

LIVING WATER

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

J. O. McCLURKAN, EDITOR.
Vol. XVII

NASHVILLE, TENNESSEE, JANUARY 31, 1907.

\$1.00 A YEAR IN ADVANCE
No. 5

CAPT. ALLEN GARDINER

BY CHARLES H. SHREVE

Hero worship is dangerous, foolish and wrong; but hero admiration is only an evidence of that inner quality that appreciates and harmonizes with the noble and the good in the object of its admiration.

Any man can command the respect and ad-

same as other young naval officers—gay, fearless and with little regard for eternal things until 1822, when at the end of a voyage he purchased a Bible in Portsmouth, read it and by this means and by the letters of a friend who had always been concerned about the young sailor's soul, he was led to the light, and converted. From this time the writings in his journal bear marks of the spiritual turn his life had assumed.

On July 1, 1823, he was married to Julia Susanna Reade, of Oxfordshire, England, and in 1826 rose another step in his profession, being made commander of the *Clinker*, a vessel of which he had been in charge for a year.

The death of his wife in 1834 marked the time of his beginning more definitely to carry out the great purpose of his life. From this time he steadfastly set his face to labor in the vineyard of the Lord, entering with all the force of his strong character into pioneer work among the heathen with a view to the establishing of missions in the lands of darkness.

He first went to Africa, explored the Zulu country, started the first mission station at Port Natal and made repeated attempts to carry the gospel to the Indian Archipelago, and to make an entrance into New Guinea. In this African expedition he endured much hardship and privation; his faith was tried to great extremes and his loyalty to God and to his purpose sifted by many temptations and repulses. Neither one nor the other, however, failed in the hour of trial, but the closed doors

went to Rio Janeiro, thence over the Cordillera into Chili with the intention of laboring among the Arakanian Indians. Here he met with many disappointments and repulses and had many obstacles thrown in his way by the Roman Catholic priests, whose schemes and intrigues also made it impossible for him to get up a party to cross the mountains to the natives on the other side. Brought thus into a condition which would mean a standstill to many men and retreat (if possible) to many more, this man who never gave up nor stood still fixed his eyes on the Falkland Islands. These were under the British flag and the hope that he might use them as the key to Patagonia and Tierra del Fuego, sprang up in his breast. To think, meant with him to do, and on December 23 he anchored in Berkeley Sound, where was Port Luis, at that time the seat of government of the Falkland Islands. Here he chartered a schooner to take him to Patagonia. On the south coast of Patagonia he found a tribe under a chief named Wissale, who offered him hospitality and the privilege of staying as long as he wished. Thinking this an open door Capt. Gardiner hastened to England to seek men and money and co-operation of the Church Missionary Society. The Society refused to take the matter up and it looked as if this man who was trained in disappointment among the heathen, had only come to England for fresh supplies of the same. At length he formed a special society for South America alone, and Mr. Robert Hun-



CAPT. ALLEN GARDINER

miration of the world when his labors have been crowned with visible evidences of success and his movements heralded by a blast of trumpets, but it takes something beyond ordinary heroics to hold the eyes and hearts of the world to one whose life, so far as slight or material accomplishments are concerned, is a failure.

This has been done, however, and today the eyes and hearts of those who have studied his life, are turned in admiration and love to the remembrance of Captain Allen Gardiner, pioneer missionary to Africa, founder of the South America Missionary Society, and martyr for the cause of Christ among the heathen.

Born in England in 1794, he very early chose the navy as his profession, entering the Naval College at Portsmouth in 1808 and going to sea as a volunteer when he was sixteen years old. At the age of twenty he was made a Lieutenant on account of distinguished service during the war with America. During the next eight years his naval duties brought him in touch with nearly all quarters of the earth and sea. His life was much the

in this part of the world, instead of sending him back to England in discouragement, only served to press more heavily upon his heart the burden for the Indians of South America whose condition had impressed him years before when voyaging in South American waters. Accordingly he left Africa in 1838 and



AMONG THE ISLANDS OF TERRA DEL FUEGO

engaged to return to Patagonia with him. On their arrival they found Wissales' friendship had given place to hostility, and with great disappointment to themselves and the Society, they abandoned the project and returned to England.

The Society was disheartened and felt that all hope of successful work in the South American continent was gone. At the height of the prevalence of this opinion, Capt. Gardiner came forward once more, with his old-time determination and said: "Whatever course you may determine upon, I have made up my mind to go back again to South America and leave no stone unturned, no effort untried to establish a mission among the aboriginal tribes; they have a right to be instructed in the gospel of Christ. While God gives me strength, failure shall not daunt me." His suggestion of continuance was adopted, and on Sept. 23, 1845, he set his face again to the neglected continent. Mr. Gonzales accompanied him. On Feb. 5, 1846, they arrived at Cobija, Bolivia, and began their inland journey through the Gran Chaso inhabited by powerful tribes, among whom Capt. Gardiner had decided to labor. This was a journey of much unpleasantness to the flesh. The road for some distance was the bed of a water course, which water, in times of heavy rains, drove the traveller to the rocks. In some places the rocks on each side were so close together that the baggage mule had to be unloaded before he could pass through. On arrival at the Pilcomago River it was too high to ford, and the current was about four or five knots. Capt. Gardiner engaged an Indian, got a bundle of reeds and together, leaning on the bundle, they swam across, to the astonishment of the Indians at seeing a white man who could swim as well as themselves. They were both seriously crippled in their operations by illness, and when on July 25 they reached Tarija, they had travelled 1061 miles over perhaps the roughest roads in the world, yet we find the entry in Capt. Gardiner's journal,

cheery, thankful and fraught with faith in God. In this section he found such signs of an open door that he again hastened to England for the purpose of urging the needs of this field upon the attention of the societies. His intreaties resulted in the sending out of Mr. Robles to join Mr. Gonzales. While Mr. Robles was enroute for Bolivia, however, a revolution took place and the friendly governor of Bolivia was deposed, priestly power came to the front again and the society recalled their two missionaries and gave up the field. This door closed, Capt. Gardiner immediately set his face toward Tierra del Fuego. He traveled over England and Scotland in the interest of the cause, inviting co-operation; and in January, 1848, sailed with five men on an expedition of observation. They reached their destination in March, inspected harbors, studied the natives and conditions and re-

turned to England to solicit the sending out of an expedition efficiently equipped with a schooner for purposes of habitation, protection and navigation; expecting to hold communications with the British colony on the Falkland Islands. He found few who sympathized with his plan, even among his friends; but he was not to be turned from his purpose. The matter was laid before the Moravian Church, the Church Missionary Society and the Church of Scotland, but all in vain; none would undertake it. The Patagonian Missionary Society authorized him to collect the necessary funds and again with untiring energy he went up and down the land pleading for his brothers in darkness.

On Sept. 7, 1850, with a company of six men and two mission boats he began his last voyage to South America, arriving Dec. 5, 1850. On January 18 they entered Spaniard



THE PATAGONIANS

Harbor, as a secure shelter, and having been torn by storms until one vessel was disabled, determined to remain there until the arrival of a vessel of relief. Sickness soon came on and moving became practically impossible. The natives showed signs of hostility and the provisions of the party gradually dwindled away.

It was now discovered that by some means the ammunition had not been left with them and although game abounded they were not able to secure it. Notices were painted on the rocks in Banner Cove where they had been left by the Ocean Queen which had brought them out from England, telling of the party's having taken refuge in Spaniard Harbor. On June 28 the first death occurred taking one member of the faithful party and reminding the others that all would soon be claimed. On July 4, 1851, Capt. Gardiner

writes in his journal: "We have seen more than seven weeks on short allowance, and latterly, even this has of necessity has been curtailed. In noting down our events and difficulties I would not conclude without expressing my thanks to the God of all mercies for the grace which He has bestowed upon each of my suffering companions."

On August 25 another died and on August 27 another, leaving only four weak, starving men as God's representatives in this heathen land. On September 2 one of these died. Knowing that the hand of death was upon him, Capt. Gardiner wrote on Aug. 27, 1851, a letter to his son, saying among other things, "In the event of your entering the ministry, I will place before you two or three spheres of usefulness in the Lord's vineyard abroad, should you feel inclined to take the missionary department, which is indeed a delightful one.

1. The Chilidugu Mission.
2. The care of these poor scattered sheep—our own fellow country men in the Buenos Ayrian Provinces.
3. The distribution of Bibles and Tracts in South America."

On the 28th he wrote to his daughter, and on the 29th wrote his last letter to his wife, saying, "I am passing through the furnace, but blessed be my Heavenly Shepherd, He is with me and I shall not want. . . . I trust poor Fuego and South America will not be abandoned. . . . If I have a wish for the good of my fellowmen, it is that the Tierra-del-Fuego mission might be prosecuted with vigor, and the work in South America commenced."

On September 3 he writes in his journal, "Blessed be my Heavenly Father for the many mercies I enjoy. A comfortable bed, no pain, or even cravings of hunger. . . . But I am by His abounding grace, kept in perfect peace, refreshed with a sense of my Savior's love, and an assurance that all is wisely and mercifully appointed."

On September 4, being so weak he could scarcely move hand or foot, he prayed for strength to procure a little water; seeing a little trickling down by the stern of the boat, he made an effort, and finding strength to scoop up a little with his rubber shoe, he writes, "What continued mercies am I receiving at the hands of my Heavenly Father! Blessed be His holy name!" The following letter to Mr. Williams, one of the party, contains the last words of Capt. Gardiner.

"My Dear Mr. Williams: The Lord has seen fit to call home another of our little company. Our dear departed brother left the boat on Tuesday at noon and has not since returned. Doubtless he is in the presence of his Redeemer whom he served so faithfully; yet a little while and through grace we may join that blessed throng to sing the praises of Christ throughout eternity. I neither hunger nor thirst, though five days without food; marvelous loving kindness to me a sinner. Your

affectionate brother in Christ, Allen F. Gardiner, Sept. 6, 1851."

Some twenty days latter a ship's crew arrived at Banner Cove, read the directions, went to Spaniard Harbor and found the bodies of the little band of faithful soldiers. Capt. Gardiner was lying beside the boat, the sailor at his post, and while we call him dead, it

better fits this man, who never yielded to discouragement nor took a backward step, to say that there by his boat that day surrounded by the bones of his comrades, in a heathen land he loved so well, he was given another promotion and made a member of the host around God's throne.

The Outer Life of Holiness

By Douglas Clark

The outer life of holiness is shown by a complete regulation of all the appetites, propensities and affections. This is what Paul calls keeping under the body, and bringing it into subjection. Observe that we use the word *regulation* and not the word *eradication*. It is the great mistake of asceticism, whether it is found among heathens or Christians, that it attempts to *extirpate* the natural sensibilities of the human heart. The ascetic makes it a point to torture and torment himself. He refuses a thing simply because it is pleasant. He chooses another thing simply because it is unpleasant. He is afraid of everything that gives him any gratification or any joy. His one object is to destroy every natural feeling. This he finds to be impossible; and therefore he is ever wearing a yoke of bondage grievous to be borne.

Such Puritanic, long-faced, sanctimonious Christians are to be found in every Church. May the Lord bless them, and He does. But Paul tells us that we have been called unto liberty—not license, not the liberty to do everything wrong, but the glorious liberty to do everything right—and He tells us to rejoice evermore as well as to pray without ceasing, and in everything give thanks. "Rejoice in the Lord always, and again I say rejoice."

The natural affections and propensities are not in themselves sin. They appertained to our first parents before they fell. They will exist and be active so long as we are in the body. Some of these natural propensities, such as the desire of happiness, the desire of knowledge, and the desire of esteem, will probably continue with us in the glory of the millennium and in heaven itself. And the affections will certainly survive the short period of our lifetime on earth. Love will be the very atmosphere of the glory land, and whilst we shall love God there supremely and perfectly, we shall also love one another forever.

It is sin that has so marred the physical appetites and the mental propensities of our fallen race that they have been allowed to usurp the empire of our being, and either to run riot in every form of excess, or to be perverted from their rightful and legitimate use. And the work of entire sanctification, so far as these sensibilities are concerned, is not to eradicate them, but to purify them and take

the sin out of them, and then leave them to flow on in the channels and with the restrictions which God has appointed for them.

The holy man, therefore, may partake in moderation and with thankfulness of such animal and vegetable food as is found to strengthen and sustain his physical health. And if such food is agreeable to his palate, he is not bound, on that account, to turn away from it. He does not need, like some of the mystics and ascetics, to mingle ashes with his bread. It is true that he does not live to eat, but he does eat to live, and if he enjoys his food, so much the better and so much the more glory will accrue to the Heavenly Father, who provides for him all these things richly to enjoy.

The holy man may drink freely of pure water, or of the "cups that cheer, but not inebriate," but he should have nothing to do with stimulant, narcotics or intoxicants of any kind whatever. The appetite for such noxious beverages is not natural but acquired. It arises from Satan without and the flesh within. All such sinful appetites may and should be *regulated not extirpated*, by Christ's baptism with the Holy Ghost and fire.

The holy man and woman as well as others may, and most holy men and women ought, to marry and rear families in the nurture and admonition of the Lord. "Marriage is honorable in all." Holy people are not at all debarred by the law of God from the joys of conjugal endearment and the sweets of parental affection. But all Christians, whether entirely sanctified or not, are debarred by the law of God from all licentiousness, from all impure acts, from all wandering of the desires into forbidden channels, from all cherishing of secret and sinful lusts.

The holy man is permitted, as well as others, to seek his own happiness, and to love himself, provided this seeking and this love are kept in their subordinate and legitimate position. The Bible, by its invitations and appeals to sinners, and by its promises and threatenings alike, sanctions the calling of men to Christ for the sake of their own happiness. For this purpose both the fear of punishment and the hope of reward are constantly employed in the inspired word.

This appeal to a lawful self-love, however,

is chiefly applicable to the *incipient* stage of Christian experience. It generally turns out that when the love of God is made perfect in consecrated heart, there is such a retrocession of self—that the great all-comprehending motive of obeying and serving God is not to promote our own happiness, although that result always follows, as a matter of course, but the soul-absorbing desire of promoting the glory and building up the kingdom of Him whom our soul loveth.

From that inordinate and perverted action of the implanted principle of self-love, which is denominated *selfishness*, the holy man is absolutely prohibited. Selfishness makes self in its gratifications, or its preferences, or its interests, the very centre of our being. The selfish man lives for himself alone. But holiness makes God the centre of our existence and lives for Him alone. The two things, therefore, are altogether incompatible. The selfish man cannot be a holy man. And it is precisely in the principle of selfishness—ramified as it is through our whole nature in the fall—that we find the "root and centre of all moral evil." Inbred sin is entrenched in the selfish heart, and will abide there as "the strong man" until the "stronger than he" shall cast him out. O, for the death of self in every Christian heart, so far as *sinful* self has an indwelling there! O for the liberalism of the lawful and innocent self from all the bonds of sin, that it may find its own highest happiness in doing and suffering the sweet will of God. Let us lose ourselves, beloved, that we may find ourselves. Let us die to our self-life that we may live with a life that is eternal.

The holy man, like other men, is bound by his duty and obligation to his fellow-creatures to spend some part of his time in social intercourse. But this must be a subordinate thing and not the principal thing. The holy man has, like others, the principle of curiosity, or the desire of knowledge, as an implanted propensity; but the holy man knows that there are many things of which it is even better that he should remain ignorant. He feels that he should ask God to counsel him as to what he should know as certainly as to what he should do.

And thus all lawful desires are kept in their proper place of subordination in the outward life—because they are first so kept in the inner life of the holy man.—Guide to Holiness.

A little thinking shows us that the deeds of kindness we do are effective in proportion to the love we put into them. More depends upon the motive than upon the gift. If the thought be selfish, if we expect compensation or are guilty of close calculation, the result will be like the attitude of mind which invited it.—Dresser.

"The baptism with the Holy Ghost is fiery, sifting, purging, empowering. Christ bestows this baptism. It's work is thorough."

THE CHURCH OF TODAY

By Joseph A. Seiss

There is nothing in the history of the world hitherto, and especially nothing in the present status of affairs to favor the doctrine of our modern Millennialists, or to make us think it likely, if at all possible, that the church in this dispensation, by any human activities or improvements, will ever be able to bring about a condition of universal conversion, righteousness and peace, such as some say will and must come "before" Christ comes. As no preaching the gospel, or efforts of evangelical workers, the holiest and most efficient in all these many centuries, have succeeded in making converts and saints of the entire population of any city or locality on this earth, it would seem to be sheer folly to expect these agencies and endeavors to do for the whole earth what they have never done for any part of it, however small. In all the ages . . . whithersoever it has taken out a people for the Lord, who will live and shine with Him in immortal glory. . . whilst . . . the majority have everywhere been on the outside. . . and how can we suppose that it will ever be different in the present order of things? And when we examine the condition in which nearly two thousand years of the gospel have left the most favored nations, not to speak of the regions beyond, we look in vain for solid evidences that another two thousands years of the same would bring the world any nearer the fancied Millennial state [before Christ comes] than Christendom is at present. . . Some hold up their hands in holy horror at the idea that "Christendom," as it now exists—"this chaos of intermingled divisions, antagonistic communions and interminable contentions, jealousies and strifes"—is to remain. They cannot think that the Greek church, the Papal church, the disagreeing Protestant churches, together with the many sects and heretical coteries which "disgrace" the Christian profession, are to continue to the end of time.

But this state of things is exactly what has developed under "eighteen hundred years of the gospel proclamations," and what has been is that which shall be unless radical changes come, by the intervention of some new power and method of administration, such as the coming again of the Lord Jesus to judge and rectify will bring.

When we look at the evils and the tares that have all the while been growing; at the sad estate into which "Christendom has been brought" by the spirit of sect, human ambition, self-seeking hypocrisy, unbelief, misbelief and the super-exaltation of humanitarian goodness, which makes naught of doctrine, it seems next thing to absurdity to say that "this" is the instrument and agency to convert

"the world" to truth and genuine godliness.

People say, "Oh, yes; but only set the church aright. Put it to work to do as it should; bring it up to what it 'ought' to be" in enterprise and liberality, and there can be no question that it will soon conquer and sway the world to Christ and salvation." Be it so; but who is to convert Christendom and put it in condition to convert the world? Reform! That is the watchword. The whole church and the whole earth are full of reformers laboring at reforms. But the sad fact remains: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered" while the doctoring is often worse than the disease. . . To convert the world there must first be a conversion of the church, and that can never be until Christ the Judge shall come.

Yet another thing to be noted in connection with our subject, is the character of the times in which we live. The Scriptures abound in allusions to the moral aspect of the world in its "last" period—the period bordering on the time when Christ shall come with power and great glory, and everywhere those times are represented as full of unbelief, lawlessness, outbreaking sin, rampant lust, blasphemous mockery, and reviling of sacred things—a very carnival of bad passions and God-defiant crimes. The question, therefore, arises, whether our times are not of the character thus divinely described and fore-intimated. . . Have "we" not withal fallen upon a time of extraordinary degeneracy and wickedness? Has there not come a grievous falling away from the faith, a giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies? Have not people become lovers of self; lovers of money, boastful, haughty, railers, disobedient to law and rightful authority, unthankful, unholy, without natural affection, implacable, slanderers' without self-control, fierce, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God, "holding certain forms of godliness;" but failing to show the power of godliness in their lives? Have "we" not plentiful examples of those mockers who were to come, walking after their own lusts and likes, and saying, "Where is the promise of his coming?" [Parousia, presence, Diaglott translation.]

Think of the startling multiplication of divorces, the breaking down of the sacredness of marriage, the shameless prevalence of licentiousness, and the commonness of infanticide, and secret bloodguiltiness of which physicians tell. Note the growing indifference to the solemnity of oaths, to sacred promises, to moral obligations, to laws of God, and to

all holy things. Observe the rapid accumulations of colossal robberies, swindles, defalcations, embezzlements, rascalities and false dealings, which disgrace our civilization, much of it also in high places, by people of social rank, education and refinement. Estimate the increasing killings, murders, incendiaries and lawless and malicious misdoings of men and women, and the trampling underfoot of right and justice in political, commercial and banking circles.

Observe the awful increase of suicides, which, within the past few years, have exceeded the number of 200,000 per annum! Lusts and crime and fiendish passions seem to have reached flood tide, blossoming like trees in springtime, filling our "daily journals with their stench," and yet, treated and familiarly talked of as ordinary and trivial things! And when we consider the realm of so-called Christendom; we may well wonder that we should have Christian people singing over it, and telling us that we are on the march to a glorious Millennium [before Christ comes]. What this state of things betokens is not Millennial Glory, but the Day of Judgment, on the margin of which the world of today is treading.

The question whether there is to be a glorious Millennium on this earth before the return of Christ is not to be decided by what is most agreeable to our reason and fancy, nor yet by what we imagine the most effective to stir zeal in effort to benefit the world lying in sin, but by what the Word of God says. What does not accord with that Word must go under without regard to human likes, reasonings or opinions. . . That many good and sensible people have need to examine the question with more thoroughness than they yet have done, is abundantly evident; and that what we have thus written may help some right conclusions, is our earnest wish. . . Nor can we leave the subject without solemnly laying on the consciences of all whom we can reach, not to rest satisfied with notions which flatter and please a rationalistic fancy, but which they have never critically examined; and to beware of giving sanction to a modern popular persuasion, which they may find without just foundation in Scripture. . .

It is indeed a fact for all to consider, that the side which we take on the question will and must make serious difference in the whole system of our theological thinking. There is scarcely a doctrine which is not more or less affected by the ground we take upon this question. Our decision will and must affect our views of the resurrection—of the kingdom of God—of the second coming itself—of the nature and purpose of the present dispensation—particularly of the Judgment, and what is to come after it, and the whole condition and life of the finally redeemed.

And it will and must make or unmake to us many most pregnant passages of Holy Writ, rendering them grandly luminous, or

sealing them as meaningless and uncertain—mere riddles for interpreters to guess at, without agreement as to their clear and certain imports.

A decision so far-reaching and momentous in its consequences and effects cannot safely be treated with indifference, and certainly demands a very serious, candid and thorough examination, that the conclusion may be one

solidly founded in the revelations given us in the sacred Scriptures.

For our part we are deeply convinced and satisfied that the doctrine of a glorious Millennium of Christianity triumphant throughout all the world before Christ comes for His Bride is "groundless," and damaging to the cause it would promote.—Sel.

Her Gift Saved Livingstone

The Rev. F. B. Meyer, in showing how life is linked with life in influence for good in work for the world, said: "When Livingstone went to Africa, there was a Scotch woman named Mrs. MacRobert, quite advanced in life, who had saved up thirty pounds, which she gave to the great missionary, saying: 'When you go to Africa, I want you to spare yourself exposure and needless toll by hiring some competent body-servant, who will go with you wherever you go, and share your sacrifices and exposures.' With that money he hired his faithful servant, known as Sebalwe. When the lion had thrown Livingstone down, and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical position, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely, through all these years, that noble Scotch woman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary."—Selected.

Blessed To Be Needed

"No, I can't go this vacation," said the young teacher. "I'm the eldest daughter, you know, and when I'm out of school there are endless things to be done at home. Mother isn't very strong, help is hard to get and unreliable, and the children are always needing something."

Was there a touch of impatience in her tone? Her friend, older by many years, watched the healthful, capable girl as she turned from one task to another—ready to help father with the gathering-up and arranging of his papers, deftly tying bows and managing refractory buttons for the little ones, then donning a big apron for the kitchen and "the gingerbread that nobody makes like Mollie." The whole household turned to her. "O, you fortunate girl!" breathed the friend between a smile and a sigh. "I wonder if you realize that the most blessed thing in all this world is to be needed!"

There are many who could understand the full meaning of her words better than Mollie did. It is not the busy days, the many demands, love's incessant calls that bring the heartache, but the lonely days that come later. We often look forward to the thought of being "free to live our own life," and long for leisure, but it is only when years or change have brought the coveted gift that we fully realize how blessed it was to be needed—to have eager eyes turn to us, trusting hearts depend on us, trembling hands seek ours for support. Life's busiest time is the very time of our human life that Christ chose for His own in this world, and there can be no greater mission than that on which He came—"Not to be ministered unto, but to minister."—Forward.

A Quiver of Arrows

ILLUSTRATIONS FOR CHRISTIAN WORKERS

For Whom Intended

Andrew Fuller once asked an old friend for money for foreign missions. The friend said: "I will give you five pounds, Andrew, seeing it is you."

Fuller handed it back. "I will take nothing," he said, "seeing it is I."

The man saw the point and replied: "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus."—Sel.

Who Receives the Power?

"But tarry ye in the city, until ye be clothed with power." This suggestive illustration comes from the Chautauquan Dally: Out there on the broad Atlantic there will toss up and down, it may be, a hundred ships. To one of these ships, and only one, there will come the Marconi message. And why does it come? Because at the top of the mast there is a little piece of apparatus known as a receiver, and it is in rhythm with the apparatus from which the message comes. Then the message becomes power and intelligence.—Sel.

A Lesson in Giving

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is it for, dear?" he asked.

"So that I can get the Lord's part out of it." And when she got it into smaller coins, she laid out one of the ten. "There," she said, "I will keep that until Sabbath."

And when the Sabbath came, she went to the box in the church and dropped in two dimes.

"Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to Him, and I can't give to the Lord what is His own, so if I give Him anything, I have to give Him what is mine."—Pleasant Hours.

Sympathy

Even Jesus, the Divine One, craved sympathy from His chosen three, but they failed Him. How much more do our fellowmen need sympathy when beset with temptation. Alice Cary was a brave, cheery woman. She

gave weekly receptions in her sunshiny New York home where the young, and struggling, and discouraged were specially welcome and to these her words of kindness and benediction were an inspiration. But her biographer writes pathetically of her own longings for help and sympathy. She says that when the parlors were empty, and the lights lowered, and the company had gone, happy in the gladness of the stimulus received, Alice would drop into a chair and cover her face with her hands and weep sorrowful tears because not one had asked her how she was getting on, and if her literary work was not exhaustive. She who never failed in kindly words of cheer to others felt oftentimes sadly the need of tenderness and encouragement to bear her own heavy trials.—Sel.

Above The Fog

"While he blessed them, he was parted from them and carried up into heaven—Luke 24:57.

The late Captain Dutton, a sincere and manly Christian, was master at one time of the steamship Samaritan. Entering the St. Lawrence River on one of her trips suddenly a dense fog hid the shores and all else from view. The ship which had been sailing at full speed, kept on her course, without the slightest relaxation of her speed. This greatly terrified the passengers, to whom it seemed the height of reckless folly. Finally one of their number was delegated to remonstrate with the officers. The committee was met by the first mate, who calmed all fears by stating that the fog only extended to a certain height, and that the captain, who was on the bridge, and directing the course of the vessel, was above the fog.

And so we have the risen and ascended Captain of our salvation, above the fogs of ignorance, superstition and evil which prevail upon this earth, guiding the affairs of the world in His own wise and beneficent way. His own redeemed ones will be safely guided into the haven of eternal blessedness. Having wrought His work of redemption, He is above on His throne, with the helm of this old world's course in His Almighty hand.—Sel.

THE MINISTRY OF PRAYER

When Drawn To Pray

When we are specially inclined to earnest prayer, when strong faith seems possible, be it for ourselves or for others, it is at our peril that we turn aside to any other work, however important. Wherever we may be when God thus draws nigh to us, oh, let us "draw nigh" to Him, and take at once the gift we crave. There are such things as these special, higher devotional moods of the soul, and woe to us if we neglect them! Like the rift in the cloud on a rainy day, they give us glimpses of the glory behind to stimulate our faith. When on the mountaintop, above the mists of his work-a-day world we get a clear view of life stretching out, as it does, behind, around, before. We perceive the relative proportions of things; and very often what seemed large in the valley looks very small from the mountain. Things, that like children we cried for down below, we toss from us as we ascend the heights. We see our way, straight to the promised land, and wonder what has become of our old difficulties. The promises to us and ours crowd in upon our faith, and each one bears God's signature, often unnoticed in the dimmer light of the valley. Again we say, when God draws us, let us run after Him. When faith seems possible let us exercise it. Fear not, only believe, and according as we have believed so shall it be done unto us.—Sel.

"Thy Will Be Done."

C. H. Spurgeon says, There are several instructive features in our Savior's prayer in His hour of trial.

1. *It was lonely prayer.* He withdrew even from His three favored disciples. Believer, be much in solitary prayer, especially in times of trial. Family prayer, social prayer, prayer in church, will not suffice; these are very precious, but the best beaten spice will smoke in your censer in your private devotion, where no ear hears but God's

2. *It was humble prayer.* Luke says He knelt, but Matthew says he "fell on His face." Where, then must be thy place, thou humble servant of the great Master? What dust and ashes should cover thy head! Humility gives us good foothold in prayer. There is no hope of prevalence with God unless we abase ourselves that He may exalt us in due time.

3. *It was filial prayer.* "O my Father," you will find it a stronghold in the day of trial to plead your adoption. You have no rights as a subject, you have forfeited them by your treason; but nothing can forfeit a child's right to a father's protection. Be not afraid to say, "My Father, hear my cry."

4. *It was persevering prayer.* He prayed three times. Cease not until you prevail. Be as the importunate widow, whose continual coming earned what her first supplication

could not win. Continue in prayer, and watch in the same with thanksgiving.

5. *It was a prayer of resignation.* "Nevertheless, not as I will, but as thou wilt." Yield, and God yields. Let it be as God wills, and God will determine for the best. Be thou content to leave thy prayer in His hands, who knows when to give and how to give, and what to give, and what to withhold. So pleading earnestly, importunately, yet with humility and resignation thou shalt surely prevail.—Ex.

Prayer for A Revival

"Do you really want A REVIVAL for your heart and home, and Church and neighborhood? In order to get it the following conditions must be fulfilled:

"1. *You must feel deeply the need, the urgent need of Revival.* To the self-satisfied, no Revival can come. The hungry are filled, the rich are sent empty away. (Luke 1:53.)

"2. *You must humble yourself before God.* He comes to revive the humble and the contrite. (Isa. 57:15). Your very need of revival means guilt on your part. Because of your unrevived and unspiritual condition, God has been dishonored and souls have been lost. Get down on your knees and humble yourself before God. When the prophet prayed; 'O Lord revive Thy work', he added, 'In wrath remember mercy.' (Hab 3:2).

"3. *You must be earnest in prayer.* Such lifeless prayers as you have offered hitherto, such shallow prayers as you have rattled off so volubly, can never bring revival. 'Make you petition deep.' When the fountains of the deep within you are broken up, the windows of heaven above you will be opened.

"4. *You must put away all known sin.* 'If I regard iniquity in my heart, the Lord will not hear me.' (Psa. 66:18) You must obey instantly every known commandment. 'Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.' (Eph. 4:31: 32. R. V.)

"5. *You must ask in faith.* Believe God. He is faithful. He will not break His word. He will not disappoint the desire which He has kindled in your heart. He waits to answer the prayer which He is prompting you now to offer.

"He is faithful that promised." (Heb. 11.)
Revive me. (Psa. 138:7)
Revive us. (Psa. 86:6.)
Revive Thy Work. (Hab. 3:2.)

Praying for Fish

On the coast of Newfoundland is an old village of about 700 people, known as Hant's Harbor. It is a fishing station and during the season it is a busy scene of fishing boats

and the various processes in the curing of codfish. One season the harbor was visited by an unusual calamity. Not only was the fishing poor, but there were no fish at all. Day after day the tollers of the sea had gone out in their boats only to return at night dejected and discouraged, until at last they gave it up in despair, and the men refused to try again. They sat around the village, pictures of desolation, while hungry children and weeping women sat around the doorsteps in utter dejection. Three-fourths of the season had already passed. The stores had refused to give any more credit. Winter was coming on, starvation and ruin stared them in the face. Then, the pastor of the little church called a meeting for prayer on the following Wednesday night. He told the people to be sure and come to pray for fish, *only* for fish. When Wednesday night came, the church was full, out side and inside. The pastor opened the meeting with a few remarks about prayer, then repeated his injunction that they should stick to their text. He began himself with an earnest and comprehensive petition for the great and crying need of the hour. Then he called on a deacon, and he prayed in the same line for a time, then began to drop into the old rut, and pray for the outpouring, and usual stereotyped phrases. But the pastor called him sharply to order: "Brother, stick to fish. It is fish we are asking for, nothing but fish. Time enough for the outpouring and the other things later." But the deacon had got off tune and soon subsided with a feeble amen. Then a sister was asked to pray.

There had been amens and responses all through the other prayers, but the sister's voice was interrupted only by the hushed sobs of a broken congregation, and the pastor wisely dismissed the audience with the benediction at the close. The impression was profound. But next morning the force of habit asserted itself, and the men still hung around the village and said, "What's the use?" But there was one man who was at the prayer meeting and was loud in his protest against such foolishness as praying for fish. His name was Jeremiah Pelly, and he was the agnostic of the town. So next morning he started out bright and early, determined to prove to the people how silly was their sentimental religion. No sooner had they reached the fishing grounds and thrown out a line when there was a jerk, so violent, that it almost pulled him into the ocean. Then came another and another, and in less than two hours his boat was loaded with cod and he was rowing to the shore. His landing was the signal for a shout, such as never had been heard, and in a few minutes the harbor was alive with fishing boats. They all came back as full as his, and all through that season that great shoal of fishes continued, until the close found them with their wonted prosperity and abundance, and their hearts overflowing with praise.—Sel.

WATERS FROM THE SANCTUARY

Exch. 47:1-10

Mrs. May Habbette Anderson, Washington, D. C.

"THOU HAST AFFLICTED ME WITH ALL THY WAVES" (PSALM 88:7)

It is undoubtedly true that some souls are chosen of God to pass through suffering far beyond what others know. Why this is so we need not ask. God is Sovereign, and He says to some as He does not to others: "I have chosen thee in a furnace of affliction."

The eighty-eighth Psalm has spoken to many sorrowing hearts as the cry of their own soul. So intense has been the darkness through which they were called to pass, that even death offered no escape, no light. Thanks be to God that this experience is not permitted to come to many. Nor when it comes does it last. If it did, reason itself would be overthrown.

A present-day writer, reviewing this Psalm in a spirit that appeals profoundly to all who have suffered, says:

"This is a song sobbing with sadness from beginning to end. It seems to have no gleam of light or of hope. Commencing with an appeal to Jehovah to hear, it proceeds to describe the terrible sorrows through which the singer is passing. He is whelmed with trouble, and nigh unto death. Moreover, he is alone, his acquaintances are put away from him. Death is a terrible outlook, for the singer sees no light in it. Therein God Himself will be unknown and unable to succor. Again the song sings in yet profounder notes of sadness, which are like the breaking of great waves over the soul, which seem as though they must silence it utterly. The last declaration is a most terrible one of utter loneliness—'lover and friend' are put away from him and the final word is 'darkness.' Of course one cannot help the consciousness that this psalm was a foreshowing of sorrow which being national yet only reached its fulfilment of realization in the Messiah. The note of present value, however, is that while, as we said at the beginning, there seems to be no light, THERE IS LIGHT EVERYWHERE. The singer is in great sorrow, but he comes to Jehovah. He is afraid of going into death because there Jehovah cannot help him; but he has come there and, therefore, still cries out for God. *While the sense of God abides, darkness has not triumphed.*"

It to prison and the long support to some entitled to protection from these men to the ss rascals who would sell the pu there was no gain. Paul Pierce has been in concealed or gain. Paul Pierce has been in pemed lost. the food conditions in New York

"This is the darkest, saddest psalm in all the Psalter. It is one wail of sorrow from beginning to end. . . . Its last word is "darkness." One ray of light only struggles through the gloom, one star pierces that thick midnight blackness; it is the name by which the psalmist addresses God: 'O God of my salvation.' That he can address God by that name is a proof that faith and hope are not dead within him; it is the pledge of his deliverance, though he cannot yet taste its comfort. There is but one such psalm, as if to teach us that our Father's will concerning us is not to leave us in our dejection, but, in answer to the prayer of faith, to lift us out of it; there is one, that we may remember that even His truest servants may be called upon 'to walk in darkness and have no light,' that thus they may be the better trained, like a child holding his father's hand in the dark, 'to trust in the name of the LORD, to stay themselves upon their God.'"

Beloved, though the waves may seem ready to engulf us; though they dash and break against us more madly day by day, yet let us unflinchingly trust in God. "When He hath proved me I shall come forth as gold" is as true as that the sun is in the heavens.

"Weeping may endure for a night, but joy cometh in the morning" and THE MORNING IS COMING.

Yes, its pencillings can even now be discerned if we will but dry our tears. Jesus is coming soon! What do we need more potent than this to comfort us?

Gen. Delivery.

Music in a Tempest

In Germany there stood two vast towers, far apart, on the extremes of a castle; and the old baron to whom this castle belonged stretched huge wires across from one to the other, thus constructing an Æolian harp. Ordinary winds produced no effect upon the mighty instrument; but when fierce storms and wild tempests came rushing down the sides of the mountains and through the valleys, and hurled themselves against those wires, then they began to roll out the most majestic strains that can be conceived. It is thus with many of the deepest and grandest emotions of the human soul. The soft and balmy zephyrs that fan the brows of ease, and cheer the hours of prosperity and repose, give no token of the inward strength and blessing which the tempest's wrath discloses. But when storms and hurricanes assault the soul, the bursting wail of anguish rises with the swell of jubilant grandeur, and sweeps upward to the throne of God as a song of triumph, victory, and praise.—Sel.

SILVER FILINGS

"Great men need great grace."

"Hatred and envy are utterly devilish."

"It is impossible to escape moral responsibility."

"Let 'No Compromise' ever be our watchword."

"Christ walked in a prepared way, and so should we."

"All need the baptism of the Holy Ghost to begin life."

"A judge who caters to popular opinion is unfitted for office."

"Wicked people often bear important testimony to the truth."

"Temptation and trial are gateways to every life of usefulness."

"When Christ asks for our possessions, He asks for what He might demand."

"Charles Stalker says, 'The best proof that you are going is that you are gone.'"

"The fellow who undertakes to keep a bad heart happy has a big job on hands."

"A good man shapes his surroundings, but a bad man is shaped by his surroundings."

"Many a man will open the front door for discontent who tries his best to keep burglars out of the house."

"When in a certain place they said to George Fox, 'Stay and be our pastor,' he replied, 'It is time to be going.'"

Be determined to succeed. If you have great difficulties, cut your way with the diamond of faith.—Spurgeon.

Great powers and natural gifts do not bring privileges to their possessors so much as they bring duties.—Beecher.

"The Lord won't hear your prayer for the South Sea Islander as long as you refuse to speak to the man in the next house."

"Many professors have to be handled with great care, or their tongues get excited, and begin to swell. There is a salvation and cure for such a diseased condition. Found at the Cross of Jesus."

"Jesus Christ will use every Christian who lets Him have right of way in his life. If you are not used of Him some where in some way, it must be because you are not willing to be used as He would have you."

"Do not mock yourself, but believe in yourself, and move on. If there is not enough honesty on board to trust your own honesty, get another supply; there is enough of it to be had, so that you may face yourself down."

"The early morning. Here we are, Lord, thro' into another day. We need thee, thy presence, thy benediction and helpfulness; to the day's end.

"Every moment, Lord, we need, The merit of thy Blood."

"Do right and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more, a blessed spirit, for it is the spirit of God Himself, whose life is the blessedness of giving. Love and God will pay you with the capacity of more love; for love is heaven, love is God within you.—F. W. Robertson.

LIVING WATER

PUBLISHED WEEKLY AT NASHVILLE, TENN.,
125 Fourth Avenue, North

BY THE
PENTECOSTAL MISSION
PUBLISHING COMPANY
(INCORPORATED)

J. O. McGLURKAN, EDITOR
JNO. T. BENSON, BUSINESS MANAGER
ONE DOLLAR A YEAR IN ADVANCE

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

EDITORIAL

No More Tears

Ever since the serpent entered the Garden of Eden, sin and sorrow have been a heritage of the human family. Suffering abounds. Who has not wept? But we are hastening on to a golden period when this shall cease.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." (Rev. 21:4)

"When the godly Haldene stood by the dying bed of his beloved wife, as she closed her eyes in death's slumber, a single tear gushed out from her eyelid and ran down upon her pallid face. He tenderly wiped it away, saying, 'It is the last one, for God shall wipe all tears from their eyes.'"

Trilling With Divine Impulses

"And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead, but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:57-62.)

These persons desired to follow Jesus, but evidently their desire was not strong enough to take the precedent of every other desire. Here was a lack of depth, stability and intense devotion. Ordinarily, it is a man's duty to bury his father, bid his home folks goodbye

etc., but the trouble here, as we understand it, grew out of their failure to see that a call to follow Him was not to be disobeyed in the interest of another, however important it might be. The command of Christ is to have unquestioned obedience. The Lord Jesus was not speaking against any of the common duties of life, but was emphasizing the importance of being true to the highest call. Their danger was in turning aside from following Him for some lesser consideration. Here is where the majority of Christians fail; they are not true to the heavenly vision; they side track these divine impulses for fleshly considerations. There was nothing wrong in saying goodbye to friends, but to turn away from following the Lord in order to do so betrayed a weakness of character that called forth a rebuke. How often minor considerations have supplanted these higher calls. There is a want of whole-heartedness, and it is to be feared that some who wear the name of Christians are like those described in the 17th chapter of 2 Kings that "feared the Lord and served their own gods." If people would only listen to these calls from God, to these stirrings of the Spirit, to these gentle rebukes and whisperings of duty neglected, what marvelous things would be wrought, but, like those would-be disciples of the Lord, they too often murder these divine impulses, stultify their consciences, and remain dwarfs when they should be giants. Take the case of Jonah, for instance, disobeying and fleeing from the command of his God, yet when asked who he was, said, "I am a Hebrew, and I fear the Lord God of heaven." As a runaway preacher he was in a pretty shape to be making such a statement. He did fear the Lord, but he didn't fear Him enough to always obey Him, and consequently he was about to be engulfed in the sea.

That word *Obedience*—how it needs to be stressed in these days. We verily believe that if all who are really Christians would walk in all the light they have, more would be accomplished in one year than we now accomplish in twenty; and to the unstable and disobedient how solemn the words of our Lord, "No man having put his hand to the plow and looking back, is fit for the kingdom of God."

Love's Measure

That gifted and eccentric Methodist preacher, Peter McKenzie, said: "When God loves He loves a world, and when He gives, He gives a son." What an admirable statement! It could hardly be improved. The degree of love is measured by the degree of sacrifice which one will make for the object loved. The love of God was not bounded by racial, national or moral distinctions nor measured by finite rules. He loved the most and gave the best.

There is a good deal of gush in much of the professed love of today. A poor man had lost his cow and two neighbors met on the

highway and discussed this situation. After one had related the great loss to the family and what a bad fix they were left in, the other expressed himself as feeling a deep sympathy for them, whereupon the neighbor asked him how much he would give to help them out of this trouble; then the brother who had been feeling so much sympathy, began to make excuses for not giving, and the other replied, "Ah, neighbor, you say that you feel, but don't feel in the right place." "Where should I feel?" asked the other. "In your pocket, sir," he replied.

James sums it up in the following Scripture: If a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace be ye warmed and filled notwithstanding ye give them not those things which are needful to the body, what doth it profit?

We repeat, the highest evidence of love is the degree of sacrifice in its behalf. Ah, the depths of racial prejudices and political hate! Many do not know their manner of spirit. A man once remarked that he never saw a Chinaman, that he didn't feel an impulse to kick him. This evil inclination was Satanic in origin. One filled with love would have had just the opposite feeling.

We all need more love. God loved us in spite of our faults. He loved because it was His nature to love; and we will do the same just in proportion as we approximate His character. Christ enthroned in the heart means a life poured out for others; for Christ in the heart is the same Christ that went about doing good long ago. When the life is all yielded to God, the Lord Jesus will reveal Himself therein, and love will express itself in behalf of others. There is no use of saying that we love every body and are indifferent to the salvation of their souls. God so loved that He gave a son; and when we are filled with love, our hearts, too, will yearn over a world that leeth in the wicked one. There will be inexpressible yearnings and longings for larger usefulness and greater efficiency in winning men to Christ, and love will find a way to reach them. Love is resourceful and tactful. Love is untiring. Did you ever notice how quickly people under the most adverse surroundings, can communicate their love one for another? They may be blind in one eye, deaf in one ear, lost one or two limbs, stammerers and maimed in various other ways; but they can soon let their affections for each other be known. Yes, love, like a pent up stream, will find a way to vent itself. God so loved the world that He gave His Son to die to save it, and when we love out of a pure heart fervently, we too will give ourselves as bread to satisfy the world's hunger—as servants to minister to its needs.

ull as his, and all through t
t great shoal of fishes continued,
se found them with their wanted
abundance, and their hearts ov
h praise.—Sel.

Editorial Comment

The Spiritual Taste

The London Christian, commenting on the above mentioned subject, well says:

"In a fine sermon on the words, 'O taste and see that the Lord is good,' Mr. Jowett puts in a plea for a delicate spiritual palate as a desideratum of our time. It is an idea well worth working out—each person for himself. There are many things in the rush of modern life which tend to vitiate the 'taste' for spiritual things. Those professional men in the commercial world who are known as 'tasters' say that they have to be very careful to order to maintain the delicacy of the palate. Once it is deadened, their career is over. The delicate perception of spiritual things is easily destroyed by vulgarity of thought or speech, just as a fine literary taste is blunted by coarse reading. The maintenance of the spiritual taste belongs to those alone who maintain their communion with the Lord, and who daily study His Word. The famous words of Coleridge will occur to many:—

No man can be vulgar who daily refines his spirit through the reading of the Scriptures.

In the midst of the noise and display which characterize our time, these are manifestly words of truth and soberness."

Divorces

It is said that within the past forty years seven hundred thousand homes have been wrecked in the United States by the divorce monster. The rate has rapidly increased as the following report from three of the large cities will show:

- 1895 New York had 202 divorces.
- 1904 New York had 843 divorces.
- 1895 Chicago had 1,145 divorces.
- 1904 Chicago had 2,356 divorces.
- 1895 Philadelphia had 364 divorces.
- 1904 Philadelphia had 614 divorces.

There should be stringent legislation on the divorce evil. The only absolute cure is to get the heart right with God, but legal restrictions will do much to curtail the evil. Napoleon said that what France needed was mothers. The primal springs of a nation are in the nursery. Good, pure homes will mean a virtuous and prosperous people, but let the family altars be torn down and the home swept by a cataclysm of worldliness and the national life will suffer accordingly.

Pure Food

We are glad that Congress passed the Pure Food law and we hope it will be enforced. The man who adulterates food ought to be sent to prison and the long-suffering public is entitled to protection from these conscienceless rascals who would sell the public health for gain. Paul Plerce has been investigating the food conditions in New York City, and

the following are some of the adulterations that he has discovered:

"Here are some of the more common food frauds found in New York through purchases made at random and which may be discovered by any person endeavoring to make a similar investigation: Butter colored with aniline dye; coffee, poorest brands of Brazilian sold as pure Mocha and Java; baked pork and beans, preserved with formaldehyde; soda water, containing acetic acid and coal tar dye; canned peas, preserved with salicylic acid and containing saccharin; milk, some samples below standard of butter fat, others containing preservatives; candy, containing glucose and saccharine and colored with coal tar dyes; cocoa, excessive in starch and containing ground shells and sugar; catsups colored with coal tar dye and preserved with salicylic and benzoic acid; vinegar, 50 per cent of it in New York is impure, some being made almost entirely of mineral acid and colored with aniline; pickles, containing copperas, sodium sulphite and salicylic acid; olive oil, 60 per cent. of samples purchased impure, most of them mixed with cottonseed oil, some entirely cottonseed oil. (Olive oil is sometimes shipped into New York as machine oil to evade duty, and a little of it is mixed with a large amount of cottonseed oil and sold as pure olive oil.) Meats colored with aniline dye and preserved with borax, fish preserved with borax, codfish preserved with boracic acid, flavoring extracts mixed with coumarin, alcohol forming the base, flavored with tonca beans, colored with aniline; lime juice, small amount of added water, preserved with sulphurous, salicylic and benzoic acid; poultry, nearly all of it served in New York restaurants is cold storage; jams and preserves, containing glucose, coal tar dye and salicylic acid."

Let Him Leave

This rushing, pushing age is inclined to shelve the old people. Especially is this true in commercial and ecclesiastical life. It has never been so in civil affairs for the most influential statesmen are generally advanced in years, but there is a mania for young men in the pulpit and counting-room. There is some justification for this cry. Many of the older leaders cannot adjust themselves to the new order of things; but admitting all this, age still has much that youth will have to learn, and there is an important place for both. We have no sympathy with the idea that when people get, say fifty years old, that they must retire from the scene of operations. People often do their best work after they have passed the half-century limit. Many at fifty or sixty are just in the noonday. David said, "They shall still bring forth fruit in old age." Even when people become too old to endure the strain of former activity, there is still much they can do and they should not be crowded to the wall nor set aside as a compar-

atively useless ornament. We believe in keeping busy until life's sun goes down. Many have shortened their days, by stopping too quick. Keep the machinery going. There's a place for every one, and an abundance for both the young and old to do. The following lines from an aged minister is a plea for thoughtful consideration and tenderness of deportment in behalf of the aged:

able. Printed from extra-large, clear type fine paper, and fully illustrated by the st artists. A very handsome line of books young children.

Handsomely bound in cloth and gold, with uninated sides. Price 40 cents.

A CHILD'S LIFE OF CHRIST. 49 illustrations. BUNYAN'S PILGRIM'S PROGRESS. 46 illustrations.

A CHILD'S STORY OF THE O' illustrations. 1 Books in Neat Binding

ted on fine paper, daintily and duround in full, white vellum, handlesign in gold and colors.

egnable Rock of Holy Scripture W. E. Gladstone

Ploughman's Talks C. H. Spurgeon

Pilgrin's Progress John Bunyan

ce of the House of David J. H. Ingraham

Has God How Do I Stand in my Church, and Art Thou Prepared for False Prophets, Teachers, and

Bible School Building

We have reason to be very grateful to our Heavenly Father for His blessing upon us in this important work. Our new building is crowded and the students are hard at work. A goodly number of them are in preparation for the foreign field. As this is a school for Christian workers the most of the pupils are preparing for some kind of ministerial service. They add much to the working force of the Tabernacle, and are getting practical training that is as needful as the literary work. The Bible course takes the precedence in the list of studies, but as so many are deficient in other lines of study, we are devoting much time to these also. It is a preacher's school; so far as we know no worthy applicant is being rejected, all are given a chance to go through. Offerings are coming in slowly. Join us in prayer that the little balance remaining in the way of indebtedness may be speedily paid.

Amount Necessary..... \$3,600

PREVIOUSLY PLEDGED.....	\$1,389.08
J. F. W., Alabama.....	5.00
H. W. M., Kentucky.....	5.00
Mrs. L. B. T., Mississippi.....	2.00
J. C. M., Missouri.....	4.00
J. M. H., Tennessee.....	1.00
S. M., Kansas.....	2.00

Total..... 1,408.08
Balance needed..... 2,191.92



Satan promises a good time. This is how he keeps his promise. Truly, *the way of the transgressor is hard.* I do, indeed, pray that this father and mother may be able to raise these boys for God.

La Tour, Mo.

Dear Cousin Eva:—As this is my birthday I thought I would write to you. I am twelve years old today. We have been taking the *LIVING WATER* for over a year and like it very much. I am a Christian. I was saved over a year ago, and I want Cousin Eva and the cousins to pray for me that I may be a better girl. I have three sisters and one brother. For pets we have three cats. Mamma and papa are sanctified and one sister. I hope that this letter will escape the waste-basket. I go to Sunday-school every Sunday, and prayer-meeting every Wednesday night. Lovingly,

Ruth Ball.

Even after Jesus gives us peace in our hearts and a new nature, we realize that we need to grow better all the time, Ruth. We often get so discouraged with ourselves, we see so many faults, and they are so unlike Jesus. I am very fond of Phil. 1:6. Paul tells us that He who has begun a good work in us will *continue to work* until the day of Christ. Sometimes I would get quite hopeless, but for this truth. I hope you will learn the lesson of yielding yourself absolutely to Him, Ruth, that He *may* work in you. He can do but little unless we are pliable in His hands. Father and mother have found this out, and have made an *absolute* surrender and consecration. God is pleased to work in us, and will if we will but let Him. Ask Him to teach you how to put no obstacles in His way. Learn how to take every ugly thing to Him, tell Him how you hate it, but can't rid yourself of it. I am so glad we do not need to hide anything from Him, but can carry even the un-Christlike things to Him to get them taken out.

Turbine, Tenn.

Dear Cousin Eva:—I want to join your Birthday Band. I am a girl, fourteen years old. Mamma takes the *LIVING WATER*. She likes to read it fine. She cannot hear good and it is so much pleasure to her to read them. She cannot hear a sermon well. We are all Christians. We live close to a Holiness Church. I will send fourteen cents. I am going to school. Bro. Lan-zom is our pastor. I go to Sunday-school every Sunday. I like to read the children's page fine.

Your new cousin,

Minna O. Weems.

How thankful we should be, Minna, that your dear mother has her eyes and can read the things she does not hear. Then, too, I am glad she is not deaf in her *spiritual* ears. Many people hear the sounds of this world quite well, but they know nothing of God's voice, nor do they hear the sounds from another world. This is the worst kind of deafness, when we are deaf to God's voice, the truths He teaches the wisdom He imparts. Jesus said He came to unstop deaf ears. He did much of that when on earth, but He is still doing it, every day. Each time that a sinner gets salvation, Jesus has unstopped a pair of deaf ears, so that the man now heard the dear voice of God in His soul. And Cousin Minna, as Jesus has given

you spiritual ears, *hear with them.* Do you remember how often our Lord said, "He that hath ears let him hear." He was speaking of spiritual hearing. Much depends upon our being careful listeners to God's voice.

R. F. D. No. 1, Midland City, Ala.

Dear Cousin Eva:—I am a little girl, thirteen years of age. I go to school now. I am saved and sanctified and I have a school-mate who is also sanctified. Her name is Ida Baldwin. We two are the only ones there.

Yours truly in Jesus,

Versie F. Arthur.

Versie, you and Ida stand for this truth among your school-mates, keep low and humble at Jesus' feet, seeking constantly to know how a girl can live so as to glorify Him. Some people think they must make a great fight for this doctrine, defend it, argue it, and prove it from the Scripture. Satan is nearly always in this, and we hurt others and ourselves, too. What the world wants to see in us is a spirit of humility and gentleness. It wants to see us ready to acknowledge our faults, it doesn't want to hear us saying unkind things about people, or repeating tales on others. It cares nothing for our arguments. Even an infidel can argue well. But it is convinced when it sees us trying to *live* as God wants us to. My prayer is that you two dear girls may live as Jesus wants you to. Pray for me that I may be more like Him, too.

Virgilina, Va.

Dear Cousin Eva:—I have been thinking of writing to you for some time. I enjoy reading the cousins' letters and your answers. You give good advice. I am an old cousin on the bright side of fifty because it's the nearest heaven. I wrote to Bro. Duffey as you said do. He wrote me a precious letter. May He be spared to write many more helpful letters is my prayer. I inclose you one dollar and fifty cents for the building fund, the rest for the orphans in India.

Your old cousin,

Angie Winfee.

Isn't this a sunny letter from the cousin who is on the bright side of fifty? Just before Christmas I heard from Bro. Duffey myself. A long slender envelope came in the mail. Can you guess what was in it? A blue satin book-mark, with some beautiful verses printed on it. I use it in my Bible, and it makes me think of our dear brother up north who has spent many years of his life as a "shut in." His cheerful spirit has taught me a lesson about complaining, and I hope you, too, have felt ashamed to grumble any more. If these precious invalids, shut in, confined to rooms, chairs or beds for long weary years, are sunshiny, surely we ought to be like bundles of sunbeams. Let us think about this.

R. F. D. No. 1, Box 22, Palmyra, Tenn.

Dear Cousin Eva:—I send you 60 cents to use as you think best, part of which we received for our Sunday eggs. I am still saved and sanctified.

Your cousin,

Dixie Powers.

Dixie was one of our first cousins. I haven't forgotten how I called her a boy. I am so glad this girl belongs to Jesus. I hope she is being true to Him, growing in grace and in the knowledge of her Lord.

blouses, the hearts that can be turned toward Jesus now, and a prayer goes up for them. O, that these boys may be saved for Jesus, saved from sin.

Strong drink, cards, gambling, sin of every sort is upon the trail of our boys. Surely we need to have done with trifling, get close to God, and hold on to Him for our precious boys. Dear boys, once a month Cousin Eva goes to our great state prison to take part in a service for the men.

Hundreds and hundreds of them march into the chapel, clad in stripes, shut in by stone walls, watched by guards. As I look into their faces my heart aches, because I see so many *young*, very young men among them. Numbers of them are mere boys. Last month when we invited the men forward to seek God for forgiveness of sin, a very young boy came to the altar. He looked about fifteen or sixteen. Just think, Robbie, in a few years you will be this old yourself.

This boy broke down and wept bitterly. "I am in here for life," he told us, and my heart turned sick as I heard it.

This is what Satan did for him. A few years of swaggering about town, running out at night, going into saloons, being a *big man*, and lo, suddenly he is drawn into a drunken fight, he is in the stern hands of the law, and the prison door clangs behind him for life.

Joaquin, Texas.
Dear Cousin Eva:—Here is eleven cents, two for little Sister Reba, and nine for myself. We wish for you a happy New Year. Yours with love,
Hal McKee.

Thank you for your kind wish, Hal and Reba. As I read your letter, I was thinking that the only way I can have a happy year is by keeping close to Jesus, trusting and obeying Him. Hal, do you suppose Jesus is the only one who can make people really happy? This seems hard to believe for as we look about us we see so many things that we feel sure ought to do so. Rich people have so many lovely things, they travel, and can buy what they want. Are they happy, or not? I wish you would read the 37 and 73 Psalms. The sacred writer tells us that he grew envious of the wicked. They seemed to have all that heart would wish, and he wondered if it paid to serve the Lord. But as he watched, and saw their end, he felt that he had been very foolish and without any wisdom, in talking as he did. I hope you will think about these things, and choose Jesus, Hal. I believe He can give us real peace, happiness and contentment.

Oakvale, Miss.
Dear Cousin Eva:—I want to join your Birthday Band. I am nine years old so I will send 9 cents. Mamma takes LIVING WATER. I like the Children's page very much. I like to go to Sunday-school. As this is my first letter I will close.
Your new cousin,
Bryan Gates.

I am wondering if Bryan wrote this letter on the type writer? I have been talking with nine-year-old Hal, a boy from Texas. What do you think of what I said to him, Bryan? When I was a little girl, I used to think what a splendid thing it would be if I might have three wishes which some fairy would make real for me.

O, but I was sure I would be a happy girl, for I had decided to ask for great wealth, for beauty and wisdom. But there are no fairies, and so I could only dream of my wishes. Since I have grown older I have changed my mind. Listen, while I tell you a surprising thing. I am so thankful I didn't get those wishes. Why? Because if I had been rich and talented very likely I would have been a spoiled, proud woman, so taken up with the world and its follies, that I would have lost my soul. And then I have found out that Jesus alone has power to make the human heart happy. He can do this even if we are very poor.

Do you believe Jesus can make you a happy boy, Bryan? Let Him make your heart right, and you will find out.

R. F. D. No. 8, Box 116, Waco, Texas.
Dear Cousin Eva:—Please enroll me as a cousin. You will find inclosed 10 cents. I was born August 15, 1906. I love to read the Children's page. I go to school. I am in the languages, third reader and speller and also arithmetic. I will close as this is my first time, hoping to see this in print.
Daisy Walden.

A girl, with such a pretty name, ought to be sweet and lovable. And what is more, at-

tractive than a lovable girl? However, Daisy, our names do not help us out in this matter. Hundreds of girls have pretty names that make you think of sweet, gentle, unselfish little maidens. Yet many of these girls have ugly tempers, and are not lovely at all. Temper, and selfishness, and deceit are located down in the heart, and so strong are the roots of these poisonous weeds that it takes divine power to get them out. If then, Daisy, and all of your little girls and boys, if, I say, you are not gentle, and lovable and kind, you will have to get the Lord Jesus to work in your heart.

R. F. D. No. 1, Erin, Tenn.
Dear Cousin Eva:—I am eleven years old. I am not a Christian, but want to be some day. I have two sisters and two brothers. My eldest sister is going to school at Ruskin Cave College. She has been going to school since it started, and before she was there a week, she wrote back home and said she was glad to say. She was the child of the King. I haven't any pet, but I have a calf. I have a doll, her name is Belle, her eyes are brown, and she has curly hair. I have had five years. Cousin Eva, I want you to pray for me that I may be a Christian, and live for God. My mamma and papa are living, and papa takes LIVING WATER, and it is the best paper I ever saw.
Yours lovingly,
Addell

Addell must be a good doll-mother. She has kept Belle for five years. I hope you will play with her, Addell. I never did like dolls that were too good to play with. In the way this summer I met a little girl from Louisiana. She had her doll with her, a doll, almost as large as a baby. It had several suits of clothes, shoes, stockings, cloaks and caps. She carried it about with her, having a special place to pack it in her trunk. I was delighted with that doll, and held it some myself, in memory of my own childhood days. Addell, Cousin Eva is sorry you do not want to be a Christian today. I would like to see you really in earnest about it, and as long as you put it off to some future time, you will not be very earnest, will you? When we truly desire things, we don't want to wait for them. Suppose you get in earnest about it. Go off by yourself, talk to Jesus, and get it settled with Him.
Cousin Eva.

Gen. Booth's Vision; In Heaven but not of Heaven
CLOTH 50c
(By General Booth, of the Salvation Army.)

This wonderful book searches the heart. O how it makes the reader look into his life. Besides the thrilling words of the General it contains

- Hints to Praying Souls, by A. T. Pierson.
- Revised Estimates, by Rev. W. L. Watkinson.
- The Craft and Cruelty of Sin, " "
- Self-examination, by Silas Henu
- Baptism of the Holy Ghost, " "
- The Spirit of Christ, " "
- Heart Purity, by L. L. Pickett.

This is really a great book.—Order now
Pentecostal Mission Publishing Company
Nashville, Tenn.



One-Syllable Series For Young Readers

Embracing popular works arranged for the young folks in words of one syllable. Printed from extra-large, clear type on fine paper, and fully illustrated by the best artists. A very handsome line of books for young children.

Handsomely bound in cloth and gold, with illuminated sides. Price 40 cents.

A CHILD'S LIFE OF CHRIST. 49 illustrations.
BUNYAN'S PILGRIM'S PROGRESS. 46 illustrations.

A CHILD'S STORY OF THE OLD TESTAMENT. 33 illustrations.

How to Dress.
Woman's Dress.
The Tobacco Vice.
Tobacco—A Rational Appeal to Reasonable Men.

Any of the above sent postpaid for 5 cents a dozen; 20 cents a hundred.

How to Dress.
Woman's Dress.
The Tobacco Vice.
Tobacco—A Rational Appeal to Reasonable Men.

Any of the above sent postpaid for 5 cents a dozen; 20 cents a hundred.

Jesus Is Coming.
Signs of the Times.
Conditions for a Revival.
Conflict in the Heavens.
Why I Should Be Sanctified.
Hard Places in the Way of Faith.
Scriptures Concerning the Second Coming.
Sanctification—What It Is and How Obtained.

Any of the above sent postpaid for 10 cents a dozen; 60 cents a hundred.

Himself.
Some Reasons for Missions.
Should a Tenth Always Be Given?
Startling Facts and Figures About Missions.

Any of the above sent postpaid for 5 cent each; 25 cents per dozen; \$200 per hundred.

Pentecostal Mission Publishing Company
Nashville, Tennessee

ECONOMY

In the Lord's work is necessary and right. Therefore we use postal cards instead of letters where possible, but they are just as important. Have you received one? Will you attend to it immediately?

FIELD NOTES

Miss Alice Cowen's address for the present is Ennis, Texas.

W. B. Godbey is doing evangelistic work on the Pacific Coast.

O. B. Smotherman has charge of the mission work at Murfreesboro.

Ohas, A. Shreve is now supplying the mission at Franklin, Tenn.

J. Pressley Barrett has been elected editor of the Herald of Gospel Liberty, published at Dayton, Ohio.

T. B. Dean and wife are spending the winter at Ruskin, Tenn., where they are taking some special studies.

J. L. Roby is located for the winter at Vanleer, Tenn. Working after the mission work in that section of

inson and Will Huff are to be with us for the entire time. Ministers and evangelists entertained free up to the extent of our ability. Lodging furnished for all as far as possible. Kindly notify us by February 15 of your purpose to attend the meeting. Address
Rev. H. B. Hosley.
943 Mass Ave., Washington, D. C.

The Lord is still working at Edson, Kan. Some forty or fifty claim to have been blessed, quite a number show marks of genuine conversion, while there is a number of others who give a clear ringing testimony to a sky-blue sanctification; hallelujah! The people meet us with open doors, open homes, open arms and open pocket books. We would be glad to mention the kindness of the Smiths, Williams, Shipmans, Albrights, Holms, Stills, Halls, Moores, Daniels, Reichmans, Warden, Wegners, Ellis, Schoonovers, Stewarts, Cadwells and others if space would permit. May the peace of God be in them. W. H. White.

First let me ask the prayers of your many fortunate readers for an afflicted daughter. The doctors say a fourfold operation is necessary. The case is as serious as the child is precious. Let us lean on our friends in time of need. Second, the balance of the working year, we want a good year. God was with us in River in December and in the more central portion of Jacksonville, Fla., in January. We have just opened here in Gainesville, Fla. We are limited in time for you. You give the public a good—a great part. I thank God for its every issue.

J. B. Onlpepper.
Gainesville, Fla.

We are still at Tupelo, pressing the battle for the Lord. Have our home cottage prayer-meeting every Thursday night, holding service in the jail and other places wherever the Lord opens a place and leads. Have been out west of Houston, Miss., at Thorn, twice since the convention holding several services with them, in which the Lord gave victory. Praise His name! We also held a meeting with the little band in Columbus, Miss. God gave the victory. One professed to be saved and another sanctified wholly, and others of the Lord's people claimed to be helped. All glory to God! God bless the readers of LIVING WATER, and may it prove a blessing to many during this year. May God make this the best year of our lives on account of the many souls born into the kingdom of God. Still under the blood. Yours for lost souls,
M. L. Howard and wife.

Tupelo, Miss.

I am praising God for His wonderful mercy and for His goodness to all. We have been in the heat of battle for the Master since last Sunday. Bro. Parkes from Chicago, is working with me, also Sister Dewey, of Lawrenceburg. Conviction has rested on the unsaved from the beginning of the meeting. Up to date there have been five conversions that we know of, a few backsliders reclaimed and several Christians seeking light on sanctification. Some of the worst sinners in this community have been saved, and we are trusting for a still greater victory over Satan. We do not know how long the meeting will run—until God says close it. He is giving victory just as we trust and follow His precious leading. Hallelujah to God! We are all on the altar. The bright faces of new-born souls makes us want to praise Him more and more. Yours for Jesus,
Meda Cole Taylor.

Brace, Tenn., Jan. 26, 1907.

We recently closed a glorious meeting at Union Camp, N. O. A new camp just organized with forty-five members. Hope to have three hundred by August. We will then take steps to build the Tabernacle. All persons wishing stock will please confer with W. J. Norton, Secretary and Treasurer, Gibson, N. C., R. F. D. No. 1 Box 50; or with H. H. Merritt, President. We want your prayers and all the help you can give. God bless the helpers. We are trusting for great victory

and will get the best help possible for the August meeting. We are expecting another camp at Fork, S. O., soon. Later.—Praise God for victory. Another camp for God near Gibson, N. O., with forty-three members and expect to reach three hundred in August, when we will hold our first meeting. I hope to establish twenty. My faith claims that many. Please put me in touch with the best camp worker for August, 1907. Pray for me that God may heal a sprained foot that is giving me much pain, but bless God I have victory. Also pray God to send me two more singers. Lynchburg, S. C. H. H. Merritt.

Greetings to LIVING WATER family at home and abroad. A happy new year to all in the Lord. I want to praise God our Father for all of His blessings to us in the past year, and for all the brethren that have stood by us and the work so faithfully in purse, prayers and in sending us tracts and papers. May God's richest blessing be upon each one of them. The work here has not been as prosperous as we would like to have seen it. We haven't seen much fruit of our labor the past year, but we have sown seed broad-cast, and are expecting a great harvest some day. We may not be here to reap it, but others will. Praise God! As the old year passed away one soul was made happy in the Lord. Praise His name forever and ever! Dear brethren in the Lord, the need of a mission home here is becoming greater and greater. And I believe if the dear children of God in the home land who are interested in the salvation of these poor people who have been living in heathen darkness so long, and what we have to suffer in our home because of the lack of a comfortable house, each one would say, "Lord, how much would you have me give," instead of saying "I would like to give something, but I don't see how I can." But God has given you all you have. Now, what are you willing to give Him? Now brethren, you know the Word says, "The Lord loveth a cheerful giver," and that "it is more blessed to give than to receive." What a golden opportunity you have to receive a blessing from the Lord and be made a blessing to the work. Now, if the Lord don't lay it on your heart to give freely, don't you give, because we want it to be a free-will offering unto the Lord. Because if it is not His will for us to have a home here we are willing to suffer all of the difficulties for the gospel sake, and the salvation of some poor soul for whom Jesus died. To build the house we need, I believe, it will take about \$3,000. We only want a comfortable house, one we can shut out the dust and not have to light a lamp to see to read in the day time. And a good mission room with sufficient room for all the workers that may be located at this station. Place yourself in our place and ask God what He would have you do about the matter. I am receiving free-will offerings here to buy the lot to build the house on. I have on hand something over \$100 in Guatemala money. We are looking to God for great things for Guatemala this year. Read Isa. 12:2 and stand with us. O that this may be a year of great revival and a year of outgoing missionaries. With 1 Peter 5:10 I close for this time. May the grace of God be with each one of you. Yours in Christ Jesus,
Conway G. Anderson.
Zacapa, Guatemala.

NOW IS THE TIME to enter the Meridian Male College as the second term begins soon. A special offer is made from now until the close. For particulars write,
M. A. Beeson, President.

Notice the change of price in our club offer. See page 13.

AGENTS WANTED
To handle Wall Mottoes, books, Bible, etc. Send us a 2 cent stamp for catalogue and terms.

PROMPT ATTENTION
should always be given all postal cards received from us. They are often of more importance than you may think.

appointments in my charge. is doing a fine work among the women. Pray for us. As ever in His service,
S. Q. Bass.
Wayland, Texas.

The Lord has been giving a gracious revival at Frost, West Va. Quite a number of conversions, and the interest is still increasing. Rev. W. Hogseth, of Millpoint, has charge, assisted by C. F. Tallman and others. This is a needy field and we praise God for what is being accomplished.
Yours in His name,
Valley Center, Va. Sallie Bird.

The Lord is still blessing us, some souls are finding the Lord. Rev. W. O. Self of Columbus, Ga., joined us last night. We will run here until Wednesday night and Thursday we will go to Orestview, Fla., to begin a ten days' meeting, and thence to Sampson, Ala., for a meeting.
Dorcas, Fla. M. M. Pinson.

I began a meeting in the United Brethren Church at this place Sunday night. This is a wicked city, theaters open on Sunday and the people that claim to be Christians are destitute of spiritual power. Pray that the Lord may use me in this city to the salvation of many souls. Yours in Christ,
Springfield, Mo. James C. Martin.

Central Holiness University has now had one week more than four months of school life. We have an enrollment of two hundred and eleven pupils, and seventy-five have been saved or sanctified at our altar. These pupils have come to us from twenty States and three foreign countries. We have buildings completed that cost us \$61,000. We have fair prospects of a great school.
Oskaloosa, Iowa. A. M. Hills, President.

We are planning for a great spiritual treat at the National Capital, February 22 to March 10. Bud Rob-

DEATHS

SULLIVAN

Sister Fannie Sullivan was born in Williamson County, Tenn., Jan. 14, 1850; united in marriage with J. C. Sullivan Sept. 8, 1872, and professed faith in Christ the summer of 1873. As a wife she was kind and loving, and a true helpmate that encouraged and strengthened the hands and heart of her husband, and made the home attractive to his family and neighbors; now she has gone to make heaven brighter and inviting to us all. As a mother she was kind and indulgent, setting an example before her children. It was a touching scene when she called her children to come and tell her good by and said "Meet me in heaven. Oh it is so beautiful over there." Then with a divine halo on her face, born only of the Spirit, she sank to rest. Some twelve years ago Sister Sullivan sought and obtained that deeper work of grace called Christian Perfection; this she lived steadfastly until she was called home. As a Christian she followed her Savior with an honest heart and earnest love, being fervent in prayer, joyful in testimony, bearing witness to a second work of grace felt in the heart, making her life happier, more useful and successful. As a neighbor she was kind and obliging, full of good work, caring for the sick, the poor and needy and sowing seed for the Master. Thus a good woman passed away Dec., 21, 1906, happy in a Savior's love. She like Abel, being dead yet speaketh. Her funeral service was held by G. W. Jones, others assisting. Mrs. G. W. Jones.

Treasurer's Report

COLLECTIONS FOR MISSIONARY PURPOSES December 1906

Receipt No.	Am't	Receipt No.	Am't	Receipt No.	Am't
179	\$ 100.00	204	50	228	3 00
180	1 00	205	2 00	229	20
181	11 19	206	1 00	230	5 00
182	5 00	207	100 00	231	16 75
183	2 00	208	3 00	232	2 00
184	15 00	209	1 00	233	5 75
185	1 00	210	32	234	13 00
186	75 00	211	21 18	235	2 00
187	3 00	212	3 00	236	1 43
188	1 00	213	2 00	237	9 00
189	43 00	214	2 50	238	38 00
190	1 00	215	3 00	239	25 00
191	5 00	216	3 00	240	69 57
192	5 00	217	1 00	241	50
193	1 00	218	25 00	242	5 00
194	12 00	219	3 00	243	85 00
195	70	220	45 00	244	50
197	1 00	221	1 00	245	10 00
198	2 50	222	5 00	246	30 00
199	10 00	223	5 00	247	1 00
200	25	224	5 00	248	2 50
201	1 00	225	3 10	249	1 00
202	5 00	226	4 00	250	1 00
203	5 00	227	1 95	251	2 00
TOTAL			\$825 99		

BIBLE CLASS

Memory Verses

"Let the word of Christ dwell in you richly in all wisdom." (Col. 3:16)

LESSON 49.

WHAT THE LORD IS TO THE BELIEVER.

Weapons—"Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jer. 51:20).

Peace—"For he is our peace, who hath made both one and hath broken down the middle wall of partition between us." (Eph. 2:14.)

Salvation—"Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." (Isa. 12:2.)

Sufficiency—"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." (2 Cor. 3:5.)

Fulness—"And of his fulness have all we received, and grace for grace." (Jno. 1:16.)

Way, etc.—"Jesus saith unto him, I am the way, the

truth, and the life: no man cometh unto the Father, but by me." (Jno. 14:6.)

Bread of Life—"Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." (Jno. 6:35.)

ETERNAL REVENUE STAMPS

A carefully selected collection of 120 Scripture verses, beautifully printed in three colors on gummed paper and perforated to tear out like postage stamps. Neatly bound in book form. Every page is printed in a different combination of colors, giving a variety in color, as well as in verse.

The stamp are classified under twelve different headings, making ten different texts on each of the following subjects: Invitation Salvation, Prayer, Purity, Faith, Love, Courage, Comfort, Integrity, Prohibition, Deportment, Miscellaneous.

PRICES

One Book, Postpaid	\$.10
12 Books, Postpaid90
50 Books, Postpaid	3.50
100 Books, Postpaid	6.50
500 Books, Not Prepaid	25.00

Order of

The Pentecostal Mission Publishing Company
Nashville, Tenn.

Sunshine and Smiles

BY BUD ROBINSON, THE TEXAS EVANGELIST

Price, 50 cents, cloth bound.

The first fifty pages of this book give a biographical sketch of the life of the author.

The balance is devoted to his various sayings. These are full of humor and pathos, and carry with them great weight in spiritual matters. You will enjoy reading the book, and will get great good out of it.

PENTECOSTAL MISSION PUBLISHING CO., Nashville, Tenn.

AN APPEAL TO POSTMILLENNIALISTS

BY DR. W. B. GODFREY

Price 10 cents

An earnest, loving, Scriptural appeal to those holding this belief to search the Scriptures for the blessed hope of the Church, the Savior's premillennial appearing. We believe every true child of God would be glad to find that we will not be compelled to wait until the end of the millennium before we can hope for Christ's Coming.

Order of

Pentecostal Mission Publishing Company
Nashville, Tennessee

Our Next Mission Station

will, D. V., be opened in a needy part of

SOUTH AMERICA

We find very little has been published about this Dark Continent and as we wish our readers to be informed in regard to this new work which we are about to open, Miss Lula B. Hutcherson has prepared a little pamphlet titled

SOUTH AMERICA FOR CHRIST

giving briefly the needs of this field. The price is only five cents and we hope everyone interested in the spread of the Gospel will order one or more, read and hand to others.

Pentecostal Mission Publishing Company
Nashville, Tennessee

Good Books in Neat Binding

Printed on fine paper, daintily and durably bound in full, white vellum, handsome design in gold and colors.

Impregnable Rock of Holy Scripture
W. E. Gladstone
John Ploughman's Talks
C. H. Spurgeon

The Pilgrim's Progress
John Bunyan
Prince of the House of David
J. H. Ingraham

Stepping Heavenward
Mrs. E. Prentiss
Price, postpaid, 50 cts. each.

PENTECOSTAL MISSION PUBLISHING CO.,
Nashville, Tenn.

Satan's Devices

BY PRES. A. M. HILLS.

A little booklet abounding in good advice for those who love the Lord. It shows many of the devices that our enemy, the Devil, resorts to and tells how to overcome them.

Price 5 cts. each or 50 cts. per dozen, postpaid.

Pentecostal Mission Publishing Company
Nashville, Tenn.

OUR CLUB OFFERS

LIVING WATER, Nashville, Tenn.

THE HERALD OF LIGHT, Indianapolis, Ind.

THE WAY OF FAITH, Columbia, S. C.

THE PENTECOSTAL ADVOCATE, Greenville, Texas.

PENTECOSTAL HERALD, Louisville, Ky.

HOLINESS ADVOCATE, Clinton, N. C.

are all good full salvation papers, regular price \$1.00 per year each. We will be glad to mail any one of them with LIVING WATER for \$1.75. For each additional paper wanted add 75 cents.

If you would like a sample of either of these papers, write them at the address given above and they will gladly supply you with one.

PENTECOSTAL MISSION PUBLISHING CO., Nashville, Tenn.

How to Curtail the Liquor Traffic

By J. D. Burrell

It was in Arcady.

The Council of State, made up of patriarchs, with gentle eyes and long beards, sat meditating on measures pertaining to the public weal.

The door was suddenly thrown open and a lad, breathless, with cheeks flushed and eyes bulging out with excitement, after several vain efforts to articulate, at length succeeded in saying, "Your Honors—there's a mad dog—rampaging the streets!"

"Mad dog rampaging the streets!"

In a moment all was confusion. The aged counselors sprang to their feet and stood silent with suppressed excitement. Then as with one impulse they all hastened to the front windows of the Consilium.

"There he is!" cried out one of them presently.

"Where? Where?"

"See him? Yonder by the cross-roads at the Market!"

"Ah, yes! And oh, horrors! how he is foaming and raging! Woe to any helpless ones that may chance to come before him!"

"See, by the Pantheon!" cried another; "the children are just coming from morning school! They will surely be bitten by this mad beast!"

Still the deliberations went on at the Consilium. The aged functionaries were unwilling to do anything without the authority of law, and as yet they had been able to find nothing.

At length, as they were poring over the Convella, a gleam of sudden joy lighted the face of one of them and he cried, "I have it; here it is!"

They looked up eagerly, then all bending over the book read as follows:

"Be it ordained: That in case any beast shall so rage and rave as to endanger the public safety, his tail shall forthwith be cut off."

"His tail cut off!"

"What good will that do? A dog don't bite with his tail."

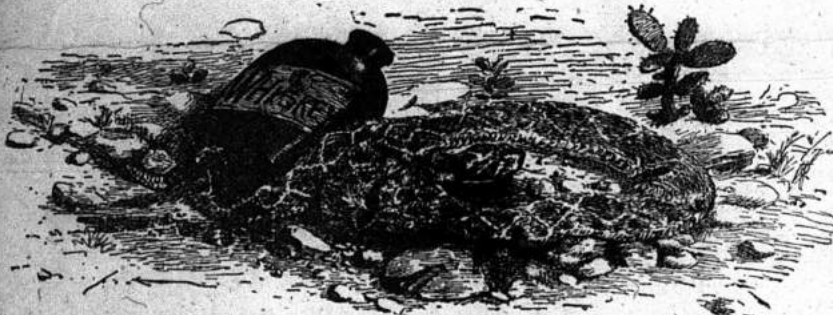
"No, but he isn't apt to bite so hard if his tail is cut off."

"We don't believe it! We don't believe it!" cried many voices.

"Well, anyway, if we abbreviate the tails or these dogs, we shall be able to regulate their doings."

"Why so?"

"Because there won't be much of the dogs to regulate."



THE RATTLE

And bitten they were. One and another of them were torn by his poisonous fangs.

"Oh, this is horrible!" cried one of the venerable men at the window.

"What shall be done about it?"

"Aye, that's the practical question: What shall be done about it?"

"Let us consult the Legalia Convella!"

The Legalia Convella were the Books of Law, the accumulated wisdom of many ages.

The sages sat solemnly bending over the books. Day after day they had turned over the parchment leaves with no mentionable results. Meanwhile the original mad dog had bitten many others, and there were now scores and hundreds of raging curs, foaming at the lips, hiding at every corner and ready to spring forth upon the passers-by.

The people mourned. There was lamentation in almost every house. People were bitten and limped, or were carried to their homes, where, after weeks of lingering pain, they died in awful spasms.

"And, besides, we shall lend a respectable air to the whole business in this way."

"How?"

"Why, after cutting off their tails, it will be evident that the law has nothing more against them. This will make rabid dogs respectable, and biting a legitimate business."

"Yes, and it will increase our revenues."

"How do you make that out?"

"Why, we can levy on the people a tax of one dollar for every tail cut off."

"Enough of this nonsense. What we want to do is to get rid of this whole infernal business. A dog with his tail cut off is just as hard to regulate as a dog with a tail a yard long. And it is no economy to increase the public revenues by a drain on the people's purses. Neither do you gain anything by making mad dogs respectable and a bad business legitimate. What we want to do is simply and solely to stop this rabid biting in the streets."

(It was a prohibitionist who spoke—a fanatic.)

Then there was silence for a long while. The Regulators could find nothing to say.

"I have it, I have it!" at length cried one.

"Where?"

Then he read:

"Be it ordained: That in case any beast shall so rage and rave as to endanger the public safety, his tail shall forthwith be cut off."

"Why, that's precisely what we had before."

"Yes, but it is enough; it will suppress the evil; no need of our exceeding the law."

"How do you make that out?"

"Why, don't you see; the law doesn't say where the dog's tail shall be cut off!"

"Well?"

"Suppose we cut it off just back of his ears." This was approved.

The thing was done.

The dogs' tails were cut off just back of their ears. That was curtailing the business with a vengeance.

It was prohibition. There was no regulation about it.

But this curtailing proved most effective. The mad-dog business was done with forever.

Everybody said, "Why didn't we think of it before?"

And when the old counselor died who had conceived the happy thought, they built a monument over him bearing this inscription:

TO THE MEMORY
OF
TRETOTALIS PROHIBITUS,

THE SAGE,

Who Originated the Maxim, "The Proper Place to Curtail a Bad Business is Just Back of its Ears."

The moral is this: The liquor saloons are the mad dogs of our day, raving in every street. Nearly every home is in mourning because of their brutality, and the country is deluged with the crime and desolation brought about by these saloons. There is but one way of dealing with this awful scourge. Our laws must be made to conform to those of ancient Arcadia, as interpreted by the wisest of her sages. This body and soul-destroying business must be curtailed as effectively as were Arcadia's mad dogs. How? Through the absolute prohibition of the infamous traffic now and forever.—Sel.

Lights and Shadows of the Life in Canaan

BY

MRS. MAY MABBETTE ANDERSON

This book contains the series of articles published in LIVING WATER sometime ago titled "Glants, Wrinkles, Blemishes and Such Things" which a number of people were anxious to obtain in book form. We are glad to be able to offer it to our readers now for we believe it will give needed light to many who are puzzled in regard to their experience since entering the Canaan life. Price 15 cents

Pentecostal Mission Pub. Co.

Nashville, Tennessee

TESTIMONIES

I am so glad that He saves me now. I am His own child and He is my Father. I am glad He so loved me that He gave His Son to die for me, but so sorry that so many will not have Him as their Savior. I was born into God's kingdom about twenty-three years ago and lived in a justified state, but was not sanctified. In 1904 I was gloriously sanctified and am in His hands to do His will till He says, "It is enough, come up and receive your reward."

Yours in Christ, H. B. Campbell.
Alabama

The Lord blessed me so much and healed me of a very painful disease for which I praise His holy name. Can say tonight that I am saved from all sin and expect to live for God the rest of my days be they long or short. I have three sons and ask all who may read this to pray that I may raise them for God. I try to live every day a holy life. How I do praise the Lord for LIVING WATER, it is such soul food for me. I do enjoy Cousin Eva's page so much and love to read what she writes for the mothers. I want you to remember me in your prayers. I have a dear sister in India working for the salvation of lost souls.

Yours under the blood, Mrs. R. Cross.
Tennessee.

I can only tell a part of my experience now as I never will get through telling it till I reach my home to stay. I want to tell you, dear readers, a few trials I had before I was sanctified. It was a year or more before I got victory. The Lord was willing to save me in a minute, if I had been willing. The very minute I gave up and said I would do what the Lord wanted me to, I was blessed and got the victory. But oh, how the devil tempted me till I would almost sink, and the burdens seemed so heavy. But oh, Jesus is our burden-bearer if we will let Him be. So if you have a burden that you cannot bear, Jesus is waiting for you to ask Him to bear your burdens. Jesus bears my burdens day by day and since He bears them, my burdens are light and my yoke is easy. Let us all cast our burdens at Jesus' feet, for He will bear them all. Don't think of what you are or what you have done, but give your heart to Jesus without waiting. We have no time to wait. Do all things without murmuring. "He that trusteth in his own heart is a fool: but whose walketh wisely, he shall be delivered." (Prov. 28:26.) I have been in the Bible Training School for two months and I am so glad that the Lord ever brought me here. It seems like a heaven below. May the Lord bless each and every one.

Yours in Christ, Annie Patterson.
Tennessee.

THE METHODIST'S TESTIMONY

I praise the Lord my Christian friends
That I am with you still,
Tho' standing like an old log house
Upon a west side hill.
The music has gone out you know,
The timbers have decayed.
But sun shines on 'em just as warm,
As when they first was laid.

Almost a hundred years have passed
Since I was born, and then
'Twas only fifteen farther on,
And I was born again.
I've seen the forest melt away,
Nice houses have been reared,
The world has quite outstripped the Church
I'm very much afraid.

They used to tell a Methodist
As far as eye could scan—
No gew-gaws on a woman then,
No jewelry on a man.
But now our congregations are
So much by fashion led,
They look just like a rainbow wrecked
Upon a poesy bed.

The circuit-riders of those days
Were not as fine and grand;
They took degrees a haulin' logs
And clearing up the land,
But when they rose to preach the Word—
I tell you we could smell
The fragrant flowers of heaven
And the stifling smoke of hell.

We had an "amen corner" too,
Beside the pulpit stairs,
And while they raised their sermon benches
We lifted with our prayers,
We threw in many a loud "thank God!"
And weren't obliged to go
To give the Lord the glory
In a class-room down below.

The Gospel plow went very deep
With ridin' on the beam
I wish you could have been there once
And heard 'em groan and scream.
Tho' I'm afraid that if you had,
You'd most outrun your wits
To get a doctor to prescribe
For epileptic fits.

The grand old quarterly meetin's were
To all the brethren dear,
Just like four green oases in
The desert of the year.
The people flocked around
And wife would take a score,
And after supper they would pray
"Lord help us more and more!"

I know the world's a movin' on
As Galileo said:
For now they rent a cushioned pew
To hear an essay read.
But when thro' stained glass windows,
The sun throws blue and gold,
I cannot help a thinkin' how
The glory shone of old.

They call me an "old fossil,"
And a "relic of the past,"
A "foggy," and a "crooker" too,
But this won't always last,
I tread a trembling isthmus where
Two seas of glory roll,
And soon the past and future bliss
Will swallow up my soul.

And when I reach 'fair Canaan's land,
The Lord will doubtless see
That mansions in the city will
Not do for such as me,
So he will let me go among
Old-fashioned saints I think
And praise Him 'neath the tree of life,
Upon the river's brink—Sel.

Publisher's Column.
LIVING WATER

A SIXTEEN-PAGE, UNDERNOMINATIONAL PAPER, WITHOUT WORLDLY ADVERTISEMENTS.

PUBLISHED WEEKLY
IN NASHVILLE, TENNESSEE

REV. J. O. McCURKIN, EDITOR.
JOHN T. BENSON, BUSINESS MANAGER.

ITS THEMES.

Salvation, Sanctification, Divine Healing, The Second Coming of the Lord and Missions will all be duly stressed in its columns. "Deeper Yet," is its Motte for God's consecrated people.

REVIVALS.

It gives special emphasis to Revival Truths; Earnestly urges to Revival Effort; Stimulates Revival Zeal; Inspires Hope for Revival Fruit; and publishes Weekly Reports of Revival Success.

REGIONS BEYOND.

Having taken for its Missionary Key-note, "The Evangelisation of the World in this Generation," special prominence is given to Missionary Information and Missionary Themes.

1. The Subscription Price, \$1.00 a year in advance.
2. Any person who will secure three new yearly subscribers, and send us the amount, \$3.00, we will send him, as a commission, our paper one year free.
3. Trial Subscribers. For foreign, we will send the paper four months; or for 10 cents, will send it six weeks, to any one on trial. This does not allow any renewals at these prices.
4. Subscriptions for the Poor. We have a great number of calls for the paper from people unable to pay for same. To such we send it for a year at half price. If you have any of God's money, how could you use it better than by sending it to us to be used in this way? Or by sending the paper to some of God's poor yourself. By poor, we mean those whom you know to be unable to secure the money for the subscription price.
5. Remittances. Should be made to LIVING WATER, by Post-office or Express Money Order or Registered Letter. Small amounts under 50 cts. may be sent in stamps. Do not send silver. Always say whether it is an old or new subscriber.
6. Change of address. Always give both your old and new address when you ask to change. Write your address very plainly.
7. All persons addressing this office, please give your old address each time you write.
8. Free sample copies will be furnished to those canvassing for this paper.

YOUR PART.

- Pure spiritual food is the greatest, purest and most abiding agency on earth. It brings to life, and builds up the divine in man.
- First. You can pray for it and ask the blessing of God upon it.
 - Second. You can subscribe for it yourself read it carefully, and then give it to your neighbor to read.
 - Third. You can ask your neighbors, friends, brethren to subscribe for it, and thus permanently place the Bread of Life in their hands. Not only ask them to subscribe, but earnestly solicit them.
 - Fourth. You can look up the poor who are living for eternal life. Many of these there are who should have the Bread of Life and yet will never have it unless some one provides it for them. Will you do this, either by paying for them or getting some one else to?
 - Fifth. You can do a good work by sending in the names and addresses of such persons as you can, to whom sample copies will be sent if you will promise to see them personally or write them asking them to subscribe for the paper. Write the names and addresses very plainly, as we are compelled to throw away many lists because we can not decipher them.
 - Sixth. See that your Prisons, Poor Houses and Mission are provided with the paper. We will furnish as many copies as you may need for this purpose at half price.

IN CONNECTION WITH THE ABOVE
WE ALSO PUBLISH AND DEAL IN RELIGIOUS BOOKS, BIBLES, WALL MOTTOES AND SCRIPTURE TEXTS.

We desire good agents in every community to handle these, and will allow liberal commission and terms. Send for catalogues.

Address all communications to
Pentecostal Mission Publishing Company
Nashville, Tenn.

Plain Account of Christian Perfection

BY JOHN WESLEY

A new edition of this little book. Get a number of copies and distribute among your friends. It will give much needed light.

PRICE { 10 cents single copy } Postpaid
 { \$1.00 per dozen }

Pentecostal Mission Publishing Company
Nashville, Tenn.