

LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHew THEE GREAT THINGS, WHICH THOU KNOWEST NOT."—Jer. 33:3

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RAYMOND LULL FIRST MISSIONARY TO THE MOSLEMS

By Henrietta Matson

"God hath not left Himself without a witness." How we bless the Lord that this has been true all down through the ages of the Church. It is like a deep draught from a mountain spring to discover that we may go back to the middle ages, and find in all the mediæval darkness of the Church and of the times, one figure standing out, almost glorified with the heavenly light that radiates from it.

Raymond Lull, born in 1235 in Catalonia, the eastern province of Spain, was the greatest missionary who has ever gone out to tell the Mohammedan world of Jesus, the risen Savior. The only missionary spirit that was known in the twelfth and thirteenth centuries was that of the Crusaders who took up the sword and perished with the sword; and this man seemed to have been raised up to show to the world what the Crusades might have become if the weapons of warfare had been heavenly, instead of carnal. "He was one of the outstanding figures of the Catholic Church in the thirteenth century—a Christian, neither Roman nor Protestant, but a man of spiritual judgment, and of divine love."

Like Zinzendorf, he could say, "I have but one passion, and it is He—He only." Just to see how strikingly he rose above the world and the church of his day sets forth the greatness of his character in bold relief, for he anticipated our own interest in missions by many centuries. His biographer says, "He was perhaps the grandest of all missionaries from Paul to Carey and Livingston." He lived in an age of superstition and fanaticism, but God laid His mighty hand upon this chosen vessel, and made him feel something of the weight of responsibility toward a lost world.

Of his early life, nothing is certainly known. He was accustomed to luxury, as his parents had a large estate, and his father was distinguished for military services. His conversion was remarkable—as much like Paul's, as his death by stoning was like Stephen's. To some is given to see the chariots of fire, and the visions of God, while others walk with unseeing eyes, but as surely come to a knowledge of the living God. To Raymond Lull was given the "heavenly vision," as to Paul,

and like the great Apostle to the Gentiles, he was not disobedient to it.

He was married at an early age and being fond of the pleasures of court life, went into Spain, where he was made chief official in the household of King James II. of Aragon. Here his early manhood was spent in gaiety and even profligacy. All the enthusiasm and warmth of his nature was given to the pleasures of the court and by his own testimony



STATUE OF RAYMOND LULL, PALMAZ, MAJORCA

my he lived a life of utter immorality in this corrupt age. He says of himself, "For thirty years I brought forth no fruit in this world; I cumbered the ground, nay was noxious and hurtful to my friends."

He was gifted with great mental accomplishments and enthusiasm—he had the soul of a poet, and was the most popular poet of his age in Spain. Before he was thirty years of age, he had written several treatises on science as well as poetry, proverbs and works on philosophy. These were first written in Spanish and then put into Latin, so that in all his gaiety he must have been active and industrious.

One evening, he was sitting on a couch, with his guitar on his knees, composing a song in praise of a noble lady who had fascinated him. "Suddenly in the midst of the song, he saw on his right hand the Savior hanging on His cross, the blood trickling from His hands and feet and brow, and He gave him a reproachful look." Raymond, conscience-struck, could sing no more, was deeply moved, and retired to bed. Eight days after, he attempted to finish the song and again he saw the Man of sorrows standing by him, who fixed His eyes upon him, mournfully, pleadingly:

"See from His head, His hands, His feet
Sorrow and love flow mingling down;
Did ere such love and sorrow meet,
Or thorns compose so rich a crown?"

Lull cast his song aside, and threw himself on his bed in the deepest remorse. But the thought that

"Love so amazing, so divine,
Demands my soul, my life, my all"

did not reach him at once, though he felt it was a special message for him to devote himself entirely to Christ's service. Night after night, we are told, he lay awake weeping, remembering how much and deeply he had sinned. Then the thought came to him—surely it was the Holy Spirit's whisper—Christ is full of compassion. He invites all to come to Him. He will not cast me out. And He did not, when this penitent came humbly to His feet. There was engraved on his heart the great spectacle of divine self-sacrifice: henceforth he had only one passion—to love and serve Christ.

He gave up his court position, sold all his property, and withdrew to the retirement of a cell, where he gave himself up to the teaching and illumination of the Holy Spirit. In that age of Mariolatry and Angel worship, it shows how really the man was under divine teaching that the vision which had arrested him, and that he could not forget, was of Jesus Himself. Then came to him the call to carry this message of love to the Saracens. The carnal weapons of the Crusading Knights had failed to conquer Jerusalem, was it not time to sound the call for a spiritual crusade? His new birth sprang from a passion for Jesus, and

new life was vital, personal, filling him with such love for Christ that he longed to tell others of Him.

The Mohammedans were regarded with great hatred by the Christians of the thirteenth century, but there came to Lull the message of divine love, and he was ready to go out single-handed, pouring out his soul in prayers and tears and love.

He had not a doubt that God had chosen him for this mission, he only hesitated as to the best method to pursue. The son of a soldier, who had fought the Moors on many a battle-field, he felt that the Saracens were worthy foemen, and he could not venture against them unless he had good armor. Hence his first efforts were to thoroughly master the Arabic language. No good Mohammedan would teach one whose avowed object was to assail his religion, and Lull could only procure a Saracen slave to instruct him.

The Mohammedan world which Lull dared to attack with the new weapons of love and learning, then presented as difficult a missionary problem as it does today. It was more of a unit, equally aggressive, and if possible more arrogant; but Lull had a saying of his own, which is oft repeated—"He that loves not lives not," and the vision of the thorn-crowned head and pleading eyes came before him, whenever there was any shrinking of the flesh from the task before him. He soon discovered that his life-work was threefold: to devise an educational system for persuading non-Christians of the truth of Christianity, to establish missionary colleges and to preach the gospel to the Mohammedans, which he did himself, sealing his witness with martyrdom.

When about sixty years old Lull reviews his life in these words: "I had a wife and children; I was tolerably rich; I led a secular life. All these things I cheerfully resigned for the sake of promoting the holy faith. I learned Arabic. I have several times gone abroad to preach the gospel to the Saracens. I have for His sake been cast into prison and been scourged. I have labored forty-five years to gain over the shepherds of the church and the princes of Europe to the common good of Christendom. Now I am old and poor, but still I am intent on the same object. I will persevere in it till death, if the Lord permits."

He spent years in study and writing books; in some of these there are strong appeals for help to open more missionary schools. In one place he says: "I find scarcely anyone, O Lord, who out of love to Thee is ready to suffer martyrdom as Thou hast suffered for us. O Lord of glory, if that blessed day should ever be, in which I might see Thy holy monks so influenced by zeal to glorify Thee as to go to foreign lands to testify for Thee, what a glorious day that would be!" In one of his books he prays that "men of holy lives and great wisdom should form institutions in order to learn various languages and to be able to preach to unbelievers."

The scene of Lull's labors during these

years of effort to stimulate and inspire a missionary spirit, lay in many of the great European centers; Paris and Naples and Genoa, and finally he went to Rome hoping to gain the ear of the Pope. But, Alas! Rome was the last place on earth where he could have expected to find the spirit of self-sacrifice or of Christian missions, and he found neither assistance nor sympathy in this quarter.

In his own attempts at mission work in North Africa, obstacles and difficulties were constantly heaped upon him. Travel by sea was dangerous and by land was full of hardships, and he went alone preaching the gospel of love—the exceeding love of Christ. The Jews, then as now, were a sorely persecuted people, suffering and despised, and to these Lull's heart went out in a great pity and longing to have them know that Jesus is the true Messiah. He preached to them as well as to the Mohammedans. His great learning as well as his humility of Spirit, enabled him to reach all classes of people. Bitter experiences came to him—sore testings. From the depths of his dungeon, where he was imprisoned for preaching Christ to the Moslems, he tells how they visited him offering all the endowments in their power if he would abjure his faith and turn Moslem. But we hear him say, "Ye offer a poor prize, as all your earthly goods cannot purchase eternal glory; but I promise you everlasting life and glory if you will forsake your devilish law and accept the Christian faith." He was now seventy-three years of age, but the vision of Christ which came to him in his early manhood never forsook him, and he says:

"But amid the taunting and the torture—
I have had Thee!
Thy hand was holding my hand fast and faster,
Thy voice was close to me:
And glorious eyes said, 'Follow Me, thy Master,
Smile, as I smile thy faithfulness to see.'"

Lull was a popular author. He wrote not only in learned Latin but in the vernacle of his native land. His biographer calls him the Moody of the thirteenth century. He tried to reach the masses. Another writer calls him a Reformer before the Reformation, and compares him to Luther. He wrote a book of proverbs and one remarkable saying we quote: "Christianity is not against reason, but above unsanctified reason." His language and spirit remind us strongly of St. Paul. In Lull's "Contemplations" we read: "As the needle naturally turns to the north when it is touched by the magnet, so it is fitting, O Lord, that Thy servant should turn to love and praise and serve Thee; seeing that out of love to him Thou wast willing to endure such grievous pangs and sufferings."

Raymond Lull was ahead of his age in his aims and in his methods, but he could not be altogether uninfluenced by his environments. The spirit of chivalry was not yet dead, and he felt that he had been knighted by the pierced hands of the Crucified for a spiritual crusade, and God used him in this way. He was a most voluminous writer, the number of his books reaching into the hundreds.

In 1314 he made his last journey to Bugia in North Africa, where for nearly a year he labored secretly among a little circle of converts, whom on previous visits, he had won over to the Christian faith. For over ten months he dwelt in hiding, talking and praying with his converts, but at length weary of seclusion and longing for martyrdom he came forth into the open market and presented himself as the same man whom they had once expelled from their town. "It was like Elijah showing himself to a mob of Ahab's," Lull stood before them and threatened them with divine wrath if they still persisted in their errors. He pleaded with love but spoke plainly. Filled with fanatic fury at his boldness and unable to answer his arguments, the people seized him, dragged him out of the town, and there he was stoned to death, June 30, 1315, at the age of seventy-nine. In this case, as with Stephen, devout men carried Lull to his burial, and brought the body to Palma, his birthplace, where it was laid to rest in the church of San Francisco. An elaborate tomb was afterwards built in this church as a memorial of Lull. Six hundred years later, are we now doing much more than "playing at missions" as far as Mohammedans are concerned? May God stir our souls to enter in and possess the land that this medieval missionary coveted for Christ.

MISSIONARY LESSON

Our Lord's Last Message
Acts 1: 4-8.

After choosing His disciples out of the world, and giving them the responsibility of carrying on the work which He had begun, we should naturally look for some detailed direction regarding their labors. This we find in the last verse of this His last message while on earth.

I. *The POWER for this service—the Holy Ghost.* Vs. 8; see margin.

1. This had been promised. Joel 2:28, 29.
2. They were commanded to wait for this endowment. Luke 24:49.

3. It wrought a complete change in Peter. Matt. 26:69-74, compare Acts 2:22; 23.

4. It produced immediate results. Acts 2:37, 41.

The disciples had no money, organization, or influence, yet were mighty under God.

II. *The NATURE of this service—witnessing.*

1. The true Missionary is simply a witness—he tells what he knows. Acts 4:20; 1 John 1:1-3.

2. We are not told to convert the world, nor can we expect it. Luke 17:26-30; Acts 15:14.

3. Some will believe, others will reject. Acts 28:23, 24.

III. *The FIELD for this service—the world.*

Note the systematic manner in which the field was laid out.—Jerusalem, where they were; Judea, the province; Samaria, the next country; then they were to continue to the ends of the earth.

1. The great commission is all-inclusive. "All the world * * * every creature." Mark 16:15.

2. The early Church so understood the Lord. Acts 8:1-4.

IV. *The HOPE for this service—the return of our Lord.* Acts 1:10, 11.

The Savior graciously sends His angel messengers to give the final part of His message, and points His disciples to His return.

1. This hope should make us faithful. Matt. 24:44-46.

2. It encourages and incites to zealous service. 1 Cor. 1:7, 8.

3. It is the only hope for a change to any thing better in the affairs of the world. Psa. 96:11, 13.—The Gospel Message.

"No Reputation"

We who have sung with intense feeling, "I'll go with Him all the way," and who have sought with honest purpose to "walk in the way of His steps," (Ps. 85: 13), are learning that the way is not popular, not pleasing to the flesh; it is a narrow, lonely way of sacrifice and "no reputation."

No human being ever had such a character as the Lord Jesus Christ; none ever had so little reputation, because all the way from the cradle to the cross, "He made Himself of no reputation," (Phil. 2: 7).

He came from the womb of the holy woman, the Son of God, the first born; but the world pointed the finger of scorn at His birth and said, "Is not this the carpenter's son?"

At twelve He laid aside His youthful ambitions to enter His Father's service and went "down" to despised Nazareth to live still in subjection to His parents.

Later, at the Divine bidding, for He did nothing apart from the Father, He took the lowly trade of a carpenter and toiled as a laborer.

At thirty He went down into the waters of repentance as if He were a sinner like the rest.

After His wonderful vision of the opened heavens and His glorious Divine recognition, He was led away to the wilderness for forty days with the wild beasts, without food or drink or shelter.

Early in His ministry He so fearlessly spoke the truth that His own countrymen would have hurled Him to a violent death, had not Divine power held them back.

He dared to let a penitent harlot kiss His feet though He knew the feasts of scandal it would afford to the Pharisees.

He promised exemption from death to those who would believe for it, and was met by "stones" from the Jews, (John 8: 51-59), and rejection by "many" of His disciples. (John 6: 48-66).

On the night of His betrayal, before the last supper, He took the place of a slave and washed the disciples' feet.

He lay alone in the agony of Gethsemane.

He was betrayed and denied and forsaken by those who knew Him best.

He looked very unlike the King He had claimed to be as He stood before the Governor; very unlike the picture of Him in "Christ before Pilate." Dust which is the serpent's meat and blood which is to be the serpent's destruction, mingled on His garments and soiled His marred face.

No word of self-defence left His lips on that awful night. He was silent under the thrice repeated denial of the apostle who had promised to go with Him unto death; silent under the cries of the populace; silent under the cruel scourge; silent under the mocking

blows; silent while the thorn crown was thrust into His temples; silent under Pilate's questions; silent under Herod's sneer; silent before every false accuser; silent under the taunts of the soldiers. Silent, silent, silent. No wonder Pilate "marvelled."

Silently He bore His cross toward Calvary's mount and there hung between two transgressors as if He were the vilest of the three.

He let His life go out as if His service to the world had been an utter failure.

He went down into three days of oblivion.

Never was there such self-abnegation.

And if you and I are really going all the way with Him, we too shall lay aside our earthly ambitions; we too shall take a lowly place of service; we too shall suffer from scandalous tongues because we dare to obey God; we too shall speak the truth and be a martyr to it; we too shall lie alone in agony for another's sin; we too shall be silent under false accusations; we too shall dare to lose with men that we may win with God.—Word and Work.

CONVICTION

The older preachers used to dwell much on conviction of sin. They firmly believed that every sinner should feel a painful sense of sin before he could lay hold on Christ with all his heart. They may have erred in laying too much stress on the pain and anguish of conviction. But we may err also in overlooking altogether this important experience. A long period of wretchedness of soul is not a necessary condition of salvation. One may enter into the kingdom of God without passing through the darkness of which some speak. But did anyone ever truly appreciate his need of a Savior without a real sense of sin?

Conscience is a wonderful faculty. It is a warning voice in the human breast. It is a voice of authority, speaking as from the throne of God, saying, "Thou shalt not." When its dictates are disregarded it becomes a stern judge, sitting on the throne of the soul and pronouncing sentence of condemnation. In some sense it is also an executioner inflicting punishment. Conscience makes us all feel ashamed and afraid. A sense of guilt and shame follows in the wake of sin as naturally as the shadow follows one who walks in the sunshine.

One may stifle conscience, but cannot destroy it. Its voice may not be heard, but it lives still. The wicked man may be as insensible to the stings of an outraged conscience as though he had lost it; but some day he will find it again. The king of Babylon found his conscience one night when, amid his revelry, he looked up and saw a mysterious hand writing his sentence on the wall. Perhaps it were better to say his conscience found him and tormented his soul like ten-thousand furies till the joints of his loins were loosed and his knees smote together.

er. What an awful settlement some men have to make with conscience for the sins they have covered up when a strange voice within cries out, "Thou art the man!"

Some men hope to evade all accountability by claiming that conscience is not a safe guide. But no mental faculty is perfect. Sin has damaged us all sorely. None of our faculties can be relied on implicitly. The memory often plays us tricks, and so does reason. Conscience may lead us astray, calling good evil and bitter sweet. What then? Are we free from all condemnation? Nay. As the reason needs reinforcing, so does the conscience. It needs to be enlightened, awakened, quickened. For this very purpose God has given us His Word. Pour the light of truth into a dull, stupid, slumbering conscience, and it will awake, assert its authority, and fulfil its office. When Paul poured the light of truth into the darkened mind of Felix he trembled. His heart was hard, but the Word of the Lord broke it. His conscience was seared, but the truth of the Lord touched it.

God is so deeply concerned for the salvation of men that He sends forth His Holy Spirit to accompany His Word. He shall convince the world of sin, of righteousness, and of judgment. It is this Spirit that moves men and awakens their slumbering conscience. One may hear the truth and see the truth without being moved. He must hear and see and feel the truth. It is feeling that leads men to obey. The Holy Ghost makes men feel a sense of sin. It was this that gave such efficacy to the preaching of the apostles. On the day of Pentecost Peter preached a very plain sermon, but the people who heard were pricked in their hearts and cried out, saying, "Men and brethren, what shall we do?" We can see the apostles preparing to preach the Word. They studied the subject which they intended to discuss, and then they fell on their knees and prayed earnestly for the Holy Ghost to be with them and help. He was present, and hardened sinners felt His power.

Every preacher should aim to produce conviction. He must remember that each sinner has a conscience. That conscience may be stifled, but it is not destroyed. It is part of the soul and cannot be destroyed. The Word of the Lord is exactly adapted to the work of awakening slumbering consciences. One reason why it fails to do so is, preachers do not aim at this. They do not expect nor desire it. Pour in the light until the whole soul is flooded with the light of God, and sleepers will awake and see. Remember also that the Holy Spirit is present waiting to touch the hardest heart and arouse the most stupid conscience. One reason why we do not witness such effects is, we do not expect nor desire them. We do not ask for this fruit of the Spirit. We are content with our finished sermons on which we have spent so much labor. But the great work will not be done in this way. No one shall see men awakened and convicted of sin, who does not see the need of it and earnestly seek the help of the Holy Spirit.—The Christian Advocate.

How to Conduct Open-Air Meetings

The Following Brief Addresses are Gleaned From the Report of an Open-Air Workers' Conference

1. As to message.—Nothing different in substance from what one would preach in any church—the simple facts of sin and salvation—and different in manner only in adaptability to hold an audience standing and under constant impulse to drop off and move away. The open-air preacher must give “the old, old, story,” and must be alert with illustration, anecdote, wit and humor, to catch flagging attention and to answer any objection that he may see in the faces of his auditors.

2. Spirit.—This should be one of great earnestness and unction, always remembering that no constraint beyond interest in the presentation of the truth holds the audience together. One should go to an open-air service thoroughly saturated with his theme, feeling its supreme importance, realizing that he will never have another chance to tell these same people what they must do to be saved; and then he will so speak as to convince and persuade. Half-heartedness and professionalism are always out of place in preaching, but never so much so as on the street corner.

2. Method.—Utterance must, of course, be extempore, or it can not be sufficiently flexible to fit the ever-changing condition of a street crowd. One must be able to seize the most transient and trivial incident and turn it to account. The sermon should be very brief, seldom or never exceeding twenty minutes; fifteen is probably better. A clear tone, well sustained, and a good deal of action are necessary; also very great directness, but avoid all slang and coarseness. Never imagine that people on the street can not appreciate a dignified, intellectual discourse.

4. Place and time.—No general rule can be given here, for local conditions must control. Do not fail, however, to study place and time most carefully. It is a great error to imagine that any time and place will do. Freedom from noise and interruption should be considered, and especially the habit of the people you are seeking, as to when and where they will be most accessible and open to solemn impressions. Common sense will guide in all these details.

I would especially emphasize careful preparation, not only for the particular occasion, but in general, that one may have a fundamental fitness for this work. Street preaching suffers most of all from the too common impressions that anybody knows enough and has skill enough to preach in the open air. The fact is, it is highly specialized work, and needs the very best qualifications possible. Dependence on the inspiration of the moment will not avail, but only persistent, prayerful study of the Bible, of human nature, and of the high art of public speech. The country needs a host of open-air preachers, but to be

effective they must be most carefully trained and “full of the Holy Ghost and of faith.”

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The addresses should be simple, practical presentations of the gospel. The mass of non-church goers do not understand the true character of God, or the justice of His claims upon them, or what constitutes a Christian life. They need to be educated along the line of morality, to be warned of the dangers one out of Christ is subjected to, to be led to see the needs of the community and their country, and the call of God to each individual. This should be done in the spirit of Christ, demonstrating our live, and personal interest in them, and at the same time convincing them that Christ-love prompts all. This will create a respect for the church and its teachings. Make each address very brief; better speak twice if time will permit, than make one address too long. Impress one truth essential, practical. Beginners will find it a great help to tell some story or use some illustration that will impress a truth upon the mind. There will be occasionally one or more who disturb the meeting. A speaker should never stop to rebuke or answer. We have found 99 out of a 100 respectful, and a noisy one is almost sure to be led away by some of his friends to save arrest, for we secure police protection. Never show anger or impatience. The people will learn to respect and will come again to listen.

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After an experience of some fourteen years duration, my advice to any desiring to commence open-air work would be: *Realize that it is possible whatever obstacles seem insurmountable.* With the God-given purpose, and reliance upon the Holy Ghost, one can hold open-air meetings, even if they are only as large as that one at Jacob's well, as recorded in John 4. If no one is found to co-operate, go alone and find some one, and ask if you may tell him the gospel. If there can be found a place where many gather, sing a gospel hymn or two. Tell them you owe them the gospel.

The location need not be always the same, and must be determined by the exercise of prayerful consideration and experience. Only those having the confidence of the community, so far as Christian character is concerned, should be permitted to participate. The speaker must be clear and of sound doctrine, and stick to fundamental gospel truth. Invitation to church services should be given, and information to enable any one who might be moved to find some Christian minister or worker who would help in “the way.”

Find several—the more the better—whom you can trust as being wise and true, to go

with you. 2d. Do not assume leadership, but agree on one of the company as leader. 3d. Have a good understanding from the start, as well as marshalled company. 4th. Maintain true dignity and severity, coupled with gravity throughout. 5th. Choose a place for meeting which, while it will be most favorable for a large gathering, will yet not blockade principal thoroughfares. 6th. Choose speakers who have strong, clear voices, with rapid, plain address, and spiritual. 7th. No street address should exceed twenty minutes, and but few can hold an audience that long in a mixed, moving company. 8th. Always have an indoor meeting near, to which you can invite them.

I have generally found the evening the best time for meetings, or if in a country place Sundays, about 4 p.m. I would advise beginners to have only short services, and to be well prepared with a short talk with plenty of illustrations. It is best to know what are you going to sing before you commence; commit your songs to memory. I found, when I first started, the songs I knew were more attractive. Avoid all trouble with the police. It is best to get permission to conduct meetings first. Do not argue with those who would be scoffers. Always speak kindly. I have found no difficulty in having successful open-air meetings in following the above. If the beginner plays an instrument, be sure and use it. I use the autoharp, and have found it a great help and attraction.

In engaging in open-air work, be sure you have the clear assurance of *personal* salvation, the power of the Holy Spirit abiding in your heart, and an intense love for souls.

Select that time for the meeting at which the greater number of persons may be found to give attendance. (In the midst of the heated term we have found the hour just preceding the evening church service is more suitable than any other.)

A great deal depends upon the selection of the place of meeting. Always go to that place where the unsaved congregate. A shady place by the river side, or in some pleasant spot, will generally insure an audience on a warm afternoon or evening. We have held our most satisfactory meetings on a high bluff, overlooking the Delaware River, a place within our city limits, easy of access, and frequented by hundreds of persons on warm Sabbath evenings.

The order of the service, to be effectual, should be simple and varied. Two or three soul-stirring hymns at the opening, followed by a short, earnest prayer, two or three short, pointed addresses, interspersed with singing, closing invitation for conversation and church attendance, and perhaps the benediction.

The addresses should be *brimful of Christ and salvation*. No subjects should be presented for the purpose of argument or controversy, but a clear, burning presentation of the prominent doctrines of God's word, such as Sin, Antinomism, Redemption, Faith, etc.

Illustrations may be profitably used in open-air work, in fact, *should* be used. To avoid, as far as possible, danger and difficulty, obtain consent of the authorities to hold the meetings. Arrange for police protection if needed. In most places, I think little difficulty will be experienced if this is done, but should disturbances occur, do not be discouraged, but by consistent life and loving spirit, seek to overcome the opposition, and as a result of fidelity to our Lord, who has called us into this work, we will find that dangers, difficulties, disturbances will all prove *slight* obstacles in our way.

Remember that He that is for us, is more than all that can be against us.

In villages or the country districts, should go to some well-known and inviting woodland, and in open air or under canvas hold services. Many are attracted that will not attend services in a church. It is better to get a good

tent, as large as possible, then advertise it as an attraction; it never fails to draw, and the larger the crowd the greater the result.

In city work I have used the wagon and tent, have also preached in the street. Each method is good. A wagon is excellent for slum work, but for permanent results a tent is the best. Set it on prominent car lines, have banners out, indicating its use; advertise in the street cars, circulate dodgers, use the press. Make every service spicy, allow nothing long, have the best possible music, let the Holy Spirit control, allow no fanatics to advertise themselves or their hobbies, hold the services, if possible, under the auspices of some well-known church of churches, have the pastors that are well-known in charge. When the work is done, stop or move to a new location. Have seats comfortable, plenty of singing books, good light and absolutely perfect order.

(To be Continued)

The Charmed Life of the Frail

BY W. L. WATKINSON

"When I am weak, then am I strong." (2 Cor. 12:10).

All naturalists are impressed by the tenaciousness, immunity, and successfulness of frail creatures and things. What at first sight would seem to have little or no chance of survival in the mighty elemental war yet mysteriously lives and prevails. Sir J. W. Dawson again and again refers to this striking phenomenon. "Mountains become ephemeral things in comparison with the delicate herbage which covers them, and seas are in their present extent but of yesterday when compared with the minute and feeble organisms that creep on their sands or swim in their waters." "A superficial observer might think the fern or the moss of a granite hill a frail and temporary thing as compared with solid and apparently everlasting rock. But just the reverse is the case. The plain is usually older than the mountain." Darwin was similarly impressed by the security and triumph of frail things. Writing of a seaweed which he saw on the shores of South America, he proceeds: "I know few things more surprising than to see this plant growing and flourishing amidst those great breakers of the Western ocean, which no mass of rock, let it be ever so hard, can long resist." Bending to the current without breaking, they withstand impetuous tides which would uproot the largest trees and roaring seas which the rock itself cannot resist. And on the same coast the great naturalist wondered at the clouds of frail butterflies which passed his ship far out at sea; just as a more recent traveller marvelled to find the same winged butterflies fluttering with impunity on bleak, wind-swept mountain heights of nearly eighteen thousand feet.

Kay Robinson shares in the astonishment of these distinguished observers. "It is a curious thing that the extremes of heat and

cold seem to be most easily endured by the flimsiest creatures. What is it that, when the frost is splitting our strongest metal water pipes, protects the tiny tubes of life-giving moisture in the almost spectral organism of a quail? Larger things get frostbitten and perish. In tropical countries the tiniest insects brave the blistering midday heat which shrivels the larger herbage and drives men, birds and animals gasping under shelter. In India a small blue butterfly flits all day about the parched grass or sits in the full blaze of the sun, where metal or stone becomes so hot that it burns the hand. What heart-resisting secret resides in the minute body of that little butterfly, scarcely thicker than note paper? Nature's power of preserving life touches the miraculous."

The saints have the least reason to be afraid when they most feelingly recognize their utter weakness and dependence. He who puts into the most delicate forms of animal and vegetable life such secrets of resistance or evasion fortifies the heart of his feeblest children with sublime increments of vitality and victory. Does sickness or misfortune reduce us to insignificance? Precious are the privileges of insignificance, as we may see everywhere in the lowly forms of nature. "More surely than the eagle escapes the arrow, the animalcule escapes being crushed." Do the bitter blows of life destroy our confidence in our own understanding and sufficiency and leave us nothing but to wait and trust? Sings the old poet, "Love's passives are his activest part," and truly the soul is never more magnificently strong and safe that when tribulation, shutting it up to simple love and trust, causes it to behave itself like a weaned child. In submission, contentment, gentleness, humility, and patience the sovereign energy of love asserts itself as rarely in action. The

active and passive virtues are two sides of one shield, but the deep significance of our Lord's life is that the passive graces constitute the golden side. Gentleness, long-suffering and endurance are of the essence of the divinely great and heroic. Do the sorrows and severities of life feelingly persuade us of our frailty and bow us to the earth? We prevail by yielding, we succumb to conquer, as do those sea flowers which continue to bloom amid the surf when the rocks are pounded. In acquiescence and diffidence, in yieldingness and clinging, do we triumph, as the fern survives geological cataclysms, as the butterfly the blizzard. In celebrating the Feast of Tabernacles the Jews are required to make their booths sufficiently frail that the stars may be seen through them; thus through the rents of the body and the dislocations of circumstance are we kept face to face with the claims and hopes of a higher world, and the fragile booth in which we painfully dwell is a safer refuge than the walls of iron and gates of brass of a carnal security. The humbled, bruised soul is far from conceits and presumption. There is a temper of bravado, a jingoism of life, of which we may well stand in fear; but the habitual sense of our own nothingness before God and of our entire dependence on His grace is a state of salvation, a presage of full and final victory.—Sel.

DO NOT DELAY

because later you may be busy with spring work, or sick, and then you will miss the opportunity of securing subscribers on our trial proposition on page 16.

—000—

My brother, beware how you rob God. Take care, I pray you, lest in seeking to save your life you lose it, lest in seeking to save your money it vanish away, lest in seeking to save your children they are taken from you.—Selected.

—000—

WHAT IS THE GAIN? By Birdie Fitzgerald Jolly.

What is the gain?
To toil in barren ways
Thro' long and dreary days,
While near us lies the path of pleasure sweet
In which we might e'er tread with careless feet,
O, what is the gain?

What is the gain?
To lend a helping hand
To those who round us stand,
When they, perhaps, are striving for our fall?
Why should we return good for ill at all?
O, what is the gain?

What is the gain
To kneel with those that stray
Far from the Heavenly way,
And plead and long and weep that they may know
The love and peace of Him who loved them so?
O, what is the gain?

What is the gain
To pass thro' death's cold stream,
Led by the hand supreme,
With all the work assigned us here well done,
Earth's trials past and Heaven's triumphs won?
O, great is the gain.

—Sel.

WATERS FROM THE SANCTUARY

Ezek. 47:1-10

Mrs. May Mabbette Anderson, Avondale, Alabama

HALLELUJAH MELODY.

The following letter has just reached the writer's hand and heart.

When the reader understands that it was written by a man who, for over sixteen years has been a helpless cripple, unable to walk a step or raise himself from a stooping posture that bends him double, the praise in it becomes real melody.

"My dear Sister, Beloved in Christ:

I have just read your kind words that you gave through the Christian and Missionary Alliance: "Be Not Dismayed."

If all the dear hungering and thirsting children of God could only catch the full meaning of that sentence, "O, be not," and then carry it with them every moment and every hour, how it would change their lives!

"O be not" overcome by passion, for it is the trap of Satan. "O be not" overcome with evil thoughts, for that is the food with which Satan feeds impure spirits. "O be not" overcome with discouragement, for that is the great mountain which Satan has placed in your way (to turn you down to hell).

When the women were on their way to the Savior's tomb, they were wondering who would roll away the stone for them. But when they looked, it was already rolled away.

"O be not" overcome of fear, for fear is prompted by "the serpent." Let us remember that the servant with but one talent hid it because he was afraid.

Sister, you told my experience when you said that a child of God must learn to stand unmoved before Satan, "upon naked faith." Yes, when Christ is hid from our view, (seemingly) in the tomb, with the Roman seal fixed on the door. But if, with the eye of faith, we keep a watch on the tomb, the Lord's resurrected life will soon shine out, brighter than the noonday sun. Glory to His name!

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:19)—may this be our experience! To have the holy Trinity, Spirit, Son and Father, filling one's whole being, and as an ultimate result, having the perfect life of Christ developed in the one so filled (according to John 14:17-23)—this is my expectation.

Sister, Satan tries in every conceivable way to throw the child of God off the Rock, into the sand. He is, at present, working in first one member of my family and then another. But I am holding still before the Lord, and I know He will give me victory, because He has promised it.

"If any man come after me, and hate not father, mother, brother, sister, wife and children, and his own life, he cannot be my disciple."

Until recently I could not understand how this could be. But I am now learning, glory to His dear name!

In my earlier Christian life I thought that Jesus led His followers around all of Satan's traps. But hallelujah! He leads them right thro' the fire, and when one gets thro', with victory, the dross is left in the furnace.

O child of God, do not flinch, for Jesus Himself is in there with you, and He will calm the raging flames, and when you come out there won't be the smell of fire upon your garment.

Sister, pray for me, that I may soon win victory over all foes, and that my body shall be made straight and well. The Lord wants to make me a living witness for Him.

May the light that Jesus gives you grow brighter each day you live."

Your brother, H. T. Spraggins,
Woodbury, Ga.

This afflicted brother preaches the gospel. Is carried about doubled up with rheumatism, wherever there is an open door, or a call.

The writer hopes many readers of this page will bear him up to God in prayer. And may some sympathetic ones take time to write him a letter of cheer.

He is praising God in an exceedingly hot furnace. Has poverty to pinch him as well as rheumatism. He stands before us as a living witness for Jesus, proving what the grace of God can do for one who suffers beyond what the ordinary man conceives possible.

May he soon enter into "the fulness of God" for which he longs, and may the resurrection life of our blessed Lord bring to him the bodily deliverance which he craves for God's glory.

If there were more abiding in Christ there would be less abiding in America.—Bel.

I cannot, I dare not, go up to judgment till I have done the utmost God enables me to diffuse His glory through the world.—Asahel Grant.

Flood your neighborhood with "LIVING WATER" in advance of your revival or camp-meeting. It will prepare the ground. See our Special offer on page 16.

Pleading Voices

By S. C. Todd

One noon time the servant announced that a Christian woman had called. Said she, "Mr. Tse, a Christian brother is dying in destitute circumstances and wishes to know if you would adopt his baby girl, who is two years old." Soon we had the story of long months of sickness, an empty purse, creditors demanding the older daughter of nine in payment for their claims. The thought of this child going into slavery in a heathen family stirred our hearts. The deceased grandfather had been a preacher of the gospel. Somehow these things got the better of us and though we took time to consider we could not get away from it. There was the memory of the preacher grandfather, the voice of a dying man and the outstretched hands of three helpless children! We remembered that a Tennessee friend had sent \$25 for the support of a Chinese child, but here were three instead of one. Would not God have us put the arm of



FIRST GLEANINGS FOR GRACE ORPHANAGE

protection around this older child and save her from slavery? Surely God who had sent the support of the one would touch other hearts and provide for the three. We answered, "Tell the father if he will give us the three we will receive them." A message came conveying the father's consent, and within a few days he died. The burial was on a beautiful Lord's day, the house was too small to accommodate the friends who came and so the open street was used for the service. The mother and little ones were in the white sack-cloth, as in the time of David, while tear wet faces told that Chinese hearts could be torn with grief, as well as ours. There was not a trace of heathen worship anywhere. This strange scene drew the attention of passers by and furnished a splendid opportunity to proclaim the message of life. Said I to my wife, as we came away, "A glorious sight in China, a Christian burial!" Then we were glad that we had comforted his dying hours in assuring him that his babies should be cared for.

A wee little mite came a few days after the father's death, and now there are four instead of three. "Grace Orphanage" had come to us in prayer as the name for this new department, and what better name could this little miss have than "Grace," and so it is.

Who in the homeland will share in their support?

Macao, China.

Pray For Your Ministers

Aids to Bible Readings and Experience Meetings

2 Chronicles 6:41. Now therefore arise, O Lord God, into Thy resting place, Thou, and the ark of Thy strength: let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness.

Acts 4:29. And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word.

Acts 12:5. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him.

Acts 14:23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Romans 15:30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; 32 That I may come unto you with joy by the will of God, and may with you be refreshed.

2 Corinthians 1:11. Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

Philippians 1:19. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.

Colossians 4:3. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: 4 That I may make it manifest, as I ought to speak.

2 Thessalonians 3:1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

Preaching itself—benevolent activity itself—except so far as it is associated with devotion—shall be passed over to record the triumphs of prayer. Many a Christian, who once filled the public eye with his active deeds and burning zeal, shall be comparatively unnoticed; and the man of prayer, the wrestler with God, shall be drawn out from his closet obscurity, and proclaimed in his stead, and it shall appear that while the one was only moving earth, the other was moving heaven.—Harris.

A minister, surrounded as he is by temptations, is in great danger if he has not the prayers of the people of God. Without these prayers, he will be likely to accomplish little in the cause of his Master. His own devotions in the sanctuary will be formal and frigid, and the Word which he preaches will be

likely to come from a cold and heavy heart, and to fall also on cold and heavy hearts. There is no way in which a congregation can better advance the cause of piety in their own hearts than by praying much for their minister.—Barnes.

A once popular minister gradually lost his influence and congregation. The blame was laid entirely upon him. Some of the church officials went to talk with him on the subject. He replied, "I am quite sensible of all you say; for I feel it to be true; and the reason of it is, I have lost my prayer-book." He explained: "Once my preaching was acceptable; many were edified by it; and numbers were added to the church, which was then in a prosperous state. But we were then a praying people. Many joined in prayer that my preaching might be blessed to the conversion of sinners and to the edification of saints. This, by the blessing of God, made us prosper. Prayer was restrained, and the present condition of things followed. Let us return to the same means, and the same results may be expected." They followed the suggestion, and in a short time the church was in a flourishing state.

In a very quaint sermon by Matthew Wilkes, I remember he said that ministers were like pens—some of them were common goose-quills, writing very heavily, and often requiring nibbing; others, he said—the college men—were like the steel pens, and while they could make good fine upstrokes, they could not make such heavy downstrokes as some of the quills could; but, he said, neither the one pen nor the other could do anything without ink; and, therefore, he said, our ministers want more ink—the ink is the Holy Spirit—"written not with ink, but with the Spirit of the living God." And so Mr. Wilkes suggested that people, instead of finding fault with the minister, would do well to pray, "Lord, give him more ink—give him more ink!" There was much in that prayer, for we need often to be dipped in that ink, or else we cannot make a mark on your hearts.—Spurgeon.

FAULT-FINDERS SHOULD BECOME PLEADERS.

I once heard of a person who called on his minister to tell him he could not enjoy his preaching as much as he did. "Well, my dear brother," said the minister, "before you tell me what you have to find fault with in me, let us pray together; will you kneel down and pray for me?" They knelt down and prayed, and when they got up, the minister said, "Now, dear brother, sit down, and in a spirit of love and meekness tell me what fault you have to find." "Oh, sir," said the man, "I am ashamed of myself. I have no fault to find at all." "Why, how is that, my brother?" "Why, sir, since you have asked me to pray for you I cannot find fault with you; I believe

now, sir, that the fault is in myself; I never prayed for you before, but now I will." I have no doubt it was much to his own profit, as well as to the preacher's, when he began to pray for his minister.—Spurgeon.

Two young men, members of the same church in New England, were one day engaged in conversation respecting their minister, when one asked the other, "Are you interested in our pastor's preaching?" "Yes," replied the other, "I am indeed; I derive instruction and profit from his discourses." "Well," said his friend, "I am sure I can't feel so; I am very far from being interested in his labors, or getting any benefit from them." "Perhaps," rejoined the other, "you don't pray for our minister, do you?" "No, I confess I do not." "Well, it strikes me that your neglect of this duty explains your want of interest in his ministry. Now let me urge you to remember him daily in your closet supplications, and I presume the more you are exercised in praying for him, the more you will be blessed in hearing from him." The fault-finding brother took the advice, and some months afterwards he met with his friend, and stated the result. He had given his minister a large place in his petitions, and, meanwhile, his minister had taken an equally large place in his affections; and if the minister derived no benefit from his praying, the hearer surely derived great benefit from the minister's preaching.

UNITED PRAYER FOR MINISTERS.

Manton says—"Single prayers are like the single hairs of Samson; but the prayers of the congregation are like the whole of his bushy locks, wherein his strength lay. Therefore you should, in Tertullian's phrase, *quasi manu facta*, with a holy conspiracy, besiege heaven, and force out a blessing for your pastors." This is a fine metaphor wherewith to set forth united prayer. One prayer is a hair of Samson, but our united supplications are as the seven locks of that hero's head. May God grant that the Church may never be shorn of the locks of prayer, wherein her great strength lieth, and her great beauty also.

The cumulative power of prayer is well worthy of notice. Abraham alone could not by intercession save a single city of the plain, though his pleas were very weighty. Lot's poor prayer was to Abraham's as an ounce to a ton, and yet that last ounce turned the scale, and Zoar was preserved from the burning. The agreement of two saints is a grand force against which very few obstacles can stand; and when it comes to a praying band, all the smiths in Jerusalem cannot make bolts for the doors, or chains for the wrists, sufficiently strong to hold Peter in prison. Come, then, to the meetings for prayer, for there is the strength of the Church, and there are her Samson's locks.—Spurgeon.

I have been endeavoring to establish among us what are called Aaron and Hur societies, i.e., little collections of four or five, or more

(To be Continued)

LIVING WATER

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EDITORIAL

HE CARETH FOR YOU

REV. F. B. MISKER.

Yes, leave it to Him;

The lillies all do,

And they all grow—

They grow in the rain

And they grow in the dew—

Yes, they grow;

They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the night—
Still they grow.

They ask not your planting.

They need not your care,

As they grow—

Dropped down in the valley,

Sweet'ning the air—

There they grow;

They grow in their beauty, arrayed in pure white—
They grow clothed in glory by heaven's own light—
Sweetly grow.

The grasses are clothed

And the ravens are fed

From His store;

But you who are loved,

And guarded, and led,

How much more

Will He cloth you, feed you, and give you His care!
Then leave it with Him, He is everywhere,
Ample store.

Yea, leave it with Him,

Tis more dear to His heart

You will know,

Than the lillies in bloom,

Or the flowers that start

'Neath the snow;

Whatever the need, if you seek it in prayer,

You can leave it with Him—for you are His care,
You, you know. —Sel.

THE WORKERS' CONFERENCE

convenes in this city April 7-9. Those expecting to attend please notify us immediately.

Wouldn't you like the privilege of making an offering for the erection of the new building for the Bible School? Please read the notice on page 13 and send us the contribution which you think would be pleasing to the Lord.

Many of our subscribers do not want to lose a single copy of the paper. However they are liable to overlook the date of the expira-

tion of their subscription, and fail to renew in time to prevent being discontinued. If those who desire to be permanent subscribers will so notify us, we will not stop their paper until they notify us that they wish it done. Our rule is to discontinue every subscription at the time of its expiration, unless otherwise requested. Notify us if you wish your paper continued indefinitely.

The secret of being loved is to love. A beautiful, loving spirit will always have friends. The Count of Toulouse was asked how he managed to so completely win the love of his 200 servants. "Indeed" said the interrogator, "I believe that there is not one of them who would not die to save your life." "That may be," said the Count "but I would rather lose 200 lives than that any of them should suffer." Persons who have this passionate devotion to their fellow beings will always be loved. The great Apostle said, "we love Him because He first loved us." Napoleon said that Alexander, Cæsar, Charlemagne and himself founded empires by the sword, but Jesus Christ founded His kingdom on love, and said he thought millions would die for Him. Ah, that is the secret! He so loved that He gave Himself to die for us, and in return we yield to Him the love and adoration of our entire being.

POPULAR CHRISTIANITY IS A MISNOMER

The world is willing for us to have a little religion, enough to conduct a decent funeral or to keep us out of the gutter. But real piety, moulding the character and controlling the entire life and bringing it into harmony with the Word of God, results in bitter antagonism on the part of those who serve the lusts of the flesh. Jesus said, speaking to acquaintances at Nazareth, "The world cannot hate you but me it hateth because I testify of it that the works thereof are evil." The more deeply spiritual a movement is, the less inclined are people to join it.

A shallow, superficial type of piety easily finds adherents. In one of our earlier pastorates there lived a family, the mother of which was inclined to be aggressively religious. She was accustomed to gather her little children about her after her husband had gone to his place of business. He returned one morning and finding the Bible lying on the floor, he kicked it across the room. His wife said to him "Don't you want me to be a Christian?" He exclaimed "Yes, but don't spread it on too thick." He was one of those smooth, plausible fellows that invest just enough in Christianity to keep up appearances, but he didn't want it spread on too thick.

The Church becomes popular with the world just in proportion to its loss of spirituality. Our cross is that which it costs us to really follow Jesus. The Bible Christian daily bears his cross, self has been surrendered to the will of God, and the price of death to the world, the flesh, and the devil has been

paid. "Even Christ pleased not himself." He came to do His Father's will. He did not live unto Himself. The degree of our crucifixion to the world measures the extent of our victory over it and freedom from it. Death to the world, the flesh, and the devil, is entire sanctification. Not death in the sense that we may not be tempted to yield to sin, but that we neither purpose nor desire to. The whole life has been laid upon God's altar to be used as seemeth good unto Him. We no longer live for ourselves but unto the Lord. It is a deplorable fact that such a large proportion of what passes for preaching utterly fails to reach the seat of the trouble, and covers over rather than cuts out the roots of evil within the heart.

Salvation is a superhuman work. It is no shallow affair. The soul meets God, and as Bro. Morrison says, does business for eternity. As the church grew in favor with the Christ-crucifying world, its love for the risen Lord, and those for whom He died, waxed cold. In these days of worldly conformity, too many of our churches are like that of Laodicea—proud, rich, self-centered and satisfied. A Church suffering for Christ has power with God and over men.

People do not welcome the cross these days, but choose rather the path which worldlings love so well. The place of crucifixion is the place of power. The borrowed tomb became the gateway to the Mediatorial Throne. If those who call themselves Christians would only choose the crucified life with Jesus, the entire world would soon be in the throes of a great religious awakening. We must die with Him if we are to live with Him. And it is this unwillingness to die with Christ that we are stressing. A people entirely separated from the world and consecrated to God, will always lead an unworldly, supernatural life. They will feel the needs of this poor old sin-cursed world until life is recognized as a great and solemn trust, not to be frittered away in the gratification of fleshly desires. Some one has well said:

"If we are not breathing and reproducing the Spirit of Christ we may be cast aside, as Judaism was, to make way for a religion of sacrifice, and of redeeming pity. If the Church is unacquainted with grief and unsmitten by sorrow, if she is not wounded for the sins and bruised for the iniquities of men, if she is unwilling to pour out her soul unto death and to fill up that which is behind of the sufferings of Christ, she may hold conventions and convocations, build churches and cathedrals, and create a masterpiece of organization, but the world will laugh her to scorn as the Philistines did the blind and shorn Samson."

"O for a passionate passion for souls!

O for a heart that yearns!

O for a love that loves unto death!

O for a fire that burns!

O for the pure prayer power that prevails.

That pours itself out for the lost.

Victorious prayer, in the Conqueror's name.

O for a Pentecost!"

—Anon.

CUBA PARA CRISTO

(Cuba for Christ).

A CONVENTION OF EVANGELICAL WORKERS IN HAVANA.

"Don't forget the Cuban Mission" were the last words of Rev. J. E. A. Vanduzer, the first missionary to the Cubans. He preached to them at Key West, and died there on June 7th, 1875, of yellow fever at the age of 22. Thank God! the Cuban mission has not been forgotten. The recent "Convention of Evangelical Workers in Cuba" shows that thirty years after our noble young brother laid down his armor, God is still answering prayer by saving the Cubans. The first seed sown on Cuban soil was as early as a score and a half years ago, but the first mission to be founded was not until ten years later. Dr. A. J. Gordon in his book called "The Holy Spirit in Missions" tells us how Alberto Diaz, a Cuban patriot fleeing to America for his life, was by a singular providence brought to Christ in the city of New York. He returned to his native country and began to tell the story of his conversion to his countrymen, and to urge them to come to Christ. This Bro. Diaz founded the first Protestant mission in Cuba using an old theater in Havana which his denomination, the Baptist, bought for a church and are using now. It was in this Church that we met, on the evening of Feb. 14, 1906, for the second Convention of Evangelical Workers in Cuba. There were fifty-eight ministers and delegates present at the first service from different denominations in Cuba. Dr. J. Milton Green, who was chosen president of this convention, has been in the Spanish speaking countries as missionary for twenty-three years. He preached first in Mexico, founded the first church at Porto Rico, and is now in Cuba. He is of the Northern Presbyterian, but has won many friends in all denominations it seems.

He has a noble wife who has done her share in missionary work in raising their six children. We could not have elected a more experienced or wiser president. The secretary was Bro. E. N. Someilan, one of the veterans of Cuban ministers. He is of the Congregational Church, and has borne the hardships of some of the first missionaries in Cuba.

After opening, singing of hymns and prayer, we were given a talk on the Circulation of the Scriptures in Cuba, by Bro. J. M. Lopey Guillin, representative of the American Bible Society. Instead of giving us a dry report, he told us in burning words how his heart became hungry after attending a meeting in the States and how he began to read God's Word, and found it the power of God unto salvation to every one that believeth.

On Wednesday Feb. 15th we met at 8:30 a. m. and after devotional services had a talk on "Christian Service, According to the Bible," and at 9:30, a general discussion on the essential unity of Protestantism. Subject introduced by Rev. Lowell C. McPherson, of the Episcopal Church of Havana. Bro. Wilson, Baptist, Puerto Principe, said, "This conference must show to the Catholics that we have essential unity." Later Bro. McPherson said, "Thank God that there is a cord binding us together stronger than the differences between us." It was clearly shown that we could not be united except in spirit, but that this unity of spirit was necessary to bring about a revival for which some of us have been praying so long.

The morning session lasted until twelve and we reunited at 2 P. M. and had talks on "The Bible Conception of Sin" and "The Bible Conception of the Christian Ministry." Dr. H. E. Moseley, Baptist, of Santiago, in his discourse on the latter subject told of a youth who lost his position in the government and came to him (Dr. Moseley) and asked him if he could not give him a position in the Gospel. On being asked if he knew anything about salvation, the Bible, etc., he replied "No, I can see about that later." He also told us how people asked him if he could not make more money "en el norte" than in Cuba. They are so ignorant concerning spiritual things that they can't understand why we remain here. At four a talk on "How to obtain an Evangelical Cuban Ministry," by Bro. E. P. Herrick, of Matanzas. Some one said, "The American Missionaries have come to lay the first stone for the

Cuban ministers." A Minister must have the qualifications that a Bishop has according to Paul's epistle to Timothy. At night a talk on "The Bible Conception of the Church and its Functions," by Rev. R. L. Wharton, of Cardenas, and also by Rev. H. S. Harris, of Santa Espiritus, Presbyterians. At 8:30 P. M. general discussion on "What must be the life of an Evangelical pastor and what are his duties to the church and its services" introduced by Bro. Wilson. Thursday morning devotional services were led by Bro. A. Waldo Stevenson, Presbyterian, with the subject "The Harvest truly is plentiful but the laborers are few." At 9 "Regeneration, and who needs it and by what means is it obtained?" by Bro. Miguel Calijo. He used the lessons about the raising of Lazarus. At 10 general discussion on "Distinctive Nature and Character of True Morality" introduced by Bro. C. D. Daniel, Baptist Pastor of Havana. Bro. Drayer in talking on this subject said, "Immorality is contagious and liable to affect many people at once." At 2 P. M. "The day of rest: its obligatory observance, how can it be brought about in the Republic of Cuba?" Bro. Someilan this subject said "Observing the Sabbath is not fanaticism, Americanism, etc., as many think. It is a pity how the Sabbath is spent in Cuba." He said further, "We will occupy ourselves in praying for it, preaching and teaching it in the pulpit, homes, Sunday-schools and above all, practicing it." 3 P. M. The Sunday-school was discussed by Bro. Melvin Menges, Christian pastor of Matanzas. He especially emphasized the importance of employing regenerated teachers, and also said Scott's Emulsion is advertised in newspapers, on bill-boards and in many different ways and were we to use these means we would have the truth in our Sunday-school pupils.

At 4 P. M. Dr. G. L. Todd introduced the subject "The Holy Life: in what does it consist and how can it be practiced?" Thursday evening the last session a subject was "What requirements are necessary for the ingresses into our evangelical churches" by Bro. Pedro Rioseco, Presbyterian, Cuban. He said there is one church visible and invisible. We must be open, frank, and sincere in regard to the ingresses of our church. The church is a school where the pupils do not slander. The last service was best, consecration service, by Dr. Greene. He read from Acts 2nd chapter. Talks from a number of how the Convention had been a blessing to them. A committee was appointed to visit the Reformatory near Havana (where there are over 300 boys) to get permission to hold a religious service.

Two committees were appointed or composed of a delegate from each denomination to fix the time and place for a convention of young people composing delegates from the Leagues, Endeavors and Sunday-schools and also for the next convention of Evangelical workers in Cuba. The former will meet in Matanzas, in Feb 1906, and the latter in Camaguey or Puerto Principe, beginning on Tuesday, of the second week in February, 1907. Our convention had no stylish choir and one brother said "no officials, we are all here as members of the gospel." The heading of these lines was one of the mottoes in the church where we met. Join us in prayer, dear brothers and sisters, for a speedy revival in Cuba. In Christianbonds,

Trinidad, Cuba.

M. Gertrude Smith.

If LIVING WATER has helped you on your way to heaven, and you would like to help some one else, send him LIVING WATER five months on our trial proposition.

—000—

"Sometimes God sees what harsh, discordant things Our hearts are grown,
And sets about to tune the jarring strings
With touch His own;
Full well we know, though quivering with the strain,
Whose hand it is,
For presently there steals, through all our pain,
His melodies."

APPEAL FOR PRAYER

After some hesitation, I have decided to avail myself, in a way, of your kind invitation to give you some account of my work. The following will possess far more interest for your readers, than any account of my personal work. It will also, I trust, their prayers for Jamaica.

On January 21st, the thought came to me to write to all the Christian friends I knew, asking them to join me in prayer, every Tuesday morning, for an outpouring of God's Holy Spirit on this island. On second thought, I had my letter printed, and on Feb. 1st, began sending a copy to each of my friends, and to the ministers of the different denominations, (with the exception of some few, who would not, my father thought, be in sympathy.) The circular is as follows:—

Snowdon Rectory,
Newport, Porto Rico, 1906.

How it stirs one's heart to read of the glorious Revival in Wales, and of the splendid results of the Torrey-Alexander mission tour, in all the cities visited by these Evangelists! Is it not time Jamaica should cry, "Let some droppings fall on me?" Why should not the children of God in Jamaica unite to plead with God for a similar outpouring of His Holy Spirit on this island? (1 John v. 15.)

I write to ask you to join me in prayer to God on one day of every week—we will say, every Tuesday morning—to ask that God will pour out His Holy Spirit on all Ministers, Sabbath-school Teachers, and other Christian Workers throughout Jamaica; so that through Spirit-filled men and women, the unconquered may be won, and brought in great numbers into the Kingdom of God. Let us also ask that, to this end "like-warm" Christians may be quickened, and a "passion for souls" aroused in every Christian heart.

I think we need not be afraid of the word "Revival" in connection with the temperment of our people, for a Revival that was the outcome of prayer, would be "of God," and its manifestation would be under His control. (The advisability of inserting this clause was subsequently made manifest by one or two chilling letters received.)

Please let me know if you will join me on Tuesday mornings in this prayer, and that steadfastly, not letting go till He bless us, even through itarry, (Isa. 62:6,7. R.V.) Will you also make a similar request of every true Christian you know? asking those who will comply, to kindly let me have their names, (writing direct to me.)

With "love in Christ Jesus," I am, yours in Him,
(Miss) Lettice King.

A few days after I began, some friends sent a copy to one of our secular papers, and my momentary annoyance was soon dispelled, for letters of eager response began to pour in from the persons who had seen the circular in the "Gleaner." The following is one of the earliest:

"Dear Madam:—I read your letter in Saturday's 'Gleaner' with profound thankfulness. Probably you know that Mrs. Burnham and myself have been in Jamaica, since November 4th, and we have seen much blessing in our work. But last Sunday (5th,) a gracious revival broke out at Salem.

I had driven over from St. Ann's Bay for the morning services only. Felt remarkably stirred with a conscious sense of the Holy Spirit's presence; that He was brooding over the gathered crowd, was very evident from the intense interest with which my message I was followed.

Suddenly, in the midst of my sermon, a lady rose with tears, and besought me to pray for her. The whole company was thrilled, and a second fell on her knees crying for mercy, then another. Before praying asked if there were others who would wish us to pray for them, and about fifty at once rose. I prayed, and then finished my sermon.

But, (though I had ten miles to reach for lunch) I felt it impossible to leave them at that point. I suggested a Bible reading for enquirers, and about 150 remained. Have reason to hope that God led twenty into full light and liberty; and that the rest will follow. I have not a shadow of a doubt, because the move was so evidently of God the Holy Spirit.

I send you this line that (1) you may know that you are not alone in your longing for a true revival in Jamaica; (2) may rejoice with those who rejoice over "signs following" the Word, and (3) may pray that this movement may widen and deepen, until this lovely land shall pulsate with new life from north to south, from east to west.

I firmly believe the sun of prosperity will once more shine on Jamaica when she returns to God. Yours in Him,
John Burnham.

Late C. H. Spurgeon's Evangelist.

A few days later, the papers spoke of a very marked awakening in that and several surrounding churches. A nine days' mission is at present being conducted in Kingston, by the chief officers of the Salvation Army, and a few minutes before sitting down to write this, I received the following telegram:—

"Revival wave broke on Town Hall last night. Seventy souls, making 182 from Sunday. The Holy Ghost is leading. Hallelujah!"

It is deeply interesting to learn, that the great majority of those who have written to me, have been for some time past praying either individually or unitedly with friends, for a revival. Surely this is significant.

Believe me, dear sir, yours, truly, in Christ,
Miss Lettice A. King.
Snowdon Rectory, Newport, Jamaica, W. I.

OUR Young People

"Those that seek me early shall find me."
—Prov. 8:17

Address all communications for this
Department to Mrs. John T. Benson,
Eastland Ave., Nashville, Tenn.

Webb, Alabama.

Dear Cousin Eva:—I am a little girl six years old and I can't write and I get my sister Edna to write for me. I am not saved but I want to be. Pray for me that I may be saved. Your little cousin,

Mattie Rodney.

Dear little girl, do you want to be saved? Well it seems to me everybody would. What an awful thing to know that you do not belong to Jesus. That your soul would go out into an awful, endless, blackness, forever separated from all that is good, if you should die. Mattie, Jesus doesn't want you to be lost. He will gladly, oh so gladly, take you right into His sheltering arms this moment, if you will but let Him.

Confess your sins to this listening Christ, then tell Him you accept forgiveness *now*, because He promises it when we confess and, little girl, turn from your sin and a sinful world, to Jesus. He promises to receive *every-one* who comes to Him. Will you believe Jesus, and be His now?

Rawls Springs, Miss.

Dear Cousin Eva:—I am a little girl twelve years old. My mother takes LIVING WATER. I enjoy reading the children's page. I have two sisters and three brothers. My father is in heaven. I go to school; my teacher's name is Mr. Sewall and I like him very much. My mother and all my sisters and brothers are sanctified. I will close with love to you and all the cousins. Your new cousin,

Annie Norrell.

And how is it with your own soul, Annie? Salvation is, above all things, a *personal matter*. I would be willing to die for my children, and yet, *I can't be saved for them*. Your dear mother, your brothers and sisters, can't get salvation for you, Annie. You must be saved for yourself. What a solemn thought. What are you going to do about your soul, dear child?

Cane Hill, Ark.

Dear Cousin Eva:—I am a little boy eleven years old. I go to school and Sunday-school at the chapel at Cane Hill. I have a cat and a dog which I like very much. Your new cousin,

Riley Ogden.

Cousin Eva knows how you enjoy those pets. My mind goes back to the dogs I owned as a child, and I *loved* them, really and truly. It seems to me God has left nothing undone to make the earth a beautiful and interesting place. I think of this so often as I look at the endless kinds of flowers, trees, shrubs, at the

birds, animals and insects. The great Creator of them all lets us enjoy these things, and how seldom do we even thank Him, much less love and serve Him, our loving Friend, where is your little heart, Riley? Stop and really think about this, dear boy.

Cane Hill, Ark.

Dear Cousin Eva:—I am a little boy nine years old. I go to school and Sunday-school. We all like LIVING WATER. Papa and mamma and sister are Christians. Mamma is sanctified and we study our Sunday-school lessons every Sunday evening. I have five brothers and one sister here and one brother and sister in heaven. Your new Cousin,

Roy Ogden.

Bless these boys of mine, Cousin Eva loves them and how much more Jesus loves them. He looks into your fresh young hearts, at your rosy cheeks and bright eyes, and oh, how much He wants to take you in His arms and save you from sin. He knows what the devil is planning for each of you, Roy.

Last night I saw a young man at the altar, crying out to God to help him. His poor face was red and bloated, his eyes swollen, his lips foul with whisky. Such a poor wretch he looked to be, his body on fire with this terrible stuff, his soul in the meshes of the devil, and he was so helpless to get away. "O, he was once a clear-eyed, sweet little boy," I said to myself. "Some mother loved and kissed those poor drunken lips. What a wreck sin has made." Roy, thousands of boys are going down to ruin out of good families. The only safety is in Jesus. Give Him your heart now, my boy, and let Him save you from sin.

Greer, S. C.

Dear Cousin Eva:—Aunt Reus had a dog named Prince that used to drive up the cows. He is dead now. The train struck him and hurt him so badly that he had to be killed. The old cat had three little kittens and they all died. Uncle Sparton has a dog named Mamie. She took little Olin's shoe and father's overshoe out doors and hid them this morning and then went and found them. The old cat has three more kittens now. The Sunday-school teacher said that we were going to have some little red catechisms the Sunday after Christmas. I am a Christian and I love Jesus. Father has been sick a week. I am five years old will be six in May. Lots of love from,

Charlton C. Gaines.

How I wish I could kiss this precious little five year old cousin, and, oh, Charlton, I am so glad you belong to Jesus. I was interested as I read about your good Prince, and the smart one named Mamie, and the two families of kittens. Do you know dear, Cousin Eva thinks that we who are God's sons and daughters ought to really enjoy the beautiful things our precious Father has made? As I look at these faithful, intelligent creatures, as I gaze upon the beautiful things about me, so often I say, "Father, you do make such wonderful, wonderful things. I am so glad you are my Father. I glory in your wisdom and power, and goodness, and I feel like, as your child, I have a part in it all." Try praising our kind Father in this way, Charlton.

Evergreen, Ala.

Dear Cousin Eva:—I am a little girl twelve years old. We take LIVING WATER. I sure do like to read the

children's page and your answers. I praise God for sending Brother and Sister Bruner to Evergreen. I am a little worker for God. Your new cousin,

Alma McGraw.

Till, Ala.

Dear Cousin Eva:—I am a little girl ten years old. Papa takes LIVING WATER. I enjoy reading the children's letters and your sweet answers. very much. I am going to school; my teacher's name is Mr. Daniel Majors. I like him very much. I go to Sunday-school. I have been a member every since I was four years old. My Grandma is my teacher. I have one brother and two sisters; their names are Elmer, Beanie and Myra. Papa is a preacher and is sanctified. Mamma is a Christian and I am a Christian. I want to work for the Lord. I have an uncle going to school at Nashville, his name is Allie Dantzler. With love to you and all the cousins,

Rubie McGraw.

Alma and Rubie, I am so glad you want to work for Jesus. There is plenty to be done, the fields are *white* unto harvest, and the laborers few. Why is this? I think for one reason such a small number of Christians are engaged in the *work that tells for God*. I know one precious woman who has worked for years, worked till several times she was in danger of nervous prostration. Sunday-school boards, society meetings, conferences, committees, reports, oh, these things kept her in a whirl from one week to another. Here today, a committee meeting tomorrow, a report the next day, she had no time for rest. Are these things sinful? No, no. But I have watched her for years and *no souls are saved on account of all this activity*. Surely something is amiss. Jesus said, Follow me and I will make you fishers of MEN. Ah, our Lord is engaged in *this* work, fishing for men's souls. He was busy about it when on earth, and His heart is still more filled with this than anything else. Ask Jesus to make you a real follower, to train and prepare you for real fishing for men and women in this lost world.

Evergreen, Ala.

Dear Cousin Eva:—Brother takes LIVING WATER. I like to read the children's page. I am not a Christian but want to be. I want you to pray for me that I may be a Christian some day. Your new cousin,

Aline Johnson.

My dear little Aline, God has made no promises at all about a future day of salvation for any one. I could, and will ask God, not to *save you today*, for I already know He would do that. But my prayer is that your little heart may be stirred, that you may realize what it is to be lost and without Christ, and that you will *now* decide the matter, give your heart to God, that he may have the opportunity to save you and make you a Christian. He is ready now. Are you Aline? Look into your heart and answer honestly, dear.

Cousin Eva.

TWENTY FIVE CENTS

will send a copy of LIVING WATER to a friend for five months. If he should like it and send it to a friend, and so on, could you estimate the good that would be done?

REVIVAL DISTINCTION

Between a Means, a Condition and the End in the Matter of a Soul's Salvation and Its Subsequent Christian Character Building

BY D. D. TOWER

That it has been the innate tendency of depraved human nature from the remotest period of time to fix its gaze upon the external rather than the internal, the tangible rather than the spiritual, the natural rather than the supernatural is a matter simply of universal history.

That human nature is one of the few things which is unchanged by the flight of time and is therefore essentially the same today as when the supreme test of human character was found in a literal observance of the First Commandment of the Decalogue, is a truth tantamount to an axiom.

That the tendency in question is therefore present, in some form and degree, in this age of the world is a matter simply of logical inference.

That the tendency referred to would manifest itself in more ways than one would be expected. That it does is a matter of fact.

That the light in which it is to be feared, the form of bowing oneself at the altar rail of our churches as a seeker for any definite Christian experience is coming to be regarded as a case in point, is hereby asserted.

Let it be noted then:

1st. That the placing oneself in such attitude is not in itself either conversion to God or a necessary condition of it; but simply an improvised and helpful means to that end.

2nd. That as such it is not in, of, for and by itself a step to be either desired or sought by either the seeker or the Christian worker or workers involved.

3rd. That one may bow himself at the altar of a church building as a seeker for salvation without having even apprehended the conditions upon which it is proffered and hence, of course, without ever receiving it.

4th. That those efforts which practically hold before the gaze of the awakened listener this step as a sort of initiatory rite by which the seeker is inducted into the kingdom are inevitably doomed to prove abortive efforts in so far as lasting results are concerned, because they accord to that which in itself is but a means, the dignity, significance and prestige of a condition if not of the end itself thus diverting attention from the real objective point, the need of a change of heart.

Let it be further noted as secondary truths:

1st. That the first prime requisite in the work of Christian character building is a clear conception of what is involved in becoming a follower of the Lord Jesus Christ; and that therefore the degree of value attaching to the form of bowing at the altar as an

initiatory means of grace, as well as the certainty of its being such in any appreciable sense or degree, depends in great measure upon the standard of Christian character represented by both the preaching and the living of the individuals in charge, under God, of the evangelistic effort in which the start is made, together with the idea of the significance of the profession of a Christian life thus inculcated.

2nd. That the second step in the work of Christian character building—a condition of salvation—is genuine, downright, John Baptist repentance, involving not merely a profession of sorrow for sin, but the evidence of the sincerity of the profession, the forsaking of it; the settling of old scores, the righting of old wrongs, restitution and the “bringing forth of fruits meet for repentance” generally, with the intent of thus attaining unto the high Scriptural standard of Christian life maintained and demanded by the revival effort; and that therefore it is a superficial view (“snap judgment”) which measures the success or failure of a revival effort exclusively by the emotion evoked, the enthusiasm engendered or the number of individuals induced merely to present themselves as seekers at the altar rail of the Church.

3rd. That the presentation of individuals at an altar rail of the Church as seekers is neither the prime nor the primary end to be sought in a revival effort; and that those revival efforts in which some such form (means) is made either the end or a condition of it, while they may draw large audiences and result in crowded altars and padded probationary church records, inevitably leave an ultimate result similar to that produced by the firing of a blank cartridge.

4th. That the large number of those who bow at an altar rail as seekers for salvation, afterward profess to accept it, and subsequently, so soon and so utterly lapse and fail of developing lasting Christian character, do so from lack of thoroughness at the primary or fundamental part of the undertaking, the requisite conditions herein promulgated; and that responsibility for their failure devolves in large measure upon those whose duty it was to have imparted clear Scriptural conceptions of Christian character, to have inculcated the necessity of genuine repentance and to have seen to it that these requisite conditions of true, sound Christian character building were met.

5th. That the sort of revival work from which these prime requisites have been practically eliminated constitutes the “wood, hay

and stubble” building of 1 Cor. 3: 12 which, as we are assured in the context, will not stand the test of judgment fire.

God save us from superficiality in this the most important work to which either man or angel is ever called by a merciful God, and enable us to deal with immortal souls as those who must give account of their stewardship to a righteous Judge in the final day for His Son, Jesus Christ's sake! Amen.

Recapitulation.

1. A clear conception of what is involved in becoming a Christian, is a prime and a primary requisite true Christian character building.

2. Bowing as a seeker at an altar rail of the church, may be and usually is a very helpful means of grace.

3. Genuine, heart-felt, Zachens and John Baptist repentance is a requisite condition of salvation and subsequent Christian character building.

4. Salvation from sin, the essence of Christian character, to which heaven (as a place) is an ultimate incident, is the end in view, hallelujah!

The Age to Come AND Signs of its Approach

BY G. D. WATSON

139 Pages

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FIELD NOTES

Rev. M. M. Pinson will hold services for the Holiness band at McEwen, Tenn., March 18-19.

—000—

J. Allen Webb, writes from Wesson, Miss.—“Our meeting three miles from this place is moving on to victory. Last night was a great time with us. The Lord is hearing our prayers. My home address is Ripley, Tenn.”

—000—

Please ask your readers to unite with us in prayer for a mighty outpouring of the Spirit upon the meeting to be held by H. C. Morrison from March 17 to the 30th. in the Meridian Colleges. Our students and teachers are praying mightily to God for a great outpouring of His Spirit and already He is answering even before the meeting begins. We are praying for a world wide revival. And are praying that it may begin here in our own hearts, then in our colleges and through us to others.

M. A. Beeson, Pres. Meridian Male College.
J. W. Beeson, Pres. Meridian Female College.

—000—

Dr. Laws, my wife and I have just closed a seventeen days meeting at Ashford. The meeting was well attended, and interest good. Some converted and some sanctified. The meeting really seemed to get started about the day we closed out. Many good people of Ashford wanted us to go on with the meeting till “fodder pulling time.” Dr. Laws left for St. Andrew's Bay, and from there he will go to Pensacola, then to Bay Minette, then he will pull for Thompson Sta., Tenn. We are glad he has been with us. He did some deep and fine preaching. The more the good folks of Ashford saw of Bro. Laws and heard him preach, the more they learned to love him. There were many of the homes of Ashford we did not get to visit as we hoped to. But all the folks of Ashford will ever have a warm place in our hearts and memory. May God bless His people everywhere, and help them to win many from darkness to light. We are now in Columbia, for a few days; will return to Kinsey, Ala., on the 11th of March. God bless the LIVING WATER family,
Kinsey, Ala. C. L. Bruner,

—000—

H. G. Rodgers writes from Corinth, Miss.—“We are praising God for complete victory in our soul, spirit and body—the triune man kept by the trinity. The work is reviving here in the hearts of the little band, and the fire is burning in their souls for lost men and women. Saturday was a good day, Sunday night the hall was over full. God is working among the people. Someone is saved every week. We have an army of young men and women saved here. Pray that God will kindle a fire in these young hearts that their lives may not be blasted with the appetites of this world, but that they may become like trees of righteousness, that their fruit may be so sweet and good that other young men and women will want to eat of it and come to Jesus and live. We will hold our spring meeting here the last of April or the first of May. Pray much for this meeting that there may be a revival here this year, that will break the record, not for name or fame but for the salvation of lost mankind. The tabernacle will go right up. If you want an interest in this work send in your mite and get the reward when you walk the streets of gold.”

—000—

J. E. Brasher, of Goodwater, Miss., writes—“Rev. J. N. Whitehead, of Sallis, Miss., closed a nine days meeting at this place Sunday night, March 5th, with gracious results. The believers were built up in the most holy faith, while the sinner and the ungodly were made to quake and tremble at the plain truth and the whole truth preached with such power and demonstration of the Spirit, that the message went home to the hearts of every one present. Our blessed Jesus only knows how thankful we are to Him for sending Bro. Whitehead this way. Both Methodist and Baptist, holiness opposers attended the meeting and fell in love with dear old Bro. Whitehead, with holiness and with our blessed Savior as a Sanctifier. I will say to anyone wanting a Holy Ghost man filled with the Spirit

and on fire for God, that Bro. Whitehead will fill the bill. His theme is love—perfect love to man and God. We are now planning to build a tabernacle. To every reader of this note I request your prayers that the Lord may direct our plans. Pray for the work at Goodwater; we believe that holiness has come here to stay. The Lord bless LIVING WATER and its many readers with a heart full of perfect love. Pray for me.”

—000—

There will be a ten days Holiness meeting held in Van Buren, Ark., beginning April 14th and running over the 23rd. Revs. R. M. Cook and J. D. Scott, Vice-president and Secretary of the Arkansas Holiness Association will have charge. A large tent 50x70 ft. will be used. A great soul-saving and sin-killing time is expected. All are urged to attend. Free entertainment will be provided as far as possible for all. For information and entertainment write, Joe Speakes, Van Buren, Ark.

—000—

I am glad to report a very gracious meeting at Stanton, Va. Bro. Harris and I were invited to hold a meeting in the Bodley Auditorium by pastor H. T. Heironimus, seconded by about five hundred people. The auditorium is the largest building in the city, having a seating capacity of 1300. Our congregations were large, the Spirit was clearly in charge and the results were rich and unctious. There were more than 150 professions of conversion, reclamation or sanctification. Despite certain opposition our Father set His seal graciously to the preaching of a full gospel. I am now in Richmond, Va. with Bros. Wiley and Nugent at the Methodist Institute. Bro. Harris has joined pastor J. H. Massey, at Beech Grove, Kentucky, in a meeting.

L. L. Pickett.

Wilmore, Ky.

—000—

BURNED OUT

329 E. Monument St., Jackson, Miss.

To our Dear Friends in Christ Jesus, the Crucified and Risen Savior—Greeting:

Rejoicing in the Lord in all things, we are compelled to inform you that Truth office was burned, having caught from the Church building which was destroyed by some undiscovered means of fire, last Friday morning, February 24th. Everything was lost, even the last issue of the paper that was already to be mailed. The subscription books were burned, and we cannot, for that reason, even tell who are subscribers. We, therefore, send this circular to those whose names we can remember, begging that you get the names of those in your community who know themselves to be paid-up subscribers, and of those who wish to continue the paper's coming to them, who will by faith pay up at once and thus help us get the work on foot again, and send them to us.

1. Send all names you can get of those who know themselves to be paid-up subscribers.
2. Send all the names you can get of those who will pay up at once and thus help get the work on foot.

Will you bear with us and help us in this? As fast as names are sent in we will form a new list of them and when we have heard from a sufficient number we will communicate with them and let them know just what time to expect the paper to begin coming again.

Please pray for us and let us hear from you at once. We thank you for your prayers and past favors. Your companion in tribulation and the kingdom and patience of Jesus Christ,

C. F. Jones.

P. S.—On account of having song books stored elsewhere we can fill all song book orders. We also have on hand some Bibles and other good books that were not stored in the Truth office, but kept in the parsonage, which, thanks, to the Savior, did not take fire. We will be glad to supply them to our friends. We have a new book that will be richly helpful, “Words of Wisdom and Love,” cloth bound, 50 cents per copy. You will like it. “Remarkable Answers to Prayer,” \$1, cloth bound; paper bound, 35 cents, prepaid; “Old Time Religion,” same binding and price. A few other small books; only a limited number of copies. But don't forget that we can furnish you plenty of Jesus Only I and II, and Jesus Only No. 1.

C. F. Jones, Mgr. Truth Pub. Co.

BIBLE QUESTION CLASS

Address all communications for this department to
Rev. P. R. Nugent, 616 North 6th St., Richmond, Va.

J. R. S. Alton, Tenn.—The wilful sin in Heb. 10:26 is evidently a sin, (1) against knowledge. The sinner is not in ignorance but knows clearly what he is doing. 2. As under the Mosaic law some sins could not be forgiven under the law but merited and received the death penalty, so even in grace some sins are final. Blasphemy against the Holy Spirit (Matt. 12:31) and the heart rejection of Christ after He has been truly known (Heb. 6:6) come under this head. John speaks of “a sin unto death” but does not specify it. It may refer to one of the above. (1 Jno. 5:16).

In Eph. 4:26 anger evidently refers to righteous displeasure against sin such as God feels. (1 Kings, 16:2; Deut. 13:17; Ps. 7:11.) This is not of course a carnal feeling and must not be allowed to take such a course that it will result in sin. Nor must it be allowed to remain long. (Ps. 30:5.)

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ONE MAN'S EXPERIENCE

IN DISTRIBUTING LIVING WATER ON OUR TRIAL PROPOSITION

The account given in the following letter of the good accomplished by sending trial subscriptions, even when outward appearances were very discouraging, ought to stimulate others to make greater efforts along this line. In fact, it is well to learn the lesson as soon as possible in regard to all kinds of Christian work, not to be discouraged by apparent lack of fruit, but to leave the result to the Master:—

“I thought of doing some work for the Master in a small way, so I took advantage of your five months offer and sent three dollars for a dozen copies of LIVING WATER and distributed them where I thought they would do the most good. Out of this dozen I received only two permanent subscribers. This at first looked like almost an entire failure,—only two out of twelve. But, do you know, since one of these subscribers has been receiving the paper, the father and a grown son have been converted and are making true Christians. I have never seen as much change in any persons as there is in these two men. The whole family is earnestly interested in doing religious work. They take a number of papers, but the young man told me recently that he didn't care for and never read any of them except LIVING WATER. And I know this family has been the means of others subscribing for the paper. Since the other permanent subscriber has been getting the paper, several of the family have been converted, so you see my little work may prove to be of much good after all. One copy of LIVING WATER, if properly read, is worth the price of the paper.”

To one family I gave a copy or two but somehow or other, I became discouraged and passed them by. Finally, one day the lady of the house came out and said, “Mr. D—, we are going to move away and I will miss those little papers you gave me. We read them all over and over time and again. The children like so much to read them, and my husband who would never before pay any attention to a religious paper.” I assure you, I felt so mean when the good woman told me this. Often we are doing a good work when we are the least aware of it. LIVING WATER must have a home and you can depend on me to help pay for it. Brother Hadley's talks were certainly very fine and you have an excellent corps of contributors. We enjoy their writings so much.” W.—D—.

—Tenn.—

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Our meeting is now in progress and the Lord is giving us good success in conversion and sanctification. It is in charge of Brother Lee, of Colorado Springs, a very strong man. Our pastor came out in the experience of sanctification. Pray for us and God bless LIVING WATER and its workers.

Thos. C. Stanley.

Manzanola, Colorado.

Sunday School Lesson

P. R. Nugent, * * Richmond, Va.

Lesson for Sunday March 26, 1905.

REVIEW.

Golden Text:—"But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." John 20: 31.

The lessons of the quarter are such that they all bring the Lord Jesus before us very prominently.

Lesson I. John 1: 1-18. "Christ, the Life and Light." The full deity of the Son of God, His part in creation and Himself as the source of life and light, so that apart from Him no one can have either, these are the lessons concerning our blessed Lord.

Lesson II. John 1: 19-34. "Witness of John Baptist." The Son of God as the Lamb of God—meek, unresisting and passive in suffering, becoming "sin for us" and dying for us that our guilt and sinfulness might be done away—are the great truths centered in John's testimony to Jesus.

Lesson III. John 1: 34-41. "Jesus wins disciples." True disciples do not follow a thing, a doctrine, an organization, a fellow being. These things have their place, but above all is the person of the Lord Jesus. John pointed to Jesus, the men followed Jesus, believed on Jesus, testified about Jesus and then brought others to Jesus. Nothing short of heart contact with the personal Christ will meet man's need.

Lesson IV. John 2: 1-11. "First miracle in Cana." In this Jesus "manifested forth His glory." His acts revealed the excellencies of His character and in proportion as He showed these, people could see Him, and every new vision gave opportunity for advance in faith. He who would increase in faith must also increase in the knowledge of the Lord Jesus.

V. Jno. 3: 1-15. "Jesus and Nicodemus." Jesus did not undertake to entertain people with mere ideas for the mind, even though those ideas were about Scripture. Scripture should be unfolded so as to meet man's deepest need. So Jesus taught, from Scripture, (Nan. 19 and Ezek. 36: 25-27) the absolute need of the new birth, "ye must be born again."

VI. John 4: 5-14. "Jesus at Jacob's Well." It is the privilege of every believer to possess within the soul a well spring of water whose flow, like that of an artesian well, needs no pumping. Then the soul is always revived and refreshed (unless it disobeys, or doubts what it has been taught) because the true source and author of revival—the Holy Spirit (for He is the "well of water")—is always present within the depths of the being.

VII. Jno. 4: 43-54. "Second Miracle in Cana." The Lord's willingness to help; His rebuke to those who (at any time) will not believe unless they see signs and wonders; the effect in Christ's work of bringing about faith—constitute the most important points in the lesson.

VIII. Jno. 5: 1-15. "Jesus at Bethesda." the two important lessons to lay to heart here are, 1. the place of man's choice. It is an all important factor in our relations to, and receiving from, God. 2. Christ's authority and ability. In some matters these cannot be seen apart from our choosing but, in connection with that, they become gloriously manifest.

IX. Jno. 6: 1-14. "Miracles of Loaves and Fishes." This shows, 1. Jesus' regard for man's physical needs. 2. The disciples' failure through viewing things apart from His power on the supernatural plane. 3. The part we can take with Christ in obedient faith.

X. Jno. 7: 37-48. "Jesus at Feast of Tabernacles." The privilege of large usefulness in service is emphasized by this lesson. It is connected with faith in Christ and faith presupposes surrender.

XI. Jno. 8: 31-40. "The Slavery of Sin." Over against the slavery of sin, God places the fact of freedom from sin provided in Christ, No slave need stay such so far

as Christ is concerned. In Him there is perfect liberty.

XII. Jno. 9: 1-11. "Healing a Man Born Blind."—Jesus urged by the necessity of love; Jesus reaching and keeping the hopeless cases are the main truths of this lesson.

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S. W. MCGOWAN'S APPOINTMENTS

THESE DATES WERE CREDITED TO T. M. SIMPSON LAST WEEK THROUGH MISTAKE.

I will be at the following places at the time given.

Clarksville, Tenn.,	March 16,	7.00 p.m.
Smith's Store,	March 17,	7.00 p.m.
Liverwort, Tenn.,	March 18,	7.00 p.m.
Keesee, Tenn.,	March 20,	7.00 p.m.
McKinnon, Tenn.,	March 21,	7.00 p.m.
Tennessee Ridge Mission,	March 22,	7.00 p.m.
Grook Creek, Tenn.,	March 24, Convention.	
Edward Beville's,	March 27,	7.00 p.m.
Mount Union, Tenn.,	March 28,	7.00 p.m.

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SLATE OF E. C. SANDERS

I will be at the following places at the time given.

Sylvia, Tenn.,	March 22,	7.00 p. m.
Bro. Bryant's Cumberland Fee,	March 23, 7.00 p. m.	
Lone Oak, Tenn.,	March 24,	7.00 p. m.
Liverwort, Tenn.,	March 25-26	
Crooked Creek, Tenn.,	March 28,	7.00 p. m.

And other points in Benton, Co., to be arranged. Let all of the brethren attend and pray for these services.

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Request for Prayer.

Pray for my recovery if God so wills, and for the reclamation of a backslidden son. Subscriber.

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Miss Gertrude Smith, Trinidad, Cuba.
Lorenzo Castellano, Trinidad, Cuba.
R. S. Anderson, Zacapa, Guatemala.
Mrs. R. S. Anderson, Zacapa, Guatemala.
C. G. Anderson, Zacapa, Guatemala.
J. T. Butler, Coban, Guatemala.
Mrs. J. T. Butler, Coban, Guatemala.
Roy G. Goding, Yasin, (Thana) India.
Mrs. Roy G. Goding, " " "
Miss Lixie Leonard, " " "
Miss Eva Carpenter, " " "
All offerings for this work should be sent to the Treasurer J. T. Benson, Nashville, Tenn.

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PENTECOSTAL TRACTS.

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No. 2.—Signs of the Times. REV. E. P. MARVIN.
No. 3.—Scriptures Concerning the Second Coming of Christ. E. W. WELLS.
No. 4.—Why I should be Sanctified. JNO. T. BENSON.
No. 5.—Sanctification: What It Is and How Obtained. REV. A. E. HENSLER.
No. 6.—Conditions for a Revival. REV. E. P. MARVIN.
No. 7.—Jesus is Coming. REV. ELMER E. VAN NEE.
No. 8.—Hard Places in the Way of Faith. REV. A. B. SIMPSON.
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By Henrietta Matson. A brief sketch of the life of this remarkable woman. It will help all Christians. Read it. Price, paper, 10c; cloth, 40 cents.

AN IMPORTANT NOTICE

We are preparing to move our headquarters to a much better location, between Broad and Church Sts. on Cherry St. There is a building on the property which is being remodeled for a tabernacle, book-rooms, printing department, etc. We want to add another story for the Bible School. The Nashville brethren will provide the room for the local work, and also raise half the amount necessary for the school building. After they have done their work, the architect estimates that it will require about \$3000 to complete the work. Those of our friends who wish to make a contribution for this purpose can forward it to LIVING WATER.

AMOUNT NECESSARY \$3000

AMOUNT PAID OR PLEDGED

PREVIOUSLY REPORTED	\$120.25
J. M. B., Texas	\$1.00
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T. R. P., Tennessee	1.00
L. P. H., Alabama	1.00
C. H. M. F., Tennessee	25.00
E. W. R., Tennessee	1.00
S. P., Tennessee	1.00
T. E. A., Tennessee	25.00
J. T. H., Tennessee	5.00
(One whose address was lost,)	1.00
TOTAL	\$182.25

HOW ENSOR ROBBED GOD

A TRUE STORY

By Elizabeth Larkin

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me."—Malachi 3:8, 9;

A minister of the Gospel in the State of Maine found, in one of his charges, a man who professed conversion but was extremely penurious. He wanted all the blessings that pertained to the Gospel, but had never seemed to realize that the command, "Freely ye have received, freely give," was for him. The minister felt a concern to help the man; but, whenever he said anything to him about contributing for the spread of the Gospel at home or abroad, he was met by the excuse that, with a family to support, he had no money to give away.

One day, as the minister was driving along he saw the man whom we will call Ensor, in his field, and stopped to have a talk with him. He proposed to him that he should stake off a certain portion of that field, and cultivate it the best he could, and give the proceeds to the Lord. Ensor at last acceded to the proposition, and the minister, well pleased, went his way. The man planted the portion set apart with corn, and it grew wonderfully. When the minister saw him, he said he never saw anything like the way that corn grew; and the strangest part of it was, it was the poorest part of the field. The minister was aware of the latter fact before the man inadvertently made the disclosure.

"Well," said the minister, "the Lord has evidently blessed it, and you know you promised to give Him all the proceeds."

"Well, I don't know about that," said Ensor. "I didn't expect to raise more than one bushel of corn on it, and there will be five at least. I think I will give the bushel I expected to raise to the Lord's work, and the rest must go to supply the needs of my family. I have quite a family, you know."

The minister expostulated, but could get no satisfaction from the "close-fisted" farmer, and with a kindly warning, he left him.

In a few weeks there came an untimely frost, and the minister, falling in with his parishioner, asked him if the frost damaged his crops at all.

"I should say it did!" he replied almost angrily. "Every particle of my corn has gone but that little corner piece I staked off."

"Oh, the Lord's lot is alright, is it?" said the minister.

"I suppose you'd call it the Lord's lot, but I call it mine, and intend to use it, every ear of it. 'Circumstances alter cases,' and nobody with any sense would expect me to give any of it away, with such luck as I have had."

"My brother," said the good minister,

"there is no such thing as luck in this world. 'Whatsoever a man soweth, that shall he also reap.' Take heed how you sow."

The man turned hastily away, and the minister went sorrowfully homeward, saying to himself, "What shall it profit a man to gain the whole world and lose his own soul?"

The minister went soon to another people. Months after, being in the neighborhood of his friend Ensor, he stepped into a store to make a needed purchase, and inquiring of the proprietor, who was also the clerk, of the welfare of the people, was met by the remark:

I suppose you didn't know about Ensor's loss, did ye?"

"No what is it?" was the reply.

"Why, you know that fine horse of his, worth 250 dollars if it was worth a cent? Well the other night that horse tried to jump out of the enclosure—never known to jump before—but this jump was too much for the poor creature, for he ran a stake into his side, and they had to kill him at once. Doctor said he'd die anyway. What luck that man has had the last year or two!"

The minister only said, "I'm very sorry for him;" but he thought a great deal more than he said.

One change after another took the minister to a different part of the State; but years after he was again in the vicinity of the scene of our story. As he sat on the piazza reading in the cool of the day, a man shabby enough as to his clothing, with a shambling gait and an old pipe in his mouth, drew near and seated himself on the stone step at the end of the piazza, rather remote from the place where the minister was sitting. He had evidently been on a tramp and wanted to rest. The minister after a minute or so, began to pace the piazza. Drawing near, he spoke to the man. Something in his appearance seemed strangely familiar, and as he continued to study the face a conviction flashed upon him that it was his old friend Ensor. To forestall any denial he accosted him at once by his name. The man rather unwillingly responded, but, knowing he was recognized, did not try to conceal his identity.

"Where are you living now?" asked the minister.

"I'm not living anywhere in particular."

"Where is your wife?"

"She's dead."

"What has become of your farm?"

"My farm? I haven't got any farm. I haven't got anything. Everything is gone."

"Ensor," said the minister, "do you remember when you began to rob God by stealing the corn out of His cornfield?"

The man's jaw dropped as if he was struck with death, and his pipe was shivered into atoms on the stone step before him. He re-

covered himself partially, however, and, turning upon the minister savagely said:

"I'd like to know what that has to do with it?"

"It has all to do with it, my brother," said the minister.

And he essayed to reach the hardened conscience of the man by words of kindly warning and entreaty, but Ensor, angry at the loss of his pipe, angry at the minister, angry at God, rose up and shuffled off. The minister learned that subsequent to his own departure for a distant part of the State, as before mentioned, Ensor had turned his own son's family out of doors because that son was not able to pay him a debt he owed him.

Let the reader take the lesson home to his heart. We are only His stewards. Let us not rob God.—Bright Words.

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TESTIMONIES

Praise God for the great victory in my soul. I professed sanctification three years ago at a protracted meeting that Brother LeRoy Banks was holding at Trinity Church of which he was pastor at that time. Brother William H. Hays was preaching at the time I went to the altar to seek sanctification, and I thank God he greatly blessed my soul that day. I had been a member of the church for twenty years but I never lived as happy as I do now. I ask all of the readers of LIVING WATER to pray for me that I may hold out faithful until death. My wife is sanctified, and we have two daughters and one son sanctified. Pray for us all that we may all be faithful until our life's journey is over. I have seven sons and three daughters that are not sanctified. Please pray for them that they may be soon. We have no Holiness preacher in this country, pray to the Lord to send us one.

Yours in Christ, J. H. Verlander.
Dunnsville, Va.

Caught cold Saturday and Sunday from going to church in snow, had terrible pains in my limbs, side and head. I grew worse and worse; my husband wanted me to take quinine, but I wanted to trust Jesus. After midnight the pain became so bad, I hardly knew how to look to Jesus, but He helped me, and I said, Lord I know you can heal me; forgive me for exposing myself; I know I am unworthy, but You have promised and I am going to trust You, and I do trust You right now. The pain was very bad, but God's Word is true, and I couldn't afford to look at the pain and doubt Jesus. I looked to Him and believed that He heard me right then, and praise His name, He did. The pain left and I lay there rejoicing. When I asked Him to do it, I promised to tell it, knowing that the devil would want me to keep quiet about the mighty work of Jesus. I want to say to God's children that He will heal us when we are obedient and true to Him and believe His Word.

Abbie Yearwood.

Murfreesboro, Tenn.

It affords me great pleasure to have the privilege of testifying for Christ through your paper. I was converted at the age of fifteen; I am now thirty-three. I have been a member of the Missionary Baptist Church for a number of years. I didn't live the life that God would have me live at all times. I knew I was converted but it seemed to me that there was something better for me. I felt like I would give the whole world, were it mine to give, if I could have the perfect peace and happiness that some of God's children seemed to have. I had heard holiness preached a few

times but it seemed that I could not believe in it. I lived in this state for several years and at times my way was dark and gloomy. In the summer of 1904, Bro. A. J. Covington, of Nashville, came to Kentucky and had a two weeks meeting. I attended the meeting and heard holiness preached and explained as never before. I went to the altar feeling like I was willing to give up everything, all I have, all that I am and all I ever expect to be, I didn't care if the whole world turned against me, only give me this great experience. As soon as I gave up everything and let God have His way with me, I was wholly sanctified. I praise God for sending Bro. Covington to Kentucky to preach holiness. I am a subscriber to LIVING WATER and enjoy reading it so much. May everyone who reads this pray for me that I may be much used in the service of my blessed Master. I believe that holiness is planted in Kentucky to stay. Our cottage prayer-meeting is still going on; pray that much good may be accomplished by it. Yours in Christ; saved, sanctified and kept by His power,

Mrs. G. R. Parsons
Adairville, Ky.

I want to tell the world what the Lord has done for me. In October 1887, in a Union Revival at Rice's school house, held by Bro. Rice and Bro. Barton. The Lord pardoned my sins. I first joined the Methodist Church, but after searching the Scriptures, I told my husband that I was going to join the Baptist Church, so we both joined the Baptist Church, and there we lived together until God in His divine wisdom saw fit to call him away, leaving me with four little children to take care of. My Church pastor wrote me a consoling letter, telling me God would take care of the widow and orphans, which I realize today as true, though at that time I did not have faith to fully believe He would. So I struggled on trying in my own strength to raise my little ones up in the way that they should go, never doubting my conversion, yet doubting my acceptance many times. So I lived on in a justified state with an aching void in my heart which nothing except the Holy Ghost can fill. I had noticed the sanctified people always had a glad smile on their faces and were so kind and so Christlike, in spite of all their persecutions, that I had faith in them. I heard some say they had no faith in them, but I would tell them they could not take the Bible and condemn them. So I went on this way, noticing them getting stronger every day in that belief until the Lord put Sister Edna Partlow in as teacher in our Sunday-school class, whom I learned to love dearly, and who has been instrumental in the hands of God in making a full believer of me.

The sanctified band, though few in number, had organized a prayer-meeting at Bro. H. Rice's. The first time I went was to find out what they taught. I found they taught a life free from sin, so I went to work with them and got so deeply convicted that I gave my

hand as a seeker for sanctification. Then the devil tried to cheat me out of the blessing. He tried to make me believe they would turn me out of the church, and that my friends and my children would forsake me. So I struggled for three days with such a burden on my heart that I could not rest. I prayed earnestly to God for deliverance; I said "Dear Lord I'll accept it, sanctification or anything to get rid of this burden," and as soon as I came to this conclusion, Glory to His name, the burden was lifted and today I am singing and talking His praise every day to my children and friends, and trying to do my blessed Master's will while I live in this world. Pray for me and my children, that they may be saved. Yours saved, sanctified and kept by the power of God, Mattie Cunningham.



S. D. GORDON

S. D. Gordon certainly has a distinct message to God's people, which it seems they are hungry for, judging from the fact that edition after edition of his "Quiet Talks on Power" has been called for in this as well as foreign countries.

There will probably be even a greater demand for his new book "Quiet Talks on Prayer" in which he discusses the subject with special reference to the hindrances—human and Satanic. They are remarkable books on subjects of surpassing interest to all Christians who are truly desirous of living the Christlife. We are glad to be able to place so rich a treat before our readers. Price, cloth, 75c each.

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SEND the paper to each family in your community if you expect to have a camp-meeting or a revival this summer. It will wonderfully pave the way.

SEND the paper to everyone you know who has recently entered the saved or sanctified life. Who can calculate how much depends on the soul food they get now?

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THE LORD?**

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BUT WANT
YOU TO DO
THIS * *
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SEND the paper to the poor, the widow, the fatherless. God's special blessing always rests on everything done for them.

SEND the paper to every penitentiary, jail, poor house, Old Woman's Home, Y. M. C. A., or other institution in your neighborhood.

And finally, brethren, pray. Pray that God may bless LIVING WATER, guide it aright in scattering the truth, and sustain it financially. Pray that He may bless you in this opportunity to work for Him, and pray for each one to whom you send the paper.

We believe that a portion of the Lord's money could not be invested where it would yield richer returns. Of course you may not be able to see them as you do in a meeting, but "scatter your bread on the waters" and trust Him.

LIVING WATER

NASHVILLE TENN.