

Living Water

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

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The Highest Form of Service

BY W. E. DOUGHTY.

THE deepest need of the Church is for a fresh discovery of God. If the Church is to break up and overcome the inertia and unbelief at home, and if she is to win back the lost frontiers and capture the unconquered citadels in the non-Christian world, she must have a deeper, fuller, freer, richer life in Christ.

How then are men to unlock the treasures of the heavenly world? The answer is threefold.

First, there must be a new return to the fountains of unsullied truth in the Bible. Jesus Christ never becomes or remains real to men who cease the study of the Book. One of the tragic facts about the life of our day is that many men have lost the Bible out of their lives. The first great recovery is a recovery of the Word of God.

Second, men must be led to see that the missionary enterprise should be a personal objective and ministry to every disciple of Jesus Christ. The world will never be evangelized by preaching from the pulpit alone. It will be evangelized by the living testimony of men in the trades and professions, in the market-places and highways.

Third, there must be a rediscovery of the place and power of prayer in the spread of Christianity with all the unwitholding consecration, with all the calls for vicariousness that genuine prayer implies.

THREE FORMS OF PRAYER.

A simple classification, and sufficient for practical purposes, is that there are three kinds of prayer, communion, petition, and intercession. As S. D. Gordon says, "Communion and petition store the life with the power of God; intercession lets it out on behalf of others."

Many limit prayer to communion with God. To some prayer is a brooding, a dream, a reverie and nothing more. We agree with Tennyson that "Solitude is the mother country of the strong," but that is not all that real prayer implies. There is much about God that can never be learned or experienced except as men join Him in the spiritual conflict with evil which intercession implies.

Often it is said that submission, acquiescence, is the highest attitude of the soul. If submission means obedience to the will of God this must always be the positive taken by righteous men. All true prayer must of necessity revolve around the will of God. A genuine intercessor must always be able to say:

"Not Thy gifts I seek, O Lord;
Not Thy gifts, but Thee.
What were all Thy boundless store
Without Thyself, what less or more?
Not Thy gifts, but Thee."

This is, however, far from the whole truth. Those who assert that submission is the highest attitude a soul can take toward God often make a pious phrase a substitute for the moral and spiritual conflict which intercession includes, and without which no man can grow into virile manhood. Biographies of all the men of achievement in prayer,

whether in the Bible or in modern times, were fully written, vastly more would be said about importunity than about submission. Dr. P. T. Forsyth well says on this point: "We say too often 'Thy will be done' and too ready acceptance of this will often means feebleness and sloth. Prayer is an act of will much more than of sentiment, and its triumph is more than acquiescence. The popularity of much acquiescence in things as they are is not because it is holier but because it is easier."

WHAT IS INTERCESSION?

I. Intercession is the world's most powerful, practical, human working force.

Service, the giving of money, the sending out of missionaries, represent the going forth of the life of the Church. Intercession is no less a putting forth of its vital energy.

Let it be frankly admitted that there are mysteries in prayer that have not yet been satisfactorily explained, which have not yet been fully met, but while this is granted it can not be denied that prayer is a great, living reality among the working forces of the achieving Christian leadership of all time. It is inconceivable that God should ask his children to cry day and night, to continue steadfastly in prayer, to pray without ceasing, if there is no reality in prayer, and if it is not a great law of God's working for the redemption of the world. The Bible often asserts and everywhere assumes that prayer has power to change things, that something really happens when men pray aright. In Christ's teaching prayer is never vague aspiration, but involves the putting forth of vital energy divinely intended to secure definite and unmistakable results. Prayer is not passive, it is active. It is the kinetic energy of the soul applied to the highest tasks in the Kingdom.

"SUPPLICATION WORKING."

The Epistle of James was written by a very practical man, and of all the practical suggestions he makes none is more compelling than that found in chapter five, verse sixteen—"The supplication of a righteous man availeth much in its working." Here is an expression full of energy so alluring to modern men of action. His thought seems to be that prayer puts forces at the disposal of God to be applied by Him to definite tasks. Prayer does not change the will of God, but it enables God to change the wills of men. Prayer does not persuade God, but it gives God a power to bring to bear on men to persuade them. Power belongeth unto God. Prayer is the miracle of potentiality. All prayer is directed to Him, and the putting forth of vital energy, which is a central truth about intercession, releases forces which God can and does use to accomplish definite and practical ends. Applying this thought to revivals, Nolan R. Best says, "Men planning for revivals ask money and organization to bring their plans to pass. God asks only prayers. He can have a revival anywhere if He may have but enough prayers of the right kind to work with." If prayer is a veritable dynamo of power why is so little accomplished?

Is not the answer the fiery word of the same James, "Ye have not because ye ask not" (James 4:2); or because selfishness makes the answer impossible? "Ye ask and receive not, because ye ask amiss that ye may consume it on your own pleasures." (James 4:3). The truth is that there is all too little of this laborious toil in prayer. As Andrew Murray reminds us, "If the amount of true wrestling with God in the daily life of the average Christian could be disclosed, the wonder might be not that he accomplishes so little, but that God is willing to use him at all." When we come home at night from work for God too tired to pray we have robbed God of that which He needed most to bring things to pass. The field of victory in prayer is trodden hard by the repeated charges of warriors who turn not back in the face of difficulty and danger.

"STRIVING IN PRAYER."

In a few swift strokes Paul gives us a portrait of Epaphras, one of his most powerful fellow workers. (Col 1:7, 4:12-13). The distinguishing work of Epaphras was his "striving in his prayers." "He hath much labor." What was the object which led him to undertake the exhausting labor of intercession? The answer is that the Colossians might "stand perfect and complete in all the will of God." What conflicts such a result presupposes! What Christlike love and no less Christlike warfare! What patient teaching, what stern reproof, what changed housing conditions in a heathen city, what revolutionized habits, what breaking loose from old relationships, what readjustment of life's plans! Yet here is a man who believes that intercession has power to influence and change all these things. He proves his faith by spending his time and strength in prayer. Happy the church or city that has a modern Epaphras to set free by intercession for the redemption of men the powers of the heavenly world.

Intercession has been a powerful factor in calling out and causing to sink into the life of the world all the great spiritual movements the world has ever seen. The revivals in the Old Testament, the spiritual quickenings in Germany, the Wesleyan revival, the Welsh revival, the modern Pentecost in Korea, the awakening in India, all these have been preceded and accompanied by special faithfulness in prayer. Every great crisis in the history of Christianity which has been successfully met has been met because of deep devotion to prayer. Trace back all these streams of blessings to their sources and you come soon or late to groups of praying saints or to some lone watcher on the hills to whom prayer is the most powerful method of working.

II. Intercession is the decisive human factor in the spiritual conflict.

That we are in the midst of an intense spiritual conflict needs no proof. That in the midst of the conflict for the control of the planet God still has to wonder that there is no intercessor, is evidence of much lack of prayer on that part of the Church.

"SALVATION THROUGH YOUR SUPPLICATION."

In his struggle for the spiritual mastery of Rome and for victory in his imprisonment, Paul points out the two decisive factors. (Phil. 1:19). The decisive divine factor is "The supply of the spirit of Jesus Christ." The decisive human factor is "Your supplication." It is inconceivable that Paul should depend so confidently on the prayers of believers did he not know that intercession has power.

HOW TWO BATTLES WERE WON.

A fierce battle was at its crisis. (Ex. 17:8-16). The odds were very great. Far-reaching issues hung on the way the battle went. Intercession was the pivot on which victory

turned. Joshua was in the thick of the battle on the plain; Moses and Aaron and Hur, the intercessors, were in the thick of the battle on the hill alone with God. While intercession continued, victory was assured. When it ceased, the tide turned to defeat. Given a Joshua to lead the battle, a Moses and his helpers in intercession, and no Amalek can prevail. If in our day the Church could realize the significance of that scene on the hill as the decisive factor in the conflict on the plain, the shout of victory would reverberate everywhere along the battle-line. The battle goes against the Church when intercession fails. The key to victory is some Moses, supported on either side by his brethren, entering into the life of intercession. Any spiritual or missionary movement will die out when this fire burns low so that there is only whitened ashes where there should be the leaping flames. If only a sufficient number of battling saints would learn this lesson, Christ could, perhaps, pass over slow-moving, painful centuries in the history of the expansion of the faith and swiftly deliver the Kingdom up to his Father. "Write this for a memorial in a book" (Ex. 17:14), that intercession is the decisive human factor in God's war for righteousness and redemption.

There is another intercession scene in the life of Moses, even more moving than the one just mentioned. (Ex. 32). This was a battle, not with a foreign foe like Amalek, but with sin in the lives of his brethren. Here is where the heart-strain is hardest, dealing with sin in those we love. While Moses was on the mount, receiving the law from God, Israel turned to idolatry. The very life of the nation was at stake. Stern measures were necessary, and again Moses turns to intercession and pleads with God for forgiveness for Israel (5:31-32). "If thou wilt forgive their sin." This seems so impossible without a supreme sacrifice that Moses breaks off suddenly, and adds the very highest note in intercession: "If not, blot me, I pray Thee, out of Thy book which Thou hast written." Here was what Nolan R. Best phrases "Fiery revolt and terrific outcry." Prayers that are nebulous and nerveless get no answer, but intercession that draws vitality from the soul works miracles in the spiritual world. The 33d chapter of Exodus records the continuance of the intercession. God's tenderness with Moses there mentioned is eloquent testimony to the wonders wrought, and God's approval of Moses' prayers.

"BY NOTHING SAVE BY PRAYER."

Look at the desperate case of the epileptic boy. (Mark 9: 14-29 R.V.) The disciples were defeated. They sought explanations. "How is it that we could not cast it out?" The answer is most startling. Let us not quibble and try to obscure the plain meaning of Jesus by some mystical interpretation which has no practical relation to life. Here Christ speaks the word which explains much of the lack of power in the modern church. "This kind can come out by nothing save by prayer." Intercession was the decisive human factor in the conflict. If the faith of the churches in our day were only vigorous enough to take in this word of the living Christ, what devils might be cast out of modern society! Christ here asserts the fact that there is only one human ministry of the Church which releases enough spiritual energy to meet the great practical issues of the Kingdom victoriously, and that ministry is intercession. If prayer has no virtue except its helpful reaction on the life of him who prays, if it changes nothing, Jesus' words throw us back into hopeless unbelief. Such intercession as is here mentioned by our Lord is not simply a repetition of pious words. It is not intercession at all if it does not send the intercessor out with heart hot with indignation and with inflexible purpose to fight evil to the end. But once again

let it be repeated, it is prayer which is the decisive human factor in casting the devil out. How central this theme is in the teaching of our Lord is very strongly brought out in such books as Andrew Murray's, "With Christ in the School of Prayer," and it is earnestly urged that this book be read frequently and studied always with the open Bible in hand.

Christ constantly prayed. (Mark 1:35; Luke 5:16; Luke 66:12; Matt. 14:23; Luke 9:18; Luke 9:28-29). The burden of his prayer is for others, as is so powerfully revealed in John 17, where Christ prayed for the oncoming centuries and the world-conquering Christ. That chapter is the cathedral of the New Testament. Christ considered prayer more important than public speech, as is shown by the fact that his profoundest concern for his preachers was that they be men of prayer. His lessons were not at all on how to preach, but often on how to pray. (Matt. 6:5-15; Matt. 18:19-20; Luke 11:1-13; Luke 18:1-16). Teaching and healing were less urgent than prayer with our Lord, for when the multitudes were pressing Him for healing and teaching, He withdrew to pray. (Luke 5:15-16). Sleep and rest are gifts of God, but not so necessary as intercession, for they were both sacrificed when urgent needs arose. (Mark 1:35; Luke 6:12). Christ states only one method of securing workers, and that method is intercession. (Matt. 9:38).

Jesus teaches that it is on prayer that some of the promises wait their fulfillment. If this is not true, why does Jesus say, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you?" (Luke 11:9-10). Intercession is not simply a placid asking, or even an earnest seeking, but sometimes must be rising up in one's might to smite the closed door. God has promised the Holy Spirit to all (Acts 2:39); but in connection with the passages in Luke mentioned above, Jesus illustrates the necessity of asking, seeking, knocking, by saying, "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him." (Luke 11:13). It is not only true that the fulfillment of promises waits on prayer, but also upon prayer the Holy Spirit waits to co-operate with men. Pentecost and all the repetitions of the experience in Acts are preceded and accompanied by prayer. This means that the Kingdom delays its coming where there is lack of prayer. What a sense of responsibility and compulsion this should bring to every Christian! What unnecessary poverty and misery and wreckage are in the world which praying men might have prevented or removed!

But the fact which lays hold of one most powerfully, until the very wonder of it becomes well-nigh overwhelming, is the fact which is now about to be stated. Pause for a moment to gain control of all your faculties before the next few sentences are said. Put up a prayer that the significance of them may lay hold of the very soul. The crowning evidence of the place of intercession in the life and plans of Jesus is the fact that the Bible is silent about all the wonderful and holy activities of our Lord since the ascension, except one. . . . It is inconceivable that Jesus has suspended action in behalf of his church and his world. What has He been doing these centuries? The absorbing activity of Jesus has been the highest, hardest, costliest ministry. "He ever liveth to make intercession," (Heb. 7:25; Rom. 8:34). A prayer two thousand years long! It is as though God desired that no one should be confused by the mention in the New Testament of a large number of activities of the ascended and living Lord. He reveals only this single, highest ministry of the Redeemer in Heaven. What does this intercession do for the Church and the world? The arresting, startling answer is, "Wherefore He is able to save to the

utmost." The place which Jesus gives to intercession is this. When He was here on earth redemption was finished in intent by his death and resurrection, but that redemption cannot be perfectly applied and made completely effective without intercession. It is because intercession is made—his and ours—that "He is able to save to the utmost."

III. Intercession is the golden cord that draws men into intimate comradeship with Christ.

In a recent pamphlet, entitled "Intercession," by Henry W. Frost, Home Director for America of the China Inland Mission, he says there are three stages through which the intercessor must pass.

First, there is the stage of *amplification*. Real intercession does not stop until it has taken in a world. No more vision-bringing, horizon-expanding practice is possible to a Christian than this. Mr. Frost relates the experience of Rev. J. Hudson Taylor. "He said that he once made a discovery which awakened and startled him. He had been interested in China, and he used to begin his praying for that land, and he would pray for it so long that he had little time to give to other countries. As a result, he determined that he would reverse the process of praying, beginning with the forgotten lands and ending with China. On thinking the matter over, he discovered that South America was most frequently left out of his praying, and from that time on he generally began his prayer with South American lands."

The second stage is *specification*. Intercession not only leads one farther afield, it also inevitably compels more attention to details, to individuals and groups, and special needs all over the world. To quote again from the pamphlet mentioned above: "Let me frankly say that you will do well to think twice before you set your face toward this sort of intercession. For this kind of praying will take time. It will mean the giving up of prized pleasures and privileges, earlier rising, and often loss of sleep at night. It will mean pressing the battle to the gates, until you are laying hold of Satan's stronghold and wrestling with powers in heavenly places. Such praying becomes prolonged and is intense."

Finally, there is the stage of *identification*. "Intercession amplifies and specifies, but, before it is finished, it puts the life so closely in contact with God on the one hand and man on the other hand that oneness is obtained and maintained. And I assure you, if I know anything about intercession, that this experience costs more than any other. I told you a moment ago to think twice before you set your face to a life of intercession. I would now say to think thrice about it. For if the other experience costs, this experience costs much more. I would urge you, for the sake of the Church, for the sake of the world, and, above all, for the sake of Christ, to become an intercessor. Nevertheless, remember that doing this mean, not only that you will have to rejoice with those who rejoice, but also to sorrow with those who sorrow. For identification implies that you will have to suffer with God in his compassion for a back-slidden Church and an unsaved world, and that you will have to lay down your life as a sacrifice in behalf of all the sons of men. All this will mean much pain that will be nothing less than soul-travail."

Prayer, therefore, is both an altar and an arena, a shrine and a battlefield. Prayer not only means blessings, but weapons of war, and sometimes intercession may be likened to implements of a wrecking-crew.

Here, then, sound out the highest, hardest, costliest call. Having faced the issue squarely, will you turn away unconvinced or unwilling to follow the clear call of God? De-

feat, disaster, a wreck lie that way! Or will you now take this last and highest covenant to join with Jesus Christ in unfailing intercession that Satan's dominion may be ended and Christ made victor over all the world? Eternal issues hang in the balance as you decide.

"My Lord, I find that nothing else will do,
But follow where Thou goest,

And when I find Thee not, still run to meet.
Roses are scentless, hopeless are the morn-
Rest is but weariness, laughter but crackling thorns
If Thou the Truth do not make them true.
Thou art my life, O Christ,
And nothing else will do.

—Missionary Review.

The Towers and Bulwarks of Zion.

A REVIVAL SERMON BY REV. FRENCH E. OLIVER.

"Walk about Zion, and go round about her; tell the towers thereof; for this God is our God for ever and ever."—Ps. 48:12, 14.

The word "Zion" in the original Hebrew is made up of two words: "Tsee Yone," meaning sunny. Zion is the most southwesterly hill upon which the city of Jerusalem stands. It was the great fortress of the Jebusites; there the "Castle of Zion" stood, and when David captured the fortress he dwelt in the castle. The word "Zion" in the Bible is used symbolically of heaven, Jerusalem and the church. It is my purpose to use the term in its spiritual symbolism of the church.

Our text advocates no superficial pleasure excursion. The language is as clear as a bugle call: "Walk about Zion, and go round about her." In other words, make an honest investigation of her right to have place on the earth. Such investigation will prove to you who make it that the church is a divine institution, and that she has a holy mission to perform; a God-given sphere to occupy, till Jesus comes to reward her for her labor of love or judge her for her deeds of sinfulness or idleness.

Compare the triumphs of the great men of Zion—heroes of the faith—with the great heathen nations. For a recent illustration, take the great hero of Japan, Count Nogi. No doubt you will recall his frightful act when the emperor or Mikado died. He and his wife entered into a suicide pact, and carried it into execution when the signal was given that the emperor had been carried to his last resting-place. The Japanese idea of loyalty to a ruler is set before you in that frightful act, and that which is the pride of Japan is the colossal disgrace of Japan. Thank God, fidelity to Jesus Christ our King is seen in a life of service which blesses the fallen race and makes the world a better place in which to live.

LOOKING TO THE FOUNDATIONS.

The second important command of the text is this: "Tell the towers thereof." These towers stand forth in grace and majesty in Zion—pointing us the heavenly country where our hopes are to be realized when we awake in the likeness of our Savior and behold Him face to face. The first tower which attracts the eyes of eternity-bound pilgrims is the tower of Divine Revelation. The mystery of the existence of man upon this earth demands an explanation. Whence comes man? Who created him? Why was he created? Where will he spend eternity? Where did he get his faculties? From whom did he get his ideas of right living? It is evident that a design is the product of a designer. The law of cause and effect demands this conclusion.

When Dr. Rainsford was in London he was visited by an old friend, professor in the University of Berlin. The professor was a skeptic, and the eminent preacher delivered a powerful sermon on Christian evidences, with a skepticism of his friend duly considered. As they walked together from the service to the home of the minister, he asked the

professor this question: "What do you think of the claims of Christianity?" The man replied: "Christianity is beautiful, but I do not believe a word of it." Dr. Rainsford said: "Professor, do you not believe that possibly there is a God?" He replied: "Most certainly I admit the possible existence of God. I could not do otherwise and be reasonable." Then the minister asked: "Have you ever thought that since God created man he must be kindly disposed toward him?" The professor replied: "If God created man, he certainly would be compelled to be kindly disposed toward him." The minister asked: "Have you considered the fact that if he is kindly disposed toward his creatures he must make a revelation of himself to them?" The professor replied: "I have never admitted to myself that God has made a revelation of himself to the human race; however, it is not impossible that he should do so." When they were at last in the study of the minister, Dr. Rainsford said: "Professor, have you ever asked God to reveal himself to you?" The professor answered negatively. Then he was asked this question: "Are you willing to ask God to reveal himself to you?" The skeptic was an honest doubter. Therefore he said he was willing to ask God to make a revelation of himself to his heart, and added the statement that he would follow such a revelation. At the suggestion of Dr. Rainsford they knelt in prayer. When the minister finished his prayer he asked the professor to pray. He said: "O God—if there be a God; if the Bible is Thy Word, and Christ is Thy Son, and if a revelation of the truth be possible, make thyself known to me and I will follow the revelation at any cost." Dr. Rainsford said the professor sprang to his feet when he had made that promise and said: "I see it! I see it! Jesus Christ is the Son of God! It is beautiful! It is beautiful!"

Thank God, the tower of Divine Revelation offers a guarantee of personal friendship with the Creator and a knowledge of His Son, our Savior. Are you honest enough to test Him now?

The second tower in Zion which sheds its rays of light upon human needs is Saving Faith. There is a vast difference between the mere intellectual acceptance of the doctrines of the Bible and the spiritual acceptance of them. "The demons believe and tremble," yet their believing and trembling make no difference in their character. Saving faith regenerates the whole man. Mere mental faith may degenerate him. Saving faith raises the conscience to the standard of the Bible. Mere mental faith may permit the conscience and the morals to decay. Faith is a component part of the soul. The faith faculty marks the differentiation between man and the brute life about him. Man is on a higher plane. He feels the call to eternal peace within his soul. God speaks to his conscience and warns him to flee from the wrath to come. He obeys the call of God and he builds for eternity.

SIGNS OF STRENGTH.

George Muller went to Birmingham when a young man, and God put upon his heart a burden for the welfare of the orphans. He never asked a living man or woman for money,

but when he needed it he called mightily to God and, after caring for thousands of orphans and spending millions of dollars, he was summoned to report to his Creator at the end of a marvelous career. You cannot account for the wonderful life he lived upon any other possible basis than that he, by saving faith, was brought into vital relationship with God. His work was a modern miracle, and the great institution he established still moves forward, supported by faith and in answer to effectual fervent prayer. Thank God there is such a tower as Saving Faith in Zion, which sheds its beams of light upon the whole relationship of man to his Creator and to his fellows in this world.

The third tower in Zion is Righteousness. There is a line of demarcation between the Christian and the sinner, and that line is the righteousness of Christ, which protects His disciples from the wrath to come, and which shines gloriously in their lives while they fight the good fight of faith. We hear people deprecate the caste system of some of the heathen nations, and it is a curse to every nation in which it finds support. If you will read the first psalm you will see a caste system advocated most vehemently; it is the caste system of pure and undefiled religion. God demands more than mere morality from his followers. There must be the sweetness of righteousness in their lives. The world demands more of the Christian than it demands of its own children. When a professing Christian goes wrong the world looks with scorn upon that step because the man has professed to be a new creation in Christ Jesus.

When a gambler was converted in one of our Western meetings, he began personal work, and when he approached an old schoolmate and asked her to become a Christian, she said: "I know the life you have been living; if you mean this, come to me in six months and I shall be glad to talk it over with you. When you live up to your profession for six months, then I will believe you are sincere." She was right about it: "By their fruits ye shall know them." Christ gave us that test of disciplinship. The tower of righteousness indicates the need of lifting the bottom of our lives up to the top of our light.

FORTIFIED BY SERVICE.

The fourth tower in Zion is Personal Service. Jesus Christ has no use for an idler. He says: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." Zion is no refuge for sloths or cowards; it is an aggressive, industrious city. Initiative is supreme; action is universal; the joy of accomplishment floods the hearts of all the true residents of Zion. When General Booth of the Salvation Army desired to say the most in one word to his American Army, he cabled one word above his name. The message read: "Others. BOOTH." He knew if he could fire them with love and service for others he would have the joy of knowing that they had turned thousands to Christ.

It is possible to live a wasted, selfish life, and lament through all eternity the years spent in base, self-indulgence and sin. There is a woman who lives in Indiana who made New York City gasp a few years ago. She appeared on the streets with diamonds in her shoe-heels. She went back a year later and made them gasp some more by appearing in public places with ropes of diamonds fastened to her shoulder-straps and attached to her elbows and to the rings on her fingers. Now it is possible to resolve life such unreasonable and unwomanly procedure, but, thank God, there is a more excellent way to live.

When George Buzelle of Brooklyn lay dead, and the pastors had paid high tribute to his life of service to God and God's poor in Greater New York, a young man stood by the coffin and wept like a child. One of the pastors said to this

young man: "We have lost a friend to-day, haven't we?" The young man replied: "He was the best friend I ever had; he led me to Jesus Christ." The fourth tower in Zion constantly reminds us that God wants us to live for others. I would rather wear the badge of service than a rope of diamonds as long as a clothes-line.

The towers of Zion are guarded and protected by impregnable bulwarks. The first bulwark for our consideration is that mighty fortress called Creation. Upon it we read: "In the beginning God created the heavens and the earth." There is scientific and philosophic security in hiding behind that bulwark. I pity the man who is larger than the rampart behind which he tries to hide. I am sorry for the little professors who are trying to hide behind "a protoplasmic monad" or "spontaneous generation" or any other paper fort of atheistic evolution. The people of earth, who are hunting for a satisfactory explanation of creation, can find it in the language of the Bible: "By 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." The unreason of denying God in creation is easily proven. All creation pulsates with life, and it is stupendous folly to claim that life is produced by a pulseless, lifeless, inanimate nonentity.

MIGHTIEST LOVE.

The second bulwark which I behold in Zion is God's Law. Law or lust rules every life in the world. You are servant to whom you yield yourself servant to obey. The man who hates and breaks the Ten Commandments is not fit to trust ten seconds. Law is necessary to every worthy enterprise. There must be order and system in our thinking and living or else disorder, chaos and mental degeneracy will prevail. Had God not preached the Ten Commandments to Moses on Mount Sinai, Jesus would never have preached the Beatitudes on the mount to the assembled multitudes. The man who pretends to love the Sermon on the Mount and hates the commandments, which are called the law of God, will not do to trust. Christ came, not to destroy the law, but to fulfil it.

Several years ago a great English preacher was in our country, and at the close of his sermon a lady came to the platform and asked him to shake hands with her little boy. She said: "I want him to be able to say when he grows up that he shook hands with one of the greatest preachers of England." The little boy came up very shyly and extended his left hand, while he held his right behind his back. The preacher asked: "Is there anything wrong with your right hand?" The little boy said, "No, sir." The minister said, "Well, my lad, the right hand is the one to use." The boy brought his hand from behind his back, and still his fingers were closed for something. The great preacher was interested to know what the little hand was holding. He said: "What have you in your hand, my lad?" The boy opened his hand slowly, and there he had three marbles, which were dearer to his boyish heart than a handshake with a king. You smile at the childish trait of character. Let me ask you, What have you in your hand just now? There is a Hand stretched out from heaven toward you. The Son of God has been waiting long years for some of you to grip the Hand that was wounded for you. Will you not let everything go and clasp the Savior's hand?

The third bulwark in Zion is God's Love. Many years ago a man boarded a ship at an English port. An aged father stood close by, and being well acquainted with the traveler he asked him if he was leaving for America. The man answered in the affirmative. The old father said: "You know my wayward boy who left us years ago and from whom we have never heard a word since his departure.

If you see him in America, just say to him, "Your father loves you still." When Jesus left heaven to come to this dark world of sin and death, God said: "Tell them I love them still." The message was faithfully delivered, but the rebellion in the human race was so intense that they cruelly murdered the Prince of Life. But he broke the bands of death and proclaimed liberty to all who believed on His

name. Every child of God can say with Isaiah: "Thou hast loved my soul from the pit of corruption."

When I see some man made over again, and know that he has found Christ and saved his home as well as his soul, I thank God, and take courage. God gives us the right advice when he says, "Consider her palaces." The homes of Zion are homes of prayer.—*The Christian Herald*.

That Which Atones For Sin.

CLEMENT C. CARY.

IN the divine economy in carrying out Almighty God's purpose to save sinful men, an atonement for sin was provided. This atonement so far satisfied the broken law of God and vindicated infinite justice as made it possible for an offended God to offer pardoning mercy to the offender, sinful man. Here is the very central truth of the entire Christian system. No other religious system has in it as a central truth any such thing. Around this center all other truths revolve, and to it all other truths are related.

In the Old Testament, in explicit terms, God said, "I have given the blood to you upon the altar to make an atonement for your souls; for it is the blood that maketh atonement for the soul." Here is the underlying truth of the whole plan of salvation. It is an atonement by blood. The very fact that God has ordered an atonement, and given the blood to make that atonement, presupposes that an atonement was necessary, and that no other atonement for sin will suffice but one made by blood.

An atonement for sin being then necessary, what is it that atones for sin? We answer whatever it may be, it must be that which has been divinely appointed. What is the atonement anyway? We say it is that which has been done by our Lord Jesus Christ, which was indispensably necessary to provide a way for man's salvation. It is that one thing which removes all moral and legal difficulties which lie in the way, and which made it possible for Almighty God to save man who had sinned. This supposes that, without this one thing which atones for sin, Almighty God could not have offered salvation to man.

Study that important scriptural word, "atonement." What does it mean? It is to satisfy, to reconcile, to conciliate, to make amends for a wrong, to recompense where evil has been done, to repair a wrong, to make a reparation.

An atonement supposes several things:

1. That there has been wrong done somewhere, sin has been committed, law has been violated. A wrong has been done in the divine government, a debt has been incurred, a break has taken place, all of which is true. For God's law has been broken, a tremendous break has occurred between God and man, guilt has been incurred, and liability to penalty has ensued. Justice demands that this broken law be satisfied, and truth and holiness require that the law shall be magnified.

This in turn supposes someone has offended Almighty God, is subject to law, and he must either pay the penalty of violated law, or furnish a substitute in his place. Somebody has gone wrong, rebelled, and thrown off divine authority. And this is man, who has become a rebel in the government of an infinitely just Ruler.

2. An atonement supposes someone has been grieved by man's offense. Someone has been offended by this infraction of divine law, who is Almighty God, not an over-indulgent, faulty father of a family, utterly indifferent to the maintenance of rightful authority, but the Infinite God, the

holy and just Sovereign of the universe, the Divine Ruler of all moral government, who stands for the enforcement of law against all violators, and who must maintain and uphold the dignity and integrity of the divine government.

3. An atonement presupposes that the sinner who has violated divine law and offended Almighty God is utterly and has no power whatever to satisfy a violated law, and make amends for his wrongdoing. There is absolute inability in the sinner to mend the break, repair the wrong, or pay the debt. He is entirely at the mercy of an inexorable and broken law, which pursues him with vengeance.

If man, therefore, is to be saved from guilt and the wrath of an offended God, some atonement for his transgressions must be provided. Someone must stand in his place, bear his sins, and die in his stead. Some provision is needed, first of all, to satisfy a broken law. And this is just what has been accomplished in the plan of salvation. Jesus Christ, the God-man, has taken man's place, borne his sins, become man's substitute, and his death and sufferings have been accepted by Almighty God as a sufficient satisfaction, propitiation, and atonement, which makes it possible for pardon to be offered to man who is a rebel against God, and whereby man may be again restored to the favor of heaven and obtain all the privileges belonging to a citizen of the divine government.

Here, then, is a vital truth which needs ever to be kept before the minds of the people, that "without shedding of blood, there is no remission" of sin. Here is the only ground upon which the sinner can find access to God and obtain pardoning mercy. The atoning blood avails when all else fails. So when the law demands vengeance, the divine assurance falls upon the ears of the penitent, believing soul, "When I see the blood I will pass over you."

"Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

That unique preacher, Christmas Evans, once preached a sermon on "The Better Country," and imagined he saw one coming over the plain, approaching the pearly gates of the Celestial City, where stood the guardian angel, whose office was to keep out all those unfitted for that happy place. The man slackened his pace as he approached the entrance to heaven, and the guardian angel inquired of him, "What is your passport, sir?" Said the man, "O, I fed the poor, took care of the sick," etc., the old familiar story of those who rely upon their good deeds for salvation. The angel very regretfully said to him, "You can never enter these heavenly portals with that passport." And the man turned aside greatly disappointed.

Another approached the heavenly entrance, and the angel asked him what was his passport. He replied that he had been baptized, belonged to the church, had taken the sacrament, and had given money to the church. To him the

angel said also with regret that with that passport he could not enter there.

A third person was seen approaching, but he did not slacken his pace. The angel moved forward to stop him, but the man hastened on with supreme confidence, and with great joy and hope, and as he came to the pearly gate, he shouted with all earnestness, "The blood of Jesus! The blood of Jesus! The blood of Jesus!" The angel stepped aside, the gates flew wide open, and the saved man passed in.

So here is the one thing above all others, the only thing which avails in purging away the guilt of sin, which gives access to the throne of grace, which shelters the soul at the judgment day, and which opens the gate of heaven. It is the blood of atonement which God has given to Adam's race.

Atlanta, Ga., May 28, 1915.

Thirst For God

WHEN a soul becomes possessed of a desire for the pure image of God—for thorough heart cleansing—it will be continually seeking that state, at home or abroad, in religious meetings or in secular employment, alone or in society, and the ordinary incidents and trials of life will serve as stimulants to urge the soul on to its desired haven; it rests only in the cleansing fountain of its Lord.

Desire for God Himself, for the Divine personalities, for loving, complete and unbroken union with God, just as fully as it is possible for our nature to be united to His nature, this stage of desire for God is the crown and glory of our spiritual possibilities. This form of desire is that for which all other desires were made. All other degrees of desire were but preparatory to this desire. In this stage of thirsting after God there is a sense of Divine favor and a sweet rest in the cleansing blood of Jesus, an inward sense that the shore-lines that bound us all are cut, and that we are launching out into the fathomless, boundless ocean of Divine love, light and spiritual understanding, and there springs up in the depths of our human spirits a sort of Divine passion to go to the uttermost in the life, and humanity, and love of the Divine nature, and to become as perfectly acquainted with the three Divine persons in the Godhead as it is possible to become while living in the flesh.

This desire is pure, and healthy, and inspiring. Just as there are different bodily appetites in degree for food, so there are different stages of desire for God. A person who is sick in body often feels a brief, whimsical desire for a certain food, but when this food is brought to him he cannot eat it. So there are souls in a fever state of grace who have spasmodic desires for Divine things, which are the result of a moral diseased condition.

Then there are persons recovering from a long illness who have a ravenous appetite for food, which is abnormal, and indicates a diseased condition. This also has a counterpart in a sort of wild, abnormal yearnings in the spiritual state.

Then there are persons who are famished by starvation, and whose appetite for food is more than normal. But there is in it a perfectly healthy condition, a normal hunger for food which is accompanied with pure, healthy symptoms; the food will smell sweet, and the mouth will water at the sight of the food, and it has a sweet taste in the mouth. So there is a hunger for God which is perfectly normal and is accompanied by beautiful, healthy symptoms, such as these: Everything about God becomes attractive

and enticing to the inner spirit; His Word is deep, and sweet, and rich to the understanding; His will is seen as only an expression of limitless love; His name is cherished in joyous affection; His character is always unfolding with new charms, and from new points of vision the coming of His kingdom is looked upon as a panacea for earth's ills; His personality is cherished with deep and purest friendship; His providence is watched with the highest, most careful attention; His guidance is sought in every little detail of life, and God Himself is looked upon as the whole end of our existence.

This is the same desire that David had when he said: "As the heart panteth after the water brooks, so panteth my soul after God." This is the pure, special desire that burned in the heart of Moses when he cried to the Lord: "I beseech Thee, show me Thy glory." It is that heavenly, angelic craving for God that Paul had when he said he desired to depart and be with Christ.

This form of desire for God is perfectly consistent with being filled with the Holy Spirit, and, in fact, this desire grows out of the fullness of the Spirit, and it is through this perfect desire that the Spirit is continually flowing into the believer, and ever widening the channel of Divine life in him, and ever revealing to him more clearly the Divine personalities. The prophet Daniel had this form of desire in an extraordinary degree, for he was called by the Lord, "A man of desire." Where our common version says, "He was a man greatly beloved," the margin reads, "He was a man of desire." That is, his inner spirit was in a continual frame of craving after God. This is the inward condition of real saintliness.—*Selected.*

MY CHIEF NEED.

BY GEORGE MATHESON.

My heart needs thee, O Lord, my heart needs thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can cleanse a spirit.

This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my sense of beauty; but it has not provided for my heart. Provide thou for my heart, O Lord. It is the only unwinged bird in all creation; give it wings, O Lord. Earth has failed to give it wings; its very power of loving has often drawn it into the mire. Be thou the strength of my heart. Be thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its heart; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins.

I cannot rule this heart of mine; keep it under the shadow of thine own wings.

AIM FOR THE IMPOSSIBLE.

You do not test the resources of God till you try the impossible.—F. B. Meyer.

Attempt great things for God; expect great things from God.—Wm. Carey.

LIVING WATER

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EDITORIAL

WEEKLY TEXT.

*"He shall not be afraid of evil tidings: his heart
is fixed, trusting in the Lord." Ps. 112:7.*

ALONE WITH GOD.

Into my closet fleeing, as the dove
Doth homeward flee,
I haste away to ponder o'er Thy love
Alone with Thee!

In the dim wood, by human ear unheard,
Joyous and free,
Lord! I adore Thee, feasting on Thy word
Alone with Thee!

Amid the busy city, thronged and gay,
But One I see,
Tasting sweet peace, as unobserved I pray
Alone with Thee!

Oh, happy life! Life hid with Christ in God!
So making me,
At home and by the wayside and abroad,
Alone with Thee!

A merchant prince of Glasgow, who is a Christian leader and a devout man, became interested in the distribution of Testaments among the Scottish soldiers. He has been visiting the Scottish camp, taking with him one or two earnest friends, and has written that more than 12,000 soldiers have joined the Pocket Testament League. About 7,000 of this number have declared their willingness to live Christian lives. This brings profound gratitude to the Christian heart, and the prayer that these who have thus decided to live for God may be true and sincere. Many churches have been very faithful in their efforts to help the soldiers and to bring them into touch with Jesus Christ. One cannot help but wonder what will be the condition of these countries after the war is over. It is to be hoped that the people who have been thus torn and scattered; who have endured such hardship, sorrow, and suffering may be so drawn to God that the religious life of all the nations engaged may ever afterward be different; that God may be honored as never before. The Pocket Testament League has been a great factor in getting in touch with the soldiers and impressing them with the importance of yielding to God. It has been indeed blessed to thus induce such numbers of men to read the Word.

HARRY HUGHES DROWNED.

We desire to express to our brother, W. A. Hughes, and his family of Clifton, Tennessee, our tender and sincere sympathy in their recent sorrow. On May 30, their eldest son, Harry Taylor Hughes, was drowned in the Tennessee river. He was riding with three friends in a motor boat. The boat struck a submerged log and turned over as it sank. There was only one life preserver on the boat and young Hughes gave this to the others, knowing that all could not be saved with the one preserver. He called to the other young man to keep both girls on the float and he would try to get to the bank. He was an expert swimmer but sank within a few feet of the bank, it is supposed from exhaustion. The young ladies feel sure that he drowned in an effort to save them. He was twenty-one years of age, a young man possessing beautiful traits, a lovable disposition, and bright prospects for the future. His nobility of character was shown in this last act of his life. How uncertain is life and how certain is death. We are here to-day but to-morrow we may be in eternity. Death is no respecter of young life. In God there is safety and salvation. All else is fleeting.

THE NASHVILLE CAMP-MEETING.

This camp-meeting will begin Wednesday, June 16, and continue till Monday, June 28. It will be held on the campus of Trevecca College, where those attending can have the advantage of accommodations in the way of rooms and restaurant. Street cars pass by the grounds.

Rev. Roy T. Williams of Peniel, Texas, will be the evangelist. A number of other ministers, missionaries, and Christian workers will be in attendance. We are looking to God for a great salvation time and we very much desire to have our friends come and be with us and help us push the battle for souls. Join us in prayer for the blessing of God upon this meeting.

In addition to the revival feature of the meeting there will be a Bible Conference daily in which will be given lectures on Dispensational Bible study, and other features of Bible study. There will also be some time given each day to the discussion of various topics relative to Christian work and to more effective means of advancing the Kingdom of God.

Returned missionaries will speak from time to time and bring anew to the people the crying need of the heathen world and God's requirements of his children to evangelize the Regions Beyond.

We are expecting a time of great profit and blessing. Join us in prayer. Come and be with us.

PRAYER FOR THE MOSLEM WORLD.

June 30, 1915 has been set apart as a day of prayer for the Mohammedan world. This appeal comes from a number of workers among Moslems in Africa, India, and elsewhere, and is headed by Dr. S. M. Zwemmer, one of the most noted missionary workers among Moslems. Perhaps no one is so thoroughly acquainted with conditions in these countries as he, and no one knows better the appalling need in these vast areas where Mohammedanism prevails. Surely no one is in a better position to sound forth a call to prayer than he. June 30, 1915 marks the six hundredth anniversary of the martyrdom of Raymond Lull, the first, and doubtless the greatest missionary to Moslems. What more appropriate tribute to the memory of this heroic soul than to observe this anniversary by uniting the prayers of the people of God throughout Christendom for these for whom he gave his life. He loved them sincerely and yearned for their salvation. This is attested by a favorite expres-

sion of his: "He who loves not, lives not. He who lives by the life cannot die." Truly he loved lost humanity, and especially the Moslems, else he would never have suffered as he did to give them the gospel, even coveting the crown of martyrdom, and which crowd God saw fit to allow him to gain.

How true and how beautiful the thought expressed in the second clause of the above quoted expression, "He who lives by the life cannot die." Surely this was exemplified in the Life of Raymond Lull. His living by the life of the Crucified was what caused him to give his life for the Moslems. He had followed Him in the commitment of his life to the will of the Father, in taking the lonely way of the Cross, the way of suffering, the way of self-denial, and by thus living he was granted the privilege of service. Service. Service like his a privilege? Service amid such trial and hardship as he endured a privilege? Yes "Sacrifice is gold in heaven"—not the glittering gold with a metallic ring, but that rich treasure calculated only by the Accountant of the skies and beyond the comprehension of finite man. How glorious must be his life now since he lived by "the Life;" hence can never die. How blessed to thus live. Would that we all might truly, devoutly, and fully live by the life of Christ, the Christian's example.

How fitting to thus observe this anniversary. If perchance he be permitted to look from the battlements of glory on that day to see people all over the world in prayer for these needy sections, would it not enhance the joy of even glorification?

The most neglected sections of the earth are these Mohammedan countries, but prayer will open these closed doors, and will call out willing workers for the needy sections. What an opportunity to please God, by so praying that things may come to pass as the result of our praying.

Throughout the years Islam has been an almost impregnable fortress of heathenism, but there are now very signal signs of decay in her citadels, and astonishing inroads are being made in her borders. Oh that the church would awake to this great opportunity and privilege now before her! Do not forget June 30, 1915.

GOD'S WILL AS AN INVESTMENT.

What investment yields so bountifully as an abandonment to God to do his will. It puts the believer in the place of fellowship, and invests him with the authority to claim the promises that are both sure and steadfast. It places at his service the key that unlocks the great storehouse of the exhaustless treasures accumulated through the wondrous atonement of God in Christ Jesus, and held in store for the obedient child of God through the touch of faith in intercession.

It is to those who commune with the Father that He reveals the mysteries relative to his kingdom, and to whom He speaks the desires of his heart concerning the territory yet to be explored, the lands to be conquered, and the victories to be won. His wondrous plan of redemption was wrought by a series of revelations; and He is yet revealing to his children his will for them. Many are delighting in the joys of obedience, and laying up in heaven the never-failing riches, while others are faltering and failing, thus lacking in that enrichment of character that comes through joyful service, willing sacrifice and intense devotion.

Selfishness is subtle and manifests itself in many ways, and perhaps no one constituent of the human nature enters more largely into the matter of doing God's will, nor more materially interferes with the willingness of the individual to spend and be spent in the service of the Master and the advancement of his kingdom. It is a form of selfishness

that withholds from God the most precious treasures of life and desires to hold them for enjoyment rather than giving them wholly to Him for his glory. The parent may withhold his child from the service of God without being entirely conscious of the seriousness of the matter; or he may have never gotten a conception of the beauty, the joy, the glory of service for Jesus, nor of the matchless, transcendent investment of giving his child thus to God. It is to the parent that lives in touch with Jesus, and with Him strives to lift the world Godward that there comes the vision that beholds an ever-widening circle and catches glimpses of far-away regions where the "people perish for lack of knowledge," and where "anguish of soul" possesses the human breast, finding no relief because the Macedonian cry has been unheeded. And it is to such parents that the giving of sons and daughters to the Master to reinforce the ranks in the thin line of battle becomes a real joy—yea, the gratification of a sincere longing. Such was true of that English mother who, when told that her son had been eaten by the cannibals of the South Sea Islands to whom he had been preaching, exclaimed: "Oh, what can those poor people do without the gospel? Would that another of my sons would go and tell them about Jesus!"

And such was true of that Scottish minister upon whose study wall hung a map of Africa—a map? Yes, a map, but at that time little was seen upon it but the great desert and a few mountains. On a stormy day he hung it near the window and became engrossed in its study. Strange it seems that his pencil should touch upon East Africa and that he should repeat over and over "Latitude 30 degrees south, longitude 37 degrees east," and that while thus engaged his faithful servant should enter saying, "I've brought you a present, sir."

Too absorbed to hear her words, he said: "Annie, the gospel banner will yet be planted in the very heart of this pear-shaped continent, although not likely in your day nor mine."

"But maybe it will be in your son's, sir; and who will say he'll nae hae a han' in it?"

This remark reached his ear, and, rousing quickly, he was shown his new-born son—Alexander Mackay. Strange does it seem that Uganda embraces latitude 30 degrees south and longitude 37 degrees east, and that there the son, Alexander, should joyfully toil, calmly suffer persecution, giving his life that the "gospel banner" might be planted, the natives know of the wonderful love of Jesus, and that the Christian world would receive inspiration from the life of Mackay of Uganda?

The gospel has been wonderfully successful in Uganda. Think of the redeemed, blood-washed souls who to-day sing around the throne in glory because the father and mother of Mackay had this passionate love for the will of God. On the other hand, what if they had drawn back and had withheld this son as so many have done; how poor and barren would have been their own lives; how the son would have been deprived of the richest life possible for him to live; and how God would have been robbed and disappointed.

Nothing yields such returns to the individual in richness of experience, in joy, and in victory as the whole will of God. It results in the most victorious life here and enables the individual to lay up in Heaven the richest treasures, then what investment compares with it? Had it not been the best God would never have demanded it, for He loves us and is holding out to us his best. Would that his children might love his will more. How sweet to sing with Faber:

"I worship Thee, sweet will of God
And all thy ways adore,
And every day I live,
I seem to love Thee more and more."



Missionary Department

A WORD FROM J. T. BUTLER.

We are glad to have this account of his trip from Brother Butler. It gives us an insight into some of the difficulties connected with traveling on mission fields. It also shows the importance of our praying for the missionaries. We are sure that Brother Richard Anderson needs especial prayer. He has a frail body and his work is heavy. The workers are so few in Guatemala, and so much could be done with a sufficient force of workers. There is a wide open door in all parts of Central America for the printed page and this is our opportunity to spread the gospel of salvation throughout that country. We trust that you will pray that he may have the necessary money to buy paper and other material for printing. These are a reading people, and by helping Brother Anderson we may have a part in giving them the Gospel.

The letter is interesting:

Dear Readers of Living Water: It has been quite a while since I have written you and it may be that someone, among the many who read this good paper, is wondering what is going on in our part of the mission field.

On the 13th of April my family and I said good-bye to our fellow-workers in Coban, Guatemala, C. A., and set our faces toward the United States of America, our homeland. For sixty miles we came on mules and horses, those of us who were big enough to ride a horse; the two smallest children being brought on Indians' backs. After those sixty miles, which occupied two days and a half, we came on a train for twenty-nine miles, and then a little more than a hundred miles on a small mail boat, down a river and across a beautiful lake, and then across another river to Livingston, on the coast, where we waited six days for a steamer. God gave us good friends all along the way. Praise his name! The six days hurried by and we found ourselves on board a steamer bound for Mobile, Ala. We first came across the Gulf of Honduras, then the Caribbean Sea, through the Yucatan Channel and the Gulf of Mexico. Most of the voyage was tempestuous and we were all sick, but that is over now and a thing of the past.

We spent three weeks in Atlanta, Ga., among my relatives. We are now living in a rented house at 106 Chapel Avenue, Nashville, Tenn., and would be glad to see and hear from our friends.

Bro. Richard S. Anderson, his wife, and Miss Willie Barnett are standing by the work in Coban. Bro. Anderson is never very strong in his body and the work is heavy. Pray for him. Our printing work goes on but is in need of your prayers and some of your money. We need new type and then there is the continual daily expense of the office. I wish more people could get a better understanding of our work. Think of it! There is no postage at all on anything we print down there and send to any part of Central America, except to Panama. We ought to be sending out more material than we are sending, but for lack of funds we have had to leave off printing tracts at times. Surely someone who reads this will have some of God's money for this work. There is a wide field and now for eleven years we have been sowing some of it down with evangelical literature. A number of "isms" are getting into Central America, and the devil is wide awake and working hard. Now is our time.

who will help? There is also great need for a chapel there in Coban. Exchange is very high there now and if we had six or seven hundred dollars we could put up, we believe, a decent chapel.

We are living in perilous times and it behooves us to be up and doing. What we do will have to be done soon.

While I am here in the States I would be glad to visit some of God's people and tell them about Guatemala, her needs and the opportunities offered there for service.

NEWS FROM INDIA.

The most successful cold season touring work that the mission has ever had has just come to a close and the hot season has begun.

For several years Mr. Coddington has been trying to get land at Khodala, about twenty miles from here, for another station, and succeeded on January 1st. A well is now being dug on the property.

As soon as a tonga and horses for Miss Graham were mentioned in *Living Water* some contributions toward this fund were sent in and we hope she will receive enough to buy them before next touring season.

Several have responded generously to Mrs. Benson's hint about the hot season and contributions have come that will enable those who need it to go to the hills, where they will not only have a cool, refreshing rest, but there will be Conventions with good speakers who will spread a spiritual banquet for them. It will be the first sermon in English that many of them have heard for many months.

Our Orphanage Fund is almost \$200.00 overdrawn and yet nearly every orphan is assigned to someone for support. The reason for this is three-fold. First, Increase in the price of foodstuffs. Second, We often have a child quite a while before we can assign him to anyone; and third, Some people are not able to fully keep up the support of children assigned to them, and yet as long as they are assigned to one person we cannot assign them to another. Some boys are all the way from a few months to three or four years behind. The only remedy I see for this is that someone might be willing to contribute to the Orphan's Fund occasionally in a general way without having some special child assigned to him. These boys keep right on eating whether the money comes for them or not.

GOD CARES! DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. *He who is not a missionary Christian will be a missing Christian* when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, *how much you owe to the heathen because of what you owe to Christ for redeeming you with his precious blood.* I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—Selected.



Address all communications for this department to Mrs. John T. Benson,
Eastland Avenue, Nashville, Tennessee.

HOW I FOUND JESUS.

BY LELIA M. CONWAY.

FROM my earliest recollection the desire of my heart was to know God. It was my delight to go with father to the revival meetings held every fall in the little village church. One night, walking along by father's side, my hand in his, I timidly told him that I felt something like a nail piercing me within and that perhaps I had better go to the altar. My father replied, "Well, my daughter," but the tone of his voice rather deterred than encouraged me, for it was in the day when the conversion of children was but little believed in. I had a deep longing to be saved, and at the tender age of eight and for several years after, my thoughts were continually going out along that line. Ministers coming to our home would notice me and endeavor to draw me into conversation. After they had departed I would steal away to some quiet nook, a hurt, disappointed feeling tugging at my heartstrings, and there weep because they had not spoken to me of Jesus. To my childish mind a preacher was the direct representative of God, and hence I thought it strange that no mention was made of my soul. I would often gather my brothers and sisters around me on the Sabbath and go through the form of worship as I had seen it observed at the church, but ceased if my auditors become irreverent or inattentive, for I was very sincere in the service and would not suffer anything bordering on sham or mockery.

How susceptible was my heart to divine things those early years! How easy for me to have obtained salvation then! Passing years dissipated these good impressions, though there never was a period in which I wholly forgot God. School and young companions began to take my attention, introducing a new element into my life. To be popular, I tried to fall into line and conform to the ways of society. I left off church going. The frivolous, gay young people treated lightly my religious tendencies, and it began to dawn upon me that there was a sharp dividing line between the things of God and the things of the world and that the two didn't "mix." I was not without some misgivings on joining their ungodly set, but I quieted conscience by saying that there was time enough yet; I could take my fill of pleasure and then come to God long before I was old. The Christians of our locality thought that the very young had better come to the age of maturity before seeking Christ, and as that was yet far in the distance I followed along in the wake of my worldly associates; but I had no real peace or joy. This, under God, prevented me from going to excess in sin, I am sure; for the more I entered into worldly amusements the greater would be that sense of disquiet and unrest within. At an evening's entertainment my eyes would fill with tears at the gnawing pain in soul and chidings of the Spirit which I felt—wondering why it was that I was so miserable and unhappy while my companions were light-hearted and merry as could be. In keeping with the environments I would simulate their happiness, but it was only an empty mockery, for I would go away more wretched than when I had come. I drifted farther and farther away from the right. I ceased to read my Bible, studiously avoided coming in contact with godly people, and, in fact, tried

to steer clear of everything which might direct my attention to the soul; for I had formed the idea that should I die in my sins the greater my ignorance of the way of salvation the lighter would be my punishment. I also conceived the thought that I had sinned away my day of grace and that the Scripture, "But if our Gospel be hid, it is hid to them that are lost," must apply to me. This unhappy frame of mind was manifest in my countenance I suppose, for father one day said to me, "Lelia, why do you always look so sad?" But timid girl that I was, I could not bring myself to tell him. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57:20. The devil succeeded in taking me into his net, but thanks be unto God, He delivered me out of the snare of the fowler.

I was of a very delicate constitution and had sicknesses one after the other. When stricken down I would think seriously upon my lost condition and these illnesses were a means used of God for my conversion as the sequel will show. During one of those violent attacks in which my life seemed but a question of a few hours, I cried piteously unto God to keep me from falling into hell, for it seemed moving up to meet me, and by a hair's breadth I hung suspended over the fathomless depths. "The pains of hell get hold upon me" (Ps. 116:3) and my sufferings of soul greatly exceeded that of body. God in mercy heard my cry and stayed the destroyer. From a sense of gratitude for His preservation, and feeling that I should do something in way of return for His kindness, I started to go to church again when I had recovered. I began to look and search for God in those bearing His name, but alas! too often I failed to see any distinguishing difference between Christians and those outside the fold. I was perplexed and at a loss to account for this, yet I still believed that the Gospel wrought a transformation in the lives of men and women, and that the real must exist somewhere. The members of the little village church came to look upon me as a "hard case" because of going through revival services unmoved, as they thought, and my dear father remarked to a friend, "Lelia has no inclination for spiritual things," but could they have seen into the heart of the apparently careless young girl, how different would their judgment have been. Thoughts of God and eternity filled my mind, and the unconcerned manner I sometimes assumed was but to conceal the unrest within.

Time went along without much of a variation in these matters and then there was a change, God bringing it about, I believe. At the Conference held in the spring a new minister was sent to Hurlock, a man all on fire for souls, with a mighty consuming passion for the lost possessing him. He did not confine his labors to the church, but went into stores, public places, even pleading with men and women on the streets to give their hearts to Jesus. Because of such an unusual proceeding some few said that he was "going crazy over religion," but they, too, had to give way before the burning love and zeal of the minister. Like a resistless tide it swept all before it. The community was shaken from center to circumference and many were swept into the kingdom. Under the pungent preaching of this man of God I became more miserable than ever, yet I did not yield to the voice that called me, for I had come to the conclusion to defer the matter of my salvation, thinking I could not stand in grace and overcome temptation until my environment was changed and also that, on coming to the age of maturity, I would be less liable to backslide, etc. However, the Spirit strove mightily with me; funeral occasions, especially those of persons I knew, made an indelible impres-

sion upon my mind, hearing as I did, the call of God to repent. At revival meetings I assumed an indifferent air, but many times at the conclusion of the services I would go immediately home, close the door of my room and throw myself on the bed, weeping far into the night. And sinner though I was, I am sure God's pitying eye looked down upon me in compassion and love. Three or four years passed by, and still I had not given myself to God. In the minister's earnest efforts for my soul I often lost sight of the man and saw that it was God seeking me through him. My heart was melted in contrition, I did not want to grieve the Lord, and yet I was not ready to accept the Saviour. I shunned the preacher, but again and again he would find me and beseech me to seek Jesus. I saw that it was the Great Shepherd following me up—seeking His lost sheep. I wept bitterly, but thought, with such obstacles and hindrances as lay in my pathway how could I be a Christian? And on the other hand how could I afford not to be one—surely I was in a strait between the two. I often implored God not to take His Holy Spirit from me, for there were times when the Spirit seemed about to take His flight—"My Spirit shall not always strive with man," Gen. 6:3—and alarmed at the cold, hopeless, "left-to-myself" feeling that would come over me, I would pray God still to continue the Spirit in conviction upon me and He in mercy heard my cry. I had now reached my sixteenth birthday. A few weeks afterward the annual revival services began and I went through them as formerly, till the last night of the meeting. At the close the minister requested unsaved ones wishing to be prayed for to stand. A compunction of conscience for opportunities that I had let pass unimproved, God's great mercy, a fear of what the future might hold in store—for death was abroad in the land—swept over me, and I said within myself, "I will do this." I had never before signified my desire to know Christ by any outward act or sign. To my great astonishment when I started to rise I seemed pinned to the seat, unable to move. I realized that it was the powers of darkness trying to keep me down. The minister was waiting, there was no time to lose. Making one last desperate effort, I arose slowly, forcing my way through those awful Satanic powers which were as weights drawing me back, and then sank into my pew weak and faint, but sweetly conscious that I had taken a step toward God. The preacher pronounced the benediction and the congregation began to disperse. I passed out with the people, thinking of the long wait that I would have ere another opportunity should come around, for I had somehow imbibed the idea that revival seasons were the only time in which to seek salvation.

I now began to break away from my worldly companions. It was keenly borne in upon me that none of them could help me find God, or pray a prayer if I were dying, and therefore it would be extreme folly to allow them to stand in the way and prevent me from doing my duty.

Early the following spring I was taken ill again. Naturally frail, I was an easy prey to disease. I took quantities of medicine, pinning great faith to what they could do for me, but as the weeks passed by I found I derived little or no benefit from them. The doctor performed an operation, yet I obtained but temporary relief. The case baffled both myself and friends, but as I have seen afterwards, the hand of God was in it (permitting the affliction to come, etc.) A month or two more and the time for camp-meeting came round. Father was particularly anxious that our family should tent on the grounds. Dear father not knowing what the outcome of my ailment might be, and deeply concerned for my soul, thought of this means as possibly proving ef-

fectual, I divined. I did not care to go, but was obliged to because of no one to remain at home with me. I reclined on the sofa and in chairs, listening to the beautiful music and the preaching. Occasionally I would go out to a service. Seeing me in the audience one night, Pastor D. came to where I was and told of how I had been on his heart night and day while he was away attending a Holiness convention at Mountain Park, and that he had prayed for me without ceasing. Through what he was saying I more beheld the love of Jesus—seeking for the poor lost lamb straying so far from the fold. The words of the invitation hymn that the workers were singing fell in soft, tender entreaty on my ears, but I said, "Not tonight." I shrank from going to an altar, for I would rather have sought the Lord at a less conspicuous place. Have you noticed how the Lord will bring us to do the things that we say we will not do? "Submit yourselves therefore to God." Jas. 4:7.

The meeting was to hold ten days, closing on Sunday. The last Friday night I went to the service again. After preaching the altar call was given. I sat quietly in my seat, not thinking in the least or responding, and with little or no feeling upon the subject. Presently my mother and Cousin Mary came, and putting their arms about me, began to weep. This simple act was the means under God of quick and pungent conviction to my soul. Almost before I knew I was in tears, too.

(Concluded in Next.)

Hurlock, Md.



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FIELD NOTES

Rev. C. W. Ruth is holding a meeting at Hampton, Iowa.

Rev. John T. Hatfield is at Whittier, Cal., in a meeting.

W. A. Buckner is holding services near Dickson, Tenn.

Rev. Bud Robinson will be in Topeka, Kansas, for a meeting from June 3 to 13.

Rev. J. L. Brasher is the evangelist for a meeting now going on at Johnstown, Pa.

Rev. T. P. Roberts recently held a very gracious revival at New Haven, Ky.

Rev. Charlie D. Tillman is at Henderson, N. C., in a revival campaign.

Revs. J. B. Kendall and James V. Reid are at Petersburg, Ind., in revival services.

Rev. A. J. Moore is evangelizing at Monroe, Ga. He will be there until June 13th.

E. O. Heath is assisting Rev. Z. B. Whitehurst in evangelistic work in Georgia.

Rev. G. C. Kinney has been evangelizing in southern Illinois and reports very successful services.

The Lord blessed in the revival services held in the Pentecostal Tabernacle, this city, last week. Rev. H. C. Cagle and his wife were the preachers.

Revs. L. B. Bridgers and W. B. Corder have held a meeting in the First M. E. Church, South, at Morristown, Tenn., in which a large number of souls were blessed.

Rev. Marvin Carroll of Ozark, Ala., assisted by A. L. Snell and wife of Trevecca College, will hold a tent meeting at Cottdale, Fla., June 4-14. They request prayer for this meeting.

Mrs. Susan Boyd would like to have some calls for meetings. She is a good woman and a good preacher, and will do good service in revival work. Address her care of *Living Water* office.

Rev. John F. Owen has the first half of July open for a meeting. He will accept a call either North or South as his last meeting preceding the open date is in Ohio and the one following is in Tennessee. Do not miss this opportunity to get a good preacher for your meeting. Address him, Boaz, Ala.

SPECIAL TO LAYMEN.

Dear Brethren: As we are expecting all our pastors at our camp-meeting in Nashville, June 16-23, why not come yourselves and get acquainted with them and their work, so you can make an intelligent choice of pastors for your churches next year. God has given you this great responsibility of choosing pastors for your people.

J. A. CHENAULT,

Dist. Supt. Tenn. Dist., Pentecostal Church of the Nazarene.

MEMORIAL FUND.

We are glad to report that a number of our friends are responding to our appeal for the Trevecca College Memorial Fund. None of them have been able to send in very large amounts but they have been appreciated all the same. If we could just get enough of the small amounts we would soon be able to accomplish that which we started out to do. We ask all of our readers to please not forget this very important matter. Keep it before the Lord and ask Him to show you not only what you should do, but that He will open the hearts of the people to supply the needed funds.

We have announced school for the next session, and expect to have the best year we have ever had. We should be so glad if we could get this debt out of our way before we start next session. J. T. Benson, Nashville, Tenn., is treasurer of this fund.

RATES FOR NASHVILLE CAMP-MEETING.

Persons desiring to dwell with bed clothes furnished and in private rooms can secure same for 25c a night, or for \$2.50 for the twelve days. Large rooms—one for men and one for women—will be furnished free of charge where those who bring their own bedding can sleep. Cots can be rented for 50c for the entire twelve days and can be used in these rooms. A restaurant will be kept on the grounds at which meals can be had at 25c, or tickets will be sold entitling the bearer to six meals for \$1.00.

For information write MISS F. CLAYPOOL, 136 Fourth Ave., N., Nashville, Tenn.

We enjoyed having Bro. Strickland with us recently in a meeting. The Lord blessed him in preaching the Word, and a number of souls were definitely blessed. To our God be all the glory. There were four seekers at the altar last night in the regular service. Pray for them.

Those desiring my services for camp-meetings or revivals after June 23, please write me. The blood cleanses just now. Praise the Lord.

Your brother,

J. F. PENN.

309 Jefferson St., E., Knoxville, Tenn.

SPECIAL OFFER.

We are anxious to have the people avail themselves of our special offer on subscriptions to *Living Water*. We believe this paper would be a blessing in any home. Why not persuade a number of your friends to subscribe on this trial offer and thus bring them into touch with the opportunity of a blessing. This is an exceedingly cheap offer for so much reading matter. If there are those in whose spiritual life you are interested, send *Living Water* to them for the remainder of this year. They cannot fail to be benefited by reading it. You can be a blessing to many by working on this offer.

REQUESTS FOR PRAYER.

Mrs. Olive Rife asks prayer for healing.

A sister in Florida asks prayer for the healing of her sister-in-law.

A sister asks prayer for the healing of her son, for guidance and help in business affairs, and that she and her family may live nearer to God.

If you want to carry a blessing to your friends get them to subscribe for *Living Water*. Every copy will be a blessing and the home will be the better for its weekly visits.



P. R. NUGENT, Richmond, Va.

LESSON FOR JUNE 30, 1915. A PRAYER FOR THE TEMPTED.

Ps. 141.

GOLDEN TEXT: "Keep me from the snare which they have laid for me." Ps. 141:9.

Temptation to sin may come from evil within (Jas. 1:13) and from Satan without (Gen. 3:1-5). It will not be above man's state but according to the human plane and with a way of escape (I Cor. 10:13). The way of escape is shown in Ps. 50:15—"Call upon me in the day of trouble." Attached to this direction is the promise, "I will deliver thee and thou shalt glorify Me."

V. 1. "I cry to thee." 1. This is a personal matter. Often people pray with a "we," and "us," when it should be "I," and "me." 2. It is an active matter—"cry" (R. V. "called"). "Ye have not because ye ask not." The reason that some people fail to get help and deliverance when tried and tempted is this: They do not cry, or call, upon God for it. If they do not give up at once they try to meet the temptation in their own ability and this is generally insufficient. 3. It is a sure matter because of the character of the One upon whom he called. God is both able and willing to help and deliver His people and is the only one whose ability is perfect. Hence no true servant of God need ever go down under temptation. All he has to do is to call upon God. If his call is from the whole heart (Jer. 29:12, 13) it will be answered—"Make haste." If we need a speedy deliverance we can rightfully call on God as David did, for the prayers recorded in Scripture are instructive as to the practice of prayer—"Give ear," that is, hear. In scripture usage "hear" includes the idea of hearing favorably (Jer. 29:12; I Jno. 5:14, 15), so that for God to hear means that the petitioner is to receive. A prayer that meets with God's favor brings His response. Twice it is: "Unto thee"—not to human friends, however true their friendship may be. "It is better to trust in the Lord than to put any confidence in man." Even if man is willing he may not be able.

V. 2. Some think that David was in exile, away from the regular place of worship, and that he asks that his prayer be regarded just like prayer offered in connection with the altar of incense. Ex. 30:34-37 gives the elements that went to make the incense. There was a mingling of bitter and sweet, pungent and fragrant. The bitter suggests the confession that must often accompany prayer, or the severity of the circumstances that make it especially necessary to call upon God. The sweet, fragrant elements are suggestive of the confidence, faith, and praise that should enter into prayer. Some sacrifices (as the wave and heave offerings) were lifted up on the hands before, and unto, God. So David, though not in position to actually offer such sacrifices, would do so in heart by lifting up his empty hands to God.

V. 3. "The tongue can no man tame" (Jas. 3:8). Hence the importance of this prayer for God to undertake what man cannot do. The watch before the mouth is to prevent things coming out. Keeping the door of the lips is no doubt to keep the lips closed. We are liable at any time to speak when we should keep silence, but this is especially true in times of pressure, temptation and conflict. This prayer is a needed one, then, and there may be need to pray thus

almost, if not quite, every day. And it may also be taken to mean that God will regulate our speech as well as our silence, for we need to know not only when to be silent but also when, and how, to speak.

V. 4. As God controls all the forces of evil that work on men to influence them to sin, this prayer is practically for protection from these evil spirits that incline the heart to evil "to practice wicked works." The only way in which God could incline the heart to evil is to allow evil spirits to move on people. In I Kings 22:19-23 there is an illustration of this. God allowed a lying spirit to stir prophets to lie to Ahab in order to entice him to the punishment he deserved. People's wrong condition may necessarily expose them to these evil influences, but even when the heart is right wicked spirits often try to move a person to wrong attitudes to God and man, and to wrong actions. Hence the need for this petition. It would apply also to times when we are seeking guidance,—that the heart be inclined by the Holy Spirit only. "Dainties," through their attractiveness, can easily become a snare to the soul. In fact, a bad thing may be mistaken for a good one, so that God's servant may take part in it and suppose he is doing right. And even dainties that evidently are worldly may win a person by their attractiveness, for the devil works through them to lure men to sin and deceive them into believing that "the pleasures of sin" are a good thing. V. 9 shows, possibly, ("they" may refer to men) Satan's human agents who take part with him in trying to ensnare people. "My son, if sinners entice thee, consent thou not," is a command based on man's activity in enticing people to sin.

V. 5. This is an invitation to righteous people to deal with him for wrong doing. Such an invitation, when from the heart (for people do not always fully mean it when they invite correction), shows that the one who gives it really loves righteousness—not merely in a general way and in others, but in himself, and that he is wise enough and humble enough to receive correction—whether severe ("smite") or gentle ("reprove"). Those who do not see correction to be a true kindness are either ignorant of this real welfare or proud, self-willed and unteachable. A defeat is only injurious, hence getting rid of it is a benefit and anything that would lead to getting rid of it should be welcomed. In R. V. "calamities" is "wickedness." The thought seems to be either (1) that he will hold no grudge against those who smite him, but will pray for them in their trouble; or (2) that if those who correct him act wickedly themselves he will not be discouraged in still praying—either as part of a godly life in general or particular prayer for correction still in spite of the failure of those who corrected him. Both of these courses are correct for we should hold no grudge against those who correct us nor be turned aside from godliness by the failure of others.

V. 6. R. V. is: "Their judges are thrown down by the sides of the rock," referring probably to the way in which people were sometimes put to death in those days. "They shall hear my words." Those who receive correction for their failure, or sin, are in position to speak helpfully to others. This is done sweetly and not in bitterness, nor in the way of striking back, nor with selfish delight in finding out the faults of others who called attention to his. How easy for a corrected person to at once correct the faults of his corrector in order to lessen his own offence, or justify it, or because he resents correction!

Vs. 7, 8. Death shows man's helplessness and is, therefore, a strong incentive to trust in God for all needed help. We should not only call upon God, as in v. 1, but also trust in Him to hear the call.

V. 9. The snares of Satan and men are subtle but God can easily keep us from them. If this prayer was often enough in people's heart they would be kept from much trouble, loss, sin and sickness. The snares that are invisible to us are of course visible to God, and His protection is needed for what we cannot see as well as for what we can see.

V. 10. The punishment of the wicked is a matter of justice. The preservation of the righteous who trust in God is connected with His justice, faithfulness and truth.

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