

# LIVING WATER

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

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## ALEXANDER DUFF, MISSIONARY TO INDIA

By HENRIETTA MATSON

Alexander Duff, one of Scotland's noblest sons, was mightily used of God as a missionary in India from 1829 to 1863. During that time, he twice returned to Scotland, where he stimulated the missionary spirit by his overwhelming appeals, as no other man has ever done. He seemed the very embodiment of missions to those who listened to him. It is said that "with the exception of Dr. Chalmers, his own countryman, it would be difficult to find an orator to compare with him," but the secret of his fiery eloquence was his love for a lost world—for the heathen world, dying in darkness, without a knowledge of Christ.

Dr. Duff laid the foundations of Christian education in India, though Dr. Carey had preceded him in establishing schools wherever he succeeded in planting missions.

When Dr. Duff first went to India, travel was not the pleasure trip that it is now, and the voyage would well have daunted a weaker soul. He and his wife sailed from Leith, September 19, 1829, and from the very beginning of this journey even the winds and waves seemed to be against the difficult and dangerous mission which they had undertaken. Many would have thought the hand of the Lord was opposing them, but on the contrary, each hairbreadth escape more closely indicated His guidance and tender care.

The ship was delayed more than a week just outside the harbor, and when they reached Madeira, the passengers landed, only to wait for the captain to receive his cargo of wine, and a violent gale struck the ship, sweeping it out to sea.

They were detained for three weeks, not knowing the fate of the ship, but on its return the passengers again set sail, only to be delayed again at the Cape Verd Islands, because of the proximity of pirates. When they again proceeded, and reached the coast of Africa, they were overtaken by a hurricane which drove the ship on the rocks and left her stranded. By means of the small boats the passengers were transferred to a desert island in the Atlantic, about ten miles from Cape Town. One of the sailors swam to the shore and a ship was sent to their relief; but Dr. Duff lost all his possessions including a large and valuable library.

For weeks, no ship, arrived in which they could pursue their journey, but at last one ap-

peared and these much tried travelers started the third time for Calcutta, after paying an enormous sum in addition to their original fare. When at last they were moored in the mouth of the Ganges, a monsoon swept down upon them, immediately followed by a cyclone. The ship was dragged and tossed about, and finally as by a mighty hand dropped upon the shore of Sangor Island. When the morning dawned, a solitary tree offered the only chance of escape, but by means of it, the passengers were drawn to the shore, where they found a



MUNICIPAL HALL, BOMBAY, INDIA

small Hindu village, and took refuge in a Hindu temple. Here they remained for twenty-four hours, and then boats arrived, which transported them to Calcutta. At last, after eight months of peril and danger and fatigue, Dr. and Mrs. Duff reached their desired haven. Let missionaries of the present day, both actual and prospective, consider how easily and quickly the same journey is now made.

God had especially called Dr. Duff to the educational work in India, believing an acquaintance with the English language would best introduce Christianity to the Hindoos, who are a thinking people, with a religion of their own. He believed that the revelations of science would show the falsehood and falli-

bility of their own beliefs and lead them to renounce their faith in Hindooism. This does not seem to us the most direct way of reaching any soul, but the veteran Dr. Carey had met the same question in the same way and God certainly greatly blessed him in it.

Nor can we question the results of Dr. Duff's work, when we remember the consecrated and devoted men who have gone forth from the colleges which he established. It is painfully true that all great religious movements, that at first are so apparently under the power of God, seemingly lose their spiritual vitality, after a while, when another generation of men take up the work. Certainly the educational work in India today is not foremost in winning souls to Christ, nor are the colleges and universities, which have grown out of Dr. Duff's work, the centers of religious power which he desired to see, and which they were to a great degree in his day. Nor is this experience confined to Christian work in India; in our own land, we find the mere shell left—the outward semblance; the forsaken temple, where once was the touch of God, and "His glory filled all the house."

As Dr. Duff's school in Calcutta developed into a college, and other workers came to his assistance, he planned a course of lectures on "Natural and Revealed Religion," the first of which was on "External and Internal Evidences." These lectures created quite a ferment among the educated Brahmins who were stirred to such opposition that the government was appealed to, for it was well known that the English Government preserved a neutrality which through cowardice and weakness, did more for the support of Hindooism than for its overthrow. But the school prospered, for God's blessing was upon it. It was a Christian school—a college where the bright, intelligent Hindu boys were at first unconsciously drinking in the truths of Christianity. Step by step they were led to acknowledge the credibility and force of the religion which was presented to them as opposed to their own teaching and then one after another, accepted Christ as their Savior. Krishna Banerjee, an editor and a prominent man among educated Hindoos, was one of the first converts and his newspaper was thereafter a valuable help to the missionaries.

(CONTINUED ON PAGE 9)

# IS THE LORD'S COMING NEAR?

BY F. E. MARSH

There are three or four passages of Scripture to which I would direct your attention. (James 4. 8,) "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh," or "Is at hand." (Matthew 24:32,) "Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that the summer is nigh" (Luke 21:28). "When these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh." (Joel 2:1), "The day of the Lord cometh, for it is nigh at hand." Each of the four verses indicates to us the nearness of the Lord's approach. When nearing a large railroad depot, one cannot help noticing the lines from different directions converging to the center. The same thing is true as we travel along the great trunk lines of Holy Writ. Whichever of the three great lines of thought we may travel upon, with reference to our Lord's coming, we find they all land us in the great terminus of that event.

I want to look at the subject from three standpoints starting from the Gentiles, then coming to Israel, and finally to the Church.

I. The Lord's Coming from the Standpoint of the Gentiles.

We are told that "Jerusalem shall be trodden down till the times of the Gentiles be fulfilled." The question naturally rises, "When did the times of the Gentiles begin? The times of the Gentiles began with the reign of the King of Babylon, King Nebuchadnezzar, and these times of the Gentiles which began then will run right on till the last head of the Roman Empire appears, namely, in the coming of the anti-Christ.

The Roman Empire is yet to be divided into ten kingdoms, as represented by the ten toes of Daniel's image, and as represented by the ten horns of the terrible beast. Some, if not all, of these ten kingdoms exist. Without saying which they are, it only needs the absorption of one or two smaller powers to make them ten. This is the point I want you to notice. Since we are so near the formation of the old Roman world into ten kingdoms, after which the Lord Jesus Christ is coming in person and power, you may judge how near His return is. His return with reference to the nations will be when He comes with His people, not when He comes for them. I don't know how many years there are to elapse between the two stages of His coming. Some think seven, other say forty years; it isn't for us to say. But since there is only a short period between Christ's coming for His people, and His coming with His people, when the times of the Gentiles will have run out, you may judge how near His coming for His people must be!

II. The coming of the Lord with Reference to Israel.

Christ's return is near when we see how God's purposes are ripening in connection with His ancient people. God has not forgotten His promise, the promise He made long ago to Abraham, that his seed should possess the whole of the land of Palestine. They never possessed the whole of it.

God's ancient people are scattered because of their unbelief, because of their sin, because of their rejection of Christ. You remember what God said long ago to His people about their sins. (Leviticus 26:18,) "And if ye will not yet for all this hearken unto Me, then I will punish you yet seven times more for your sins." It seems to me that these seven times that are spoken of in Leviticus point to the period of Israel's punishment. God said that He would punish them seven times, and that they should be under His displeasure for that period of seven times. I only indicate to you that His coming must be near when you see the time of Israel's punishment is nearly run out, and that His displeasure has nearly exhausted itself. God does not forget His promises. "The gifts and callings of God are without repentance." God doesn't change His mind. When He states a thing, He will keep to it, and He has not forgotten the promise in connection with Israel. He says, "I will gather you from all nations wherein ye have been scattered, and will bring you back again to your own land." God has promised Israel that they shall inhabit their land, and that they shall enjoy to the full the promise He gave to Abraham. And are there not indications which prove to us beyond all question that God is ripening His purposes. The great Zionistic movement itself is proof positive that the Lord is indeed indicating that He has not forgotten His promise, and that Israel is surely going back to their own land in unbelief. The Rothschilds hold a mortgage on Palestine, and it is impossible for the tottering man of Turkey to pay his liability.

This is the one thing I want you to notice, that all these things tell us the Lord is near. He is going to deliver His people. He is going to bring them into their land. He is going to reveal Himself to them.

III. Christ's Return is Near, for we have with us today all the Features of the Last Times.

I. Timothy 4: 1-3, "Now the Spirit speaketh expressly." This word "expressly" only occurs once in the New Testament, as if the Holy Ghost would call our special attention to what He is going to say. When the Holy Spirit speaks it is well for us to listen. But when He speaketh "expressly" we ought to pay special attention. "That in latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (spiritism), speaking lies in hypocrisy, having their conscience seared with a hot iron, for-

bidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." The first item which marks out the latter times, the last days, is this: "Departure from the faith." Everything that our fathers held to be true, the things for which the covenanters bled, the truths which the Puritans preached, are being denied today. We are indeed living in the last times. The faith of the Gospel is being denied on every hand. When we speak of the faith, what do we mean?

1. We have a distinct revelation from God, in which God has given to us all things that pertain to life and godliness.

2. There is, in that revelation, revealed to us man's utter incapacity to understand the things of God and to save himself, and hence man's utter ruin on account of sin.

3. That redemption comes only by the blood of Christ's atonement; there is only "one name given under heaven whereby we can be saved."

4. The resurrection of the Lord Jesus Christ from among the dead. We believe in a Christ who was once dead but is "alive for evermore."

5. We believe faith takes in the reproduction of Christ in the life by the power of the indwelling Spirit, so that Christ is not only One who lived long ago, but He lives again in the life and heart of those who trust Him.

6. It means the return of a personal Christ. We are expecting Him to come back again as He promised. "I will come and receive you unto Myself."

7. We believe that that faith lays upon every man, woman and child a responsibility, which means that they are under charge of God, to obey Him in His behests and in His directions, as revealed in the Word of His grace.

I could give you evidence to prove that every one of these articles of the faith of the Gospel has been denied by men who profess to be preachers of the Gospel. And it isn't in one church alone. You will find it in the Episcopal Church, in the Methodist Church, in the Baptist Church and in all the churches. Thank God, there is a noble army of men keeping to the old lines, and we ought to pray for them and encourage them, to cheer their hearts, and uphold their hands.

The late Dr. James A. Brooks, of St. Louis, some sixteen years ago wrote me this letter: "It seems to me more and more evident that the truth is not to win the field in our day; it will have a tremendous fight to hold its own against the ever-increasing odds with which it has to contend. If the battle were only with the world and the devil there would be nothing to fear; but, unhappily, the fight must be carried on principally against profess-

ed friends. Insurrection rages within the citadel, and a man's foes are those of his own household." The Church itself is traitorous and the worst enemy we have to dread. Annihilation, restoration, evolution, a mixture of Herbert Spencer, Darwin and Jesus Christ—such is the stuff certain popular preachers are giving to their hearers, and editors of religious papers throw up their hats and shout themselves hoarse over the power and progress of the Church. Alas! nothing is more apparent to me than that the professing body, with its false doctrines, with its intense worldliness, its scarcely concealed iniquities, is on the rapids just above the Falls of Niagara and the awful abyss is just below."

Need I remind you that sin is increasing on every hand, that iniquity is abounding today? There are worse sins committed in this city and London, and other cities of Europe, than ever were committed in the days which brought the flood to destroy man from off the face of the earth. Sodom and Gomorrah would not compare with the cities of today. If it were not for the salt of His children God would deal with swift judgment. The devil is not going to have it all his own way. All these things plainly tell us beyond any question that the coming of the Lord draweth nigh. You can almost hear His footsteps at threshold of the door.

The times of the Gentiles have nearly run out, and all God's purposes in connection with Israel are ripening fast; and all the different things which are associated with the last days are heading up in the person of the anti-Christ whom the world will receive with open arms. Since these things are so near, how much nearer must the coming of the Lord Jesus Christ be for His people. His coming for His people precedes His coming with them. He is coming in the clouds for His own. He will come in power when He comes with that mighty army to put down sin and everything that has opposed His truth and Himself.

The question comes if the Lord is near, are we ready? If He were to come tonight should we see His face with joy or should we be ashamed before Him at His coming? There will be believers who will be ashamed before Him. God wants you to be right and ready. He wants your garments spotless.

Dear friends, will you allow the Holy Spirit to get you ready? Will you let Him cleanse out from the heart every unclean thing? Will you let Him cast out all pride and envy and hatred and malice? For these things are found in God's children. There are roots of bitterness. There is pride. There is self-sufficiency. Oh, let the Master make a clean sweep. He comes with the grace of the Spirit which is love, joy, peace, longsuffering, gentleness. People shall admire you and say, "What a splendidly furnished house you have," and you say, "It is the Lord's." When He comes He will be so glad to see you and you will be glad to see Him.—Christian and Missionary Alliance.

## REMARKABLE ANSWER TO PRAYER

I was left a widow of forty years of age with one child, a boy of seven years and with very limited means. When that child was seventeen years of age he graduated from the High School in the town of Madison, Ohio, and I then moved to the city of Buffalo and put him into the Normal School there to fit him for a teacher. I had some money when I went there but not so much, but I was obliged to find something to do to help me out. When the second winter came I found myself one month without money to pay my rent, which I was obliged to pay monthly in advance. I told the Lord I would do best to earn the money but if I could not I should depend upon Him to provide the money, as He had promised to provide for the widow and the fatherless. I was kept through the month in perfect peace, believing He would help me out according to His promise, although it was in the depth of winter and I knew what the consequences would be if I could not meet the rent. It meant to be set out in a strange city in the cold street. The days went on until the last of the month and still no money, but I was trusting the Lord and that means that I was not worrying, for trust and worry cannot go together. I told nobody of my trouble, not even my son, he knew nothing of it. I only told the Lord. The night before the rent was due was prayer-meeting night in my church, and I went, but before going I told the Lord my rent was due the next day and I had no money but I was trusting Him. I gave no hint of my trouble to any one at the meeting, but after the meeting was out a gentleman came up to me and handed me a little parcel. He was a Bible class teacher in the Sunday-school and I attended his class and he knew something of my circumstances. He knew my son was a poor boy and trying to get an education, but he knew nothing of the tight place I was in at that time. I took the little parcel home and opened it and there was a ten dollar bill, a little more than enough to pay my rent. I saw him a short time after and he told me he would tell me when he had an opportunity how he was led to give me the money, but time went on for two years, and one day I went into his office down town and as we were there alone I reminded him of his promise and he went on to tell me. He said ten days before he gave me the money—which was Saturday night—he was balancing his accounts and found he was ten dollars ahead, and that something said to him—almost a voice—give that to Mrs. Saxton. He said he folded the bill and put it into his vest pocket and thought he would give it to the next prayer-meeting night, but I was not there that night and next week he had a large sum of money to make out and lacking some he

took his bill out of his pocket to use and something said to him again "put that back, that belongs to Mrs. Saxton." He put it back and the next prayer-meeting he gave it to me, which was the night before the rent was due. I was never out of money before that time and never have been since, although He has never trusted me with any great amount at a time. I have truly proved Him to be a great God that hears and answers prayer. "Bless the Lord, oh my soul, and all that is within me bless His holy name."—Mrs. F. L. Saxton in Words of Faith.

## Pray for A Revival

C. G. Finney, the noted evangelist of a half century ago, related the following incidents:

When I labored with the Rev. Mr. Patterson, he told me he had a revival for fourteen winters in succession. He had a praying people. For two or three days, at one time, there seemed to be something in the way. The work seemed to be suspended; and I began to feel alarmed lest something had grieved the Holy Spirit. One evening, at prayer-meeting, one of the elders said: "Brethren, the Spirit of God has been grieved, and I have grieved Him. I have been in the habit of praying for Brother Patterson, and for the preaching, on Saturday night, until midnight. This has been my habit for years, to spend Saturday night, till midnight, in imploring the blessing of God upon the labors of the Sabbath. Last Saturday night I was fatigued, and omitted it. I thought the work was going on so pleasantly and so powerfully, that I might indulge myself, and go to bed without looking to God for a blessing. On the Sabbath I was impressed with the conviction that I had grieved the Spirit. I have felt convinced ever since; and have felt that it was my duty to make this confession."

One of the elders of Mr. Aiken's church in Utica, a prominent and useful man, died; and I went to attend his funeral. Mr. Aiken conducted the funeral; and I learned that the spirit of prayer was already in that city. He told me one of his principal women had been so deeply exercised about the state of the church and ungodly, that she prayed two days and nights, almost incessantly, until her own strength was quite overcome; that she had travail of soul to such an extent, that when her own strength was exhausted, she could not endure the burden of her mind, unless somebody was engaged in prayer with her, upon whose prayer she could lean—some one who could express her desires to God.

I understood this, and told Mr. Aiken that the work had already begun in her heart. He recognized it; and wished me to commence labor with him and his people immediately. I did so, and the work took immediate effect, and the place became filled with the influence of the Holy Spirit.—Sel.

## Conviction of Sin in Revivals

BY H. W. POPE

We have seen in the previous article that conviction of sin is wrought by the Holy Spirit only, and that man has no power to produce it. Sometimes the Spirit convicts people of sin by the mere presence of a godly person, and at other times through their testimony in speech or song. Not infrequently he uses some incident or accident to make God's presence seem real to people, and thus to remind them that they are sinners.

I know a man who was led to realize his sinfulness by his inability to get into the tabernacle where Mr. Moody was preaching. Another was similarly convicted by being shut out from the ferry boat which he attempted to take.

Sitting in church a man once had his attention called to a solitary leaf which hung on a tree. As he watched it swaying in the wind, suddenly it was detached from the branch, and floating back and forth it gradually settled to the ground. Instantly he thought of the verse, "We all do fade as a leaf," and he said to himself, "I suppose if I do not repent, I shall after a while fade as that leaf did, lose my hold upon life, and fall to the ground and decay." That reflection led to his conversion, while the sermon which was being preached to him at the same time, apparently made no impression on him.

It also appears from the Scripture that Christians, by earnest prayer, can bring sinners under conviction. Thus Jacob seems to have prayed the murder out of Esau's heart so that when they met he threw his arms around his brother's neck and kissed him. And the believers in Damascus doubtless were the human instruments by which Saul of Tarsus was put under conviction, or perhaps it would be better to say that it was in answer to their prayers that Christ was revealed to Saul, and thereby his conversion was brought about.

While no definite laws concerning conviction of sin can be laid down, still much can be learned from experience and observation.

I recently had a letter from a man in Worcester, Mass., saying that, acting upon the suggestions made in an article on Men's Bands in the September issue of this paper, he and a few friends began to make daily prayer for a man in that city who was a drunkard. In eight days the man sent for two of these friends to come and see him, and after conversation with them, he knelt and gave himself to God.

An evangelist was sent by the state missionary to hold meetings in a certain church. The church had no pastor and the evangelist inquired for the deacon. He was informed that he had gone off on a hunting party. "Gone on a hunting party when he knew that I was coming?" "Yes." "What does that mean?" "It doubtless means that he wanted to be away while the meetings were in prog-

ress." "Well," said the evangelist, "then we must pray him out of the woods," and for several days the little company joined in that prayer. Soon the deacon appeared in a very contrite mood, and acknowledged that he had been so convicted of sin that he could not stay any longer, and leaving his dogs and gun with the party, he had returned to confess his sins and take up his duty as a servant of God. From that time the meetings went on with power, and many conversions followed, some of the deacon's own family sharing in the blessing.

A friend of mine went to a town in Vermont to hold special service. A Christian woman said to him that if old B. W.—could be converted she would believe that God could do anything. "Why," said my friend "God can convert him as easily as any one else. Let us pray for him." The services went on and usually the evening service was preceded by an open-air meeting, at which my friend sang one or two songs through a megaphone which could be heard easily for half a mile or more.

One night B. W.—, who was out in the fields, came rushing home in a great hurry saying to his wife, "That man is calling me. I must go." He went to the open-air meeting and my friend who had noticed him, asked him if he would help carry the settees into the church. He consented, and taking hold of one end he helped carry in several of them.

As the last one went into the church, my friend asked him if he was a Christian, and when he declared that he was not, he asked if he wanted to be one. He answered, "Yes." "Do you want to be a Christian enough to kneel right down here and confess your sins?" "I do." And he did, and thus was converted the man who was considered the most wicked and hopeless man in the community.

One of the most striking incidents on record is that which occurred at Mr. Moody's first visit to England. His church had been burned and another was being built, and he improved the opportunity to visit England and hear some of her noted preachers. He did not intend to preach at all while in England, for he was painfully conscious of his lack of education, and he had even been told that speaking in public was not his gift, and he had better keep silent. However, he was asked to preach in a church in North London on Sunday and consented. He preached in the morning and at the close he felt that he had made a fool of himself, and he actually questioned whether he ought to preach again in the evening. However, he had promised, and so he went back in the evening.

As soon as he began to preach he was conscious that everything was different. The

power of God seemed to be upon the service. At the close he asked all who desired to accept Christ to stand up, and to his surprise about six hundred people stood up. He thought there must be some misunderstanding, and so he asked them to sit down and then repeated the invitation. They all arose the second time.

Then he announced an inquiry meeting, and invited all who wished to seek the Lord to enter the vestry. The people streamed in by the hundred. Again he put them to a test and still they insisted that they really meant what they said.

Then Mr. Moody said, "I am going to Dublin tomorrow, but your minister will be here tomorrow night and all who are fully decided to lead a Christian life can come here and he will speak to you." When Mr. Moody reached Dublin he had a telegram from the minister saying there were more on Monday than on Sunday, and that a great revival had broken out and he must come back and help him.

What was the explanation? There was a woman in London who was bed-ridden. She did not know that Mr. Moody was to preach that morning. Her sister asked her on her return from church, "Who do you think preached for us this morning?" She guessed one person after another and finally the sister told her that it was a Mr. Moody from Chicago. "What! Mr. Moody of Chicago? I read of him in an American paper, and I have been praying God to send him to London, and to our church. If I had known it I would not have eaten any breakfast, I would have spent the time in prayer. Now sister, do not send me any dinner. Do not let anyone come to me. I am going to spend the afternoon in prayer." She did and all that evening while Mr. Moody was preaching she was holding him up in prayer as Aaron and Hur did Moses, and God completely changed the atmosphere of that church and convicted hundreds of people of sin.

Surely God's people may wield a mighty power if they will, but as long as they have no concern for souls, there will be no conviction among sinners.—Union Gospel News.

New Haven, Conn.

### SPIRITUAL IRRIGATION

A man bought a strip of arid sand in California, on which nothing could be made to grow. But it had this advantage, it lay near enough a mountain stream, so that by much labor he led it through his plot. Behold the miracle of irrigation! All growth is luxurious and abundant. The geraniums are like trees. The orange tree, as Dr. Hillis put it, "with its feet in the water, its head in fire, distills into orbs of gold." "Without me," says the mountain stream, "ye can do nothing."

Thus though "barren and unfruitful" of ourselves, by faith that brings to us the indwelling spirit of Christ, we know with Paul, "I can do all things through Christ which strengtheneth me."—Sel.

# WATERS FROM THE SANCTUARY

Ezek. 47:1-10

Mrs. May Mabbette Anderson, Avondale, Alabama

## STANDING ALONE

### PART I.

[The following articles were written long months ago. Were misplaced, and recently unearthed. As continued weakness renders it impossible to produce fresh letters, these now fit in nicely in this time of prolonged suffering. May these truths, which are important ones, speak to many hearts.]

A recent letter brings these words: "Sister, my dear husband is not my friend even, since I have received the Lord as my Life and my All. He persecutes me in public, sometimes. . . . He does not want me to be a holy woman, a Christ-woman."

"Dear, won't you pray that the Holy Spirit will convict him for the Christ-life? Pray. PRAY. Take hold of God for him."

This sister's experience is not an isolated one. "I came not to bring peace, but a sword" are our Lord's significant words. He also says: "And a man's foes shall be those of his own household."

The truth of this declaration has been demonstrated through all the ages in the experience of those who wholly follow Jesus. Human nature will tolerate and even admire a certain type of piety. But when one receives a veritable Pentecost whereby the Divine nature so far infills the being that old dislikes and carnal preferences are swept away and the one cry of the soul is to be wholly Christ-like, carnality recoils.

When the piercing white holiness of God's Spirit truly fills and enfolds and impregnates a person, that person is so transformed that a spiritual influence emanates from him of which he himself may be wholly unconscious. His words may be few and full of love and gentleness; his acts and life Christ-like in beneficence and tender out-giving to those about him, yet these results of Pentecost instead of winning, not infrequently enrage his dear ones. This is especially true if those to whom the believer is bound by ties of blood and natural affection, are professing Christians who reject Pentecost.

There is something so searching about the Holy Spirit; a quality that pierces so unerringly through all disguises down into the secret depths of man's being where the carnal nature hides, that a deeply spiritual person when he is filled and saturated with this penetrating white glory—the Essence of God—becomes charged with a power that searches out sin, whether he is aware of it or not.

This fact stirs the adversary, and also

mightily stirs carnality in those brought into close contact with the Spirit-filled person.

Hence, in spite of a gentle personality and persuasive address, allied to a life of sacrificial love for others, the writer has known such Spirit-filled persons to arouse the most intense opposition and even dislike from professing Christians with whom they were brought in contact.

Sinners are often drawn by a power they are unable to resist or analyze, toward such Pentecostal characters. Down through the ages it has not been the open sinner that has persecuted the members of Christ's "little flock," but those who professedly belong to Him.

It was thus with the Master Himself. We are told: "The common people heard him gladly." It was left to those high in the Church—the Scribes and Pharisees—to hound Him to an ignominious death.

No doubt it will continue thus until the last witness has sealed his testimony either with his literal blood, or by that more subtle form of persecution—ostracism and cruel slanders—which cause the heart to secretly bleed and suffer even while the face may be glowing under the consciousness of God's love.

A holy life and testimony are ever a rebuke to lukewarmness and tolerated sin, and rarely fail, sooner or later, to engender criticism and open opposition.

Yet sometimes a precipitate and needless airing of truth; a hostile front exhibited toward all who do not see eye to eye with themselves, unduly hastens the exhibition of this spirit of intolerance toward those who have been to Pentecost. Such a course of unwise and heated presentation of truth is usually found in those who have not, through a matured experience, grown "mellow;"—who have not learned that "silence is golden," and that a holy life; a meek and quiet spirit joined to a placid, shining face, are more potent to win hearts to accept the truth, than many words and voluble protestations of joy.

The longer the writer sojourns in Canaan the more strongly she endorses the following: "Let your words be few, and deeply seasoned with love and forbearance. Words are instinct with life. Be chary of their use lest, when you would bless, they prove a curse."

ONLY ONE MORE WEEK  
IN WHICH WE CAN TAKE  
SUBSCRIBERS ON OUR  
TRIAL PROPOSITION \* \*

## SILVER FILINGS

Love is life's magnetism.

Happiness is heart health.

Serenity follows sincerity.

A bias is not a good basis.

A loose tongue quickly gets into a tight place.

The selfish church is one of Satan's best allies.

The saddest loss of all would be to lose all sorrow.

Man never give flattery outright; it is always a loan.

He cannot lead men who has no time to listen to a child.

Praying for a man will soon take all envy out of the heart.

The church is not an auctioneer for the box-seats in glory.

Satan is too old to be scared by stage thunder in the pulpit.

People who ride the high horse will wear the big bandage.

The power of piety does not depend on its being painful.

The richest life is the one that has been willing to lose all.

Chill a child and you will find it hard to thaw out the man.

The man who displays his doubts doesn't want them dissolved.

The devil is never afraid of the Bible until the gill is worn off.

It takes a long while to feather a nest on a wild-geese chase.

Mansions in the skies are not built out of mud along at others.

Working over tomorrow's problems is wasting today's power.

Saintliness will not protect you from the consequences of senselessness.

The preacher who thinks only of the tastes of his people forgets his trust.

The world may do for an hotel, but it can never make a home.—Ram's Horn.

"Opportunities are importunities."

"Your dog goes over to lie down in the sunbeam."

"I know not what is in the future." "God is the future."

"This world is a furnace in which men are tried like gold."

"Over some church door might be the sign, 'Dealers in Ice.'"

"Not a single shaft can hit 'Till the God of Love sees fit."

"The necessities of the body are often made to injure the health of the soul."

## “WATCH”

Joshua 23:11. Take good heed therefore unto yourselves, that ye love the Lord your God.

Proverbs 4:28. Keep thy heart with all diligence; for out of it are the issues of life.

Matthew 24:41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

1 Peter 4:7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

### Watchfulness

Watchfulness is the wise exercise of a gracious soul who is sensible of his own weakness, loves his Savior, and fears to grieve His Spirit.—Bogatzky.

The man who is the most watchful is the least sinful.—Secker.

Without perpetual watchfulness and diligence holiness can never be attained; for the moment thou beginnest to relax in these thou wilt feel inward imbecility, disorder, and disquietude.—Howe.

As long as powder is wet it resists the spark; but when it becomes dry it is ready to explode at the first touch. As long as the Spirit dwells in my heart He deadens me to sin; but when the Spirit leaves me I am like dry gunpowder. Oh for a sense of this!—McCheyne.

There is no sin a man can be tempted to, but he will find more comfort in resisting than in indulging. Then a man shows himself to be a Christian when he chooses rather to suffer than to sin. By suffering we avoid sinning, but by sinning we cannot avoid suffering. Get this principle into your hearts—there is nothing got by sin or lost by holiness.—Mason.

Many afflictions will not cloud and obstruct peace of mind so much as one sin: therefore, if you would walk cheerfully, be most careful to walk holily. All the winds about the earth make not an earthquake, but only that within.—Leighton.

“I have known a good old man,” says Bernard, “who, when he heard of anyone that had committed some notorious offence, was wont to say within himself, ‘He fell today, so may I tomorrow.’” Now, the reason why humble souls keep up in themselves a holy fear of falling is because that is the very best way to preserve them in their upward path. “Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief.”—Brooks.

### Watch thy heart.

I am more afraid of my own heart than of the pope and all his Cardinals. I have within me the great pope—self.—Luther.

The heart is a lamp, which the High and Holy One has entrusted to our care: keep it

well trimmed then, keep it with all diligence; let it not resemble those of the foolish virgins who took no oil with them; but rather look unto God for fresh supplies of His grace, that you be not terrified at the midnight cry, “Behold the Bridegroom cometh; go ye out to meet Him.” The heart is a *ship*; keep it with all diligence. Look to the hull and the rudder, the masts, the sails, and the rigging. Have an eye to the crew, and take especial care what merchandise you put aboard; mind that you have plenty of ballast, and that you carry not too much sail. Mind that you have a heavenly Pilot at the helm. Be prepared for storms, for you will have them, whether you are prepared for them or not. The heart is a *temple*. “Know ye not that ye are the temple of God!” Have a care that you keep it with all diligence; keep it pure and undefiled. Let the ark of the covenant be found within it. Let your prayers be set forth as incense, and the lifting up of your hands as the evening sacrifice.—Old Humphrey.

Descend into thyself and ransack thy heart, whoever wouldst be a true client of devotion; search all the close windings of it with the torch of the law of God; and, if there be any iniquity found lurking in the secret corner thereof drag it out and abandon it. Presume not to approach the altar of God, there to offer the sacrifice of thy devotion, with unclean hands; else thy offering shall be so far from winning an acceptance for thee as thou shalt make thine offering abominable. And if a beast touch the mount it shall die.—Bishop Hall.

None are so likely to maintain watchful guard over their hearts and lives as those who know the comfort of living in near communion with God. They feel their privilege and will fear losing it. They will dread falling from their high estate, and marring their own comforts by bringing clouds between themselves and Christ. The fixed stars are those that tremble most. The man that most fully enjoys the light of God's countenance will be a man tremblingly afraid of losing its blessed consolations, and jealously fearful of doing anything to grieve the Holy Ghost.—Bishop Ryle.

The greatest and hardest work of a Christian is least in sight, which is the well ordering of his heart. Some buildings, have most workmanship under ground; it is our spirit that God, who is a Spirit, hath most communion with; and the less freedom we take to sin here the more argument of our sincerity, because there are no laws to bind the inner man but the law of the Spirit of grace, whereby we are a law to ourselves. A good Christian begins his repentance where his sin begins, in his thoughts, which are the next issue of his heart.—Sibbes.

### Watch much when most favored

The highest strains of the saint's duty run nearest the most dangerous precipices.

Be as careful, Christian, after extraordinary prayer, as a man would be after taking strong physic; a little disorder in thy walking may be of sad consequence. Thou mayest soon do thyself more mischief than all devils in hell can do thee.—Gurnall.

There are critical times of danger. After great services, honors and consolations we should stand upon our guard. Noah, Lot, David and Solomon fell under these circumstances. Satan is a footpad: a footpad will not attack a man when going to the bank, but in returning with his pocket full of money.

It is a fact that all close students of human character must have observed that there is a backwater of temptation, if I may so speak, which is more deadly than its direct assaults. You may fight hard against temptation, and fight victoriously. You may beat it off and crush it down; and then, when weary with the conflict, you suffer the strain of vigilance to relax; it shall steal in and easily master the citadel, which lately it spent all its force in vain to win. Beware of your best moments as well as your worst; or rather, the moments which succeed the best. They are the most perilous of all. Just when the consciousness of a triumph seems to permit and justify disarmament for a moment, the subtle foe with whom you have to deal will steal in on you and win a treacherous victory.—J. B. Brown.

### Watch against self.

What some call providential openings are often powerful temptations. The heart, in wandering, cries, “Here is a way opened before me!” but, perhaps, not to be trodden but rejected.—J. Newton.

I am quite weary of this heart—Satan's workshop, always going on, hammer, hammer, stealing every grace given, to manufacture into some adornment for the ideal self.—Powerscourt.

This is a holy jealousy in Christ which makes it impossible for Him to dwell in a divided heart. The withdrawing of the light is coincident with the approach of darkness. So when we feel a sinful ambition or appetite growing over us, we will see the Lord sadly moving away.—Cameron.

All men's faults are not written on their fore-heads, and it is quite as well they are not, or hats would need wide brims; yet as sure as eggs are eggs, faults of some sort nestle in every man's bosom. There is no telling when a man's sins may show themselves, for hares pop out of the ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it is in him, and the rider had better hold him up well. The tabby cat is not lapping milk just now, but leave the dairy-door open, and we will see if she is not as bad a thief as the kitten. There is fire in the flint, cool as it looks: wait till the steel

gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his gunpowder out of the way of the candle.—Spurgeon.

Men are afraid of breaking down where they are the strongest, but are seldom afraid of their weaknesses. If a man is hard, he fears mellowness. A proud man watches lest he should let himself down. A selfish man is vigilant against being unduly tempted by profuse kindness; and no man has a more salutary fear of rash generosity than he whose pores are sealed so tight that all the suns of prosperity cannot open them. Men are apt to guard themselves where it is impossible for them to be overcome; but they are quite careless of those open avenues through which temptation comes and goes so easily that they are unconscious of wrongdoing, because they are not pained by it.

Profession is nothing without watchfulness. If we once give way in the least degree to our own besetting sin, the channels of passion or of pride which we have thought entirely choked up will soon be active once more. If the joints of our harness be loosened, though the armor be not taken off, the darts of the adversary may find entrance into a vital part. We must therefore "keep under our body;" watch as did the Roman sentinel, knowing that death awaited him if he slept at his post.—Pilkington.

#### Watch against Satan's wiles

If I grapple with sin in my own strength, the devil knows he may go to sleep.—Adam.

Watchfulness is like a sentinel to the heart; it keeps out thieves and enemies, and admits none but friends to God and our souls, such as promote His glory and our good.—Mason.

Satan will lie in wait for the Christian in his weakness, even as the wild beasts do at the water side for the cattle coming to drink. Nay, when having resisted manfully, the Christian has driven off the enemy, he should look well that he be not wounded by the vanquished foe.—Pilkington.

Though Satan seems to sleep, sometimes, and we would by all appearance be in no great danger, it is only his stratagem to make us careless. He never fails to be vigilant, and watch his opportunity that he may offer us battle with advantage. And who knows but he may gain the victory by those very sins to which, perhaps, we for many years had hardly any temptation?—Bogatzky.

The Christian who comes through the holy war "with sword unhacked and helmet all unbruised" has been in traitorous alliance with the enemy.

A believer's watchfulness is like that of a soldier. A sentinel posted on the walls, when he discerns a hostile party advancing, does not attempt to make head against them himself, but informs his commanding officer of the enemy's approach and leaves him to take the proper measures against the foe. So the Christian does not attempt to fight temptation in his own strength; his watchfulness lies in

observing its approach and in telling God of it by prayer.—Mason.

#### Watch against the smiling world.

A man who puts aside his religion because he is going into society resembles a person taking off his shoes because he is about to walk upon thorns.

To pray against temptations, and yet to rush into occasions, is to thrust your fingers into the fire, and then pray that they might not be burnt. The fable saith "that the butterfly inquired of the owl how she should do with the candle which had singed her wings; the owl counselled her not so much as to behold the smoke." If you hold the stirrup, no wonder Satan gets into the saddle.—Secker.

Real Christians walk as warily in the world as a man or woman neatly apparelled would do amongst a multitude that are all sullied and bemired.—Leighton.

The upright soul consults with the Word whether the way be good or evil; if he finds it evil, he will not enter it to bear another company; no, though he be a saint.—Gurnall.

"I have orders, positive orders not to go there—orders that I dare not disobey," said a youth that was being tempted to a smoking and gambling saloon. "Come! don't be so womanish: come along like a man!" shouted the youths. "No; I can't break orders," said John. "What special orders have you got? Come, show them to us, if you can. Show us the orders." John took a neat little book from his pocket and read aloud: "Enter not in the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away!" Now," said John, "you see my orders, forbid me going with you. They are God's orders, and by His help I mean to keep them."—Experience.

## THE POWER OF THE TONGUE

BY CARRIE JUDD MONTGOMERY

"Death and life are in the power of the tongue." Prov. 18:21.

In considering some of the hindrances to a holy life, we are constrained to warn God's people, from His own word against the awful danger of an unbridled tongue. Not only have we seen people lose their own spiritual power through the wrong use of the tongue, but we have known of poisoned arrows sent to many other hearts through one untamed tongue. Surely "death and life are in the power of the tongue," and it is well for us to realize the solemnity of the truth.

The unsanctified tongue is called a "fire," which is able to defile the whole body and to set on fire the whole course of nature, and the awful words are added: "It is set on fire of hell," (Jas. 3:6), so that one such tongue, burning with hell fire, keeps on lighting more such fires until the extent of the conflagration can never be estimated.

Again it is said that "the tongue can no man tame; it is an unruly evil, full of dead-

ly poison," (Jas. 3:8.) Now, when it has been necessary to have in our homes any "deadly poison" we have had the bottle labeled with large letters and often a skull and crossbones have been printed on the label, that all coming near that bottle should be warned in time. We have set the bottle on the highest shelf in the closet, out of the possible reach of children and ignorant people, and even then, perhaps we have hardly rested with this "deadly poison" in the house. And just to think that that this deadly poison that we have such a horror of is used by the Word of God as the very name for this unbridled tongue! Not merely poison, but "deadly poison."

If we could only have such tongues thoroughly labeled, as the bottle of poison is, perhaps so much harm would not be done; but people possessing such tongues are often supposed to be earnest Christians, and those who lis-

to make it lined with life instead of death, sweetness instead of bitterness, blessing, instead of cursing.

"If any man among you seem to be religious and bridleth not his tongue but deceiveth his own heart, this man's religion is vain." (Jas. 1:26.) These are words of solemn import. Does it mean that if you and I do not bridle our tongues we only seem to be religious, it is only a pretense in God's sight and not a reality, and we are only deceiving our own hearts by thinking we belong to God at all? May these words search the hearts of those who read!

There is one who hears all the unkind criticisms, the unloving remarks, the harsh judgments often uttered in whispers behind the backs of those who are thus attacked. He knows it all for the Psalmist has said, "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." (Psa. 139:4.) That dear Christian worker, whose influence for good you have thus tried to weaken, does not hear you perhaps, but his God hears. He who has promised to keep him from the "scourge of the tongue;" who has said, "Touch not mine anointed, and do my prophets no harm," is listening to your words against His servants and perhaps you will soon hear Him saying in a voice of judgment, "What shall be done unto thee, thou false tongue?" (Psa. 120:3)—Sel.

## LIVING WATER

(Formerly known as Zion's Outlook.)

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J. O. McCLURKAN, EDITOR.

ONE DOLLAR A YEAR IN ADVANCE

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## EDITORIAL

Those of our friends expecting to send an offering for our new building will please do so as quickly as possible, as we want to push the work through, so as to get the work completed before the camp-meeting season.

Keith & McConnell have sold the Texas Holiness Advocate to a stock company made up of active Pentecostal workers. Rev. B. W. Huckabee is to be the editor. Bro. McConnell will remain with the new company, while Bro. Keith will locate his family on a farm and do evangelistic work.

We have had a promising body of students in training this winter. The most of them are planning to be engaged in evangelistic work during the summer. One of the most encouraging features in the Pentecostal work is the number of young people who are being equipped for the work of soul winning.

This week closes the present session of the Literary and Bible Training School. A revival is now in progress at the Mission. Bro. E. A. Ferguson and others have been doing the preaching. The last three days of the services, April 7-9, will be the usual Worker's

Conference. A cordial invitation is extended to all of our friends who can drop in and be with us during that time. Those who have clergy permits had better use them in coming, as there might not be enough from a distance to secure the reduced rate. Let all others purchase their tickets on the certificate plan and if a sufficient number attend, they will be entitled to return at one third fare. We are expecting these services to be helpful to many and we will be glad to have a large number of our readers come and share with us in this feast of good things.

We returned from Texas last week and left father in a little better condition. We hope that the Lord will yet raise him up. We spent a day with the Texas Holiness University at Greenville. The college grounds are located a mile and a half from the court house. The beautiful little village of Peniel has been built up in connection with the university. It has a population of five or six hundred. The location is excellent for a large school and the enrollment this year has been about three hundred. The school has done well. We were delighted with the privilege of being with them. We also spent a few hours with Bro. W. M. Tidwell at Memphis, Tenn. He has charge of the Pentecostal Mission there. This rapidly growing city is an open door for aggressive Christianity. Arriving at home we found a good meeting in progress at the mission and the work on the Bible School building being pushed. Praise the Lord!

## HOW ABOUT THAT MISSIONARY PLEDGE?

Have you done your best to keep it? Are you increasing in missionary zeal and knowledge, or is the prevailing indifference and deadness with which so many are affected settling down upon you? Beware lest you neglect the vast multitudes who have never had any gospel. Are you praying for them? Are you either going or sending some one to tell them of Jesus? Again, we ask the searching question: Are you increasing in missionary zeal and knowledge? The time is short; what we do we must do quickly, there is no time for loitering by the way; the eternal issues are involved; the golden opportunity so graciously given us by our Heavenly Father will soon be gone. Up and at it while it's called today! The night cometh when no man can work. Will you not pause as you read these lines and ask the solemn question, What have I done and what am I doing to save the heathen? Is the record satisfactory to me? Will it be to God? O, the vast multitudes of professing Christians who are living in self indulgence, piling up treasures for their own gratification, wearing the name of Christ and yet such slaves to the lusts of the flesh that they practically turn a deaf ear to the cry of a lost world for whom Jesus died.

We believe there are but very few people who are really awake on this subject. The coun-

try is full of individuals who could support missionaries if they only had the matter sufficiently on their hearts. Instead of going down into the depths with God and grappling with this question as becometh soldiers of the Lord Jesus, they save their conscience by throwing a few dollars annually into the missionary collection. They neither weep, fast, nor pray for those who are bound by the awful chains of paganism. The appalling indifference of the church, as to the salvation of sinners is absolutely unaccountable, except on the ground that they are blinded by the god of this world. Will not the readers of "LIVING WATER" each one see to it for himself that there be no failure in his duty toward missions.

"There's a call from the dark tonight  
(May it haunt your lighted room.)  
From His other sheep on the broken steep,  
At the edge of eternal doom."

## KNEE WORK

Somebody asked a successful soul winner the secret of his power. He replied, *knee work*. He was a man of prayer. Long and habitual waiting before and wrestling with God kept the power of God on him. Social and intellectual culture are being much emphasized these days; but while they are important, knee work is the road to the greatest victories. The inwrought fervent prayer of a righteous man availeth much. (Jas. 5:16.)

As S. L. Brengle says:

All great soul winners have been men of much and mighty prayer, and all great revivals have been preceded and carried on by persevering, prevailing knee work in the closet. Before Jesus began His ministry, when great multitudes followed Him, He spent forty days and nights in secret prayer and fastings. (Matt. 4:1-11.)

Paul prayed without ceasing. Day and night his prayers and pleadings and intercessions went up to God. (Acts 16:25; Phil. 1:3 11; Col. 1:3, 9, 11.)

The Pentecostal baptism of the Spirit and the 3,000 conversions in one day were preceded by ten days of prayer and praise and heart-searching and Bible searching. And they continued in prayer until on another day 5,000 were converted and "a great company of the priests became obedient to the faith." (Acts 2:4.)

Luther used to pray three hours a day, and he broke the spell of ages and set captive nations free.

John Knox used to spend nights in prayer and cry to God, saying, "Give me Scotland, or I die," and God gave him Scotland.

Baxter stained the walls of his study with praying breath and sent a tide of salvation through all the land.

Over and over again Mr. Wesley, in his Journals, which for lively interest are next to the Acts of the Apostles, tells us of half and whole nights of prayer, in which God drew near and blessed people almost to death, and he and his helpers were empowered to rescue England from paganism, and send a revival of pure, aggressive religion throughout the whole earth.

Do you want favor with God and men? Tarry much in the secret place. Live constantly in the Divine Presence. Come out from the world; walk and talk with God as Enoch of old. Yes it is *knee work, knee work.*



## Alexander Duff

(Continued from 1st Page)

In 1832 Dr. Duff became editor of a periodical, which was conducted and controlled by the missionaries, and in his skilled hand this became a strong weapon, both of attack and defense. Another course of lectures which he delivered was on "Christianity Contrasted with Hindooism and Mohammedanism." These were largely attended and listened to with rapt attention by the intelligent Hindoos, who went away deeply impressed.

For nearly five years Dr. Duff labored incessantly, neglecting no opportunity, and seeing much fruit of his labors. But his health failed, and he has obliged to go home to Scotland for a much needed rest. While on this furlough, he spoke before the General Assembly in great physical weakness and against the expostulations of friends. It is said, "He rose not knowing what he would say, but depending entirely on Christ's wisdom and strength. At first he seemed physically unequal to the task, but warming with the sight of his audience and the thought of what he wished to tell them, he forgot all else, and for nearly three hours, until he sank from exhaustion, poured forth such a stream of eloquence that his hearers sat spell-bound, and at its close melted into tears. The speaker was unconscious of his power; it flowed pure and fervid from his inmost soul, free from all thought of himself. He thought only of that beautiful land across the seas, enslaved by ignorance and base superstition, and his words went directly to the hearts of his hearers."

He was urged to remain in Edinburgh and became pastor of Grayfriars church, perhaps the oldest and most noted church in Edinburgh, but it pained him that anyone should suppose it possible that after once consecrating his life to mission work he could for a moment think of forsaking it. He remained in Scotland two and a half years, addressing seventy-one presbyteries and Synods and hundreds of congregations. It was not only money that he felt was needed to carry on the work, but men—men who would give themselves to work in India and many responded.

On his return to India, Dr. Duff found the greatest encouragement in the schools and mission work. He had left the work in charge of able assistants, and God had prospered them. Instead of the single-handed contest with opposition and ignorance, four assistants now stood at his side ready to second his efforts and carry out his plans. Instead of a score or so of timid, suspicious pupils, the large rooms were filled with enthusiastic students numbering six or seven hundred. It is said that "to few men is it granted as fully as to Dr. Duff to see and enjoy the fruit of his labors."

He now started Sunday Bible classes for clerks who were occupied during the week days. In addition to these, he arranged to hold

meetings on the week-day evenings for students who had left college. The term of 1844-45 was a time of unusual spiritual power in the college. The first baptism occurred in 1839; this was followed by many more, and the second year of the new college the baptism of several students created an intense excitement among the Hindoos. The very foundations of Hindooism were being undermined. Three hundred students were withdrawn in one week, and a general defensive alliance was formed of all castes, against Christianity. Persecution and imprisonment came to some who stood true to God. The life of Dr. Duff was boldly threatened, but there was all the time an increasing number of converts, and God cared for His own.

In 1847, the sudden death of Dr. Chalmers led the people of Scotland to call loudly for Alexander Duff, Dr. Chalmers' greatest pupil, to come home and fill the place of his dear old friend and teacher, but after prayerful consideration, the reply was sent to the Assembly of 1849 declining its proposals. While the matter was still unsettled, petitions and memorials poured in upon him from every quarter, not only from his own spiritual children, but from native Christians of all denominations; from Hindoos and Eurasians entreating him to remain among them.

Dr. Duff travelled extensively in India, visiting and preaching in all the important centers, both North and South. The work in Madras, in South India, under the Scotch Presbyterians, which is still so strong, and which has been so large a factor in extending Christianity in South India was fostered and matured by Dr. Duff. His influence was felt as far South as Ceylon and as far North as Simla; while at Bombay he gave an address on the "Necessity of Christian teaching even in government schools" which stirred up a long and animated discussion in the newspapers.

In May 1850, he again reached Edinburgh after an absence of ten years, from his native land. He arrived just in time for the General Assembly, where he spoke five times with his usual eloquence and effect. In his last address, he appealed to the fathers and mothers of Scotland, who withheld their sons and daughters from the service of the King of kings, in missionary fields. During this visit home, the Lord called the great missionary to the United States, where he was received most enthusiastically. By a delay of trains from New York, he reached Philadelphia after eleven o'clock at night but found some sixty or seventy ministers of all denominations at the house where he was to be a guest, waiting to receive and welcome him. "Such a gathering had never been before." The first public meeting was held in a hall which accommodated four thousand people, but thousands were turned away for lack of room. A Philadelphia paper said—"Dr. Duff has a face decidedly Scotch, strong but plain, a plain man altogether, without a grace in out-

line or motion, but under that rugged surface lies material for a volcano—as we soon found. He is fascinatingly eloquent. Every eye was riveted to catch the slightest sound." A New York reporter said of one of his addresses—"Under the burning satire and melting pathos of that tremendous appeal for dying heathendom, tears of indignation welled out from many an eye. We all sat in shame and confusion, and might as well have attempted to report a thunderstorm. As the orator drew near to a close he seemed like one inspired."

Dr. Duff returned again to India for a number of years, but died in Scotland Feb. 12, 1878. We have often heard him familiarly spoken of as "Dear Dr. Duff" both in this country and in India, so greatly was he beloved and so fragrant is his memory. Surely "he rests from his labors and his works do follow him."

Birmingham, Ala.

### ONLY ONE MORE WEEK IN WHICH WE CAN TAKE SUBSCRIBERS ON OUR TRIAL PROPOSITION.

The real child of God will—unless he is hindered by false teachers—be brought to feel the importance of the Pentecostal experience. He cries, I cannot triumphantly face the world as I am.—Sel.

#### THE CONDITION OF THE HEATHEN

- They are without excuse. Rom. 1: 26, 32; 2: 14, 15; 3: 19.
- They "hold down thoroughly" the truth. Rom. 1: 18, 19; John 1: 9.
- They have "no hope." Eph. 2: 12; Rom. 1: 24, 26, 29; 2: 12.
- If they have no hope, what hope have they? 1 Thess. 4: 13.
- If no peace. Isa. 48: 22.
- If are without feeling. Eph. 4: 19.
- If are without light, therefore have "given themselves over." Eph. 4: 18; 5: 8; Acts 26: 18; Col. 1: 13.
- They know about God, but don't know God. 1 Thess. 4: 5; Gal. 4: 8; Rom. 1: 28.
- They are "out" of God, "without." Eph. 2: 12.
- They are "out" of Christ "without." Eph. 2: 12; Rom. 13: 13, 14; John 8: 21; John 14: 6.
- They have no inheritance. Eph. 5: 5; 1 Cor. 6: 9, 10, Rev. 21: 8; Rev. 22: 15.
- They are slaves to Satan. Rom. 6: 17-20.
- They have no life. John 17: 3. Two things needed for life: Faith in God's Son, Rev. 21: 8; Mk. 16: 16. Born of the Spirit. John 3: 3; Eph. 2: 1.
- Their end. 2 Thess. 1: 7-9. Know not God. Obey not the Gospel. Jude 7.
- Our obligation. Prov. 24: 11; 12; Ezek. 33: 18; Acts 18: 6; 28: 25-28.
- What many now say. 1 Thess. 2: 14-16; Luke 11: 52.
- 5 wonderful "Hows" Rom. 10: 12-15.

—Selected.

## OUR Young People

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

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

### A Happy Day

A heart full of thankfulness,  
A thimbleful of care;  
A soul of simple hopefulness,  
An early morning prayer.

A smile to greet the morning with;  
A kind word as the key  
To open the door and greet the day,  
Whate'er it bring to thee.

A patient trust in Providence,  
To sweeten all the way,  
All these, combined with faithfulness,  
Will make a happy day.

—Sel.

### BOYS AND MOTHERS

SYDNEY DAYNE

School out! Shout, scream, jump, race, wrestle—everything by which boys let out their joy at being no longer quiet!

"Let's go up the hill for nuts," was the cry.  
"Yes—let's."

"You come too, Cliff," as one boy worked himself out of the small crowd just let loose from the country school house, and went out of the yard.

"No, I can't."

"Why not? We'll have lots of fun."

"I'd like to." Cliff cast a longing look up the hill shining with the scarlet and gold of autumn. Very well he knew the fun of hearing the brown nuts rattle down an accompaniment to the shouts of merry boys."

"Come on, then."

For a moment Cliff wavered, then braced up.

"No," he said, "my mother'll be looking out for me. She always feels a little afraid about the bridge, and if I'm not home just at the time she gets frightened."

"Pshaw!" cried Tom Barnes, with a sniff. "As if I'd be tied to my mother as you are. I can't go up on the hill 'cause my foot hasn't got over the sprain, and it hurts. But, if I could, I'd go, mother or no mother."

Cliff was angry, and cast about for something to say.

"Perhaps I would if I had such a mother as yours."

"What's that?" cried Tom, flaming up.

"I say," answered Cliff, delighted at seeing the effect of his words, "that if I had such a mother as yours I suppose I'd do just as you do. But I haven't such a one. I wouldn't have a mother that wasn't worth minding."

Cliff had multiplied his words, flinging them out with more and more relish at Tom's

anger. He now turned and ran away with a laugh.

With a shriek of rage Tom started to follow him, but was soon forced by the pain in his foot to stop. As he continued to shout his anger after the enemy, the teacher came from the school house and went towards him. The other boys were by this time beyond hearing.

"Did you hear him, Miss Morse? Did you hear what he said? I'll thrash him tomorrow," doubling up his fists, "till he takes every word of it back. And won't you punish him, too?"

"Well, I don't know," said Miss Morse, drawing the boy to a step and sitting down beside him. "What did he say?"

"He said—why, he said," said Tom, in his excitement, not really remembering what had been said, "He said that my mother wasn't a good woman."

"I didn't hear that, and I could hear it all through the open window."

"Well, he said he wouldn't—wouldn't like to have a mother like mine."

"Not exactly that, either. I heard him say he wouldn't have a mother that was not worth minding. And I don't know, Tom, but I agree with him. I shouldn't like that kind myself."

"And who says my mother isn't worth minding?" said Tom, bristling again.

"Well, didn't you?"

"No. I never said such a thing in my life."

"See here, Tom," Miss Morse smoothed the boy's hair and fanned his hot face with his hat, "don't you ever stop to think that there are different ways of saying things—that our actions speak as loudly as our words? More loudly, I should say, for we can say what is not true, but what we do shows really what we are and what we think. Now, how does anybody know your mother is worth obeying? Do they learn it from you?"

Tom stared for a moment at his teacher, then gave a low whistle. She sat in silence while one new thought after another crowded upon his mind.

How did anybody know it, anyhow? Tom had never really intended to be undutiful to his little mother, who indulged him far more than was good for him. Now he recalled the morning chores she asked of him. If he felt like doing them they were done, but more often they were left for some one else. If there was nothing "up" among the boys after school he headed her mildly-expressed wish that he should come home promptly; otherwise he stayed out as long he pleased. No, certainly, nobody would know from him that his mother was worth obeying.

"I don't know Cliff's mother," went on Miss Morse, "because I haven't been here very long, and it is quite a walk to their house. But I want to know her, for I feel sure from what I have seen of Cliff she must be a good woman. When you see a boy ready to think of his mother, anxious to keep her from anxiety,

willing to give up a pleasure rather than run the risk of distressing her, I can give a pretty good guess what she must be."

Tom colored deeply. "My mother's good," he growled, under his breath.

"I haven't a doubt of it, my boy. But how are people to know it through you, unless you are? If you do not honor her by obedience how can you wonder at their thinking that, as Cliff expressed it, she is not worth minding?"

"But she is," exclaimed Tom, firing up again.

"I wish more boys would remember," said Miss Morse, gently after another little pause, "what joy and comfort they can be to their mothers if they will. And, oh, that they would remember it while they have time! There must come a time, you know, when their voices will be hushed. Our words can never reach them when the sod is between them and us, no matter how we ache and ache to tell them how much we did love them, in spite of all our careless ways."

Tom set his lips hard together as he choked down a lump in his throat.

"And I think those of us whose mothers are mild and quiet, not sharp and loud, but low-voiced in their way of letting us know what they want of us—we ought to feel special tenderness for them—don't you?"

"Yes'm, I do," said Tom, getting up.

"Goodby."

"Why, Tommy, you're home so early," said his mother, looking up with a pleased smile as he entered the room at home. Tom liked the smile; it was so different from the troubled look with which she usually met his home-coming.

"Yes—'cause," he began, in the embarrassment of the new feeling which he did not like to show, "my foot hurt—and—say, mother," with a burst, "I'm coming home when you want me to. Every time."

"Are you, dear? Well, that will be great comfort to mother."

She looked after him as he went about some small duties neglected for days, and there was a mist in her eyes along with the smile, as she thought:

"The dear boy will forget it all before long. But it's good to have him think of it."

Cliff, arriving at home, found the house quiet and his mother away. It was disappointment, and he growled a little.

"There, now! I might have stayed with the boys as well as not."

And the feeling stayed with him as the lonely evening dragged on and she did not come home until late. But the last of it went out of his heart when he said:

"My good boy! I had to go to your aunt who is ill. But I should not have had an easy moment if I had not felt sure you would be at home just when I expected you."

Tom did not offer Cliff the threatened thrashing. Indeed, it seemed from that day

on to take so much of his time and energy to show that his mother was as well worth minding as Cliff's mother, as to leave little opportunity for quarreling with anybody.

And Cliff knew the effect which his brave stand for duty to his mother had had upon one of his mates. For some of us is ordered the joy of seeing the blessing followed one good word or work, but for most is simply the faith, not to be changed to sight until we reach the great hereafter, that our good must surely reach into the lives of those about us.—The Advance.

"I BEG YOUR PARDON."

"I don't think she ought to cry; I said 'I beg your pardon,' and 'Excuse me,'" remarked a child, complacently, when she was asked concerning a little playmate whose feelings she had hurt. "I beg your pardon," and "Excuse me," are used too often both by old and young as salves for feelings wounded by acts of thoughtless or intentional rudeness.

For instance, a child passes in front of an older person when he could just as well go round. He says, "Excuse me," and imagines the matter has been satisfactorily adjusted. Far from it. He should not have been guilty of the rudeness that called for excuse. A woman jostles another unnecessarily in her eagerness to get near a "bargain counter." "I beg your pardon" rises mechanically to her lips, but everything is not righted thereby. One member of a family trenches upon the rights of another, but "O, excuse me," does not make the matter as if it had never been. In all these cases it is selfishness, pure and simple, which is at the bottom of the rudeness. So it is in a deplorable number of cases. It is easier to apologize than to avoid giving the offense.

Watch yourselves, young people. Are you guilty? then put the Golden Rule into practice, and you will see not only how much happier are those about you, but how much more blessed and happy you are yourself.—The Classmate.

SHALL WE TELL

Is it right to tell on our schoolmates? Has that question ever been in your mind? The opinion among boys and girls seems to be that it is wrong to "tell tales."

What about it? Well, one thing certain; to go about hunting for tales to tell is a mean business. So is it to tell tales in order to save one's self, or to do meanness to others whom we do not like. We must not delight in tale-bearing.

But is the rule a good one, that we must not tell on each other? We can best illustrate this to ourselves by seeing what the law expects of its citizens. It expects true citizens to see that the laws are observed. Every citizen is under compulsion to tell all he knows of any transaction when the proper officials demand it. He is also under obligation to volunteer information when the laws are being broken and the good name of the community

endangered. He is not to meddle with private affairs, nor is he to use the law to vent his dislike or to pay his grudges.

What the citizen is called upon to do in the State is not dishonorable in the school or the home. The same rules that govern testimony will govern our testimony as to the breaking of rules and conduct that is harmful or dishonest. We are to protect the honor of our school and home, and law-breakers have no business to sneak behind a false code or honor.—Sel.

THE TONGUE

"God made the tongue, and, since He never made anything in vain, we may be sure He made it for some good purpose. What is its good purpose?" said a teacher one day.

"He made it that we may pray with it," answered one boy.

"To sing with," said another.

"To talk with people," said a third.

"To recite our lessons with," replied another.

"Yes, and I will tell you what he did not make it for. He did not make it to scold with, to lie with, or to swear with. He did not mean that we should say unkind or foolish or impatient words with it. Now think every time you use your tongues if you are using them in the way which pleases God."

—The Children's Visitor.

Looking Above

Many years ago I read of something; I have not a doubt but that some of you have also read it, for we never know who is in an audience—where there was a very gifted musician in Germany, and his fellow-citizens had determined to give him a benefit performance, and they hired the opera house, and the whole body of the house and two galleries were crowded when the time came, and this musician was a violinist; he played excellently, and as he played, the people broke out in thunders of applause, but he never noticed them; his eyes were fixed on that third gallery, where there was one man with a heavy cloak on; he was looking down at the young player of the violin, and this young fellow never took his eyes off him; he just played on and kept his eyes on him, for that fellow had taught him all he knew about music; he knew the crowd didn't understand him; that man in the gallery understood him; he played on and kept his eyes fixed on the man in the gallery, and if he smiled he played all the sweeter. And we have an upper gallery, and although the house may be filled with folks who are applauding us when we don't deserve it, and finding fault when we don't deserve it, until at last we lift our eyes to the topmost gallery, where there is somebody with a crown of thorns on His head, and He says it is all right.—Ex.

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## FIELD NOTES

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TRIAL PROPOSITION \* \*

I am now making up my slate for the summer and am ready for calls from anyone desiring my help.

S. W. Gowan.

Home Address R. F. D. 27, Spring Hill, Tenn.

Excellent meetings are being held at the Pentecostal Mission. Bro. Ferguson was detained at home a week on account of sickness but Bro. F. W. Johnson and others did the preaching until he arrived last Saturday. The prospects are good for a gracious work this week.

**WANTED**  
We can furnish work to two or three young men who may want to pay their expenses for the next term of the Literary and Bible Training School, provided they have some skill in carpentering. Apply at once. Address LIVING WATER office.

Since leaving Cordova, Alabama, to see my sick mother at Turf, I have held several gracious services at Sylvia, Cumberland Furnace, Lone Oak and three services at Liverwort. God is blessing my soul these days, though my body is quite weak. I will (D. V.) spend the summer in this section of country evangelizing. I desire the prayers of His people. God bless LIVING WATER family. My health is still poor but I am leaning on the arm of Omnipotence. Resting in Him, E. C. Sanders.

Mc Ewen, Tenn.

**NOTICE**  
Sometime ago I got a little book and letter from Kittle Smyth, of Chicago, requesting a quarter for it. I was so moved with sympathy for the armless girl and the story of her life, I sent her 25 cents and the names of sixty-six persons whom I thought would gladly send her a quarter. I learned today that it is really true that she has connected herself with a show and is now in Alabama. God's true children can not give their money to show girls or show boys either, when they know it. So I write these words to all, who have not as yet sent her a quarter of a dollar, to hold up and put it in some other place for God, if you can. We will start for Texas in a few days. C. I. Bruner.

Thank the Lord, I am still in the conflict and out against all sin. Have not been busy all the winter, yet I have put in pretty good time. Holiness creates quite a sensation in some places down here, as elsewhere; but the dear Lord gives victory. We are gaining ground, praise the Lord! Am just out of a meeting at Cowen, Fla., among the Scandinavians. The Lord got glory out of the meeting. I am going again sometime. I have more than a dozen 10 days meetings on slate for the year, but have some time unclaimed in April and in June. Would be glad to employ my whole time this year for our Lord and the people. Am praying for and expecting great revivals this year. Bless God for the coming victory! Let all the saints pray for me as for others. In holy love,

G. G. Miller.

Samson, Ala.

I have been trying during the winter months to do something for the Lord. Recently I was invited by the Methodist pastor at this place (Bardwell) to fill two of his appointments. It was a pleasure for me to do so, especially as it gave me an opportunity to meet and preach to so many of my friends and acquaintances of my early boyhood days. While I felt so glad to see so many of them assembled, still I was impressed with the shortness of time and how fast our friends are passing over. Again and again the line "Work for the night is coming," was suggested. I am out in the harvest field in earnest, now in the palm of my days with health and strength renewed. Thank God! I go from here to Memphis enroute for Victoria, Miss., to be there until the 7th of April. Brethren, pray for us. J. H. Collins.

Bardwell, Ky.

Monday Prayer-Meetings For A World-Wide Revival  
Continued

The Monday Noon Meetings that have been held at the First M. E. Church (Corner of Clark and Washington Streets, Chicago) in the interest of a general revival have been greatly owned of God. They will be continued through April and May, every Monday from 12 M to 2 P. M. A number of the saints have been greatly burdened and drawn out in prevailing prayer for a deep, thorough revival of pure and undefiled religion throughout the land. We believe these unearthly cries to God for help will soon be honored in a great awakening among all classes.

Pray for the Cook County Holiness Association which will hold a monthly meeting the second Friday of each month in the same room where we hold our Monday Meetings. Yours for the unity of the faith,

S. B. Shaw.

Chicago, Ill.

Fairmont, W. Va., has just had the greatest revival of its history. As near as can be gathered there were over four hundred professions of conversion and sanctification. The city was wonderfully stirred. Representatives from among clerks, business men, stenographers, lawyers, carpenters, school teachers, bell boys, chamber maids, bartenders, railroad men, real estate and lumber men were among the speakers for salvation. Five trained nurses from Cook's Hospital were blessedly saved.

The work began in the M. E. Church, South, of which Rev. B. M. Keith is pastor. The "Break" came in the fourth service. From that time on the victory increased, until about one hundred and twenty-five souls had swept into the Kingdom. The building could not near accommodate the crowds that were coming.

Though a peculiar link in the chain of God's providence, the writer was invited by the pastors of the three Methodist churches of this city of ten thousand, to continue the work, by conducting a union meeting, to be held in the Methodist Protestant Temple, the largest and finest church in the city, Rev. J. R. Lucas, pastor. The M. E. Church was represented by Rev. J. D. Smith.

The hand of God was in the movement from its beginning, so it was no wonder we had such a marvelous meeting. The tide constantly increased, the crest of the wave was reached when forty-five persons testified to having received a definite experience in one service. Men and women of low degree as well as high were reached. Gambling was given up, cards thrown away, wine glasses broken, the dance abandoned, the opera surrendered, in a word, it was a real revival. It was not a "hold up your hand," "sign a card," or "join the church" meeting.

The altar services were ones of power. The Spirit was wonderful present, convicting, regenerating, and sanctifying agonising souls.

Brother V. D. Chaffin, who is now traveling with the writer, labored hard at whatever work there was to do—whether in pulpit or at the altar, in the audience or personal work on the outside. The Lord is using him wonderfully.

We are now having a splendid beginning at Amos, W. Va.

H. W. Bromley.

## Letter From India

Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. (2 Sam. 24: 24.)

Dear LIVING WATER readers: Since I last wrote you, there have been many difficult lessons to learn, and many battles to fight. But praise His dear Name, He hath brought us thus far safely, so safely that I

feel inclined to say with David, "Surely goodness and mercy shall follow me all the days of my life." We moved to this little village, Vasingd, the last of January. While we are the only Europeans in the place, yet I have not felt lonesome one moment since coming here. God in His goodness gives us a constant realization of His presence. There are no natural attractions about the place or building yet, never felt more comfortable and settled in my life. God is teaching me a very valuable lesson of late, that if the heart is right with God, outward circumstances have little to do with our happiness! When we first moved to this place the people stared at us and the children ran from us as if we were a dressed up set of tigers. But they are getting tamed rapidly.

But my dear friends, as I look on this Christless multitude, as I told one of the native workers a few days ago while coming from a street meeting, my heart seems to get too big for my body. For they are lost and don't know it. Their salvation has been purchased and yet they know it not. There is a such longing in my heart to tell them that sometimes I can hardly keep still. This wonderful story of which we have never been able to tell the half of in our own mother tongue—imagine yourself trying to tell it in a foreign tongue with a limited vocabulary and to a people who know no more about the plan of salvation than a new born baby. Some have never ever heard of Jesus. Since coming here to this place my heart has been stifled to work, pray and sacrifice as never before. Friends, there is certainly a heavy sin resting on some one about the ignorance of these people. Let each one stop right here and ask themselves the following questions: How much of this sin is resting on me? Have I done what I can to take or send the gospel? Have I ever really made a sacrifice to help in this work? And parents ask yourselves the question, Am I willing to sacrifice my children for his work. I know that this last must be a real sacrifice, but be loyal like David when he from his heart uttered the above text. And O, that God would help us to be loyal in the giving of our means!

I have seen the sad results of your unloyalty since I have been in India, in a special way among the native Christians, as most I have come in contact with are supported by missionaries whose means will not allow them to pay very much. Therefore I know of some of their struggles with poverty which almost crushes my heart to think of it. I knew of two workers who didn't have a change of clothes to preach in so they had to stay away from their work, and go to the river, wash their clothes and stand in the sun until they dried and one of the same men said that he and his family recently lived on one meal of bread a day for three days to make his money hold out. Many people, even holiness professors, are wearing enough superfluous clothing to support a native evangelist. I have made up my mind if I can get a hat for one dollar which looks respectable, and if I pay more for it, that it is nothing else but pride, vanity, and selfishness, to pay more for one that looks better and has an extra bunch of flowers or a larger bow of ribbon on it. May God help us to look at everything else in this way and give us such a compassion for lost souls we will be willing to sacrifice our best for His sake.

I was so impressed by reading a child's letter to Cousin Eva for LIVING WATER. In this letter the child told of having a chicken and I think it got its leg broke and the child prayed over it and promised God if He would heal it she would sell it for missions. Well the chicken got well, and the money was sent to Cousin Eva. I thought it so nice for a little child to take these things in prayer to Him who notes the sparrow's fall. Yet it brought a picture to one of how grown up people wait until some of their stock get sick and then they God, if He will let it get well they will give it for His work.

And many go on too busy to think of God's work until they get sick then they make a promise to do God's work if He will just raise them up. Well, I think this is better than nothing. But I think God wants our best, as He gave us His best. The Jews were forbidden to offer the sick of their flock to God. Yet as we think of the many heathen and God's finished work on His part and His command "Go preach to all nations," we

must confess that some of us have not even offered the sick of our flock. Praise the Lord that not one of us are too poor, too ignorant or too far away to take one of the most important steps in this great work, that is to pray much for the salvation of these people. Not simply to say prayers to lengthen our public prayers, but to take hold of God in our closets in a way that will bring the power of the Holy Spirit down on the missionary and people. The heathen may think we are telling idle tales about Jesus when we talk about our religion but if the Holy Spirit takes hold of the heart they will have to acknowledge that there is something in it. Praise God for the work and power of the Holy Spirit, and praise the Lord, we are improving on talking this language and our Father blesses us as much for the little we try to say for Him in a strenuous way as if we had preached a great sermon. Pray much for us. I am sure if our American friends knew how a letter bearing the American postmark is appreciated, and how busy a missionary is, that they would write oftener and not wait for an answer before writing. Your sister saved and happy on the way.

Lizzie Leonard.

Vasind, India.

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**BIBLE QUESTION CLASS**

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

G. H., Macon, Ga.—Rom. 7:5-25 gives the experience of a person who is not a careless, willing or wilful sinner. He is struggling against indwelling (v.20) sin but is doing so in "the flesh," that is, in his own strength. Hence he is defeated and in bondage. The power of sin is greater than his power. Verse 24 is the cry of conscious helplessness that earnestly desires help and deliverance. Verse 25 is thanksgiving on account of finding the deliverance provided in the Lord Jesus. Notice the contrast between ch. 7:23 and 8:2. In the first there is "captivity to the law of sin;" in the second there is freedom from "the law of sin and death" for the new law of the Spirit of life in Christ has delivered from the law of sin. Many linger in bondage to sin when they should be enjoying the freedom already provided in Christ. (Jno. 8:36) They do this either through love of sin or unbelief as regards the truth, or both.

**TREASURER'S REPORT**

COLLECTIONS FOR MISSIONARY PURPOSES  
March, 1905

Receipt No.	Am't	Receipt No.	Am't	Receipt No.	Am't
191	\$20 00	211	1 00	231	1 00
192	5 00	212	4 00	232	20 00
198	3 00	218	5 00	233	25 00
194	1 00	214	4 00	234	1 00
195	1 00	215	2 00	235	6 50
196	1 00	216	10	236	14 00
197	1 00	217	50	237	1 00
198	5 00	218	2 00	238	25 05
199	8 00	219	2 00	239	3 00
200	1 00	220	10 00	240	50 00
201	5 00	221	1 25	241	1 00
202	15 00	222	75	242	1 00
203	4 00	223	4 00	243	8 75
204	10 00	224	1 00	244	1 00
205	3 00	225	1 00	245	10 00
206	5 00	226	5 00	246	5 00
207	10 00	227	1 00	247	1 00
208	1 00	228	50	248	10 00
209	10 00	229	1 50	249	7 00
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Lesson for Sunday April 16, 1905.

The Supper at Bethany  
John 12: 1-11.

Golden text:—"She hath done what she could."  
(Mark 14: 8.)

For parallel accounts see Matt. 26: 6-13; Mark 14: 3-9. Bethany was not far from Jerusalem. The home to which Jesus was invited was that of "Simon the leper," probably one of the many whom Jesus healed and whose love and gratitude prompted the feast. Three of those who were prominent on this occasion are types (G. D. Watson) of different phases of Christian experience, or stages in the experience of the same person.

1. *Activity.* "Martha served." The converted soul desires to "work for God" some way. Service is the main thought, or at least a very prominent one. At this stage people are more consecrated to service than to God. If they cannot be carrying out some active work they are apt to be a little restive and if others do not bustle around also they do not like it. (Luke 10: 40.) They complain that they have so little help yet, at the same time, congratulate themselves on accomplishing so much. It is quite true that service enters into a Christian's life but there is a stage in which it occupies a wrong place in a person's will and affections and has a good deal of carnal motive and activity mixed up with it. There is real love to Christ, a real desire to please Him but a misunderstanding of the rightful position things should occupy. Perhaps, by now, Martha was not as "troubled" as she was on a former occasion. She may have learned in her heart the lesson given at that time (Luke 10: 41, 42) and had come to see that even serving Jesus may get in the wrong place, become a care and a distraction and thus truly interfere with His best purpose and our best welfare. He wants our will more than our works. Perhaps Martha knew this now, yet in the lesson she stands out as a representative of activity—either as a *stage* in Christian life or else as a rightful part of it.

2. *"Lazarus . . . sat."* (v. 2) He had gone through death. He saw in all clearness his own helplessness and the help that God gives. He had been, indeed, brought low and God had been exalted to him. He saw himself as the object of divine power and as subject to divine authority, and because God was thus magnified to him he had learned to "be still" and be silent. So when one has experimentally died with Christ and has come forth in union with Him in spiritual resurrection, like Lazarus, that soul has learned its own utter helplessness and the greatness and majesty of God. It is then that the lesson of stillness and waiting comes. There is to be silence before God as

well as activity for Him. Both form part of a Christian character and life but are not developed at the same time. In the course of time the active worker learns also to sit in the Master's presence and feast with Him. Sometimes this lesson must be learned through enforced idleness, God emptying the hands until the soul has died out to its own activities and can enjoy silent waiting as much as bustling service.

3. *"Mary . . . anointed."* (v.3) Possibly it was towards the close of the feast when activities were subsiding that Mary drew near the Lord to perform the act that was to be heralded wherever the gospel was preached. (Mark 14: 9.) Her act was one of overflowing love, the heart pouring itself out without reference to cost. Calculation of price did not enter into the matter. Love swept away all barriers and went forth in a mighty torrent. And along with love there seems to have been clear faith, for we do not think the anointing for burial spoken of by Jesus was an unconscious act on her part as was the prophecy of the high priest in chapter 11: 49-51. Others had failed to take in the truth about His death and burial but that did not necessarily hinder her. There are some who sit at Jesus' feet teachably, patiently until they grasp truths that others fail to see and learn to love in advance of others. Mary was such a one. She only of all that company (and no doubt they were all true to Christ in large degree) was in that place of love and faith that caused her to thus, in advance, prepare the Lord for burial according to the custom of that day. It was "a good work" (Mark 14: 6)—one of love and not mere duty. It was one that fully measured up to her ability for she did "what she could." How much that meant!

4. *Criticism.* The farther on an act is the greater the probability of its exciting criticism. In this instance it came from two causes. (1.) Covetousness. Judas was quick to cry "waste" because he wanted the money for himself. It seems strange that his continual association with Jesus left him a money loving thief, objecting to Mary's act and then selling his Lord for about one third of the value of the spikenard. Yet the people who make professions of faith in Christ and get into some church merely for the sake of personal gain are on the same order as Judas. (2.) Misunderstanding. The disciples (Matt. 26: 8) joined in with Judas. They thought his objection was all right for they did not see beneath the surface either in Mary or in Judas. Waste is wrong but they failed to see that this was not waste and so made wrong application of right truth. People should be slow to make even what seems to be a just criticism lest they act on a superficial view.

5. *Defence.* "Let her alone." He does not always speak thus promptly to those who would interfere with His people, but He is none the less mindful of them and if He does not stop the critics He at least comforts and strengthens His obedient child.

6. *Duration.* Not every act of faith and love to Christ is heralded as this but God does not overlook nor forget any. (Luke 14: 14.)

7. *Hate.* (vs. 10, 11.) The more people honored Jesus the more intense became the priest's purpose to remove whatever aided in advancing that honor.

**AN IMPORTANT NOTICE**

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

**AMOUNT NECESSARY \$3000**

**AMOUNT PAID OR PLEDGED**

PREVIOUSLY REPORTED	\$182.25
T. P., Tennessee	1.00
A. S. C., Tennessee	24.00
G. W. M., Tennessee	5.00
P. M. C., Mississippi	1.00
M. S., Tennessee	1.00
S. F. K., Tennessee	5.00
Cash	1.00
F. P., Tennessee	1.00
J. N. H., Alabama	1.00
W. M. N., Tennessee	1.00
W. M. H., Tennessee	1.00
B. H., Tennessee	1.00
T. M. S., Tennessee	3.00
<b>Total</b>	<b>\$225.25</b>

## Extracts From a Sermon by Bud Robinson Recently Preached in Atlanta, Ga.

**Text:** 1 Peter 3: 15. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

I want to tell you why I believe in Scriptural holiness. I think a man ought to be able to give a reason for what he is. I used to be a strong Democrat but I never knew why. I voted for Grover Cleveland, and hollered for him till my throat was sore. I don't know why I did it. The next year I sold cotton for 3 cents a pound, and my cows for \$5.00 apiece. I never knew why I was a Democrat and don't know till yet.

1. My first reason for Scriptural holiness is found in Eph. 1: 4. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Out in some places in Texas they say Bud Robinson started the holiness movement. I have heard that it broke out here above Atlanta some years ago, that it started with Inskip, with Wesley, with Luther, etc. But it is a pretty old doctrine—it started before God laid the cornerstone of the earth.

2. The second reason is in 1 Thes. 4: 3. "This is the will of God, even your sanctification."

If holiness is God's choice for us before the foundation of the world, and His will for us now, we had better get into possession of it.

We can know God and His will. I used to hear God referred to as "the Great unknown," but that didn't satisfy me. "This is eternal life that they might know thee and Jesus Christ, whom thou hast sent."

3. My third reason is in 1 Peter 1: 16. "Be ye holy, for I am holy."

If it is God's choice and God's will and God's command, why do you object to it? When I found out I could be holy, I could not sleep for fear I would forget about it.

4. My fourth reason is in Acts 20: 32. "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

This text shows you that this blessing is your spiritual birth-right.

Dead folks are never heirs, only live ones. Here Paul not only commends us to God, but to the Bible. This is the most remarkable Book I know. Every one of the sixty-six books, every chapter, every verse and every letter points to Christ. Brethren, we can't do business for God till we get into our estate.

The blessing of perfect love won't keep you from snoring in your sleep, but it will make you wake up in a good humor. Some of you have been waking up mad for ten years. You call it "getting up on the wrong side of the bed," but the bed has no wrong side. Some

call it "putting the wrong foot foremost," but I saw a one-legged fellow who got into more trouble than any body.

Holiness won't give you a final grip on the world, nor an intellectual grip, but it will make you put one arm around Jesus and the other around a lost world.

The only thing worth doing is to help folks.

5. My fifth reason is Jesus died to accomplish it. (Heb. 13: 12.) There is some kind of reproach in being sanctified. I went to one man's house who hated holiness, and he treated me like a hound. Another man wouldn't speak to me for two months, but I spoke to him every time I met him. After two months he would grunt when I spoke to him, after three months he would say "yes," after four he would ask about my family, after five he came to hear me preach; and in a year I won him to Christ. He was cheap at that—all I had to do was to be kind.

6. My sixth reason is "For by one offering he hath perfected forever them that are sanctified."

Here is the kind of sanctification that will stand forever.

When I was converted I knew I couldn't get an education. But I told the Lord I must have the Bible, to give me that. The Lord said "I will give you all that you put your foot on." So I started: now I know by heart 6,000 verses and where they are. I have in my head whole chapters and half chapters all through the blessed old book. It comes easy to me. I can't understand Algebra I studied it two months and all I could do was to square X; but it is not so with the Bible.

One day a mocker rose up in the congregation and said, "What you going to do with that he-goat coming out of the west?" And he thought he had me. Said I, "I would hang my hat on one horn, put my handkerchief on the other, tie my collar and necktie around his neck, and have an old sinner just like you—sit down, sir!" And that fellow never bothered me any more.

7. My seventh reason is "For both he that sanctifieth and they who are sanctified are all one: for which cause he is not ashamed to call them brethren."

That's a ladder you can climb to the New Jerusalem on. He is not ashamed of us. When I got the blessing of perfect love, some folks would give me just two fingers when they would shake hands with me.

When I got this blessing I thought God would give me all His power, how foolish! When God came to me in the cornfield, I thought just one touch from Him would kill me so great was His power and glory.

8. My eighth reason is "Follow peace with all men and holiness without which no man shall see the Lord."

My last reason is you can't see Him if you haven't got this blessing.

Now I have given you eight good reasons from the Bible for holiness. Suppose you sit down now and get eight good Scriptural reasons against it. Bless God for a religion that will unhitch you from the devil, and you can be unhitched.

The devil don't bother me much; he knows I know meaner things on him than he does on me, and I'll tell on him.

### Other Sayings of This Unique Preacher

"You can no more wear my religion than you can wear my breeches. It was made for a poor stuttering Irishman with his elbows out at his shirt sleeves, greasy pants, slouch hat, rindown boots—you don't fill the bill, it wouldn't fit you at all."

"People say the church is dead and proceed to fight a corpse! You look awful small fighting a corpse."

"Common sense religion means to manufacture sunshine and smiles and give them to a lost world."

"A religion that won't keep you sweet when the cow and calf get together, or the old sow eats up the chickens, won't be worth paying taxes on when this world gets on fire."

"Why will a preacher spend his time in staking out claims on Jupiter and Venus, when the Bible describes two other countries and says we are going to one or the other of them?"

"See the man coming down the street sucking at the end of an old pipe stem?—you can smell him fifty yards. As he goes by I think of the words of a young woman who said, 'Lord, by this time he stinketh.'"

"To endure to the end doesn't mean to endure your religion. You endure a corn on your toe or a carbuncle on your neck."—The Christian Union.

## OUR CLUB OFFERS

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**TESTIMONIES**

I want to praise the Lord for His abiding peace since I received the Holy Ghost as my Sanctifier. I do praise Him for leading me in the paths of righteousness and into the light of holiness. Yours under the blood,

Mrs. M. A. Carson.

Bethesda, Tenn.



"LIVING WATER" was sent me last year by a precious sanctified friend, who is now in heaven, and has been a great blessing to me, wonderfully deepening and broadening my spiritual life. I will not be without it as long as I can get the subscription price. Yours for Christ,

Mrs. O. P. McDonald.

Clareville, Texas.



Praise God from whom all blessings flow. I feel like testifying tonight to God's goodness and mercy. Though realizing my need of going deeper into the things of God, I praise Jesus for victory in my soul. He pardons and sanctifies my soul and gives strength when I am weak in body. Praise be to God for present salvation, full and free. "Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness."

Frank Ferguson.

Condado, Cuba.

I want to say, to the glory of God, that Jesus saves me just now. I was converted at the age of fifteen in a meeting held by Bro. A. N. Reeves, and tried to live a Christian life as best as I could. But it seemed like the enemy of souls was stronger than I and I was always getting into trouble. I went to the Lord each time for forgiveness and made new resolutions to be more careful and live closer to God. But the first thing I knew I was off again and you don't know how tired I became of such a life as that. Oh! how I longed for something better. I had read some in a little book, The Life of Hester Ann Rogers, and I was fully persuaded that there was something better for God's people than what I had experienced. Her testimony was that we could live free from sin and that is just what I thought God's people ought to do. So I began seeking holiness. Sometimes I thought I had the blessing, but ere long it would fade away like a morning star and everything was as gloomy as ever and I would almost give up. But as I had started out for heaven, I knew that would not do, so I found out that I must take God by faith and show it by my works and in Bro. Wilson's meeting I found deliverance from all sin. There is peace, rest and joy in my soul today that the world knows nothing about. To Jesus be all the glory. "I have anchored my soul in the haven of rest and I'll sail the wild sea no more." I ask God's blessings on LIVING WATER and its readers. God bless you all. Your brother in Christ,

M. White.

Brilliant, Ala.

I praise God that I am saved, sanctified and kept by His power. Through the earnest preaching of Bro. A. J. Covington here last September, I went to the altar as a seeker for sanctification regardless of what others thought of my action. In other words, I died to the world and there and then accepted Jesus as my Sanctifier on "naked faith." But during a fireside talk with him (on Dec. 25, 1904) in my home, I found there was something yet I had to give up. I gave it up, and praise God, I'm telling the glad story tonight! As a teacher in the Sunday-school I had often felt the need of this holy anointing. I praise God that when one of my Sunday-school pupils had gone astray, and seemed beyond my reach, that Bro. Covington's preaching called him back and he is now preparing to enter the ministry. And I'm glad to tell you the first thing he did on reaching home last Wednesday, was to hie himself away to our cottage prayer-meeting, which meets every Wednesday evening. Week by week, all through the past winter, we have met in fifteen different homes to praise and pray. Someone has been praying in this community; and I feel like Bro. Covington was sent from that little mission home in Nashville by the Holy Spirit in answer to that prayer; and he has preached for us once a month since the arbor meeting here in September.

"We're on this battle-field for Jesus,  
To do, to dare, to die!  
We're on this battle-field for Jesus,  
We'll conquer by and by!"

Your sister saved and sanctified,

Alice G. Campbell.

Adairville, Ky.

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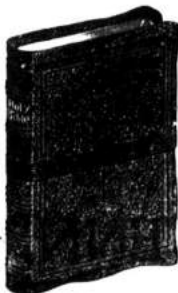
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And finally, brethren, pray. Pray that God may bless LIVING WATER, guide it aright in scattering the truth, and sustain it financially. Pray that He may bless you in this opportunity to work for Him, and pray for each one to whom you send the paper.

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

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