was being sung the altar was almost filled, and after much praying and singing a number got through to glorious victory. My next meeting is the Kingston Springs camp. From there we return to Moore County for two other meetings.

Tracy City, Tenn.

H. A. HAMBY.

We have just opened in the beautiful city of Memphis, Tenn., the Bethany Training Home for unfortunate girls. The home is a large, lovely, two-story brick with large magnolia trees in the front yard. Everything is nicely furnished, and we believe we have a good, motherly, God-sent matron. Let all the Holiness people in reach of Memphis begin to pray and send of their means for the support of this home. We are now ready to admit girls from anywhere who may want to reform.

Last night we had a great service in the Redlight district of Memphis. A number of girls with tears in their eyes came forward for prayer. One man weeping knelt down in the street and wept his way to God. The devil was stirred, a man tied to run a bluff on us, but God had hold of things, and a number of men said they were going to have the men arrested. Pray for us.

Yours for the uplifting of the fallen,
212 N. Manassas St., Memphis. A. J. VALLERY, Supt.

CAMP-MEETING AT ELIADA ORPHANAGE, ASHEVILLE, N. C.

Date: August 25 to September 4, 1916. We are looking forward to this annual gathering with great expectancy. This Camp has grown in interest and spiritual power yearly and prayer is being offered daily that this may be the best meeting we have known. The workers for this year are: Rev. E. J. Richards, of New York; Rev. R. V. Miller, of Hendersonville, N. C.; Chas. B. Donle, of Providence, R. I.; Rev. S. M. Stikeleather, of West Asheville, N. C., and other local helpers.

Board and lodging free. The Camp is supported by free-will offerings. Our friends coming from the West can secure a Homeseeker's Ticket from Cincinnati, O. to Asheville for \$15.05 round trip. This ticket will enable the purchaser to be here for the entire Camp, with time to return to Cincinnati by its expiration.

Eliada Camp stands for the whole Bible for the whole world. It is interdenominational and non-sectarian. Come and spend ten days with us on this consecrated, picturesque mountain, and you will want to come again.

Those planning to come, please write AT ONCE to Miss Hattie M. Byers, Sec., 53 Atkinson St., Asheville, N. C., or to Lucius B. Compton.

REQUESTS FOR PRAYER

Pray for the salvation of a young man in Tennessee.

A sister in Mississippi who is a backslider requests prayer for reclamation; also pray for the strengthening of her body.



P. R. NUGENT, RICHMOND, VA.

JOURNEYING TO JERUSALEM.

LESSON FOR AUGUST 27.

(Ac. 20:16-38.)

GOLDEN TEXT: "I commend you to God, and to the word of his grace." Ac. 20:32.

The lesson shows Paul's—

Confidence. "Ye know" (18). He could confidently appeal to their knowledge of the facts he was about to give in connection with his stay among them.

Steadiness. "At all seasons" (18). His course of life was not variable.

Godward motive. "Serving the Lord" (19). His ministry to man was first a ministry to God and not at all to self (2 Cor. 5:13-15). Hence, there was—

Freedom from covetousness (33). He was not after people's earthly possessions. "I have coveted no man's silver, or gold, or apparel." Many of God's servants have failed in this respect.

Humility (19). Religious teachers are often lacking in humility of mind. They are proud of their knowledge and of their opinions, and it hinders their usefulness. Notice that humility should characterize the mind as well as the heart (Matt. 11:29).

Tenderness. "Many tears" (19). Paul's ministry was not a mere dull duty performed in a hard, cold, indifferent way. It was a work of both sorrow and sympathy.

Temptations (19). Paul's ongoing in God's service was in a state of difficulty and opposition. Every servant of God has the same experience. He may not be very often tempted to flagrant sin, for the temptations Paul refers to here were from the "lying in wait of the Jews"—temptations to fear and discouragement. He who yields to these will fail in his service. Mr. Moody is credited with saying: "A discouraged worker is no good"—so far as work is concerned.

Faithfulness. "Kept back nothing that was profitable" (20). What is profitable is not always pleasant and acceptable and on this account some preachers do not tell people what they ought to hear. Such preachers think more of dealing out what is pleasant than of what is profitable, and so are not faithful to do their duty to men. If a Christian is going to be faithful to his fellow men he will sometimes have to tell them some unpleasant things.

Diligence. "Publicity, and from house to house" (20). Paul's direction to Timothy was to preach the word, "in season, out of season" (II Tim. 4:2)—that is, not only on regular public appointments but on other occasions as well. The diligent servant makes use of every possible opportunity to help souls. Personal, and home, work sometimes reaches people not reached in public.

Impartiality. "To the Jews, and also to the Greeks" (21). He preached to all and preached the same truth to all. It was this, as well as his faithfulness, that enabled him to say, "I am pure from the blood of all men" (26, 27).

Clearness. "Repentance toward God and faith toward our Lord Jesus Christ" (21). Notice this combination—repentance Godward and faith Christward. The two go together of necessity when a person is saved. Christ is God's appointed Savior and men must believe on Him in order to be saved. Repentance alone is not enough.

Determination. "Bound in the spirit" (22). This strong

purpose Paul had seems to have been according to nature, for it is "spirit," and not Spirit, as would have been the case if the Holy Spirit had been referred to. The purpose seems to have been Paul's rather than God's.

Courage. "Bonds and afflictions abide me" (22). This was the Spirit's testimony, but the prospect of such things did not make Paul fear.

Strength and self sacrifice (24). Paul could be unmoved in the face of suffering because he did not count his life dear unto him in regard to a joyful ending of his life and ministry. He was willing to suffer anything, even death, in order to make a true success of his life. Are you?

Purpose (24). He had one great purpose, strong enough to make all else fall in line, or stand aside. It had reference to his personal life and to his God-given testimony about the gospel of God's grace. His strength of purpose was what made him strong and willing to incur suffering in the line of that purpose.

Warning (28-31). Notice that he calls attention first to their own needs—"Unto yourselves" (28). If a pastor does not take heed unto himself he will soon be unfit to take heed to others. There are dangers ahead of him as well as others. Paul's understanding of the great need in this respect is seen in v. 31—"three years," "night and day with tears."

Recommendation (32). The word translated "commend" means also to recommend, offer to consideration, commit to the charge of. So Paul thus either calls upon them to deal with God and his word or, in faith, turns them over to God and his word.

Labors (34, 35). His labors in the line of self support served another purpose—they furnished an example to the new converts as to the practical application of salvation.

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This institution is open to all who desire to be surrounded by a wholesome religious atmosphere and spiritual environment. Students have come from nearly every state in the union, and from several foreign countries.

NEXT TERM OPENS SEPT. 13, 1916.

C. E. HARDY, B.S., M.D., President
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