

# LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT."—Jer.

J. O. McCLURKAN, Editor  
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## THE REVIVAL IN WALES

BY F. B. MEYER, IN THE CHRISTIAN

Leaving Paddington at 5:30 a.m., we reached Neath, in South Wales, about noon, and took a carriage for the mountain village of Llansamlet, about three and a half miles distance. There were no romantic views along the road—just collieries and straggling mining villages, where life bore the most monotonous and depressing aspect.

No money is spent on advertising the revival meetings, and there are no posters on the boardings. No need to print Evan Roberts in large type in order to secure a crowd. It is the presence of the Holy Spirit in mighty power that attracts. Still the lack of direction is rather disconcerting to a stranger; though, in our case, the difficulty was lessened by meeting groups of people hastening to the chapel, and we had the great pleasure of conveying thither the mother of the young miner-student whom God has greatly honored.

Mrs. Roberts is a happy woman today. She said that her step was much lighter than it used to be, and her heart is lighter. She told of the early years, when her husband broke his leg, and the lad had to go to the mine; and how, even then, he was different from other lads, had always a book in his hand, and cared for religion. She told how, before the revival came, he could neither eat nor sleep. Then the now familiar narrative of the outbreak of the revival at Loughor was told again; and then the account of the baptism which had come to her, after seeking it for eight days—"a kind of burning in my heart."

So we get to the little chapel, perched on those Welsh hills, the central building amid clustering cottages. It would seat about 600, and was filling fast. The area and galleries were soon packed with young miners, with women and girls, with men in the prime of life; two or three ministers in the big square pew below the pulpit; but no hymn-books, no organ or piano—these were not needed to lead that magnificent singing, which rolled in successive billows of harmony over the congregation. What noble tunes! And the hymns full of the music of the Gospel! Again and again you catch the names of Christ, of Golgotha, of Calvary! Such voices also, each trained to its part!

Two hours pass in prayers from old and young—from women for their husbands, from

men for their mates—in singing, and little snatches of exhortation; but most of these are cut short, especially where the speaker is inclined to be prosy. Mr. McTaggart speaks a little in English, on the filling of the Holy Spirit; and there are one or two English choruses, as "For you I am praying," but the volume of sound is doubled when the congregation falls back again into the grand familiar sacred Welsh tongue, the language of childhood, of early memories, of sacred association with the sainted dead.



F. B. MEYER

Two or three young ladies quietly slip in, and take their seats beneath the pulpit; these accompany Mr. Roberts, and help by prayer, often broken with and ending in sobs, and with sweet solos, of which the people catch up and repeat the refrain. Presently Mr. Evan Roberts enters—a tall young man of twenty-seven years, with a pleasing open face, a winning smile, dark searching eyes, unobtrusive, simple, strong. No weakling this, but a man born to lead, and certain to be known as one of the great religious forces of the coming time! This is the man whom God has awakened to hold communion with Himself from 1:00 till 5:00 a.m. for three successive months, promising that a revival should break out, which like a tidal wave

should sweep through the world. What wonder that he who has seen God is a master of assemblies, and that hearts bend before his words, though these may be the simplest!

Shortly after entering, he speaks a few words on the necessity of obeying the Spirit, which are interrupted, first by corroborating testimony on the part of two or three who feel impelled to bear witness, and then by bursts of song. The meeting next falls to prayer; and amongst others a young miner in the gallery mentions that some men behind him are mocking, and he prays for their conversion. Thereupon one of the men referred to gives the direct lie to the statement, and says that he is quite prepared to be convinced of the existence of God, if some tangible proof were given.

This challenge greatly agitated the meeting, and especially Mr. Evan Roberts, who cast himself on his knees, and began to wrestle for these two with the most terrible anguish of soul that I can conceive of. It was as though he were a father in agony for the life of his only son. His outcries were heartrending to listen to, and a friend of mine started a chorus to drown them. There was no effort at display, no unreality, no false emotionalism, but just travail of soul. Shame on us that so few have known it! That we have so callously considered the hardness of impenitent sinners! That our eyes have so seldom been fountains of tears! They told me afterwards that they were obliged to use a handkerchief to dry up the pool of tears upon the chair over which the revivalist bent.

After some time spent thus, he challenged the men to yield, and on their refusal he asked all the congregation to join him in prayer. In a moment every person in the place rose up, and knelt down; a hurricane of audible prayer swept through the place, and for some ten minutes the air was heavy with sobbing, strong crying, and prayers audibly uttered by 500 voices. I have heard nothing like it in my life. It reminded me of the piercing cry which arose to heaven when the Princess Alice went down with her living freight. A knot of people gathered round the two unyielding souls, and so we continued. Then Mr. Roberts called for an interval of silent prayer, and read the passage from Exodus, where the people are bidden to stand

and see God's salvation. It was one of the most moving spectacles that can be imagined, and it was impossible to speak for tears. What wonder that under such a strain of emotion two or three fainted, and had to be carried out; but these episodes were hardly noticed, and could not break the holy spell which was on all hearts.

The meeting broke up at 5:30, and we hastened to the good minister's house (where the young revivalist was also staying) for a little hurried refreshment; and then, in the dark, along the muddy roads to the other chapel, Tabor, where the evening meeting was to be held. It was almost impossible to get in, but by great courtesy way was made for us. They recognized the London preacher, and urged him to speak, but he felt that his wisdom was silence before the great manifestation of Divine power, and that he must sit still as a little child in the school of the Holy Ghost.

For two hours the meeting took its Spirit-prompted course. A girl would pour out her heart in prayer, rising almost to agony; another would follow falling into a kind of rhythmic chant; a minister would give a few

words of exhortation; then a boy would pour out an earnest appeal for decisions, following his urgent words by dropping on his knees amid a group of his associates, and uttering his soul in prayer. So the time passed rapidly till Mr. Evan Roberts entered; and we, alas, must reluctantly tear ourselves away, pushing through the crowd to our carriage, and so back to the train. But we have seen and heard things which have unveiled the Spirit-world, and are so totally dissimilar from the stereotyped religious forms that we are wont to pursue, as to usher us into a new world—should we not rather say into that old world which Pentecost introduced, and of 1 Cor. 12 is a specimen!

They who merely read such descriptions as this may think that the meetings are characterized by emotional excitement. But that is not the case. There are undoubtedly strong excitement and deep emotion, but these are well under control; and beneath all that can be accounted for by the influence of highly-exalted moods of soul on other minds, it is undeniable that the power of God is working after the fashion of those wonderful scenes of which our fathers have told us in 1859.

It is pre-eminently a young people's movement. Boys and girls, young men and women, crowd the chapels. The keynote is Calvary—no other aspect of the work of our Lord seems to satisfy. The personality and work of the Holy Spirit are in every prayer and on every tongue. The pent-up power of godly people which has too long been restrained, has broken loose, and before it the ministers are silenced. One told me that he felt that things would never again be as they had been in this direction, but that liberty of utterance would have to be conceded (during a part at least of the ordinary services) to the speech of the Holy Ghost through consecrated lips.

A new way of closing the cranks and bores, who have been the bane of our open meetings, has been discovered in the power of sacred song; and an example has been set which may well be adopted universally. Of course, there will have to be definite teaching, and even now I think there is room for more wise counsel than is for the most part permitted. But such things as these will necessarily right themselves as time goes on. In the meanwhile, there can be no doubt that God has answered prayer, and visited His people, and that the marvelous and widespread ethical results attest that this is the finger of God.

## BEGIN THE DAY WITH THE LORD

BY F. B. MEYER IN CHRISTIAN AND MISSIONARY ALLIANCE

As I stand on the doorway of this new day, I come to Thee, most blessed Lord, to renew my vows. My soul lies low in penitence before Thee, as I recall all Thy patience and loving kindness, Thy forbearance and tender pity, towards one of the most unworthy of Thy children. I have so often failed Thee, and brought shame upon Thy face; I have disappointed Thee, when I might have given Thee pleasure; I have thwarted Thee, when I might have yielded to Thy holy purpose. My only plea is Thy most precious blood. Thou hast magnified Thy mercy in saving me at all; now magnify Thy grace in forgiving and restoring my soul. Let me now stand again in Thy holy presence, and speak with Thee face to face.

"Nothing between, Lord, nothing between."

From this moment I solemnly, and in Thy grace, renounce and put away the evil things which have usurped an unholy supremacy with me—the companionships that lower the temperature of my inner life; the books and amusements that have cast a shadow on my hours of fellowship; the sin that so easily besets me; the soft yielding to sloth which has robbed me of so many seasons of hallowed communion; the desire to please men rather than Thee, and to succeed in this world rather than to be a humble servant in Thy glorious household. All these I hereby steadfastly renounce and forsake. Other lords have had dominion over me, but henceforth by Thee only will I make mention of Thy name. In myself I cannot keep these resolutions; my will is like a bruised reed, my desires like smoking flax; but, O keep me true; Thou hast kept my soul from death, wilt not Thou also

keep my feet from falling, that I may walk before the Lord in the light of the living? Thou art able to keep me from stumbling, and present me before the presence of Thy glory with exceeding joy; into Thy hands I commend my spirit, and I am persuaded that Thou dost accept and wilt keep what I commit to Thee against that day.

In my home life may I be made a blessing, its sunbeam when the days are dark, its inspiration when the days are sad and hopeless, its tender comfort when the days are full of pain and tears. Always thinking of others before myself; never imposing my private sorrows or moods; ever with the girdle and the lighted torch; washing my face and anointing my head, and confiding my griefs to Thee only, that I may have

"A heart at leisure from itself  
To soothe and sympathize."

In my religious life may the neglect of prayer and Thy Holy Word be things of the past. Wake me morning by morning to hear as a disciple. Enable me to spring up at Thy call, and like all Thy true servants to rise up early in the morning to gather the manna ere the dew be gone from it. May my fellowship with Thee be unbroken through the day, and continue it so that at least once in every fifteen minutes I may look into Thy face, even if I have not time to speak. Draw me, and I will run after Thee:—

"Each moment, call from earth away,  
My soul that only waits Thy call."

In my daily calling make me diligent in business, fervent in spirit, serving the Lord. May I do my work, not for the wages I may get, or

to secure an advance; but so as to please Jesus. May it be the one object of my daily striving to do all to the glory of God; not with eye-service, as pleasing men; but in the singleness of heart, fearing the Lord; doing the will of God, as it is indicated in the circumstances of my life, and looking for my reward from Thy hand, O Divine Master!

In my use of money I would not be anxious about the future, or hoard for myself, and keep of that which Thou hast given me for myself; I want to be Thy very slave, counting myself and all I have as Thy purchased property, and using all things as Thy representative and steward.

In my use of time and health and all the opportunities of life I desire to act with reverent care; redeeming the time; buying up each opportunity; conserving my body as the pure temple of the Holy Ghost; so partaking of recreation, food, natural scenery, travel, and all lawful pastimes that I may the better serve Thy purpose in my creation and redemption. Teach me what my talents are, which Thou hast intrusted to me, and help me to make the two, four, and the five, ten.

Now, bless me, even me, O Lord.

One family in heaven and on earth.—The difference then betwixt us and them is, not that we are really two, but one body in Christ, in divers places. True we are below stairs and they above: they in their holy-day and we in our working-day clothes: they in their harbor, but we in the storm; they at rest, but we in the wilderness; they singing, as crowned with joy; crying, as crowned with thorns. But I say we are all of one house, one family and are all children of one Father.—Bunyan.

## To the End of Ourselves —and Afterwards

"They that wait on the Lord shall renew (change) their strength." (Isaiah 40:31)

There are two sources of strength mentioned in this sublime paragraph.

First, we have the strength of young manhood—"The youths . . . the young men." The poet rehearses to us the song of the young shepherd before Saul, as he describes the wild joys of life, the plunge in the morning pool, the clamber up the hillside, the wrenching of the fir trees from their sockets, the wrestle with wild beasts, the sleep in the bed of a dry torrent, the simple and hardy fare.

The zest of life is keen in us all; and even those whose years forbid them to be classed amongst the young cannot forget the elasticity of their hope, the buoyancy of their strength. But the days come when the morning sun has climbed to its meridian, and shines with the noontide light; then the youths faint and are weary, and the young men utterly fall. As we trudge over the burning sands, our ankles sinking deep at every step, as we find ourselves unable to realize the projects with which we started, as our ideals disappoint and our hopes miscarry, we realize that we need a source of strength other than the wells of our own endeavor.

There is another source of strength—God "fainteth not, neither is weary." He faints not, though for milleniums He has upheld the fabric of the universe; though as a shepherd drives forth his sheep, He has led myriads of worlds in their mazy dance, calling each by its name; though He has borne with the provocation and rebellion of generations of mankind. Listen to His name: "The Everlasting God, the Maker of the ends of the earth, Jehovah!"

Happy are they who have "changed" their strength—who no longer draw from the stagnant cisterns which they have hewn for themselves, but receive the living water that flows from the throne of God and of the Lamb; who meet the demands of life through the reinforcements supplied from the Divine energy received by faith! May this change from the human to the Divine, from earth to heaven, from the temporal to the eternal, be for us all!

THIS CHANGE MAY BE ILLUSTRATED FROM THE HISTORY OF MANKIND.

What makes the contrast between the savage and civilized man? There are many external differences, but probably the most important exists in the means by which they achieve their ends.

The savage relies on his deft hand, swift foot, quick vision; he paddles his canoe across the lake, engages in strenuous wrestle with

his antagonist, sows, reaps, grinds the corn. As yet he knows little or nothing of the great forces of the natural world. If he would build the pyramid or the mighty fortification, or hew out the massive stones of his temples, it must be by the aggregate of immense numbers of men acting in concert.

The civilized man, on the other hand, has learned to utilize the great natural forces which lie hidden from ordinary gaze, but which were as literally present in the first hour of creation and during the generations of primeval man as they are today, but which needed the insight and patience of a Newton, a Stephenson, or an Edison, to discover and yoke to the machinery of daily life. The weakest child of civilization, who knows how to turn this switch or that, is able to move with more rapidity and to achieve greater results than the strongest man of the generations that lie at the base of the human pyramid. The Titanic forces of nature toil for us at the forge, in the factory, in the steamer, on the railway, in the home. They await our bidding. We touch a button, and instantly vast masses of machinery are set in motion, and man has but to gather up the results of their production.

Is it not clear, therefore that mankind has changed its strength, from its own activities to utilization of those forces whose laws have been discovered within recent years? This will serve to illustrate our subject, because what has taken place in the realm of nature may equally, though on a higher scale, take effect in the realm of spirit.

THIS CHANGE TOOK PLACE ON THE DAY OF PENTECOST IN THE STORY OF THE CHURCH.

Before that august moment individual men were able to avail themselves of celestial help, but the majority of religious people had no idea of the good things which God had prepared for them that love Him. They were hidden from sight, no whisper of them was spoken to the ear, no surmise entered the heart. The Spirit of God was as the sun which strikes Alpine summits, but has not reached the valleys. An Elijah, a Daniel, an Isaiah, spoke as they were moved by the Holy Ghost, but even they were left to search out what the Spirit of Christ which was in them did signify. It was left for Jesus Christ to bring the mighty power of the Holy Spirit within the reach of our sons and daughters, of our old men and children, of our servants and handmaidens, that they might have access to the same Divine power as has been realized by the Saints of the Old Covenant, but only "at sundry times, and in divers manners." When our Lord ascended and passed through the

heavens to the right hand of God, He received from the Father the fulness of the Holy Spirit. "It pleased the Father that in Him should all fulness dwell bodily." He became the cistern or storehouse, replenished and filled with that same Divine Spirit who brooded over the primeval world to whom we owe the Holy Scriptures, and by whose occasional impulse the great deeds of the Old Testament were accomplished; and how many Sunday-school child, the humblest and weakest believer, may at any moment draw upon that eternal reservoir, and receive out of the fulness of the glorified Christ "grace upon grace."

A marvelous change was brought about when the Holy Spirit descended to dwell amongst men. It was no longer left to them to realize the Divine purpose by the exercise of their own spiritual faculty, but we are permitted to know "the communion of the Holy Spirit,"—His fellowship, co-operation and co-partnership. We are not left to go to the battle at our own charges. As the motorist passes swiftly along the road, borne swifter than fleet horses could carry him, simply by the application of great natural forces to his car, so a babe in Christ, who has learned in all simplicity to attach his weakness to the dynamic of the Holy Ghost, is able to realize the results which compel men to cry, "This is the finger of God!"

THIS CHANGE MAY BE ILLUSTRATED ALSO IN THE HISTORY OF INDIVIDUAL BELIEVERS.

ABRAHAM changed his strength. In his earlier life Ishmael was his ideal, and as he watched the wild-ass youth wrestling with and throwing men twice his size, or issuing his imperious command to servants who had grown grey in the camp, the patriarch was pleased as he anticipated his own decease and thought that here, at least, there was power to keep the vast camp together, and resist the encroachment of the heathen. But as the years went on, and he saw Isaac willing to surrender himself to the will of God, and being raised, as it were from death, becoming the organ and instrument of the Divine power, a voice within his soul whispered: "In Isaac shall thy seed be called; and thy seed shall possess the gate of his enemies." Stronger than the Ismael prowess was the Isaac nature which yielded itself submissively to the influx of the Divine.

MOSES also changed his strength. In his first endeavor on behalf of the people, with one blow of his mailed fist he felled the caittiff who oppressed the Hebrew, supposing that the whole nation would rise and follow him; but it was not by his might that God would deliver the oppressed people. Therefore he was carried off to Midian to cool, and and wait, until, at the end of forty years, he seemed to have lost the power of speech, and was willing enough that any should take the foremost place. He changed his strength and led forth the Exodus by faith that made nothing of himself and everything of God.

PETER also changed his strength. On the

light of the betrayal he said to the Master, in effect: "I have often braved death. Repeatedly on the Lake of Galilee I have looked into the eyes of the last enemy without blanching. If I say that I will die, then I will; if I make up my mind to follow Thee through the dark waters, nothing shall hinder me. I mean to die tonight with Thee, and die I can." "Nay," said our Lord, "thou canst not follow Me now; thy mortal strength will fail in the great encounter; thou must learn the secret of another strength than thine." And so it befell. Before the first question of the servant girl he flinched, and denied his Lord with oaths and curses. In the Easter garden the Lord explained to him the cause of his failure; on the shores of the Lake reappointed his work; and on the Day of Pentecost charged him with a new power; and when he was full of the Holy Ghost he was able to withstand, with perfect ease, the whole brunt of the storm which beset the infant Church.

Mr. Moody was wont to tell the story of how he, too, changed his strength. In earlier manhood he was able to fill the Farwell Hall with crowds who were attracted by his rugged simplicity, quaint humor, and graphic narratives; but he was conscious that there was something lacking, and this was accentuated by the assurance of some humble woman, who told him there was something better. One summer afternoon when passing through Broadway, New York, he felt impressed to go by himself and pray. Entering the house of a friend, he asked for the use of a room, locked the door, threw himself on God, saying: "My Father, I am sure there is a source of power which I have not yet tapped; reveal it to me, I pray Thee. Let me know all that can be known of the mighty power which raised Christ from the dead, and set Him at Thy right hand." His prayer was answered, and from that moment he moved amongst men with a vast accession of spiritual power, of which immense multitudes became conscious.

But we can never forget the outstanding statement concerning our Lord that He was crucified in weakness, but that He now liveth by the power of God (2. Cor. 13:4). Let us, therefore, be content to be weak with Him, that we may also live with Him through the power of God. It is to those that have no might that He increaseth strength. They who are reminded by the sharp prick of the thorn in the flesh that they are weak, helpless and contemptible, but who have heard a voice say: "My grace is sufficient for you; for My strength is made perfect in weakness." These are they to whom nothing is impossible.

Are you weak, conscious of failure, full of lamentation over frustrated purpose and hopes? May it not be all these have been permitted to come to bring you to an end of yourself? It is not a good thing for us to have the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead (2. Cor. 1:9)?

SEE HOW GREAT A TRANSFORMATION THE CHANGE OF STRENGTH WOULD EFFECT.

Take the case of the soul which has striven against some masterful sin. Perpetually it has approached the conflict with high hope, but in each result it has been worsted. Every morning the struggle of the preceding night has been renewed. Resolutions, sacred pledges, promises have been in vain. Is it not time there should be a change from this strength of the first Adam to that of the Second, from the striving of a religious self to the endowment of the Holy Spirit? Is it not possible to say with the Apostle: "I can do all things through Christ which strengtheneth me?" May we not dare to believe that God will yet use the worm to thresh the mountain, and make the weakest of His children as David or the Angel of the Lord?

Again, a soul has been for a long time fretted and worried by the pressure of anxiety, the strain of innumerable small details, the friction of another temperament with which it is compelled to live. How constantly it has broken down! Nervous exhaustion, feverish excitement, incessant strife are leaving their indelible marks upon inner and outer life. But supposing that such an one could realize that in the Risen Lord there are resources of love, sweetness, graciousness, tenderness, and joy, and were to begin to draw upon them, would there not be an instant transformation? Would it not be as when the ocean pours its tides over the sands, or the morning steals over the troubled, stormy night, descending from the mountain? The peace of God would hush the storm that tossed the waters into a great calm.

Or take the case of some young minister, who has entered on his first charge with a determination to carry all before the rush of his impetuous genius. The masses of black hair bespeak his virility; his compressed brow, the student's brain; the resonant, rich voice, the poet's soul. He attracts the admiration of man, but is always disappointed of the highest results. There is a shaking amongst the dry bones, but no life. Then physical weakness supervenes. He is ordered to the Engadine. He spends the first weeks or months of his enforced exile in the angry arraignment of God that He has dashed the cup from his lips at the moment when it was so sweet. But after a while nature and grace induce a better mind, and some fair morning in the spring, when the snows are melting on the high Alps, and the torrent beds are swollen, when the flowers are exhaling their richest fragrance, and the fir trees array themselves in tender green, walking to and fro in the sunny air, musical with the distant cowbells, he kneels before the Master, and yields himself to be a channel through which His power may flow. When he returns to his charge the least observant detects the difference. There are a new pathos, tenderness, entreaty, spiritual power, which are the best witness that he has changed his strength.

Let us wait upon God, let us open our hearts to receive the Divine promises which show what God waits to do for those who are perfectly surrendered to Him. Then our life-work will be effectual, because, as far as possible, our own might has been exchanged for His, who longs for channels through which to pour Himself forth upon the world.—Life of Faith.

Socials

BY D. D. TOWER

WHICH SHOULD NOT BE HELD.

- Socials that consist essentially in pairing off.
- Socials whose climax is in something to eat.
- Socials that could not be told from parties, carried on by unbelievers.
- Socials where poor people do not feel perfectly at home.
- Socials in which an opening prayer would seem incongruous.
- Socials that could not appropriately be closed with the benediction.
- Socials without a purpose.
- Socials with no loftier purpose or animating spirit than that of the mere gratification in some form and degree of the baser animal instinct in human nature.
- Socials that are practically a waste of time.
- Socials from which Christ is practically excluded.

WHICH SHOULD BE HELD.

- Socials carefully planned before hand.
- Socials prayed over before hand, opened with prayer, continued in the spirit of prayer and closed with a benediction in the air and another in each heart.
- Socials that win souls.
- Socials that "break ice."
- Socials that destroy caste.
- Socials under wholesome restraint and discipline.
- Socials of winsome memory.
- Socials that cost little money but much thought.
- Socials that make pleasant Christian acquaintances.
- Socials held in the name and for the sake and glory of Christ—the guest of honor.
- By all means let us be sociable and have socials; but let them be of the kind described in the above last ten specifications.

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Please tell ten of your neighbors about our Five Months' Offer. Ask them to try it.

- "Specialists are most likely to succeed."
- "Can any one rest on a bed he can not trust?"
- "Better know compunction than its definition."
- "It is in suffering that we learn the deep things of God."
- "The weight of your cross will determine the splendor of your crown."

# The Epworth League in the Great Revival

BY JOSEPH F. BERRY

[The following stirring appeal, published in the Epworth Herald, while addressed to the Epworth League, applies with equal force to all Christians, regardless of all denominational lines, hence we give it a place in LIVING WATER.]

There has been more talk about a revival this year than for a long time. The call for "aggressive evangelism" has sounded everywhere. The movement has won favor, Bishops have approved. Editors have indorsed. Ministers' meetings have confirmed. Conferences have voted yea. Special efforts have been made to arouse the denominations.

The need, the opportunities, and the possibilities have all been made clear. How could formal appeal be more stirring? In answer to this clarion call our hosts are rallying. Hundreds of churches are already in special meetings.

The result may be a revival, or it may a revival campaign. The two are not always the same.

For the sake of Christ and perishing people let us avoid the mere campaign. It suggests a machine, with its wheels and cogs and pulleys and cyclometers. That is the same as saying that it suggests resolutions and platforms and committees and chairmen and cards and formal canvassing and plans that are stilted and stiff. Such organization and manipulation nearly always arouse interest, and will fill the largest hall or church in town. But getting people "interested" is not getting them saved. It is the latter thing we are after. I have had a growing fear, which I have scarcely admitted to myself, that the chief danger of the current movement is in the direction of mechanics. O, how much we need a searching, out-and-out, primitive, Pauline, Wesleyan revival of religion! But we do not need a showy campaign. Better two persons radically, gloriously saved than two hundred and two superficially "interested."

How much our country needs a real revival! Worldliness is rampant. Liberalism flaunts her banners in our face. Eddyism and other grotesque inventions of our time push their attack against the right, left, and center of the Christian lines. Faith in the authority of the Scriptures is undermined. Sabbath desecration is everywhere. The rum curse refuses to retreat. Social impurity grows bold. The business of the divorce courts reaches astonishing proportions. Politics is rotten. God knows, something must be done; something radical, tremendous, divine, or the Republic will be upon the rocks.

And Methodism needs a real revival, needs it as she has not needed it for a hundred years. We must have a revival that will mightily move the pulpit, convict sinners, restore

backsliders, rebuild family altars, purge away social uncleanness, heal feuds, promote brotherly love, enforce business honesty, untie purse strings, drive out the love of luxury, promote the spirit of self-sacrifice, unloose the tongue of dumb saints, baptize the people with fire, and gird the Church with the power of a new Pentecost. Any other kind of a revival will not meet the emergency which is upon us. O Lord, give to Thy church a revival!

What is the Epworth League to do in this great hour of need? Ah, that is a question worthy of most serious thought. The attitude of the organization will be that of its individual members. That is clear.

I appeal to you, then, young people, to surrender yourselves to the pressing work in hand. The hour for action has come. It is a supreme hour. No other matter is comparable with this. Let every other interest be given a minor place. Sidetrack social engagements. Postpone proposed visits. Turn away from every influence out of harmony with the spirit of the hour. You have just one thing on hand now. "This one thing I do." Do it! Do it!

But it is altogether likely that you are not fully ready for your mission. Then get ready with all speed. Humble yourself before God. Confess your sins. Put pride under your feet. Press very near the cross. Be not satisfied with anything less than a definite, living experience. Claim by faith the fulness of the gospel. Surrender yourself completely to Jesus. Make a sweeping consecration. Put all on the altar. Spend much time in prayer. Seek, seek, seek until you are filled. Get the burden of unsaved souls upon you. Know what it is to yearn for their salvation. Get the compassion which your Master felt. Pray for your unconverted friends one by one until there has come upon you a passion to see them saved. Then go to your pastor and tell him you are ready. There are several practical things, young people, which you can do:

You can attend the meetings regularly. Agree to speak to some friend each day about his soul.

You can induce your special friends to go with you. Focus your faith and prayer and effort upon individuals.

You can join in the singing and speaking as opportunity offers, and can speak tactfully to unconverted people.

You can, for the present, throw overboard your regular topics and turn your devotional meeting into a revival meeting.

You can form a League within your League. Covenant together to spend a definite time each day in prayer.

You can visit from house to house, leaving neatly printed invitations to the meeting.

You can help in cottage prayer-meetings held for the benefit of the indifferent or slow.

You can write letters to your absent friends, tell them of the conversions, and urge them to begin the service of the King.

You can visit those who are sick and shut in and carry a message of hope.

You can volunteer to "keep house" on certain evenings for persons who could not otherwise attend the meetings.

You can provide warm clothing for poor people who would otherwise be kept at home.

You can enter heartily into the plans of the superintendent to carry the revival into the Sunday-school.

You can be a minuteman for your pastor. Stand by his side. Hold up his hands. Anticipate his wishes. Follow his suggestions. Be loyal. Do not find fault. Silence criticism wherever you can. Gladly surrender your personal opinions and preferences for the general good. Go anywhere at any time to do any service that will add anything to the success of the work.

Another hour for testing the Epworth League as an evangelizing force has come. It is a crucial hour. Many eyes are watching us. Some are watching with the deepest solicitude. Others are looking with a critical gaze. They affirm that the best days of our organization are past. They contend that, in common with other young people's organizations, the League has begun to decline. And I am sorry to be compelled to admit that the superficiality, worldliness, and indifference of many of our members give some ground for the suspicion. This ought not so to be. It need not be. It must not be. Let us awaken to the fact that we have been drifting somewhat from our earlier ideals, and have lost some of the spirit of consecration and zeal which distinguished our formative years. If we will but surrender ourselves anew to the Master who longs to use us, our days of greatest power are still ahead.

Is not the strategic moment here? Is not God calling to you? Is not the church calling? Do not dying men and women reach out their hands, imploring for help? Can you be indifferent to such a summons to duty? To your knees, to your knees, O hosts of the Epworth League! Tarry there till He comes. Tarry till your heart burns. Tarry till your lips flame. Tarry till your face shines. Tarry till self sinks out of sight. Tarry till your burden for the lost becomes a consuming passion. Then go out to witness everywhere to His saving grace, and to persuade your friends by a subtle power not your own to accept the grace which has so wonderfully saved you.—Epworth Herald.

Many who would like to serve the Lord grieve because they cannot preach, sing, etc. Brother, there is one thing you can do. You can send LIVING WATER to people, and it will preach to them until a song will be put in many a heart to stay. Do not wrap this talent in a napkin and lay it away.

## Bible Teaching Concerning Property

Aids to Bible Readings and Experience Meetings

## ACQUISITION.

Thou shalt not steal, Exod. 20:15; Eph. 4:28.  
 Thou shalt not covet, Exod. 20:17; 1 Cor. 6:10;  
 Luke 12:15; Eph. 5:3; Col. 3:5; Ezek. 33:31.  
 Thou shalt not work on the Sabbath to get it, Exod. 20:8.  
 Thou shalt not pay for a thing less than it is worth, Matt. 13:44-46.  
 Thou shalt not oppress the hired servant in his wages, Col. 4:1; Prov. 14:31; 22:16; James 5:4; Lev. 19:13; Deut. 24:14-15.  
 Thou shalt not defraud thy master, Col. 3:22.  
 Thou shalt not set thy heart on riches, Prov. 23:4; Ps. 62:10; Job 31:25.  
 Thou shalt not long for superfluities, Prov. 23:3.  
 Thou shalt not wish great things for thyself, Jer. 45:5; Matt. 4:5-10.  
 Thou shalt not make haste to be rich, Prov. 28:20.  
 Thou shalt not demand improper usury, Deut. 23:19-20.  
 Thou shalt not bribe, or receive bribes, Prov. 22:16; 1 Sam. 8:3; Isa. 33:15; Job 15:34; Exod. 23:8; Lev. 19:15.  
 Thou shalt not oppress—  
 The widow, } Prov. 23:16.  
 The fatherless, }  
 The stranger, Exod. 23:9.  
 The afflicted, Prov. 22:22.  
 The poor, Prov. 22:16.  
 Any one, 1 Thess. 4:6 (margin.)  
 Thou shalt recognize God gives it, Hosea 2:8.  
 Thou shalt work, Exod. 22:8; Eph. 4:28; 2 Thess. 3:10.  
 Thou shalt be industrious, Matt. 21:28; Prov. 10:4; 19:15; 24:33-34; 31:13, 15.  
 Thou shalt be honest, Phil. 4:8; Luke 3:13; Mat. 17:27; 1 Tim. 2:2; Acts 5:3.  
 Thou shalt be shrewd, Luke 16:8; Gen. 41:34-36.  
 Thou shalt be faithful, 1 Cor. 4:2; Mat. 21:41; Luke 16:10-12.  
 Thou shalt give fair wages, Matt. 20:1-16; Jer. 22:13.  
 Thou shalt take pains, Matt. 21:33; Luke 13:8.  
 Thou shalt teach thy children to work, Deut. 5:13; 6:7.  
 Thou shalt look well after thy servants, Prov. 31:15-27.  
 Thou shalt be content with thy wages, Luke 3:14.  
 Thou shalt see that thy merchandise (to buy or to sell) is good, Prov. 31:18.  
 Thou mayest care for the beautiful, Prov. 31:22.  
 It is not wise to go a borrowing, Prov. 22:7.  
 It is better to die than come by things wrongly, Matt. 4:4.  
 All is the Lord's, Luke 12:33; 1 Chron. 29:14.

Honor the Lord with thy substance, Prov. 3:9.  
 Use it for God, Haggai 1:4-11.  
 The truth is specially the Lord's, Lev. 27:30; Mal. 3:10; Deut. 26:12-14; Matt. 23:23; Gen. 12:20.  
 The first fruits are specially the Lord's, Prov. 3:9; Exod. 22:29.  
 Consider others, Matt. 7:12; Phil. 2:4; 1 Cor. 10:24, 33.  
 Pay your debts, Matt. 22:21; Prov. 3:27; Luke 21:6.  
 Give, Matt. 5:42, 19:20; Luke 6:38; 3:11, 11:41; Acts 3:6; 20:35; James 2:16; Mark 12:43; John 4:7; Eph. 4:28; 2 Cor. 8:1-8; 9:6-14; 12:15.  
 Lend kindly, Matt. 5:42; Deut. 15:6; Luke 6:34, 35; Prov. 3:28; Deut. 24:10, 13.  
 Return borrowed property in good condition, 2 Kings 6:5.  
 Restore the ill gotten sevenfold, Prov. 6:31.  
 Help the needy, Luke 10:37; 1 John 3:17; Matt. 25:31-46; Isa. 58:7.  
 Be faithful stewards, Luke 16:1-12, 19:12-26; 1 Peter 4:10.  
 Provide for your own kin, 1 Tim. 5:8.  
 Take care of your things, Prov. 27:23, 31:27; 24:31, 32; Mat. 4:21; Luke 5:2.  
 Take care of other people's things, Exod. 21:33-36, 22:6-15, 23:4, 5.  
 Look after lost property, Luke 15:4, 8.  
 Be thrifty, John 6:12; Eccles. 3:6.  
 Don't be "penny-wise, pound-foolish," Eccles. 3:6, 7.  
 Put things to right uses, Isa. 28:27, 28.  
 Keep things in right places, Isa. 28:25; Exod. 26:17.  
 Keep things in good order, Exod. 39:37; 40:4; Prov. 31:10-31.  
 Let people use your things, 2 Kings 4:3; Acts 4:32.  
 Even a inconvenient times Luke 5:2, 3, 5; 11:5-8.  
 Forgive your debtors, Mat. 18:33; Luke 11:4.  
 Use animals kindly, Prov. 12:10.  
 Enjoy your goods, 1 Tim. 6:17; Eccles. 3:13, 5, 19.  
 Make them yield good interest, Matt. 25:20, 27.  
 Provide for winter, Prov. 6:6-8.  
 MISUSE.  
 Thou shalt not be selfish, Matt. 16:24.  
 think too much of it, Matt. 6:24, 8:20, 19: 21-24; 1 Tim. 6:9-10.  
 hoard, Matt. 6:19; Luke 12:15-21.  
 waste, John 6:12; Luke 16:21; 15:13; Prov. 12:27, 23:21.  
 Thou shalt not damage thy own property, Prov. 24:30-32; Matt. 18:12.  
 injure another's property, Matt. 13:25.  
 go to law about it, Matt. 5:40.  
 be anxious about it, Matt. 6:31.  
 be foolish over it, Matt. 7:26, 19, 9:16, 17

be extortionate, 1 Cor. 6:10.  
 be ostentatious, Rom. 12:8.  
 be extravagant, Luke 16:19; Amos 6:4.  
 be self-indulgent, Luke 16:19; Matt. 11:8.  
 be niggardly, Luke 19:9, 10; 23:22; Deut. 24:19-21.  
 grudge its use, Luke 15:26, 30.  
 cheat, Prov. 11:1; 20:23; 23:10.  
 let it lie idle, Matt. 25:27.  
 estimate people by it, James 2:3.  
 fight for it, Luke 3:14; Micah 2:2.  
 trust in it, 1 Tim. 6:17; Mark 10:24.  
 love it, 1 Tim. 6:10; Ps. 62:10.  
 gamble or speculate, Prov. 20:21; 28:20; 13:11.  
 be vain of it, Deut. 8:17.  
 make idols of it, Hosea 8:4.

## SOME CONSIDERATIONS.

Take joyfully the spoiling of your goods, Heb. 10:34.  
 Be provident, Prov. 6:6-8; 10:5.  
 Be content with what you have, 1 Tim. 6:8; Luke 3:14.  
 Rejoice in another's good, Luke 15:6; 9.  
 Rightly estimate the uncertainty, 1 Tim. 6:17.  
 The temptations of riches, 1 Tim. 6:9, 10; Prov. 30:9; Mark 4:19.  
 The temptations of poverty, Prov. 30:8, 9.  
 The test of conversion, Luke 19:8; 1 John 3:17.  
 Thou shalt not think that material wealth can buy spiritual blessings, Acts 8:20.

## BEQUEATHING.

Leave an inheritance to your children, Prov. 13:22; 2 Cor. 12:14.  
 Pass on to your heirs an uninjured inheritance, Numbers 36.  
 Be fair in disposing of it, Deut. 21:15, 17.  
 Do not hoard unduly for others, Eccles. 2:21.  
 —Sel.

(To be Continued)

## Advice for All

If you've a task to do,  
 Let me whisper then to you.  
 Do it.  
 If you've anything to say,  
 True and needed, yes or nay,  
 Say it.  
 If you've anything to love,  
 As a blessing from above,  
 Love it.  
 If you've anything to give  
 That another's joy may live,  
 Give it.  
 If you know what torch to light,  
 Guiding others through the night,  
 Light it.  
 If you've any debt to pay,  
 Rest you neither night nor day,  
 Pay it.  
 If you've any grief to meet,  
 At the loving Father's feet,  
 Meet it.  
 If you're given light to see,  
 What a child of God should be,  
 See it.  
 Whether life is bright or drear,  
 There's a message sweet and clear,  
 Whispered down to every ear,  
 Hear it.

## Waters From the Sanctuary

Ezek. 47: 1-10

Mrs. May Mabbette Anderson, A. v.sdale, Ala.

### Needful Preparation for

#### Receiving the Holy Ghost.

The following letter contains such strong food that it is placed on this page as a help to those who are seeking the Pentecostal baptism. It was written to one who asked the prayers of LIVING WATER household. The writer was privileged to look over it, and feels it should have more readers than the one to whom it was addressed.

"Dear Sister:—

Your request in LIVING WATER is before me in prayer. You ask for help on spiritual lines. May the blessed Holy Ghost make me a channel through which He can flow to you.

You say for eighteen year you have fasted and prayed to receive the Holy Ghost and fire. The fault is yours. Jesus said: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Are you a child of God? Are you sure you have been born from above? Have you the

witness of the Spirit to this? The foundation must be sure. That is the trouble with so many people, who have been wrongly taught. They have gone on all the years, without the assurance that they have been born from above. You can and must know this.

To be filled with the Spirit is the child's inheritance. When a sinner comes for pardon he surrenders all to God, breaks with sin, and gives up every doubtful thing, makes restitution in every way, then waits on God in prayer, until He gives the witness of the Spirit that he is born from above. Then he must be walking in the light, in obedience to all His known commands, living above known sin every day. Then he is on the ground to receive the promise of the Father.

Now Sister, the preparation for this is the death route. Jesus said: "If any man would be my disciple, he must forsake all that he hath, and follow me." This does not refer to sin. That is settled long ago. But now it means lawful things; good things that the flesh calls dear. You take the place of the dead. How would it be with you if you were

dead, in regard to the things of this world? Your husband, children, friends, church, pastor; all former teaching, opinions of men, what they say of you?

Are you dead? Have you taken your hands off truly? And can you say, from the depths of your soul: "Let God have His way with me, I give myself to follow Jesus all the way, let it cost what it will."

Can you sign your name to a blank page and ask God to fill it out as He will? "Perfect love casts out fear." You will not fear to trust God fully.

Now dear, you have to go this route alone. You cannot take anyone with you. Just you and Jesus to walk alone. Be misunderstood; go outside the gate bearing His reproach.

Don't ask people, but ask the Holy Spirit to help you to believe, and to teach you. When you know you are in this attitude before God, look up and with the hand of faith to receive, say: "Father, I do now receive the Holy Ghost and fire. I wait on Thee in believing prayer for the manifestation of the Spirit. Let me know, Father, that I am holy in your sight."

Hold on by faith. It is not by works, but by faith we receive the Holy Ghost and fire. Meet the conditions and take the step of faith; count it done and settled forever, and God will not disappoint you. Gal. 3: 14. Your sister in Jesus' love, M. N.

## A QUIVER OF ARROWS

### ILLUSTRATIONS FOR CHRISTIAN WORKERS

#### Believe In God

You have perhaps heard the story of the undersized constable in Massachusetts who was sent to arrest a man of great physical strength. The big man looked down at him and said, "You arrest me, I'll shake you." The little man looked up at him and said, "You shake me and you will have to shake the whole State of Massachusetts with me." The little man knew that an unseen force called the law was with him and he was brave because of this.

The certainly of God's presence with us in power ought to be real to us all the time. We ought to go about our deeds sure that we are stronger than our own strength, for an unseen power is at our disposal and ready to help.

It is not enough to believe that God exists, we must believe that he is with us, and a good way to learn that He is with us is to act as we believe. In a little while we will know by many an experience that the ever-present help of God is a real thing.—Sel.

#### The Baptism of the Spirit

Bishop Hamlin tells us that one morning he arose very early and continued until breakfast time to plead for the baptism of the Holy Spirit. Hastily partaking of a slight repast, he returned to his chamber and fell upon his knees. His mind was led to contemplate the image of Christ's as the simple object of desire. To be Christian-like—to possess the mind that was in the Savior seemed to embrace all good, and this became the burden of his prayer. He says "All at once I felt as though a hand . . . was laid on my brow. I felt it not outwardly but inwardly. It seemed to press upon my whole being, and to diffuse through it holy, sin-consuming energy. As it passed downward my heart as well as my head was conscious of this soul-cleansing energy, under the influence of which I fell to the floor, and in the joyful surprise of the moment cried out in a loud voice. For a few minutes the deep of God's love swallowed me up—all its billows and waves rolled over me. This is the baptism of the Spirit. To the pious it needs no explanation. To the impious it admits none."—Ex.

After the battle of Murfreesboro, Dwight L. Moody, who was stationed in the hospital, was called to the bedside of a dying soldier, who said he wanted him to "help him die." Moody repeated promise after promise and prayed with him; but nothing seemed to help him. "He can't save me," he would say "I have sinned all my life." Finally Mr. Moody said, "I want to read you an account of an interview Christ had with a man who was anxious about his eternal welfare." As he read the story of how Nicodemus came to the Master, his eyes became riveted upon him, and he seemed to drink in every syllable. When he heard the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life" he stopped Mr. Moody and said, "Is that there? I never knew it was in the Bible. Read it again." When he had finished Moody noticed that his eyes had closed, and the troubled expression had given away to a peaceful smile. He looked up and said, "That's enough. Don't read any more." The next morning the cot was empty, but the nurse said he died peacefully, repeating until the last, "Whosoever believeth in Him should not perish but have eternal life."—Sel.

Holiness and lowliness are twin sisters. "Lowliness is to take the place that becomes ourselves; holiness is to give God the place that becomes Him."—Selected.

## LIVING WATER

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J. O. McCLURKAN, EDITOR.

ONE DOLLAR A YEAR IN ADVANCE

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## EDITORIAL

## God's Anvil.

Pain's furnace heat within me quivers  
God's breath upon the flame doth blow,  
And all my heart in anguish shivers  
And trembles at the fiery glow;  
And yet I whisper, "As God will!"  
And, in His hottest fire, hold still!

He comes and lays my heart, all heated,  
On the hard anvil, minded so,  
In His fair shape, to beat it

With His great hammer, blow on blow;  
And yet I whisper, "As God will!"  
And, at His heaviest blows, hold still!

He takes my softened heart and beats it;  
The sparks fly off at every blow;  
He turns it o'er and o'er, and beats it,  
And lets it cool, and makes it glow,  
And yet I whisper, "As God will!"  
And, in His mighty hand, hold still!

Why should I murmur? for the sorrow  
Thus only longer-lived would be:  
The end may come, and will, to-morrow,  
When God has done His work in me.  
So I say, trusting, "As God will!"  
And, trusting to the end, hold still!

He kindles for my profit purely  
Affliction's glowing, fiery brand;  
And all His heaviest blows are surely  
Inflicted by a master hand.  
So I say, praying, "As God will!"  
And pray, and hope, and suffer still!—Sel.

IF MY PEOPLE, WHICH ARE CALLED  
BY MY NAME, SHALL HUMBLE THEM-  
SELVES, AND PRAY, AND SEEK MY  
FACE, AND TURN FROM THEIR WICK-  
ED WAYS; THEN WILL I HEAR FROM  
HEAVEN, AND WILL FORGIVE THEIR  
SIN, AND WILL HEAL THEIR LAND.  
2 CHRON. 7: 14.

If the Church would comply with the  
above Scripture, God would mightily pour  
out His Spirit and many would be turned un-  
to righteousness. Forsaking all sin, and entire  
devotement to God must precede any great  
awakening.

Our students are preparing to do evangel-  
istic work during the summer. Should you  
need the help of these aggressive and success-  
ful workers, write us. Some of them might  
find time to assist you.

The Literary and Pentecostal Training  
School will close its present session with  
the Workers' Conference. We encourage the  
students to do evangelistic and mission work  
during the summer. This enables them to put  
into practice what they have been studying,  
and sends them back to school in the fall  
more intelligent as to their needs. Five  
months spent in hard service on the field of  
battle each year affords that thorough, practi-  
cal discipline so necessary in "eleventh hour"  
laborers. A prominent Congregational min-  
ister of Dallas, Texas, in commenting on the  
education of young preachers, said that what-  
ever else they were teaching them, they were  
not making preachers. The fault is in the  
training, for the Bible puts no premium on ig-  
norance. Young men and women can be thor-  
oughly trained in Christian work and kept  
intensely spiritual, practical and in close  
touch with the people all the time.

Too many are educated away from the peo-  
ple, but this is a fault of the system. Heart  
and head should go together in the prepara-  
tion for the gospel ministry. Jno. Fletcher,  
on leaving his classroom, would invite those  
students who desired to receive the Holy  
Ghost to follow him into another room, where  
they would pour out their hearts with strong  
crying and supplications unto God. We are  
endeavoring to give the students much practi-  
cal training in connection with their regular  
studies, thus putting theory into actual prac-  
tice.

## Died Poor.

The vast majority of preachers will live  
and die poor. It is said that a certain offi-  
cial board were praying the Lord to keep  
their pastor poor and humble. Whereupon a  
Brother exclaimed, "Lord, keep him humble,  
we will see that he is kept poor."

But one of the most subtle temptations,  
with which what the world calls noted or  
eminent ministers have to deal, is that of mak-  
ing money out of their profession. While the  
larger part of the clergy are poorly cared for,  
as long as we are in the flesh there are  
certain needs which have to be supplied and  
the money question is by no means "a dead  
issue." Jno. Wesley said that by the grace of  
God he intended to die poor. Wm. Carey  
was given a position in a college which  
paid him \$7,500 per year, and his colleague  
Marshman, was receiving \$5000, per year.  
Carey used \$200, and Marshman \$175, of their  
income for their expenses and these two men  
and a Brother Ward gave \$400,000 out of  
their own earnings to the missionary cause in  
India, and died poor men. Carey was a poor  
cobbler in England when the Lord called him  
to India. Hanging on the wall of his shop  
was a map of the world, drawn on a piece of  
leather, the heathen countries being painted  
black. He wept over these until through  
discouragements many he reached Calcutta,  
where he was detained for five months, before  
they would let him go into the interior. He

built him a house, worked in an indigo facto-  
ry and studied at night, and when God gave  
him a great name and a large income came  
from outside work, he gave it to the Lord  
and died poor. What a rebuke to the covet-  
ous, hoarding spirit so prevalent these days.  
The old prophets and apostles, from a worldly  
standpoint, did not make any thing out of the  
message committed to them, and it is well for  
us in these days, when worldliness is so rife,  
to be watchful lest we make merchandise of  
the house of God.

The Workers' Conference of the Pentecostal  
Mission is to convene in this city Friday  
morning Apr. 7 at 9:30 a. m. and continue to  
Sabbath night. We hope that a large num-  
ber of workers and evangelists will arrange to  
be present.

## An Alarm Note.

Portentous events are following in quick  
succession in this busy, restless age. On the  
one hand we have the most colossal exhibi-  
tions of wickedness in the way of greed, lust  
murder, etc., and on the other outpourings  
of the Holy Spirit here and there with Pente-  
costal manifestations and results. McClure's  
Magazine, in summing up a symposium upon  
the present tendencies of the U. S. says:

"Something like civil war in Chicago;  
shameful negro burning in Georgia; labor  
riots in New York; rebellion in Colorado; an-  
archy in the army. Addresses are quoted  
from Chief Justices of the various states and  
from Judge Brewer of the United States Su-  
preme Court, emphatically declaring that law-  
lessness is increasing to an extent that is ap-  
palling. These men do not hesitate to say  
that the "captains of industries" are just as  
much to blame as the unlettered laborer. The  
homicides in the United States for three years  
have been one-third larger than the total num-  
ber of people killed by the railroads during  
the same period, and also, one-third larger  
than the total loss in the Boer War. Presi-  
dent Hopkins claims that the prevalence of  
crime at this time is greater than ever before  
and that the foundations of national honor  
are threatened. As a sample of our degen-  
eracy it is said that there were six times as  
many murders in Chicago last year as there  
were in London—that is, there were eighteen  
times as many homicides in proportion to the  
population in Chicago as in London. The  
three sources of these crimes are the saloon-  
keepers, and the men whom they harbor;  
contractors and bankers and the men whom  
they bribe; and the politicians who accept  
office at the hands of a bribed constituency."

Commenting on the above, Watchword and  
Truth says: "These are the facts that we have  
been pointing out for a number of years—  
facts that have been questioned and denied.  
They tell us plainly that the Lawless One  
will soon appear whom the Lord Jesus will  
destroy at His coming. We are therefore sad-  
dened on the one hand and rejoiced on the  
other. The coming of the Lord draweth  
nigh."



# Open-Air Meetings—Their Effect On Those Who Conduct Them

Many people never attend regular church services. If they hear the gospel at all it will have to be on the outside. It isn't necessary in this article to inquire as to why they don't go, but rather to devise the best means for carrying the gospel to them. People like to have persons interested in them enough to hold meetings where they are. It is a well known fact that people who would not enter a church door if it stood right in front of them, will stop and listen very attentively to a street service; the meeting has been brought to their native heath and they feel at home. All classes are attracted to open-air meetings.

1. Those who are so poor, dirty, lazy and shiftless—the vagrant class—that they would hardly be welcome anywhere else, find such a hearty reception here that they are always on hand, and it is a privilege to preach the gospel to them. Some of them were denied the heritage of a good birth and are going through life maimed; others have had their hearts broken by some cruel thrust or terrific blow, while others have become disheartened and are content to float as scum along life's stream. Surely these who are all in some way seriously crippled should have the joyous message of salvation.

2. Drunkards, harlots, gamblers and thieves frequent open-air services. Some of them are ashamed to be seen in church; others have become so hardened in sin that they have no desire to go, while still others are deeply sensitive to the appeals of the gospel, but are held in the iron grasp of some sinful appetite or habit. The street is a veritable mecca for this class and some of them at least hear the gospel gladly. The poor drunkard usually has a warm heart and a generous spirit, but enslaved by the demon of drink, he sinks lower and lower in sin unless saved therefrom. The woman of the street, for many reasons, does not attend the house of God. What an opportunity the open-air meeting affords for preaching the unsearchable riches of Christ to these sinning, suffering and well nigh wrecked souls! It looks like that, if it were possible, an angel from heaven would be glad of the chance to leap out of the skies and come down here and tell these perishing multitudes that the Lion of the tribe of Judah could break every chain and set them free, wholly free, forever free.

3. Then there is the large army of young men, good, bad and indifferent, all jumbled together in these public places; some have come from good religious homes in the country and have backslidden since coming to the city; others have had no home and have been kicked and cuffed around all their lives. Satan is luring them on to ruin, traps and pitfalls are set for them on every street corner. They are always on hand at an open

air meeting; they are some mothers' boys for whom Jesus died. O what an opportunity the street affords for giving them the gospel! Many of the boys will never hear it unless some one proclaims it to them on the street.

4. There is still another kind of folks who are seen in open-air meetings, viz., the self-respecting, moral citizens who hold a variety of opinions as to Christianity but are neglecting, utterly neglecting, their salvation. Among them are to be found the skeptical, the well wishers and those who confidently expect at some time to become Christians, but they are absorbed by worldly interests

## IMPORTANT NOTICE

There are many good papers—each has its peculiar sphere. LIVING WATER is being published chiefly for the instruction and edification of the people of God. It is not controversial enough for some, nor sectarian enough to please others; its work is in another sphere; it is neither Arminian nor Calvinist; but chooses the good in each and seeks to feed the people of God irrespective of denominational affinities. There are people everywhere who want a paper of this kind. We want to reach these people. We can only do it through the help of our readers.

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and are as destitute of salvation as any savage who roams the heart of Africa. There is always some good ground, among this class, in which the Word of God finds lodgment.

5. Another class, easy of access and often helped by open-air meetings, are the backsliders. They are usually on hand, for unfortunately the country is full of them, and are drifting farther and farther away from God, but are keenly conscious of the blessings they once enjoyed. Multitudes of them have been quickened by the Spirit's touch on the street. It is a capital place to deal with backsliders. The spontaneity and freedom of the service catches their attention and brings back the memory of the peaceful hours they once enjoyed. There is no better place to reach backsliders than in the open-air service.

6. Children of foreigners, who would not be allowed to attend church services at all, often

gather in groups in street meetings and listen intently, and who can tell what good may result therefrom? Besides all these classes, many Christians drop into these meetings and are much blessed thereby. The Lord Jesus said "Go ye into all the world and preach the gospel to every creature." We can't afford to sit down and wait for them to come to us; we must go to them, for this is the only way by which they can ever hear the gospel.

Open-air services properly conducted will always have a hearing, but sad to say, the impassioned appeal characteristic of the open-air service has been superseded in many places by the cold, formal address from the pulpit. During the last quarter of a century, however, there has been a mighty awakening as to the needs of the outside throng, and more open-air work is being done than ever before. When a church becomes intensely spiritual it is immediately stirred with deep solicitude for the Christless masses. Golden harvests are awaiting those who will go out thus into the highways and hedges and streets and lanes to glean for Jesus. The people are dying without Christ. We that know Him must witness to those without. The young minister to whom we are dictating this chapter was drawn to the meetings and saved through a street service. There is a great open door for this kind of ministry throughout our Southland as well as elsewhere. Let us enter it in the name of the Lord.

## Prayer For an Awakening.

God, fire the souls  
Of ministers with holy zeal to save the lost—  
To cry aloud with warning voice to all who live  
In sin—To sound th' alarm in thunder tones.  
Till, startled at the dread, impending doom, they cry  
In dread dismay: Brethren, what must we do  
to 'escape  
The wrath to come?

God, fire the laity  
With agonizing, soul-distress at thought of men  
With whom they mingle every day, spending a long  
Eternity in an intolerable hell  
Of awful, deep remorse and writhing agony!  
Arouse, O God, as with a thunder clap,  
The men at ease in church, while hundreds plunge  
to death

Each day, forever lost, whom they might help to  
save,  
And for whose souls, then lost, account they'll have  
to give  
At the great judgment bar on God Almighty's  
day.—

The judgment coming soon for them, and for us all,  
When Gabriel his trump at last shall sound!  
Oh awful day!  
When, face to face with those with whom we've lived  
on earth,

We each and all must stand, judged by the life we've  
lived

In their community! Shall some of them, right then  
And there, being lost, have right to say: Why did  
you not

Of my lost state a warning ever give to me?—  
Why never me invite to go with you to heaven?  
Think you, you can enter bliss in heaven if that  
Complaint against you lodged there at the judgment  
seat,

Be true? How can you? Suppose it be your neighbor or  
Your wife or daughter or your son!

God, wake us all  
To diligence in saving souls while yet 'tis called to  
day. —Sel.

## 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.

Igatpuri, India.

Dear Cousin Eva:—I am joining your happy band of cousins. I am a little girl ten years old. We like LIVING WATER. I go to school and to Sunday-school. This letter will come after Christmas. It has to cross the Red Sea and the ocean. I live in a Christian home. Before this Christmas comes I will give my heart to Jesus. Igatpuri is a beautiful country village surrounded with hills. Once we went up on a mountain and gathered berries. I live with my aunt and uncle. They are Christians and love Jesus. My Sunday-school teacher is Mrs. Butterfield. I like to go to Sunday-school very much. When I and my friends are going to Sunday-school we see many children playing and their parents buying and selling. These people worship stone and wooden gods, but they don't worship our God. Their gods don't give them a day of rest. God bless you. I am your little new cousin,  
Edith G. Grubert.

A postscript was added to this letter by dear Mrs. Codding, telling me that this little girl often runs in to see the "missionaries," bringing fruits, flowers and fresh vegetables. "How pleasant this is," was the thought that came to me. I almost felt I could see the little girl running in to make her visits to the missionaries. Dear Edith, I am so glad that you know who is the true God, and Jesus Christ, His Son. How blessed it is that you are not deceived into thinking idols made of wood or stone can save your soul. And then I rejoice that you have Christian relatives. And yet, dear child, what good does all this do, unless you have "obeyed the truth" which you have heard? How sad it would be if you should never accept Christ, and finally drift out into eternity in awful darkness, just as the others do who have trusted their idols. You see, dear little girl, knowing about Jesus, His birth-place, His life, His words and works, even His death, does not save us. No, we must receive Him as our own Savior, and then we know Him, as well as about Him. Thousands of people in Christian countries go out into a hopeless hereafter every year, because they would not let Jesus in as He stood knocking at the door of their hearts. Edith, take Jesus for your Savior now, your Christ. And then give Him your life to use for those darkened ones about you. Satan has so many spreading his falsities and lies for him. How blessed it is to be a mouth-piece for Jesus. God bless you, and grant that you have ere now really taken Jesus for yours and acknowledged Him before the world.

Webb, Ala.

Dear Cousin Eva:—I have no pets, but I am going to school. My teacher's name is Cousin Bob Suther-

land. I am thirteen years old. I have two sisters and one brother. Their names are Maddie, Edith and Whitefield. My mother and father take LIVING WATER, and mamma likes the paper, and I enjoy reading it, and my grandmother likes to read it too. I am learning fast to read. Yours truly,  
Cora Goshshaw.

Cora Goshshaw.

Thirteen years old, and I wonder whose little girl this dear little girl is? *Somebody's*, of course. I am not talking about fathers and mothers, but about the One to whom your soul belongs, Cora. It is sad to write it, but the truth is we belong, each and every one of us, either to Jesus or to Satan. I believe we can all tell who our owner is. I belong to Jesus, because I gave myself to Him when I was a little girl. Are you His little girl, Cora?

Dear Cousin Eva:—I have no pets. I am going to school, and my teacher's name is Mr. Robertson. I do love him. My mother is a widow. I am fourteen years old. We don't take the paper. I am not a good girl, but I hope there will be a change from this. I have three brothers—James, Estill and Will, and four sisters—Mattie, Lizzie, Fannie and Maggie. Yours truly,  
Lochie Holmes.

Lochie Holmes.

Lochie, you have told the truth, dear, in saying you are not a good girl. *None* of us are good unless God makes a change in our hearts. People don't like to be told this, and they will seldom tell it on themselves, but it is true. God says that the heart of man is *wicked, very wicked*, and deceitful above all things. If this is true, how can we expect to be good with this kind of a heart in us? We do need a change, as you say. And the change must be down in our hearts. God can make them right, praise His name! And He is both ready and waiting to do this for anyone who will let Him have their hearts to work upon. Will you give Him yours and ask Him to make you a good girl *inside*? How much I would love to know that you have become His girl.

Philadelphia, Miss.

Dear Cousin Eva:—I am a little girl eleven years old. Papa takes LIVING WATER and I like to read the children's page. I am a member of the Methodist Church. My papa is a Methodist preacher. I have three sisters and no brothers. I have a mamma in heaven, but I have a sweet stepmother. My grandpa is living with us. He says I am good when I am asleep. Old Santa Claus brought me a little Bible, a vase, a large picture, a picture frame, a fascinator, and a stocking full of things. I have two little kittens; they are white and we have a little bird too. Pray for me. Your new cousin,  
Kibbie Cottrell.

Kibbie Cottrell.

Cousin Eva understands these little jokes grandpas get off on boys and girls. I am so glad goodness is a matter of the *heart*, Kibbie. If we will let Jesus make our perverse, wicked hearts right, really change them, then we will want to be good, want to please God. It is hard trying, when down at the very root of the matter our hearts don't love to be good. May God help you little folks to understand this. *Ye must* be born again, of the Spirit, says our Lord, and He is speaking of this change of heart. Is your heart His, Kibbie?

Meadow Dale, Va.

Dear Cousin Eva:—I am eleven years old. I have two brothers. For pets I have a sheep and a cat. I try to be a Christian. I know Brother Hudgins of the Bible School, for he was at our camp-meeting this year. Mamma is sanctified and papa is saved. I hope to see this letter in print. Well I will close for this time. Your new cousin,  
Annie Lupton Campbell.

Annie Lupton Campbell.

Dear little girl, we don't get to be Christians by *trying*. Jesus has to make us Christians. *Then* we are to try to *act* like Christians should, we are to strive to follow our Savior and obey Him. Just settle it with Jesus that you are given up to Him, that you are His property. Then putting your whole trust in this loving Shepherd, ask Him to teach you how to be a gentle, obedient little lamb for Him.

Jemison, Ala.

Dear Cousin Eva:—I am trying to live right and love all of God's people. I want you and all the cousins to pray for me. I read my Bible very often and long to know more about Jesus' love. I take LIVING WATER, and enjoy reading its beautiful pages. I have one brother and three sisters living and one brother and sister in heaven. We go to Sunday school nearly every Sunday. I hope to see this in print. Good bye,  
Laura Robinson.

Laura Robinson.

Is your heart really given to Him, Laura, are you *His*? There can be no Christian life, however hard we may try to live right, unless first of all we have become the Lord's. It is the foundation, and no lasting structure can be raised except upon this rock. Some people have a desire to live good lives. This is all right, but it will not do for the foundation stone of a Christian life. Some join the church and make it the bed rock. It seems sufficient for a time, but church-membership is as shifting sand when it comes to the real tests of Christianity. Jesus alone, the Rock of Ages, *He* must be underneath us, the beginning of new life within us. I am a great believer in *settling things*. When we deliberately choose Christ as our portion now and forever more, something happens. God takes hold of such a heart, the Holy Spirit begets new life in it, and it is regenerated, born again, the foundation stone is laid, and a building begun upon it. Ask God to search your heart and see if it is given to Jesus, dear child.

Water Valley, Ky.

Dear Cousin Eva:—I would like to join your circle of cousins. I am a girl fifteen years old. I am a Christian and a member of the Methodist Church. Papa is a Christian and mamma is sanctified. Mamma takes LIVING WATER. I enjoy reading it and especially the young people's department. I have a brother twelve years old. I was converted four years ago under Brother Knight's preaching. I go to Sunday-school. Miss Ada Figue is my teacher. I enjoy reading your answers to the children's letters. Your new cousin,  
Leatha Linder.

Leatha Linder.

As I read your letter, Leatha, I wondered if you realized your wonderful privilege in knowing that it is God's will to sanctify His people. O, that I had heard this preached when I was a young convert. I believe that with all my heart I would eagerly have received the gift of the Holy Spirit and what

a difference it would have made in my life! God grant, dear young disciples, that you will have a hungering and thirsting for the baptism of the Holy Spirit, and yielding yourself to Him, go out in His power to live your life for God.

White Bluff, Tenn.

Dear Cousin Eva:—Enclosed find a small gift from my four children for missions. Use as you think best. May God bless all the efforts of the Holiness band. I need to pray for them to come to Springfield, Tenn., when that was my home. I see now they are opening a great work there. Praise God, if I am not there, I can rejoice that they are, and also that my Savior is here—even here in the hills of Dixon Co., to own and bless those who trust Him. Pray for us. Yours in Christ,  
Mrs. H. S. Rawls.

What a blessed thing that we can take Jesus with us wherever we go, if we want Him. The Lord has wonderfully blessed the people of Springfield. Pray for them that they will be true, and have the real Spirit of Jesus. Kiss the four little ones for Cousin Eva.

Goodrich, Tenn.

Dear Cousin Eva:—I am a little boy twelve years old and I am a Christian. I was converted and joined the church last August. Pray for me, Cousin Eva, that I may hold on to God. My papa and mamma are sanctified. I have one little sister seven years old and her name is Pearl. For pets I have a dog and his name is Rattler. Well I will close as this is my first time to write to you. Your new cousin,  
Samuel Bruce.

And dear boy, do you realize that Jesus wants to sanctify you too? O, if you would serve God, if you want your life to be a blessing to your fellow men, tell Jesus that you will let Him baptize you with His own blessed Spirit, that He may work through you to do His will. Don't try to do God's will without the Holy Ghost. How helpless we are apart from Him. I am so glad Jesus ever sent the promise of the Father upon His people, that He is still doing so.

Nashville, Tenn

Dear Cousin Eva:—I am a little boy eleven years old. I am not a Christian but wish to be. Papa and mamma are sanctified. Well I will close. Your new cousin,  
Harry Holt.

Not a Christian? O, Harry, how much I wish that you would kneel down now and tell Jesus that you do give Him your heart, and ask Him to be your Savior from this day. Don't put it off as Satan would like for you to do. The "want to" will leave you after awhile, and you won't care to be a Christian. This is how it is with all of us, if we wait until childhood is passed. Dear boy, do as God tells you, and give your heart to Jesus today.

Cousin Eva.

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If God made no response except to perfect faith, who could hope for help? But God has regard for beginnings, and His eye perceives greatness in the germ. The hand of the woman in the crowd trembled as it was stretched toward Jesus, and the faith back of it was superstitiously reverent, trusting in the virtue of the robe, rather than in the One who wore it; yet the genuineness of that faith, feeble though it was, triumphed in God's loving sight. Real trust is real power, though the heart and hand both tremble.—M. D. Babcock.

### To The Unsanctified

A word to those believers who do not make great professions of attainments in grace. You profess to be Christians. That itself is a great profession. It places you among the children of God. It brings you under the obligations of a righteous and holy life. Recognize that fact. Especially beware of thinking it a praiseworthy thing—a virtue—not to profess much. More yet, beware of imagining that it lessens your obligations to a holy heart and holy life; rather lament the conscious deficiencies which restrain you. Above all, do not allow yourselves to take an attitude of hostility to high experience because you do not yourselves enjoy it, or because of prejudice against some who seem immodest, and whose lives, to your thinking, contradict their professions, justify your delinquencies because of their unseemliness. Think of the noble examples of the best saints. Be charitable and forbearing. Do not permit the frailties of others to be a hindrance to you. Deal faithfully with your own soul. Remember you are a disciple of Christ; you bear His name; no man can stand for you; no man's delinquencies can excuse you. Do not scandalize Jesus by your unfaithfulness. If it is modesty that restrains you (from making great professions), pity the forward; if it is conscious shortcomings, be not censorious of others but be quick to remedy your obligations; do not forget your responsibility. See to it that your example is faultless. Be not content with anything short of utmost salvation.—Bishop Foster.

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### Letters From Hell

is offered to the public by us with the hope that the striking title and the contents, which are still far more fearful, may be of service in arousing some souls from the infidelity now so prevalent on this subject.

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This book first appeared in Denmark eighteen years ago, the present English version being translated by L. W. J. S. with a preface by Geo. MacDonald. Price \$1.00 postpaid. Order of this office.

A public speaker, no matter how important his message, can only deliver it to those in reach of his voice, and they in turn, can only keep and use that which their memory retains, which with many of us is very little.

Therefore we have great reason to praise God for the printed word with which the man with a message may reach an unlimited audience, and they in turn may pore over it until becomes their own.

Rev. J. O. McClurkan has preached to thousands of people, yet it is doubtful if in this way he has helped more people than he will through his books "Wholly Sanctified" and "How to keep Sanctified." Already twelve thousand of the former and twenty-six thousand of the latter have been scattered over the country and the demand for them has not abated. As it is human nature to avoid unwelcome subjects, the buying and reading of these books by so many people indicates a hunger for this truth that is very gratifying. You will not regret getting a copy for yourself or a number to use in the Lord's work. Wholly Sanctified, paper 20 cts. cloth 40 cts. How to Keep Sanctified, paper 5 cts.

## FIELD NOTES

See our special offer on page 16.

—OOO—

M. M. Pinson will preach at the Betsytown Mission March 11 and 12. Hope to see a large attendance.

—OOO—

Please remember that our missionaries in India should now be addressed at Vasinid, (Thana), India.

—OOO—

Rev. J. R. Harris is residing near Bellevue, Tenn., and preaching as the way opens. He expects to do some evangelistic works this summer.

—OOO—

God has very greatly blessed us in our work this term. Have between forty-five and fifty students. About all we can accommodate. Am glad you have new and larger quarters. May the Lord continue to bless. Yours in Christ, N. J. Holmes.

Bible and Missionary Institute, Columbia, S. C.

—OOO—

The fire is still burning in me. I have been preaching during all this cold weather. God has been with us in power and souls have found Jesus. Anyone wanting me can write me at Clinton my home. I have a few dates this summer that are not yet filled up. God bless the paper. As ever, W. T. Currie.

Clinton, La.

—OOO—

I write to let you know how we are getting along in Columbus. We have our holiness meetings every Sunday. Good crowds at every service and good attention given to preaching and conviction on the people. Many requests for prayer and some converted and sanctified. One local Methodist preacher was recently sanctified. He is a good man, and may the Lord bless and use him to preach a full gospel. Satan has tried me hard this winter but I praise the Lord that I have victory in my soul today. Saved, sanctified and kept,

P. M. Covington.

Columbus, Miss.

—OOO—

The Lord has given us a marvelous meeting in the M. E. Church, South, of this city. The work has assumed such large proportions that the pastors of the three Methodist churches have decided to hold a union meeting, and invited the writer to conduct the services. The date of the meeting has been providentially arranged, and we begin the 27th. The services are to be held in the largest church in the city. A revival spirit pervades the preparations, and it seems that we are on the eve of a great time of salvation. This is a place of ten thousand inhabitants, and is an influential center for this part of the state. A great victory for God and full salvation would mean much for this region.

What I wish is to appeal to the readers of these lines to lay down this paper, and get on your knees and pray mightily to God for a great outpouring of His Spirit upon us here; and will keep it up for the next ten days? For the sake of God, holiness, and souls, won't you do it? I feel led to make this appeal. Won't you come to our help? Your brother,

H. W. Bromley.

Fairmount, West Va.

—OOO—

After closing the meeting at Martin, Tenn., we came on here and opened the battle Friday night. We are holding the meeting in a hall, the only place that could be secured at this time. Although not very large it is filled every night and God is blessing the truth with power. Sunday night the altar was filled, last night (Monday) the altar was filled again and the front row of chairs were pressed into service for an altar. God furnished the seekers and they came crying, and without much persuasion, and shouted their way through. Hallelujah! One man and his wife came to the altar Sunday night and were saved. Came again last night and the Lord powerfully sanctified them. Another man came in with a ticket in his pocket for San Antonio, Texas, and got sanctified before he left. Eight were at the altar this afternoon and they are getting through at every service. Glory to God! This has been a hard meeting on the tobacco devil, for folks are

throwing it away, and others are straightening up the past and getting through to God. We are looking for greater things. The Lord willing we will stay here over Sunday. Pray for us. Yours for souls,

Howard Sweeten.

Springfield, Ill.

—OOO—

Wilmore Ky.

This is Thursday of the second week of a great revival at this place. At the invitation of Rev. J. W. Hughes, President of Ashbury College, I came to hold a joint meeting of church and school. We began in the M. E. Church (South), but the building soon proved too small and we changed into the large School Chapel. There were one hundred seekers or more last Sunday, many of which come through. In last night's service there were fully seventy-five seekers. All classes of people are getting to God. Presbyterians, Baptists and Methodists, are being sanctified, and old, hardened sinners are being saved. The shouts of new born souls are going up. Hallelujah! People have been saved and sanctified in their homes. Some have come through at the midnight hour, others received the blessing sitting on their seats during the services. Some have prayed all night. The school was practically closed the first week, and is closed now. The Spirit of God is on the town and surrounding country. People are coming from the country and drive some of them long distances every day.

The President and faculty, with the people of the town, say it is one of the most thorough awakenings in the history of the school or town. It seems to be one of those especially favored times of God when the hand of God is on the place and His great presence is felt and realized by all the people. Oh! what a mighty sweep of victory! Sinners run for the altar and are glad when the altar call is made. They scream and cry and groan and pray through, and rise shouting.

There has scarcely been a service where there were not from twenty to seventy-five seekers at every altar call, especially at the night services. There is a fine student body here and they know how to pray. The faculty all have worked hard and stood by us with the President and God has certainly rewarded them. My time was up last Sunday night, and according to my engagement, was to have left on Monday morning but could not get away and will stay one week over my time. I will go home from here and rest a day or so then on to Franklin, Tenn. Please pray for me As ever your brother in holy love,

E. A. Ferguson.

—OOO—

## Sweet Hour of Prayer

Sweet hour of prayer

All free from care

How sweet to all should seem

How full of love

Sent from above

The precious thought we gleam.

When all alone

Before Thy throne

Thy loving message given

The Savior's care

In hours of prayer

Is man's best gift from Heaven.

—OOO—

## BIBLE CLASS

W. M. T., Talbertsville, Tenn.—Did you not mean the seventh chapter of Hebrews instead of the sixth? Your question evidently has reference to Melchisedec, Heb. 7:1-3. The writer is showing the superiority of the Christian to the Jewish order; and we believe that the mention of father, mother, descent, beginning of days and end of life refers to the Jewish custom of recording parentage, birth and death in the priesthood. (Ezra 2:62.) In the case of Melchisedec there is no mention of such record to tell who his father, mother and ancestors were, when he was born and when he died. So he is said to be "without" these. His office as priest was not a matter of natural descent, and in this respect he was a type of the priesthood of the Lord Jesus.

## A Letter from Guatemala.

Zacapa, Guatemala, C. A.

Under the providence of God, our Father, we were permitted to be in Livingston two months. We are sure that this time was not wasted, though indeed it was a great disappointment to us to not be able to reach Zacapa immediately after our arrival. But He will guide our step aright. It was very precious to find some of the fruit of Mr. Butler's labor still growing and pointing others to Jesus. We became very much attached to the little band of Christians there and we regretted to leave them so soon. But we believed that the time had come for us to come to this place, as the native workers, Bro. Samayo and family, are in the work here no longer. A few days before we left Livingston, the wife of one of the believers was happily converted, also a man reclaimed. How we praise God for these manifestations of His grace in our midst. Pray that the Great Shepherd may ever be near to guard them from the wolves. We have now been in Zacapa a month. This is a town of about ten thousand inhabitants, most of whom are in absolute darkness. They know nothing of the cleansing blood of Jesus Christ. They worship Mary indeed more than Jesus. It seems to a large extent the priest takes the place of God. The people really adore him. For example a few weeks ago the Bishop came down from Guatemala City, two priests accompanying him. The streets and houses were decorated with many colors and palm branches along the way. A great number of people went out to meet and escort them into the town. We are told that it is nothing uncommon to see the people kneel in the streets to the priests as they pass. The people are so true to this false religion. Can we not take it for granted that they would be even truer to our Savior if they only knew Him as theirs also? We do so praise God for the few here who have given their lives to Jesus. It is a real inspiration to know that some are waiting for the Lord from glory.

The services here are all in Spanish, there are very few English speaking people here. It is inspiring to hear the natives testify and pray. We can help in the singing. Also testify to the saving blood of Jesus. Though our vocabulary is not sufficient to give long testimonies, we praise Him for the privilege of speaking a few words of His saving power. There is much pleasure in witnessing to His love here in this dark benighted land where the people are ignorant of a loving Father and indeed know very little of human love. We find the houses very comfortable. They are built of adobe brick. The walls are two and two and a half feet thick, the floor is also of the same. The roof is tiling. Thus one is protected from the burning rays of the sun. In fact, we do not find the heat very oppressive but this is not the hottest season yet. Dear reader, I am sure that if you will obey the Master's voice and come to this needy field, you will always rejoice in the fact that you are in His will. He will make the seemingly hard places easy. Praise His Name, this is a great opportunity. The people here are as surely lost as those in the heart of Africa. Can you who have given your heart and life to Jesus and find joy and rest in Him, let these dear people go to that eternal burning? Oh, that you might feel your personal responsibility in this great work of pointing a lost world to the Savior who shed His life blood for them. It may be that you, who read these lines, will not obey the voice of the Master. If you do not obey but stay at home, with the comforts of life around you, when you meet Him you will have to hide your face in shame that you did not follow His leading. Oh, that you may follow Jesus and at last you may hear Him say "Well done." PRAY MUCH for the work here. Your sister in Him, Mrs. R. S. Anderson.

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**SUNDAY SCHOOL LESSON**

T. R. Nugent, J. J. Richmond, Va.

Lesson for Sunday March 12, 1905.

**The Slavery of Sin**

John 8: 31-40

Golden Text:—"Whoever committeth sin is the servant of sin." (John 8: 34.)

The lesson may be used as a temperance lesson. The truth in it, however, goes far beyond that subject.

**I. SLAVERY.**

1. *Denied.* (v. 33.) It does not seem at all possible that those who spoke these words could have meant that the nation had never been under a foreign power. Mesopotamia (Judges 3: 8), Moab (3: 12), Canaan (4: 2), Midian (6: 1), the Philistines and Ammonites (10: 7; 13: 1), Assyrians (2 Ki. 17: 3-5) and Babylonians (2 Ki. 24: 9-17) had all held sway at different times and, in the very time in which the words were spoken, the land was a mere province of the Roman empire and was ruled by a Roman governor. The bondage they denied may have been simply the matter of that personal slavery which would make them the property of someone, while at the same time the truth they more deeply resisted was bondage in spiritual matters. People who are full of the pride that is connected with self-righteousness do not at all relish the idea that they are slaves. And ignorance and pride together may blind them to their true state. An unteachable disposition, that asserts a knowledge which in reality it does not possess, remains in its blindness. (Jno. 9: 41) Many today are in the same state and need to be brought in contact with God's requirements and then "try" to meet them. They will soon find out how fully they are bound by sin.

2. *Proved.* (vs. 37-40.) People who think they are in a condition, and are not, soon contradict their statements by their acts. These Pharisees (v. 13) were showing that they were ruled by sin at the very time they were asserting their freedom from bondage. The fact still stood despite assertions to the contrary. Man is enslaved and the sooner he sees and admits it the better.

**II. FREEDOM**

1. *Its source.* (v. 36.) All need to get this part clearly fixed in mind and heart, for everything depends upon where and how one seeks freedom. The majority seek it on a human or even material plane. A slave cannot free himself nor can one slave free another—yet how much effort is spent and utterly wasted on endeavors in this line! "If the Son." That is the main point. The slave's attention must be fixed on Him and he must determine just what sort of Liberator Jesus is. Then he can approach the whole question from the standpoint of who Jesus Christ is and what He can do. The devil's aim (and how often he succeeds!) is to get the attention off of Christ on to self, or someone else, or circumstances, where freedom can never be found.

2. *The means.* (v. 32.) "The truth." People who hold to error can never know freedom on the lines where they hold the error. False teaching, false views of God and His salvation, are what keeps thousands in bondage. The reason holiness preaching brings results is simply because it is truth. It is the truth about Him who is Truth. It is the unfolding of Jesus as Scripture reveals Him. So we see why knowing the truth is connected with freedom. How many could be free if they only knew! We remember hearing of a colored woman in Missouri who was kept in slavery for about twenty years after the civil war because the knowledge of her freedom was withheld from her.

3. *Conditions.* (vs. 31, 37.) (1.) The Word of God about His Son must be received. Jesus spoke to the Jews who believed on Him. They believed on Him as the promised Messiah so that His Word had a "place"

in them. It found a lodgment and remained. People who let Satan, or people, or their own reasonings steal the truth from them can never be a disciple "indeed" nor experience real gospel freedom. (2.) Continuance Each point must be held and advance made as God unfolds the way. There must be progress in the truth if there is to be progress in freedom.

4. *Extent.* The word translated "indeed" is from the verb to be and conveys the thought of reality. The freedom is—not a mere doctrine or theory without a real existence. Hence there is certainty about it. It is not an ideal impossible of realization. The extent of Christ's freedom is as far reaching as is the extent of Satan's work of bondage. Jesus sets free from the guilt of sin through His complete atonement (Isa. 53: 6) and forgiveness (Eph. 1: 7; 1 John 2: 1, 2); from the power of sin by the superior power of His life (Rom. 5: 10; 8: 2) imparted by the Holy Spirit; from the defilement of sin by His cleansing blood (1 John 1: 7); from darkness and ignorance by the light of His truth; (v. 32); from physical sickness by His healing power (Luke 5: 17); from the power of Satan by the greater power and authority that rest in Him (Mark 1: 27; Luke 10: 19); from snares and delusions of Satan by teaching us through His Word or otherwise (Luke 4: 4); from "the law" and the sting and fear of death that come by the law (1 Cor. 15: 56, 57; Rom. 7: 4, 6); because He is "the end of the law to every one that believeth" (Rom 10: 4); from death, either by translation or resurrection (1 Cor. 15: 51; 1 Thess. 4: 17); from defeat by giving us victory (1 Cor. 15: 57; 2 Cor. 2: 14); from fret, worry, anxiety and burden bearing by showing us that the "government is upon His shoulder" (Isa. 9: 6) and He cares for us (1 Peter 5: 7).

5. *Result.* Abiding, v. 35. Bond-slaves are not permanent residents in His house. They who would abide there must be made free.



**T. M. SIMPSON'S APPOINTMENTS.**

Oak Grove, Lone Oak, Excell, Keesee's Chapel, Clarksville, Smith's Store, Wilson's Chapel,	1st Sunday in each month. Tuesday night afterward. Thursday night afterward. 2nd Sunday, 11 a. m. 2nd Sunday, 3 p. m. 2nd Sunday, 7 p. m. Saturday night and third Sunday at 11 a. m.
Evergreen, Lone Oak, Hickory Point, Shady Grove, Excell,	3rd Sunday, 3 p. m. 3rd Sunday, 7 p. m. 4th Sunday, 11 a. m. 4th Sunday, 3 p. m. 4th Sunday, 7 p. m.

By thus arranging, each appointment gets a Sunday service. Will meet you in your homes and prayer-meetings frequently. Will hold series of meetings at each place, and all other places the Lord says. Send in your calls if you want me.

**REQUEST FOR PRAYER**

Pray that I may be ready when Christ comes, and that I may get right with God and have the carnal mind removed. Your sister, Anna Davis.



**Our Missionaries**

- John L. Boase, Trinidad, Cuba.
  - Mrs. Jno. L. Boase, Trinidad, Cuba.
  - Miss Leona Gardner, Trinidad, Cuba.
  - Miss Lula B. Hutcherson, Trinidad, Cuba.
  - Frank Ferguson, Trinidad, Cuba.
  - 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. Oodding, Vainid, (Thana) India.
  - Mrs. Roy G. Oodding, " " "
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**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**

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PREVIOUSLY REPORTED . . . . .	\$108.75
J. D. W., VIRGINIA . . . . .	\$5.00
J. R., TENNESSEE . . . . .	\$1.00
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C. L. B., ALABAMA . . . . .	\$2.00
W. B. V., ALABAMA . . . . .	50
W. P. F., TENNESSEE . . . . .	\$2.00
TOTAL . . . . .	\$120.25