

## CALL UPON ME IN THE DAY OF TROUBLE

SUSAN BOYD

**M**ANY of us have learned that "man is born unto trouble, as sparks that fly upward," Job. 5:7. Go where we will, we will find trouble and trouble will find us. Rich and poor, high and low, learned and unlearned, none escapes. Since the fall of Adam and the curse was pronounced upon the world, man has been in trouble. God has never promised that man should escape from all trouble. Good men in all ages of the world have had their troubles. Troubles they brought on themselves, the hardest of all to bear, and troubles brought on by other people. And it is in time of trouble that many learn to call on God that might otherwise never have learned. We believe this awful war will bring many to their knees that never seemed to think of God before. So many of us try everything else first. We call on our neighbors and kinfolk and friends first, and when everything else fails, as they usually do. When our case becomes desperate and hopeless, then, as a last resort, turn to God. And doubtless it is often the case, that God permits trouble and sorrow to come into our lives to drive us to Him. For it is then that He can catch our ear and speak to our hearts and let us learn how helpless and dependent we are on Him. But He is so merciful, so compassionate, after we have tried everything, and everything failed, when we have turned from them heartsick with disappointment, He, faithful to his promises, gives the help we need. But how much better would it have been had we gone to Him at first. How it must grieve his loving heart to see his children so slow in turning to Him. Can we not imagine if we could hear Him speaking to us in an audible voice it would be something like this: "My child, how much better it would have been for you, how much time and how many heartaches you would have saved yourself if only you would have come to me at first. I am able to deliver thee, no matter what your trouble is, no matter how things look to you, nor how you feel about it. Only give me a chance and let me have my way. I can work the impossible, I can make crooked things straight, and darkness light. Isa. 42:16. I can open rivers in high places. Isa. 41:18. I can raise up all that are bowed down. Ps. 145:14. I am able to comfort all that mourn. Isa. 62:2. And to bind up the broken hearted. Isa. 61:1, and give a garment of praise for the spirit of heaviness. Isa. 61:3. Things that look utterly impossible to you are perfectly easy to me. There is nothing too hard for me. Jer. 32:17. Lean hard on me, trust me. Turn your knotty problems over to me that you have spent sleepless nights over and studied and worried over till your head swims, and I will fix it all. Remember how I was with Joseph, though it seemed at one time that he was utterly forsaken, and even then my plans were being worked out for his and his people's good, and for my glory. How I finally delivered him and honored him and lifted him up in the eyes of his enemies." Read the beautiful story of Joseph; it will stimulate your faith. "Remember how I heard the cry of my people in Egypt, how I brought them out with a high hand. How miraculously I provided for them in the wilderness. How I kept them in health. Ps. 105:37. How I fought for them, and defeated their enemies as long as they were true to me. Remember how I delivered my faithful servant Daniel from his enemies, promoted and blest him, and the three Hebrew children, and so all along the line I have shown myself "mighty to save."

I am "the same yesterday, to-day and forever."  
I love thee with an everlasting love.

Even the hairs of your head are numbered, and I feel that He would further say. My troubled child, search your

heart, if you have sinned repent, confess, forsake. No matter how it hurts. Get under the cleansing blood that washes whiter than snow. You have made vows you have not kept. Pay your vows, make everything right, then "call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." Ps. 50:15.

Nothing would glorify God more than for his children to be able to show forth to an unbelieving, hungry hearted world his power to save and keep under all circumstances.  
July 4th, 1917.

## A LIVING MIRACLE

"I got up from my knees a new man—a new creature in Christ Jesus." I had been 'born again.' It is not a cant phrase. There are no other words so accurately to describe the change which had occurred within me—no other words to describe the completeness of it, the newness of the life into which I had come. I was regenerate: I had been 'born again.' I was sober, and from that moment I have never wanted alcohol. That is a miracle, as truly a miracle as any healing ever was. I have not wanted a drink. I have not wanted a drink from that moment. I did want a bath instantly, but I was too dirty to be given one without precautions. And I wanted a clean shirt. I loathed my rags. I wanted to be clean. My word! how I craved a bath! And pride at once revived—the good pride of manhood.

One of the brothers—we redeemed drunkards are all brothers—offered me a few pence. I rejected it. I was no beggar. I was a man again, a gentleman! What did I want with charity? What did I want with a penny I hadn't earned? I wanted work. First of all, I wanted sleep—and then I wanted a bath and a job. I had my bath in the morning. What a gracious gift it was! And I got my job, too—and I got my clean shirt.

"But I lay that night in a lodging house. It was a heaven of rest and ease and quiet and seclusion, after what we called Solomon's Cellar. I was too dirty to be put in the long room with the decent rowdies and drunks. I was given a bunk in a section reserved for the worst of us. I had fallen very low, you see. But I was too weak to crawl into bed; they lifted me in. I did not sleep. I lay awake all that night—in tears and prayer and joyous aspiration. My tears were of contrition; my prayers were of rejoicing, of gratitude; my aspiration was toward work, and service, and self-respect, and the love of all men. A wonderful night—a night in which those things which I had once cherished, but had long abandoned were restored to me—hope, truth, love, pure ambition. The things of St. Paul: 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise.' It seems to me, now, that in that night I traveled back over the long way I had come—that I was once more in the company of pure things of my boyhood. And in the morning I went rejoicing to the labor of the first day in a new life. And I was sober—and I was not at all afraid."

"And now?"

"Within a year my physical health has been so restored, and all my faculties, that I have a good income, which I earn, and a position in my employer's business of sufficient importance at least to enable me to employ in my department seven brothers in the faith who have since been converted."—Selected.

"There are two things in which we should thoroughly train ourselves—to be slow in taking offense and to be slower in giving it."

# LIVING WATER

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## EDITORIAL

### WEEKLY TEXT

"And even to your old age I am he; and even to  
 hoar hairs will I carry you." Isa. 46:4.

Last eve I paused beside a blacksmith's door,  
 And heard the anvil ring the vesper chime;  
 Then, looking in, I saw upon the floor,  
 Old hammers worn with beating years of time.

"How many anvils have you had," said I,  
 "To wear and batter all these hammers so?"  
 "Just one," said he, and then with twinkling eye,  
 "The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word  
 For ages sceptic blows have beat upon,  
 Yet, through the noise of falling blows was heard,  
 The Anvil is unharmed, the hammer's GONE."

### THE OBEDIENT HEART

To the obedient heart there are promises of unusual richness—precious and indeed blessed. When the Lord called to Moses out of the mountain He bade him tell the children of Israel and the house of Jacob that if they would obey the voice of God that they should be unto Him a "peculiar treasure above all people." How the Lord loves the obedient soul and what precious promises are given to those who keep his covenant.

Can our finite minds conceive the thought of being the "peculiar treasure" of God? How sweet, how precious to belong to Him and to have his smile upon us, but how glorious to be unto Him a special treasure. We highly prize our treasures, even though they may be small, but the Infinite has conception and an appreciation commensurate with the being that He is, and it is with this comprehension, and with his tender, infinite love, that He looks upon the obedient soul and cherishes as a peculiar treasure.

No price is too dear for obedience. The will of God is the place of safety. How we cling to these wills of ours, how we want to do the things that appeal to us, how we seek the path of our own choosing. How little do we know where this path will lead; but our God who loves us has chosen the best path for us, the one that will lead to ultimate victory. It may not lead by the sylvan streams, nor along flowery highways; it may lead by the thorny road and over the rocky hill, but all along the way there will be the companionship of that Fourth that appeared in the fiery furnace heated "one seven times more than it was

went to be heated." If He be the guide, the companion, the abiding Comforter, then will not the way be joyous, and will not the price of obedience be as nought compared to the glory?

Oh, that people would learn that to obey God is always the part of wisdom; but a higher motive than this should urge the child of God to obedience. There should be the love that obeys from choice, that delights in the will of the Father.

All through the Word there is a pre-eminent place given to obedience. Not even sacrifice can attain to it. Then how it must rejoice the Father. How blessed then to obey, and thus bring rejoicing to Jesus, and become his "peculiar treasure."

### WHAT WOULD HE FIND ?

If He should come to-day would He find his chosen ones—those of whom He said, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends"—would He find these friends faithful and diligent or would He find them absorbed with other things rather than the interests of his kingdom? He would find many, many of his true saints active in his service and watching eagerly for his coming. In every nation and in every clime He would find the devout with the upward gaze longing for his return. The cry of many an ardent soul is, "Come, Lord Jesus, come quickly." They have once for all bade the things of the world adieu and have said an eternal yes to the whole will of God. They are rejoicing in his will and his service, so would not dread to have Him come. When the parent goes out for the day and leaves a task for his son, if the son has performed that task well he is glad to see his father return, but if he has done the work in a careless manner, or perhaps neglected it, he is not glad to see his father return, neither does he go to meet him. Jesus has gone to the right hand of the Father and has left his children to represent Him till He comes again. Some of these days He is coming; we know not when, but we have every reason to look for his appearing any time. Will our work be so faithfully done, will our lives be so pure, that we will rejoice to go to meet Him when He comes? Were He to come to-night would He find those who are wearing his name piling up treasures on earth but contributing a comparatively small amount toward the advancement of his cause? Would He find a church mercenary and worldly, or on the alert for souls? As individual Christians would He find us spending and being spent for our own pleasure and gratification, or would He find us faithful to Him and to his cause—faithful amid the testings, in season and out of season, counting not our own lives anything, but seeking in all things to do the work He has left for us to do as his chosen ones?

What about the neglected sections of the earth? There is such appalling neglect, even in our own land. It is said that in the mining districts of Colorado there are one hundred thirty-three towns ranging in population from one hundred fifty to one thousand, in none of which can be found a Protestant church of any kind. In the mining locality of Michigan is a section comprising twelve miles, with 10,000 people and only two Sunday Schools. This is only two instances of the many sections in our own land thus neglected. Then think of the great scopes of country in heathen lands where the Gospel has never been preached, and where there is not a witness for Jesus—no one to testify to the saving power of his shed blood. Should He come to-day would He be disappointed in his church? Would He be disappointed in you and in me as individual members of the body of Christ? Were He to come would He find



us *overcomers*? His promises to those who overcome are indeed blessed. He has said that they shall be clothed in white raiment, that they shall have power over the nations, and that they shall rule and reign as kings and priests unto God. If the Overcomer dwells within us we may be constant overcomers, hence ever with an expectant gaze.

Our overcoming, then, depends upon our hearts being made clean and ready for his incoming and abiding. Were He to come to-day would He find us washed, robed, and ready? Would He find us so filled with his love that we are longing for his appearing and crying, "Even so, come, Lord Jesus?"

#### A NEW EXPERIENCE

A. B. EARLE

**A**BOUT forty years ago I had what I called a new and very rich experience. It has been of great service to me since. I learned that a minister may be very anxious for souls and labor earnestly for a revival, and even weep over lost men, and yet not have a full outfit for his work. He may earnestly believe he is fully in the work and prepare to lead his flock, and yet not have any real soul travail himself.

I held union meetings, alternately between the Baptist Church and the Congregational. I visited from house to house, and prayed with different families, and felt very anxious for a revival; I worked hard, and looked pale from hard work. It seemed to me I would have been willing to die for souls, and yet I found my heart was not thoroughly melted.

I preached quite a number of times to the churches in all the earnestness of my heart, and tried more and more earnestly to get them near enough to Christ to have a revival. I wondered why they did not melt down; I was half discouraged. After prayer and fasting and much labor, I went alone before God and inquired what the matter was, and what more we could do. Then God seemed to speak to me by the Spirit and say, "You are just as cold as the churches to whom you are preaching." It startled me. "Am I cold?" I said. "Your heart has not really broken up for years." I said, "Did I not weep while preaching this afternoon?" "You did, but it was water running from ice when the sun is on it."

Then I saw it all; I saw the difference between anxiety and soul travail. I had great anxiety, but no soul travail. I then saw why souls were not saved and God's work revived.

The fault was largely with the minister, and I was the minister. I went to the Congregational pastor and told him what I had discovered. After a little, as he looked into his own heart, he said, "I am in the same state." No wonder there was no more done. Ministers had not the upper room power; they had but little power with God.

We prayed with and for each other for some days, but my heart did not melt. I knew there was power enough in Christ to break up the fountain of my heart, and there was efficacy in prayer.

So I resolved to spend the night alone with God. And what a night it was! I had, I think, twenty seasons of prayer that night, but my heart seemed to rebel and grow harder.

After four hours I had used all my arguments with God, and my heart had not melted. I finally used the publican's prayer for hours, "God be merciful to me a sinner, God be merciful to me a sinner."

I did not detect any immorality in my life, but I lacked the anointing; needed the baptism of pain, real birth pain that brings souls into the kingdom.

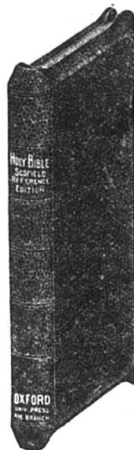
(Continued on page 7.)

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## NEWS FROM ABROAD

We are giving you this week a glimpse into real missionary life and activity. Sister Coddling and Brother Tracy give us very vivid pictures of their work in India and we feel sure you will enjoy these words from them that come to you from them by way of the *Other Sheep*—F.C.

IGATPURI, INDIA

You have heard of our boys' training home or orphanage at Khardi. We believe you will be interested in their Sunday School. At 8:45 Sunday morning the boys' gong is sounded. Soon the boys are in line, with the smallest in the lead (he is about four or five years old) ready to march into their chapel. After they are seated (about ten minutes later) the families, workers, and teachers who live on the place come in—the mothers bringing their babes along and no one feels more important than wee Indera, aged one year, and Priscilla, aged two years. Sometimes they attract more attention than is desirable, but on the whole do very well.

Mr. Coddling is superintendent, but often finds an efficient substitute in our head master, who is also one of our young preachers. He is a splendid young man and with his wife does good work among the village people.

Mr. Coddling teaches the Bible class, composed of the men and women and eight of our oldest boys. The head master and I each take a class of the boys from eight to eleven years old, and Miss Graham has the "Pils" (I suppose this Marathi word expressing the young of anything would be expressed by "bairns" in Scotch) as she affectionately calls the little ones, about ten of them from four to seven years. This class would compare favorably with any infant class at home. They take a real interest in their story and verse to be recited when the school assembles for the closing exercises. They usually know it well and recite it as distinctly as the older boys; in fact, I think they are ahead of the grown-up folks.

We have often been impressed with the practical points brought out by the head master's class. A Sunday or two ago I noted down the answers given in a ready manner by volunteers from the Master's class and mine (he having taught both classes, as Mr. Coddling was ill and I had the Bible class) and will pass them on to you.

This was not a special occasion. No one knew that I was going to note the answers down, but I give the results for you who are praying for the boys and workers. The lesson was the latter part of the first chapter of John's Gospel—subject, "The First Disciples." The voluntary responses of these boys were as follows, each of the eleven responding, but as twice the thought was similar, I give only eight answers:

1. "We should give special attention to the witness in this lesson that Jesus is the Son of God."
2. "If Jesus calls us to follow Him we ought to give up all and follow Him."
3. "We ought to get acquainted with Jesus."
4. "If we are to follow Jesus we must forsake sin, deny ourselves, take up our cross and follow Him."
5. "If we know Jesus we must make Him known to others."

Jesus is the Savior of the whole world, but He saves man."

7. "If we desire to turn to Jesus we must overcome all the obstacles in the way."

8. "It is the duty of us Christians to bring others to Jesus."

I leave you to draw your own conclusions as to whether missionary work is worth while. My heart was full of praise to God and I felt encouraged to keep on teaching his precious Word. Some are hearing and receiving it and getting acquainted with Jesus. India is included in "all the world" and Indian boys and girls, men and women in "to every creature."

ROSA L. CODDING.

## TOURING IN BULDANA DISTRICT

L. S. TRACY

Our tents are now located beside a village named Satgaon, nineteen to twenty miles from Buldana town. Three weekly bazaars are held within walking distance of this place which makes it quite a strategic point for our work. One bazaar is four miles distant, another one mile and another three miles. We visit and hold meetings in these bazaars almost weekly. Gospel portions are sold and tracts distributed.

Perhaps you want to know what a bazaar is like. It is simply a country market held in an open space in certain appointed villages on a certain day every week. The farmers and traders bring their goods and sit down on the ground in rows. Cotton, condiments, cloth, unrefined sugar, salt, red peppers, fruit, sweet potatoes, carrots, onions, greens, dried tobacco leaves, shoes, brooms, meat, etc., are spread out on the ground while the dealer squats behind or in the midst. His crude balance scales with the weights which may be regular government iron weights, a stone or some of his goods, lie at his feet while what little money he has is tucked under the corner of the gunny bag on which he squats. His wife and several naked children may be close behind him, while the next "shop" is so close that it is difficult for any but the owners to distinguish the dividing line.

The buyers pass along between the lines in jostling confusion inquiring the prices and examining the goods—then the buying begins. There is the usual haggling over half a pice with a frequent display of wit or angry words, according as the selling proceeds. The religious fakir or guru passes from shop to shop with his begging bowl presented to each. He is invariably given a carrot, an onion, a bit of greens, pepper, fruit or condiment. Sometimes an unusually independent one indignantly flings back at the shop keeper a scrawny carrot or wormy sweet potato and demands a better one—which, also, is invariably given.

The shoemaker sits away off on one side because he is a low caste man and his goods are defiling. The butcher, also, has his shop at a respectable distance for much the same reason.

These weekly gatherings are the news agents, circus, carnival, exhibition, dog fight and market all in one which the villager would not do without for anything. News passes back and forth, friends of different villages squat under the shade of a tree and exchange the happenings of their respective villages, cases, and families. The Rohilla money lender extorts a few pice or rupees from his creditor, which he denies any knowledge of when the debt is finally paid. Traveling jugglers, snake charmers, crude merry-go-rounds, and other entertainers, besides beggars of every description, follows these bazaars and make a good living.

Soon we hear singing in an open space on a quiet side of the bazaar opposite from the shoemaker and butcher. "Quiet" did I say? Not very, but the quietest possible, and away from the defiling shops because the people will not



gather on that side. What is the singing? We approach the outskirts of the crowd. It is the Christians singing a hymn. After the hymn an Indian man gives an exhortation, then another hymn and an exhortation by the missionary. Then they sell books and give out sheets of printed paper.

We return to our tents with our bazaar purchases, having held a bazaar meeting.

#### W. H. HUDGIN'S SLATE.

Bloomsburg, Pa.—July 20-29.  
Hollow Rock Camp (Toronto, Ohio)—August 9-19.  
Street, Md.—August 23-September 2.  
Baltimore, Md.—September 9-23.  
Address, New Cumberland, W. Va.

#### J. L. BRASHER'S SLATE

Dayton, Ohio (camp-meeting)—July 27-August 5.  
Atalla, Ala.—August 10-20.  
Conneautville, Pa. (camp-meeting)—Aug. 24-Sept. 2.  
Eldorado, Ill. (camp-meeting)—September 9-16.  
Oneonta, Ala. (White Cross Camp-meeting)—September 17-30.  
Home Address, Atalla, Ala.

#### PICTURES

Of the two leaders of the Nashville Camp Meeting, Rev. G. E. Waddle and Rev. Roy T. Williams, have been placed in a limited number of our new song books, "SOUL STIRRING SONGS," which was used at the camp. These splendid song books with the pictures bound in them can be had while they last for 20c a copy. We are making this statement feeling sure that a number of our friends will want the book with the pictures in them. This is one of the best song books we have ever published and we would like to place a copy in every home.

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#### A NEW EXPERIENCE

(Continued from page 5.)

Toward morning the fountain broke up; my heart melted as it had not for years. Christ seemed to breathe on me and say, "Receive ye the Holy Ghost." And O, such a fullness of love, my heart was full; I said all alone, "I've got it, the long sought blessing is mine."

In the morning I went out and said the very words I had used the day before. Now the wicked broke down. I preached a little sermon to the churches, and they broke down, and the work broke out with power. I found the fault was with the preacher, and I myself was the preacher.

Little did I think I myself was in the way when I was so anxious and working so hard. I could not say the deacons and members of the churches were right, but how soon they melted when the ministers melted. For more than sixty years I have noticed that as soon as the pastors have melted down and led the way, the churches have usually quickly followed, and I have worked with about ten thousand ministers in twenty-three denominations over the country.

If the pastors with whom I have worked have not melted down and received the baptism of real soul travail, the work has usually been light and unsatisfactory, but if they have received the baptism of pain, so that they really travailed in birth for lost men, I have never known a failure."—A Promise Fulfilled.

It is a great art in the Christian life to learn to be silent. Under opposition, rebukes, injuries, still be silent. It is better to say nothing than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy professions as well as to the good of those who have injured you, when you speak from God.—T. C. Upham.

"We shall have all eternity to celebrate the victories, but we have only the few hours before sunset to win them."

## Join Us in Thanking the Lord

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GOD'S GRACIOUS INVITATION  
LESSON FOR SUNDAY, JULY 29, 1917

Isa. 55:1-11.

GOLDEN TEXT: "Seek ye the Lord while He may be found, call ye upon Him while He is near." Isa. 55:6.

This, and the two preceding chapters are closely connected. Ch. 53 gives the sufferings, death and resurrection of Christ, the foundation of all faith into salvation. Ch. 54 gives the blessings that come to Israel believers in the coming age through Christ, but there is also an application to all believers now whose portion is in the heavenly city. The application is to the Lord's people individually and collectively. Ch. 55 gives the Lord's call, invitation and exhortation based on the facts recorded here and in the two preceding chapters. First, Christ; second, blessings of salvation through Him; third, a call to experience that salvation by repentance and faith.

V. 1. "Ho" is simply a call, as we would say "Hello." The call is to the all thirsty ones. Hence, the only, and simple, requirement is to be thirsty. In the east people go along the streets with water (in skins) for sale and the message here is in line with that custom, but with this marked difference—these "waters" can be obtained without money or any other kind of price. Men need not, cannot, give money, nor works, nor goods, nor any possessions in exchange for salvation. It is positively free; men drink by receiving. The price paid was the life of Jesus laid down on the cross. How, then, can men "buy?" The word is evidently used in the sense of obtain, or acquire. Our only currency here is faith. By it we obtain. As people pay money and obtain, we believe and obtain. Milk tells of nourishment, especially adapted to babes (2 Pet. 2:2); wine stimulates, nourishes and gladdens (Ps. 104:15); water refreshes and is necessary to life. We cannot live without it. The Holy Spirit is this water of life eternal (Jno. 4:14). So whatever water, wine and milk mean on the natural plain, Christ, as salvation, means on the spiritual plane.

Vs. 2, 3. The sinner literally spends money for what is often literally "not bread" (pleasure, amusement, etc.), and never is true bread to feed the soul. And none of his labors satisfy the needs of his soul. Only Christ can nourish and satisfy. "Hearken" in an obedient, believing hearing of God's Word. This kind of hearing involves the heart and will, and also is diligent. He who would enjoy this "fatness" cannot be half hearted nor take matters easy. When God speaks to us in any way there must be close attention to what He says or the lesson truth will be lost and the soul miss that much nourishment and help. And what we have through Christ is lasting and sure. This lasting covenant and sure mercies are not only for Israel in the age to come. The believer now has the benefit of the New Testament (Mat. 26:28), or covenant, in Christ's blood. David's "sure mercies" pertain to the kingdom to come, but also involve salvation, for it is in Christ that those mercies are fulfilled.

V. 4. While David was a witness and leader he was such mainly in type. In Christ there is perfect witness, leadership and command.

V. 5. This refers to believing Israel's influence among

the nations in the coming age. "The Holy One" is the Lord Jesus, "the Lord (Jehovah) thy God." It is He, enthroned over Israel, who will then glorify those of Israel who believe on Him.

That is it to "seek the Lord?" Seeking implies finding, or someone, is lost and men have lost God. It implies, too, going after what is lost and this includes desire, purpose, earnestness and diligence. So, to seek the Lord, we go to find Him by finding out his character, will and ways through prayer and the study of his Word. We seek Him (not his gifts) when we decide fully to treat Him as our own, and only, God; to have Him in reality; to know, and walk with Him; to forsake all that displeases Him. Hence even when one finds God he is still to seek him in regard to knowing better his character, works, ways and saving power. And we find God when we seek for Him with all our heart and all our soul (Deut. 4:29; Jer. 29:13). "While He may be found" shows that there is a time when, He cannot be found. This applies to any crisis in our lives or to special calls to prayer. If these latter are disregarded it means, sometimes, at least, a lost answer to prayer. "Seek" is also used as to dwelling in God's house (Ps. 27:4), peace (34:14), precept, (119:45), good (Amos. 5:14), stray sheep (Ezek. 34:12). God's kingdom and righteousness (Mat. 6:33), entering the strait gate (Lk. 12:24), saving our lives (Lk. 17:33), and a heavenly country (Heb. 11:14).

V. 7. "Wicked" seems to describe a worse state than "unrighteous." The course of the latter is connected with "thoughts," and is not so much of an unconscious habit as is the evil life of a wicked man. Some men are so used to using profanity that it is done unconsciously. The unrighteous are not so far gone, but their thoughts are as unconsciously wrong as are the ways of the wicked and have to be forsaken. It may be hard to forsake our thoughts, but we must do so to have God's. But forsaking is not enough. Taken alone it means only reformation. Those who forsake must also return to the Lord in order to get mercy in salvation.

Vs. 8, 9. We need to be brought into God's thoughts and ways, but must consent to it.

Vs. 10, 11. When we use God's Word we should aim to get what He wants for that occasion and then believe the truth of v. 11. His Word, spoken in preaching, testimony, conversation, prayer; written or printed in books or wall mottoes, will not return to Him void.

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