

LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT."—Jer. 33:5

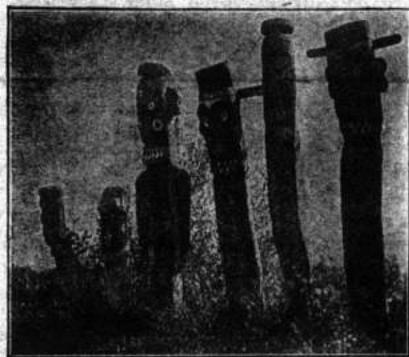
J. O. McCLURKAN, Editor
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Another Voice From Korea

Korea, though small among the nations, has been visited by one of the most remarkable revivals of modern times. Some of these reports remind us of the great victories won by the primitive church. We need to pray earnestly that the other great mission fields may also be swept by revival fires. There is nothing else that will so stem the torrent



ROADSIDE IDOLS, KOREA.

of worldliness and skepticism as these mighty manifestations of God among the people. The following article is an address made by Samuel A. Moffatt, a missionary to Korea, at the World's Missionary Conference, and reported by the *Life of Faith*. Mr. Moffatt says:

I take it that in the discussion of this theme by a missionary, what is wanted is not an academic discussion of the subject in the abstract, but the presentation of concrete illustrations from the mission field of facts which exemplify what is, or should be, the place of the native church in the evangelization of its people. Coming from Korea, where the Church has resolutely set itself to accomplish the evangelization of its 12,000,000 people, and we are to-day witnessing a remarkable evangelistic movement which is effecting hundreds of thousands, and where the Lord has manifestly poured forth His Spirit in mighty power, I am sure I cannot better develop this theme than by portraying to you

what the Church in Korea is doing. So aggressive and so successful is the Korean Church in its work of evangelization that, in the opinion of Dr. Mott and other careful observers, Korea bids fair to become the first of the non-Christian nations to be an evangelized land. We do not expect Korea to become a great military or commercial nation like our neighbors, Japan and China, but may it not become a Christian people, a spiritual power, perhaps the great spiritual power of the far East, profoundly affecting in a spiritual way the great nations of China, Japan, and even Russia? It is not impossible, for God, who made of little Judea, subjugated, humiliated yea, carried into captivity by the great commercial and military nations of Assyria, Babylon, and Rome, the great spiritual power of the world, and at the time of her greatest humiliation sent through Judea the Messiah, Christ our Lord, who there established His Church, and from thence sent the Gospel unto the very peoples to whom Judea had been subjected—God, who delights to choose the weak things of the world to confound the things which are mighty, and the things which are despised, to bring to nought the things that are—it is not impossible, I say, for God to bring through little, despised, subjugated, humiliated Korea a rich spiritual blessing to all the Far East, and to manifest His might by making Korea not a political power among the nations, but a spiritual power.

The first two days in the Conference in the Assembly Hall emphasised above all other facts this one, namely, that the complete evangelization of any land will be effected only by the native Church, with its own pastors, evangelists, and Christian workers and teachers who proclaim the Gospel, and not by the foreign missionary. To-day in Korea, probably more than in any other mission field, unless it be Uganda, will you find a Church which through its own labors, and by means of its own pastors and evangelists, supported by the Korean Church and

by its own voluntary workers, is pressing rapidly on to the evangelization of the whole country.

Protestant missionaries have been in Korea but 25 years. Before that, a Scotchman, representing the National Bible Society of Scotland, was the first to distribute Chinese Scriptures to Koreans. This was in 1855 and 1866; but in the latter year he was cut to pieces and burned on the bank of the Ta-tong, near Pyeng Yang. Later on, Scottish missionaries in Manchuria sowed Gospel seed among Koreans living in Manchuria and along the Yalu River, baptizing a number of converts; but not until 25 years ago was a mission established in Korea, when American missionaries settled in Seoul.

At the end of two years' work there were nine communicants; at the end of ten years not yet 400 communicants; but, into whose few men God poured forth His Spirit, and



A KOREAN WOMAN.

then in His Province shook the whole nation by means of the Japan-China War of 1894, from the close of which till the present time there has been a steadily increasing evangelistic movement, so that within the last 15 years the Church has become a great host of more than 40,000 catechumens, and a Christian constituency of some 250,000.

gathered very, very largely by the voluntary efforts of the Koreans themselves, who have been bringing to the missionaries for instructions and training such multitudes of converts that our greatest problem is how to care for the many who, awakened to a consciousness of sin and of salvation through Christ, are ready to accept Him, and to be taught his will as revealed in His Word.

Thirty years ago, when I first visited Pyeng Yang, there was not a Christian in the city or province. To-day there are nine churches, 50 churches within 15 miles of the city, 300 churches within that one province, where fully four-fifths of the population are now within three miles of a Christian Church. Seoul now has 15 churches, Songdo has 4, one county in the north has 42, and one in the south has 24; and in all Korea to-day there are over 25,000 Churches or congregations, hundreds of villages being largely Christian, while Christianity is the greatest factor in the life of such towns as Pyeng Yang, where one-fifth of the population attend church, and Syen Chun, where one-third of the people are Christians. Truly we have witnessed a wonderful transformation in an incredibly short time.

In order to show how this has been accomplished I propose to mention a few things which characterize the Korean Church, and to indicate the place which this Church occupies in the evangelization of the country.

First of all, it is a Bible-loving and a Bible-studying Church, receiving the Scriptures as the Word of God, and resting in simple faith upon His promise of salvation from sin through His Son Jesus Christ. I do not hesitate to state my conviction that what has been the chief factor in the transformation of the spiritual life of the Koreans, and what has placed the Korean Church in its proper place in evangelization has been the great system of Bible training classes. The Bible is, of course, the greatest factor in evangelization of all countries, but it has certainly occupied a rather unique position in the work in Korea; and the Korean Church derives its power, its spirituality, its great faith in prayer, and its liberality, from the fact that the whole Church has been, as it were, saturated with a knowledge of the Word of God. These Bible study and training classes constitute the most important factor in educating, training and developing the whole church as an evangelizing body. In these classes the whole Church, all its membership, young and old, literate and illiterate, is given systematic education and training. Some of the classes are central ones held in the mission station, designed for the whole field of that station, and taught in the main by the missionaries. Some are local, for a smaller district, or for a single congregation, taught in part by missionaries, but almost entirely by Koreans. Some are for men, some are for women.

The central classes have grown from the first class of but seven men to classes of 500 in Seoul, 800 in TaiKu, 1,000 each in Chai Ryung and Pyeng Yang, and to even 1,300 in Syen Chun: while for women, classes in

Songdo, Fusan, TaiKu, Kongju, Pyeng Yang, and Syen Chun have numbered from 150 to 700, some of the women walking 200 miles in order to attend them. Classes for men and for women are arranged for, so far as possible, in every one of the more than 2,500 Churches or groups in the country. The attendance ranges from 5 to 500 in the coun-



WATER CARRIER, KOREA.

try classes, for which a large force of the better instructed men and women is detailed to the work as teachers.

The Bible is the text-book. Such classes become regular power houses, generating spiritual electricity which goes through the whole Church. One station reports 262 such classes, with 13,680 enrolled; another, 292 classes, with 13,967 enrolled; while throughout the land the total will be more than 2,000 classes, with an attendance of over 100,000 men and women. One mission alone reports over 70,000 in attendance. Who can estimate the influence of these classes?

Here it is that the Church has obtained its great spiritual power and appreciation of



KOREAN MAN AND WOMAN.

spiritual truth, so that it becomes a witnessing Church, and a Church which values the spiritual blessings of Christianity far above the material. The great fundamental spiritual truths of God's love, Salvation from sin through Jesus Christ, the Comfort of the Holy Spirit, the Hope of Resurrection and of Eternal Life have gripped these people,

and filled them with joy and gladness and a hope which have transformed life and character; and they do not propose to give them up, whatever may be the persecutions, or humiliations, or material losses to which they may be subjected. From these classes they go forth with a message to others, and carry that message with them along the roads and into their homes in the mountain valleys.

It was in these classes that there developed the remarkable form of Christian activity, known as a subscription of days of preaching, according to which the Christians spend the determined number of days in going from village to village and from house to house telling the story of the Gospel. It originated with the Koreans themselves, simultaneously in two country classes, and then spread all through the country, until tens, and now literally hundreds of thousands, of days of preaching are being subscribed. When it first started, some five years ago, one class of 35 men subscribed 900 days, another class 2,200; and it has grown, until this year the reports come in that one church subscribed 840 days, a class of 150 in Kongju gave 6,426 days, an audience in the Central Church of Pyeng Yang subscribed 22,150 days; and from Jan. 1 to April 1, in but three months of this year, there had already been subscribed 76, 066 entire days of evangelistic work; and probably not half the reports were in.

It is customary in certain sections to set aside a certain fifteen days in the winter for a concerted movement of the Churches in preaching to the unevangelized sections or villages. On one circuit 45 men went out for ten days to an unevangelized region, forming new groups of believers where previously the Gospel had not taken hold. Now, with such a movement it is clear that, while the missionaries have set the example in earnest evangelistic zeal and unwearied itineration, and have sought to develop that spirit in the Christians, yet under the Spirit of God, to the Korean Church itself is due the credit for the great bulk of the evangelistic work, and for the great ingathering of souls in Korea.

It was in one of these classes also that the idea of a missionary society had its origin, and to-day the Korean Church supports its own missionaries laboring among the 100,000 in the Island of Quelpart, the 500,000 Koreans in Siberia, and the Koreans in Manchuria, while it is now planned by the students in the Union College in Pyeng Yang to send student volunteers to labor in Chientao and among the Chinese. It is a personal joy to me that one of the men who stoned me in Pyeng Yang in the early days was one of the first men ordained, and is the first missionary of the Korean Church.

It was from these classes also that there came the remarkable revival of 1907, which has stirred the hearts of Christians wherever its story has been told. In connection with the city Bible Class in Pyeng Yang, there had been for three years a systematic house

to house visitation with evangelistic services, the churches being crowded each night with eager listeners. Each night witnessed numbers of those who decided for Christ. In 1905 over 1,000 gave in their names, and on one Sabbath 247 catechumens were publicly received. In 1906 the same scenes were repeated, with more than 1,000 converts; in 1907 the spirit of prayer came upon the missionaries, and then during the evening evangelistic services of the winter training class there came the public manifestation of the Spirit's presence. Men realized the terrible consequences of sin, the suffering that sin had brought upon the Sinless Christ, His love in dying for them, and they agonized, some of them almost unto death. Relief came when they realized their complete forgiveness. The city Church, then the schools, then the country groups, colleges, and Academy students returning from their vacation, all passed through these experiences; then in the Bible Institute and Theological School and from there into other stations,

and through the Church of the whole country the movement spread, the hearts of men being moved to confession of sin, to new consecration, a new power, and a new joy, influencing tens of thousands of unbelievers. It went from Korea into Manchuria and parts of China, through Mr. Goforth, who visited Korea at this time, and carried this testimony of God's work in Korea. We stand aside and thank God for thus moving upon the Korean Church, and placing it in the forefront in the work of evangelization, for this is his work through the native Church. This work still goes on, and last winter one Church in Seoul reported 643 new believers, one in Pyeng Yang enrolled 700 new names, and the city saw in one month more than 2,000 take their stand for Jesus Christ. Practically all of these were led to Christ by personal individual work on the part of the Koreans.

From these classes this year they are going forth to place a copy of the Gospel of Mark in every house in Korea, so far as they

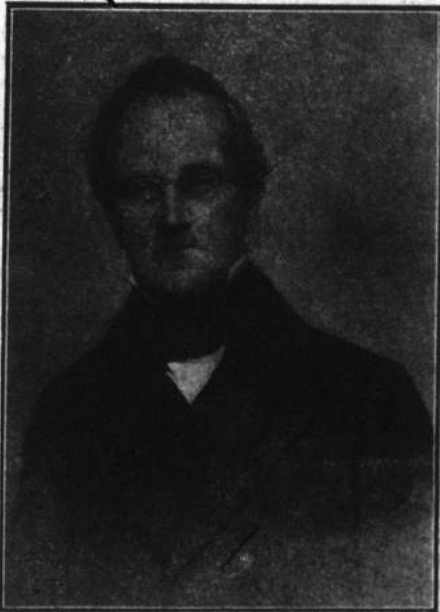
can accomplish. When I left a month ago 700,000 copies had been printed and sold. One class in Taigu had bought 16,432; one Church in Seoul sold 15,000 copies, distributed by but 60 people. A missionary in a country class was surprised to receive an ox-load of Gospels, sent by his wife, but was more surprised when the class in a few moments subscribed for 26,427—more than were sent. Another class bought 26,000, and another 33,000. Some men bought 10, some 100, some even 1,000, and gave them to be distributed by those who had subscribed the days of preaching. Truly, 1,000,000 copies of the Gospel will be distributed in Korea this year, and I have no doubt that a million people will be measurably influenced by the Gospel this year. The Korean Church shows that the native Church is able to carry the Gospel message to its own people, and that is the place which it should occupy in the evangelization of the land.—The Life of Faith.

Temptations Of The Sanctified

T. C. UPHAM

"Are those who are sanctified tempted?" I once heard a godly preacher put this question, in the presence of the audience which he was addressing. Having put the question, he immediately answered in the affirmative, but, he proceeded to say, there is this difference between the temptations of sanctified persons and other Christians, viz: the temptation in the latter case falls like a spark of fire upon the waters of the ocean, and is at once extinguished. The illustration was undoubtedly, to a great extent, opposite and powerful. The preacher suddenly left the subject at this very point and turned to something else; and I can not deny that I felt, as one of the audience, (and I presume that others felt the same) that, I should have been pleased if it had fallen within the plan of his remarks to have given some other explanation of the nature of the temptations which assail a sanctified heart. This is an important topic; and I will undertake to offer a few suggestions in relation to it. First—Temptations it will undoubtedly be conceded by those who have paid attention to the subject, are objects which are presented by the intellect to the sensibilities and the will; and are of such a nature that they have a tendency to induce or cause in those sensibilities (that is to say, in the appetites propensities and affections), and also in the will inordinate, excessive, or perverted action. The incipient, and what may be termed the innocent stage of the temptation, is when the object which is the medium of temptation, is first presented to us intellectually; that is to say, in our mere thoughts or conceptions. Our Saviour was tempted by having the kingdoms and wealth of this world presented be-

fore him, as an object of desire; but the temptation went no farther than the thoughts, it had no effect upon his desires or will; but was immediately rejected. It was necessary that the object of temptation should exist intellectually; in other words, that it should exist in the thoughts, or be



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perceived and thought of. Without this, viz: the perceived or intellectual presence of the object, it is entirely clear, that there could not possibly be any such thing as temptation. But the temptation may exist to this extent without sin. The temptations, for instance, to which the Saviour was sub-

jected, were in every instance entirely without sin; for the simple reason that they did not go beyond the thoughts; they did not enter into the emotions and desires; they excited no favorable or assenting feeling; they caused no accordant action of the will; but were instantly and fully repelled. To use the illustration of the worthy, whom I have referred to, they were not like sparks thrown upon tinder, and kindled into a blaze; but rather like sparks thrown upon the ocean and instantly extinguished. We may illustrate the subject further in this way. An individual (we will suppose, is a poor man) is passing along the streets and as he is going along, he sees by the wayside some article of clothing, furniture or provisions, which it would be very convenient for him to possess. Satan, who is ever on the watch on all favorable occasions, suggests to him to steal the article. The temptation is presented to him intellectually; it is necessarily received into the thoughts so far as to be distinctly perceived; otherwise it could be no temptation. It is to this extent and in this manner, that the evil one has power to tempt us, but if the poor man immediately rejects the temptation which is presented; if it makes no impression upon his emotions and desires, but his whole heart rises up against it; then it passes away from him without sin. On the contrary, his virtue is proved, his virtuous principles are strengthened and he has been benefitted rather than injured. Second—A second and very interesting inquiry is, how is this done? What is the secret power, by means of which sanctified persons are enabled to repel so effectually the temptations which are presented to them, and to quench the fiery darts

of the adversary? Some seem to suppose that ordinary appetites propensities and affections which are common to human nature, do not exist in sanctified persons; that they are eradicated, taken away entirely; and that it is on this account that temptations do not have that effect which they have in the case of other persons. But this is a very great mistake, and is likely to lead to very disastrous consequences. A person who adopts this erroneous opinion will be likely after a time to become careless; to neglect by degrees the sanctifying instrumentalities of watchfulness, prayer and faith; and to plunge at last into all the wickedness and wretchedness of what has sometimes been termed Antinomian Perfectionism. If Satan can lead those who are aiming at sanctification or profess sanctification into this snare, he will effectually secure their destruction. Indeed, on the supposition that the natural sensibilities, which include various emotions and desires natural to man are eradicated and destroyed, there can be no such thing as temptation. And on that doctrine we should at once be placed in a more favorable situation than our Saviour, who was tempted in all points as we are, and yet without sin. It is to be kept in mind, therefore that the sanctified person still retains his human nature; that he hungers and thirsts as do other persons; that he has the appetites and propensities which lay the foundation of family relations; that he loves his children, his parents and other relatives; that he suffers from fatigue and sickness; that he is grieved, troubled and perplexed; and that even this pressure and anger, as is evident from what was witnessed in the life of our Saviour, are not entirely excluded. And thus we see how he can be tempted and greatly tempted, and here the question returns. What is the secret power, by means of which sanctified persons are enabled to repel so effectually the temptations which are presented to them? The answer is, by the prayer of faith offered up simultaneously. The tempted person says "preserve me O God in the hour of need." "Spare me and help me in this time of trial," "Leave me not to fall into the hand of my great enemy," He not only desires this assistance which is one element of the prayer of faith; but is equally important, he believes that God hears and that, in accordance with many promises, such as his grace is sufficient for us, and that he will not suffer us to be tempted beyond what we can bear; he is, in fact, present with him to aid, protect and to bless. Having learned to live by faith, which to many is a new and hidden way of living, his prayer ascends to the throne of the great God with the rapidity of lightning so that it meets and confronts the temptation as soon as it is presented to his thoughts. And not only this, being the prayer of a living faith, it is a mighty prayer. It is true that it is exceedingly simple in object, and in words, being in this respect, modeled upon the Lord's Prayer; it has power with God; it touches the throne of everlasting love, and if we may be

allowed the expression, it draws down upon his soul the shield and covering of a Saviour's blood. It is in that fountain, in that precious blood, and not in the mere deadness and coldness of his affection that the fiery darts of the adversary are always quenched. Third—As sanctified persons, as well as others, are constantly exposed to temptation, it seems to follow and it should ever be kept in mind, that there is no such thing as absolute and unchangeable holiness in the present life; that is to say, a holiness from which there is no possibility of falling away. Holy persons not only live by faith on the Son of God, but they live by the moment. There is a constant application by faith to the sufficiency which there is in Christ, so that they can say "I live, and yet not I, but Christ liveth in me," so that holiness here on earth is nothing more nor less than perpetual warfare (or at least, liability to perpetual warfare) crowned with perpetual victory, "and this is the victory that overcometh the world even our faith." Let no one suppose because he has gotten the victory, that the warfare has ceased; and that he can lay aside that shield of faith, without which the fiery darts of the adversary can not be quenched. This would be placing us, as has already been intimated, in a better situation than our Master who had buffetings and trials to the end. Nevertheless the victory is ours both now and forever, if we keep constantly and firmly upon us the shield of faith, and just as certainly as it was our Saviour's. Fourth—In connection with what has been said, I wish to remark briefly in regard "to being cleansed from sin." There seems to be two leading ideas involved in such expressions. First—The sense of condemnation which hangs so heavily on most Christians is taken away. Persons who are cleansed from sin, have an entire consoling and precious belief that their sins are truly pardoned. The dark stain of their past life is washed, out in the crimson flood; and in respect to all such past transgressions, however numerous and aggravated they may be, their souls are at rest. Second.—They have a present consciousness that every thing at the present moment, is right within. The love of God is so restored and built up in their hearts, that all the appetites, propensities and affections are kept in the right place, and consequently sin, which consists in the wrong or perverted exercise of these principles is cast out. In this state of mind they have a delightful feeling of inward purity and peace, to the eye of internal consciousness, their souls instead of being spotted and crowded with transgression, exhibit the clearness of a cloudless sky, and the calmness of a summer's lake. Hence it is that the expressions being "cleansed from sin," besides being Scriptural, very naturally and powerfully express the real state of mind. But it should ever be remembered, as we have already had occasion to intimate, that this cleansing, this subjection of the inward principles to all right action and exclusion of all wrong action, is not absolutely

and unchangeably given in the present life; but it is given conditionally and momentarily. The application of Christ's blood which makes us clean today will not of itself suffice for to-morrow. If we cease to exercise a full faith in Christ and then cease to feel the love of God shed abroad in our heart, we shall at once find the inward principles of action, which are natural to us and which are good in their place, becoming inordinate and sinful; and both the fact and the consciousness of spiritual cleansing will be immediately taken away. There must be constantly repeated acts of faith, and a continual application of Christ's blood. I agree, therefore, with the writer of a valuable communication who says, "the blood of Jesus cleanseth." Mark it is in the present tense. The sacrifice must be a living (present and continual) sacrifice. I now this present moment offer all and the sacrifice is cleansed. I continue, the succeeding moment, to offer all and I continue to feel its efficacy, and to the soul that thus continues to live in the spirit of sacrifice the veracity of the immutable Jehovah is pledged." Permit me, Mr. Editor, to say in conclusion that the doctrine of holiness, when rightly understood, is defensible on rational and philosophic as well as scriptural ground. It is such a doctrine as right reason approves, and it commends itself to the common sense and conscience of mankind. No man need be ashamed of it; and blessed are they who receive and practice in.—*The Christian and Golden Rule.*

How Evangelists May Conserve Their Work BY D. B. STROUSE.

In our work we urge the pastor or pastors with whom we hold meetings, to get a blank book and certainly and carefully record the names and the addresses of all, old and young, who are saved or reclaimed.

We then insist that he immediately after the meeting, give the names of all who belong to or would join other churches, so far as he knows, to the pastors of such churches, and that he will visit all others, time and again, and being satisfied that they are saved, get them to join the church.

If the other pastors are not in sympathy with the meeting, or are careless as to the converts, we urge the pastor to see them also, and if they will not join the other churches, to take them into his church.

I have been exceedingly pained by the neglect of the pastors to immediately and earnestly look after the converts, especially the young and the obscure, and it is often necessary to insist most earnestly that the pastor do this.

Sometimes we have hard work to get the pastors to take the names and the addresses of the converts, they saying that they will remember them, etc., but the evangelist should not give up this point.

I am convinced that this matter is of the greatest importance.

Most pastors see the necessity of this and will readily do it and I urge this course upon all evangelists.

God's Word A Lamp

D. Y. SCHULTZ.

Psalm 119:105.

"Thy word is a lamp unto my feet and a light unto my path."

The streets of oriental cities in ancient days were not lighted and it was necessary that every individual carry his own lamp with him in the night wherever he went. For this reason each of the ten virgins in the Lord's parable was required to carry her own lighted lamp to meet the bridegroom.

The present age is a dark one. When Jesus the light of the world departed and went into Heaven, He would have left the world in total darkness, but for the believers in Him who have shone as lights in the world and are represented symbolically by the seven golden candlesticks in Revelation as light-givers. The Apostle Peter, speaking of the return of Him who is the source of all light, expressed his appreciation of the Word as a light in these words: "We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."

Dark seasons of trial and sore disappointment sometimes sweep over the soul, when the Word is the only lamp that can give light upon life's pathway. The Lord's disciples had hoped that Christ would soon enthroned Himself over Israel and now He is nailed to the cross and laid in the tomb. Two of His followers, with all their hopes buried too, while sad and on their way to Emmaus, were met by the Lord who, in order to encourage them and revive their spirits, encouraged them to "believe all that the prophets have spoken" and "beginning at Moses and in all the prophets He expounded unto them in all the Scriptures the things concerning Himself."

Death's dark vale, too, has its gloom conquered and its power of darkness broken with the light of the approaching glories by means of the Word. Joseph dying and confiding in the promises, gave commandment concerning his bones. Peter, when about to put off his tabernacle, rejoiced because of "the more sure word of prophecy."

No book can take the place of the Bible. When Sir Walter Scott lay dying he bade his friend to read to him. Upon being asked from what book, he replied: "There is but one book; read to me out of the Bible." The Bible does not only furnish light to the end of the journey on earth, but it guides one in triumph with increasing steadiness and brightness into the yonder realm of light.

The text expresses a threefold use of the Word of God as a lamp. It is needful for:

I. PERSONAL USE.

The pronoun "my," first person singular, in "my feet" and "my path," has direct reference to the psalmist, and to him only.

A sermon may be addressed to a company of people with the individual soul altogether lost sight of at the time. A wide-awake hearer may put a high estimate upon a spiritual message only to pass it on to others whom it seems to fit well. There are plenty of people who have a great deal of Scriptural knowledge, but not for themselves; they may use it for display of argument or criticism of their fellowmen.

A minister of the Gospel, who should put much diligent study in the Word in behalf of the people to whom he ministers, is in danger of neglecting, therefore, the reading and meditating of the Word for his own personal benefit, which is none the less but all the more necessary. A Sunday-school teacher can not be truly prepared to teach his class unless the lesson or some other portion of Scripture has come to him with personal appeal and application. The Bible student engaged in the systematic study of the Bible runs the risk of not perusing the Bible just for his own personal need and benefit. The study of the Bible according to regular courses can not take the place of the use of the Word for one's self; systematic study thrives best on the basis of orderly personal study.

The Bible furnishes fine illustrations on this point. An important passage is found in the Old Testament in Deuteronomy the 17th chapter, verses 18 to 20, on the King of Israel in his relation to the law of his God. Let us consider it with such kings as David and Solomon in mind. When he is on the throne he shall read therein every day and all the days of his life for the express purpose that he may fear the Lord and keep all the laws of His God, even all the words of law. This was a fundamental condition of prosperity. The king needed the personal message of God no less than his humblest subject, and for all that he was supposed to possess superior knowledge and wisdom and have the benefit of expert counsellors, his sole dependence for guidance on his pathway was to be the law of his God. The Bible can not be substituted by anything else in any manner or measure.

In the New Testament we have in 2 Timothy 3, the last half of the chapter, the wise counsel of aged Paul to his son Timothy, who was to be his successor. Notice the frequent use of "thou" in these verses. Though Timothy had known the Scriptures from a child, yet he was to continue in the same. As here implied, the Word was the secret of Paul's wonderful life, and it was that which when personally and properly accepted and applied by Timothy, would make him wise unto salvation. Paul and Timothy as to their own salvation and service could do no less without the Word in its personal bearings than the humblest and most helpless saint.

The thumb-worn and marked Bible of

General Gordon, which had been personally perused by the great general for years before and was found with him at his death at Khartoum, tells its own story as to Gordon's appreciation and use of it as a lamp unto his feet and a light unto his path.

II. PRACTICAL USE.

It was to David a lamp unto his feet rather than to his head. The king was to know the law in order that he might do it. Timothy was to know the doctrine that his manner of life, like Paul's, might be prudently directed. Some study the Word only that they might preach and teach it, and not for themselves to do. Many seek to know it simply for the comfort in trials and blessings in life which it holds. The promises are sought out rather than the precepts; the result rather than the conditions of prayer. Still others want to have light on the future for the inspiration of their hope rather than for directions as to what to do in the present occasion in the pathway.

Life is a walk. Enoch walked with God. Abraham's life consisted of steps of faith. The 119th Psalm has much to say of steps and ways: "The way of truth" (30), "Run the way of thy commandments" (32), "The way of the statutes" (33), "Go the path of thy commandments" (35), "Walk at liberty" (45), "Order my steps in thy Word" (133). In Ephesians there are several kinds of walk; walk in love, walk in light, walk in wisdom, etc. In 2 John we see the elect lady and her children walking in the truth (3, 4), and in John there is found a practical definition of love: "This is love, that we walk after His commandments" (6).

The conclusion to be drawn from the above is this, that if the Christian life is not practical, it is vain altogether. Believers are exhorted not to love in word but in deed and in truth. The Bible is not only a light to reveal God's doings as to creation, redemption, etc., but it is pre-eminently a book which inspires a faith in God that demonstrates itself in an every-day practical life. The Word is needed for the head as to doctrine, it is true, but it is equally true that it is needed for the feet as to practice.

The story is told of a missionary on an island in the Pacific Ocean that one day he preached on "Thou shalt not steal," and told the people that if they had stolen anything they must restore it to the owner. The next morning he was surrounded by them bringing back all kinds of stolen articles. The natives said, "We have not been able to sleep all night. All these things we have brought with us are stolen goods." All these things were restored to the rightful owners. One man went seventy miles to another island to find the owner of a saw. The Word afforded the benighted heathen a lamp to their feet and a light unto their path.

III. PRACTICAL USE.

Just for one step, the next step, had David light. He needed it not for the past or the future, but for the time present to him, for he said, "I am afflicted very much" (107). It was a present help to David who was in immediate need. We find another one in the

of the adversary? Some seem to suppose that ordinary appetites propensities and affections which are common to human nature, do not exist in sanctified persons; that they are eradicated, taken away entirely; and that it is on this account that temptations do not have that effect which they have in the case of other persons. But this is a very great mistake, and is likely to lead to very disastrous consequences. A person who adopts this erroneous opinion will be likely after a time to become careless; to neglect by degrees the sanctifying instrumentalities of watchfulness, prayer and faith; and to plunge at last into all the wickedness and wretchedness of what has sometimes been termed Antinomian Perfectionism. If Satan can lead those who are aiming at sanctification or profess sanctification into this snare, he will effectually secure their destruction. Indeed, on the supposition that the natural sensibilities, which include various emotions and desires natural to man are eradicated and destroyed, there can be no such thing as temptation. And on that doctrine we should at once be placed in a more favorable situation than our Saviour, who was tempted in all points as we are, and yet without sin. It is to be kept in mind, therefore that the sanctified person still retains his human nature; that he hungers and thirsts as do other persons; that he has the appetites and propensities which lay the foundation of family relations; that he loves his children, his parents and other relatives; that he suffers from fatigue and sickness; that he is grieved, troubled and perplexed; and that even this pressure and anger, as is evident from what was witnessed in the life of our Saviour, are not entirely excluded. And thus we see how he can be tempted and greatly tempted, and here the question returns. What is the secret power, by means of which sanctified persons are enabled to repel so effectually the temptations which are presented to them? The answer is, by the prayer of faith offered up simultaneously. The tempted person says "preserve me O God in the hour of need." "Spare me and help me in this time of trial," "Leave me not to fall into the hand of my great enemy," He not only desires this assistance which is one element of the prayer of faith; but is equally important, he believes that God hears and that, in accordance with many promises, such as his grace is sufficient for us, and that he will not suffer us to be tempted beyond what we can bear; he is, in fact, present with him to aid, protect and to bless. Having learned to live by faith, which to many is a new and hidden way of living, his prayer ascends to the throne of the great God with the rapidity of lightning so that it meets and confronts the temptation as soon as it is presented to his thoughts. And not only this, being the prayer of a living faith, it is a mighty prayer. It is true that it is exceedingly simple in object, and in words, being in this respect, modeled upon the Lord's Prayer; but it has power with God; it touches the heart of everlasting love, and if we may be

allowed the expression, it draws down upon his soul the shield and covering of a Saviour's blood. It is in that fountain, in that precious blood, and not in the mere deadness and coldness of his affection that the fiery darts of the adversary are always quenched. Third—As sanctified persons, as well as others, are constantly exposed to temptation, it seems to follow and it should ever be kept in mind, that there is no such thing as absolute and unchangeable holiness in the present life; that is to say, a holiness from which there is no possibility of falling away. Holy persons not only live by faith on the Son of God, but they live by the moment. There is a constant application by faith to the sufficiency which there is in Christ, so that they can say "I live, and yet not I, but Christ liveth in me," so that holiness here on earth is nothing more nor less than perpetual warfare (or at least, liability to perpetual warfare) crowned with perpetual victory, "and this is the victory that overcometh the world even our faith." Let no one suppose because he has gotten the victory, that the warfare has ceased; and that he can lay aside that shield of faith, without which the fiery darts of the adversary can not be quenched. This would be placing us, as has already been intimated, in a better situation than our Master who had buffetings and trials to the end. Nevertheless the victory is ours both now and forever, if we keep constantly and firmly upon us the shield of faith, and just as certainly as it was our Saviour's. Fourth—In connection with what has been said, I wish to remark briefly in regard "to being cleansed from sin." There seems to be two leading ideas involved in such expressions. First—The sense of condemnation which hangs so heavily on most Christians is taken away. Persons who are cleansed from sin, have an entire consoling and precious belief that their sins are truly pardoned. The dark stain of their past life is washed, out in the crimson flood; and in respect to all such past transgressions, however numerous and aggravated they may be, their souls are at rest. Second.—They have a present consciousness that every thing at the present moment, is right within. The love of God is so restored and built up in their hearts, that all the appetites, propensities and affections are kept in the right place, and consequently sin, which consists in the wrong or perverted exercise of these principles is cast out. In this state of mind they have a delightful feeling of inward purity and peace, to the eye of internal consciousness, their souls instead of being spotted and crowded with transgression, exhibit the clearness of a cloudless sky, and the calmness of a summer's lake. Hence it is that the expressions being "cleansed from sin," besides being Scriptural, very naturally and powerfully express the real state of mind. But it should ever be remembered, as we have already had occasion to intimate, that this cleansing, this subjection of the inward principles to all right action and exclusion of all wrong action, is not absolutely

and unchangeably given in the present life; but it is given conditionally and momentarily. The application of Christ's blood which makes us clean today will not of itself suffice for to-morrow. If we cease to exercise a full faith in Christ and then cease to feel the love of God shed abroad in our heart, we shall at once find the inward principles of action, which are natural to us and which are good in their place, becoming inordinate and sinful; and both the fact and the consciousness of spiritual cleansing will be immediately taken away. There must be constantly repeated acts of faith, and a continual application of Christ's blood. I agree, therefore, with the writer of a valuable communication who says, "the blood of Jesus cleanseth." Mark it is in the present tense. The sacrifice must be a living (present and continual) sacrifice. I now this present moment offer all and the sacrifice is cleansed. I continue, the succeeding moment, to offer all and I continue to feel its efficacy, and to the soul that thus continues to live in the spirit of sacrifice the veracity of the immutable Jehovah is pledged." Permit me, Mr. Editor, to say in conclusion that the doctrine of holiness, when rightly understood, is defensible on rational and philosophic as well as scriptural ground. It is such a doctrine as right reason approves, and it commends itself to the common sense and conscience of mankind. No man need be ashamed of it; and blessed are they who receive and practice in.—*The Christian and Golden Rule.*

How Evangelists May Conserve Their Work

BY D. B. STROUSE.

In our work we urge the pastor or pastors with whom we hold meetings, to get a blank book and certainly and carefully record the names and the addresses of all, old and young, who are saved or reclaimed.

We then insist that he immediately after the meeting, give the names of all who belong to or would join other churches, so far as he knows, to the pastors of such churches, and that he will visit all others, time and again, and being satisfied that they are saved, get them to join the church.

If the other pastors are not in sympathy with the meeting, or are careless as to the converts, we urge the pastor to see them also, and if they will not join the other churches, to take them into his church.

I have been exceedingly pained by the neglect of the pastors to immediately and earnestly look after the converts, especially the young and the obscure, and it is often necessary to insist most earnestly that the pastor do this.

Sometimes we have hard work to get the pastors to take the names and the addresses of the converts, they saying that they will remember them, etc., but the evangelist should not give up this point.

I am convinced that this matter is of the greatest importance.

Most pastors see the necessity of this and will readily do it and I urge this course upon all evangelists.

God's Word A Lamp

D. Y. SCHULTZ.

Psalm 119:105.

"Thy word is a lamp unto my feet and a light unto my path."

The streets of oriental cities in ancient days were not lighted and it was necessary that every individual carry his own lamp with him in the night wherever he went. For this reason each of the ten virgins in the Lord's parable was required to carry her own lighted lamp to meet the bridegroom.

The present age is a dark one. When Jesus the light of the world departed and went into Heaven, He would have left the world in total darkness, but for the believers in Him who have shone as lights in the world and are represented symbolically by the seven golden candlesticks in Revelation as light-givers. The Apostle Peter, speaking of the return of Him who is the source of all light, expressed his appreciation of the Word as a light in these words: "We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."

Dark seasons of trial and sore disappointment sometimes sweep over the soul, when the Word is the only lamp that can give light upon life's pathway. The Lord's disciples had hoped that Christ would soon enthrone Himself over Israel and now He is nailed to the cross and laid in the tomb. Two of His followers, with all their hopes buried too, while sad and on their way to Emmaus, were met by the Lord who, in order to encourage them and revive their spirits, encouraged them to "believe all that the prophets have spoken" and "beginning at Moses and in all the prophets He expounded unto them in all the Scriptures the things concerning Himself."

Death's dark vale, too, has its gloom conquered and its power of darkness broken with the light of the approaching glories by means of the Word. Joseph dying and confiding in the promises, gave commandment concerning his bones. Peter, when about to put off his tabernacle, rejoiced because of "the more sure word of prophecy."

No book can take the place of the Bible. When Sir Walter Scott lay dying he bade his friend to read to him. Upon being asked from what book, he replied: "There is but one book; read to me out of the Bible." The Bible does not only furnish light to the end of the journey on earth, but it guides one in triumph with increasing steadiness and brightness into the yonder realm of light.

The text expresses a threefold use of the Word of God as a lamp. It is useful for:

I. PERSONAL USE.

The pronoun "my," first person singular, in "my feet" and "my path," has direct reference to the psalmist, and to him only.

A sermon may be addressed to a company of people with the individual soul altogether lost sight of at the time. A wide-awake hearer may put a high estimate upon a spiritual message only to pass it on to others whom it seems to fit well. There are plenty of people who have a great deal of Scriptural knowledge, but not for themselves; they may use it for display of argument or criticism of their fellowmen.

A minister of the Gospel, who should put much diligent study in the Word in behalf of the people to whom he ministers, is in danger of neglecting, therefore, the reading and meditating of the Word for his own personal benefit, which is none the less but all the more necessary. A Sunday-school teacher can not be truly prepared to teach his class unless the lesson or some other portion of Scripture has come to him with personal appeal and application. The Bible student engaged in the systematic study of the Bible runs the risk of not perusing the Bible just for his own personal need and benefit. The study of the Bible according to regular courses can not take the place of the use of the Word for one's self; systematic study thrives best on the basis of orderly personal study.

The Bible furnishes fine illustrations on this point. An important passage is found in the Old Testament in Deuteronomy the 17th chapter, verses 18 to 20, on the King of Israel in his relation to the law of his God. Let us consider it with such kings as David and Solomon in mind. When he is on the throne he shall read therein every day and all the days of his life for the express purpose that he may fear the Lord and keep all the laws of His God, even all the words of law. This was a fundamental condition of prosperity. The king needed the personal message of God no less than his humblest subject, and for all that he was supposed to possess superior knowledge and wisdom and have the benefit of expert counselors, his sole dependence for guidance on his pathway was to be the law of his God. The Bible can not be substituted by anything else in any manner or measure.

In the New Testament we have in 2 Timothy 3, the last half of the chapter, the wise counsel of aged Paul to his son Timothy, who was to be his successor. Notice the frequent use of "thou" in these verses. Though Timothy had known the Scriptures from a child, yet he was to continue in the same. As here implied, the Word was the secret of Paul's wonderful life, and it was that which when personally and properly accepted and applied by Timothy, would make him wise unto salvation. Paul and Timothy as to their own salvation and service could do no less without the Word in its personal bearings than the humblest and most helpless saint.

The thumb-worn and marked Bible of

General Gordon, which had been personally perused by the great general for years before and was found with him at his death at Khartoum, tells its own story as to Gordon's appreciation and use of it as a lamp unto his feet and a light unto his path.

II. PRACTICAL USE.

It was to David a lamp unto his feet rather than to his head. The king was to know the law in order that he might do it. Timothy was to know the doctrine that his manner of life, like Paul's, might be prudently directed. Some study the Word only that they might preach and teach it, and not for themselves to do. Many seek to know it simply for the comfort in trials and blessings in life which it holds. The promises are sought out rather than the precepts; the result rather than the conditions of prayer. Still others want to have light on the future for the inspiration of their hope rather than for directions as to what to do in the present occasion in the pathway.

Life is a walk. Enoch walked with God. Abraham's life consisted of steps of faith. The 119th Psalm has much to say of steps and ways: "The way of truth" (30), "Run the way of thy commandments" (32), "The way of the statutes" (33), "Go the path of thy commandments" (35), "Walk at liberty" (45), "Order my steps in thy Word" (133). In Ephesians there are several kinds of walk; walk in love, walk in light, walk in wisdom, etc. In 2 John we see the elect lady and her children walking in the truth (3, 4), and in John there is found a practical definition of love: "This is love, that we walk after His commandments" (6).

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New Testament who had immediate need. Instantly upon the enemy's attack of our Lord in the temptation, he was ready with an "It is written" and had He not had immediate resort to His quiver full of arrows from the Word, His defeat would have been assured.

Past events in the Word are helpful for present use, for they were written for our learning. They are types and ensamples for us to go by. The steps of Abraham are there for us to follow. The foot-prints of the prophets and apostles are there to guide us in the present. Note how the path of faith is marked out by a cloud of witnesses in Hebrews chapter 11. How full is the first chapter of church history, the Acts of the apostles, regarding many things which now afford explicit guidance!

Even that part of the Bible which has to do with future things is helpful for present use, and perhaps the hope of the distant future has as much to do to influence our present state as, if not more than, any other kind of truth. Abraham's then present conduct was governed by his vision of the city which has foundations and whose builder and maker is God. Moses would have been unable to go through with Israel suffering affliction had he not viewed the distant recompense of reward. Those who died in faith died in faith because they were persuaded of and embraced by the promises which they saw afar off.

We are told that when Fisher, the Bishop of Rochester, came out of the Tower of London and saw the scaffold on, which he was to be beheaded, he took out of his pocket a Greek Testament, and looking up in prayer asked God for a passage of comfort to support him in the awful hour of need. He opened the book and his eyes fell on the text, "This is life eternal that they might know thee the only true God and Jesus Christ," etc., and he instantly closed the book and said, "Praise the Lord! This is sufficient for me for time and for eternity," and he passed to the glory realm.

The Acts furnishes a number of examples which illustrate the text. In chapter two Peter explains the strange situation of Pentecost by referring to the prophet Joel. In the eighth chapter the eunuch through Philip receives light upon his pathway by a study of Isaiah 53. In the tenth chapter the word comes to puzzled Peter in the house of Cornelius and many other Gentiles, and he says, "To Him give all the prophets witness that whosoever (Gentile or Jew) believeth in Him shall receive remission of sins." In the thirteenth chapter at Antioch in Pisidia, Paul steps out on Bible ground when he turns from the Jews to the Gentiles and says, "I have set thee to be a light for the Gentiles, that thou shouldst be for salvation unto the ends of the earth." And at the Jerusalem Council in chapter fifteen, light streams upon the difficult and delicate situation from "the words of the prophets, as it is written," and Amos is quoted.

It must be borne in mind that since the Word is lamp rather than a dazzling sun,

we must not expect blinding and overwhelming revelations, but light simple and natural, well suited to our need. Divine light is often ignored and lost in the attempt to get an extraordinary portion. Light for the immediate step is sufficient.

Again it must be borne in mind that such light is constantly needed. It is the rule and not the exception in the believer's life. The Word is the tabernacle of God's presence in the midst. It must be watched all the time; when it moves we move, when it stops we stop, and when it rests we rest.

In conclusion we call attention to a recent editorial in the Sunday School Times, as follows:

"Truth is never established by the fact that men agree upon it, but by the fact that it proves itself in practice. It is important to bear this in mind as we seek to ascertain what truth the Bible teaches. Expert Bible commentators differ radically as to the meaning and teaching of various passages. And often we hear persons ask with an air of helplessness, as they point to such disagreement, 'If doctors disagree, what can we believe?' The only answer is: 'Believe the truth, and go after it the more earnestly because doctors disagree.' Doctors have sometimes been known to agree—and all be mistaken. Neither their agreement nor their disagreement ought to settle the question of God's will for any of us; our own individual appropriation of God's truth for ourselves, in the light of all the expert help we can get, but tested in prayer and practice by ourselves, is the path open to all of us, and is our simple duty. 'If any man willeth to do His (God's) will, he shall know of the teaching, whether it is of God.' The disagreement of all mankind has no terrors for one who is daily learning fresh truth from God in this, Christ's way of knowledge."

AN INSPIRING INCIDENT.

A wealthy, worldly and selfish church member had a very vivid dream. It seemed to her that she had left the earth and had reached heaven. As her attendant angel was taking her down a most beautiful street in the celestial city, they came to a magnificent mansion in course of construction, when the lady asked, "Who is this great mansion for?" The angel replied, "It is for your gardener." The lady exclaimed, "For my gardener? Why, he will not know what to do with a great mansion like that. He lives in a little house in my back yard!" The angel replied, "Though his station on earth is humble he has sent up all the material for this great mansion which he is soon to inhabit." Passing down another street, not nearly so beautiful, they came to a small residence approaching completion, when the lady again questioned, "Who is this house for?" The angel answered, "It is for you." With great surprise, she exclaimed, "Why, angel guide, you must certainly be mistaken. I would not know how to exist in a little place like this, for I have lived in a palatial residence on earth. You must surely mean that yonder beautiful mansion is for me and

this little place for my gardener." "Oh, no," replied the angel, "That great mansion is for your gardener and this small residence is for you. The Master Builder has done the best He could with the material you have sent up. Suddenly waking, joy unspeakable was hers to find that it was only a dream and that she was still on earth. Then and then she asked and obtained God's forgiveness for her past half-heartedness, worldliness, stinginess and sin, and, fully consecrating herself to God, she promised to live for Christ, His church and redeemed humanity, that thereby she might daily send up some material for her eternal mansion in heaven.

Hoping and praying that this striking incident may give a new and abiding inspiration to those who read it, as it has to us, we send it on its mission.—Selected.

TEACHING AND LIVING.

Moshesh, a chief of Basutoland, said, when the missionaries came to his tribe, that the message about God seemed good, but it was like an egg and he would wait to see what it would hatch out. He waited and watched the missionaries, and at last said that he was satisfied with the results and was convinced that the message was not only about God, but from God.

Dr. Leuring, of the Methodist Mission in India, went among the head-hunting Dyaks and preached to them. When after some time he was recalled to Singapore, the chief asked him to send a man in his place. Dr. Leuring replied: "You do not really seem to want a missionary, for you have not followed my teachings; have you become a Christian, you or your people?" The chief-tain now pronounced a truth which no Christian should ever forget, saying: "Sir, we have heard your preaching, and, as wise men, we have watched your living, and now see that both agree, your preaching and your living, so that we are willing to become Christians. You have told us many good things, you have made our mouths water, and now you withdraw the food and leave us to ourselves. Will you not send us a missionary?"—Selected.

A MAN TO BE TRUSTED.

A shipmaster, says a writer in Platform Echoes, having discharged his cargo and crew, employed a sailor to take charge in his absence in the country. He had little confidence in the man—he believed all sailors would steal; but as he could do no better, he put everything under lock and key.

Before leaving for the country in the morning he thought he would take an early peep at his ship. He quietly stepped on board, and, unperceived, opened the cabin door. There was John upon his knees, the Bible opened before him. He carefully closed the door, and when John appeared, he handed him a bunch of keys.

"Here, John, you had better open all these drawers and trunks and air the things. Keep everything snug; I shall be at home

In The Desert With God

In these days of hurry and bustle, we find ourselves face to face with a terrific danger; and it is this—no time to be alone with God. The world in these last days, is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is—no time to be alone with God; and this is immediately followed by no inclination to be alone with God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

This "desert life," as we may call it, is of an importance that cannot be overruled. And, as if with a trumpet, we would sound it in the ears of our brethren. Let us turn to the pages of God's own Book, for we can turn nowhere else if we are seeing light on this or any subject. On scanning its precious pages, we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well called; and His school was simply this: "in the desert alone with Himself." It was where they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear, there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God, for the battle had been won already in the desert alone with Him.

Nowadays how many of God's dear children have picked up the "spirit of the age;" and how many Christians are pushed into service for God, or thrust themselves into it, who have had no "apprenticeship"—no desert training; they have taken a terrible "short-cut" into the front of the battle; for that "short-cut" has cut off entirely "the school of God!" How different from what meets our eye in the pages of our Father's Book. If it be an Abraham we look at, we find him sweetly communing with his God, far away yonder in the plains of Mamre, sitting in his tent door in the heat of the day (Gen. 18:1), while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom. If it is a Joseph, we find him at least two full years in God's school—although it were Egypt's dungeon—before he stepped up to teach her senators wisdom (Psalms 105:22), and "save much people alive" (Gen. 50:20). If it is a Moses, we find him at God's school in the backside of the desert (Ex. 3:); and then, but not till then,

he appears publicly as a deliverer of the people of God. If it is a David, the wilderness for him is the school of God. There he slays the lion and the bear (I. Sam. 17:34-36), when no human eye was near. He gets the victory alone with God. Fresh from God's school, he steps before the thousands of Israel; and while all Israel follows Saul, the people's man "trembling," there is one there who trembles not; and he is the one who has been at God's school in the wilderness alone with Himself. Surely little wonder, then, that the Lord wrought a great victory in Israel that day! But why multiply instances from the Book of God? We might tell of an Elijah, a bold witness for God, who was longer alone with his God than standing in the place of public testimony; and who found the solitude of Cherith (1 Kings, 17:3) and the quiet seclusion of Zarephath (1 King 17:9) a needed training ere he delivered the message of God. We might tell of a John the Baptist who was in the deserts till the day of his showing unto Israel (Luke 1:80)—of the great Apostle Paul, whose journey to Arabia seemed to have been for no other purpose than to be at God's school in the desert (Gal. 1:17). But from the instances we have already pointed out, nothing can be clearer than this, that if you and I are to be of any use to God down here—if we would glorify Him on earth—we must have time to be alone with God. If we "can't get time," we must take it. Whoever or whatever is put off, God must not be put off. We must have time—every one of us, "gifted" or not "gifted"—we must have time to be alone with God. It is in the closet that the "lions" and the "bears" must be slain. It is in the secret presence of God, with no one near but Him, that the spiritual Agags must be brought out and hewn in pieces before the Lord in Gilgal (I. Sam. 15:33). Then, when we appear before our brethren or the world, we shall find ours to be the "strong confidence" which is the portion of all who have to do with God in secret. And the "Goliaths" shall be slain; no doubt of that. And God's work shall be done; no doubt of that either. We need not fear that God won't use us. It is only by being in God's school that He can use us—not perhaps in the dazzling way that the world and many Christians admire; but in His own way—in a way that shall most honor Him.

But the Lord makes all these things clear to us, while in the desert alone with Himself. It is only then we really do God's work—it is only then we do it in God's way—it is only then we do the very things God has fitted us for, and at the very time appointed of the Father. What secrets we get from the Lord in the wilderness with Himself! And if we are not for the secret of His presence, what

cares He for all our boasted services? It is ourselves He wants, and it is only serving flowing out of the joy of His presence that is worthy of the name. It is only such service that shall stand the fire of the judgment seat and bring joy in the day of Christ that we have not run in vain, neither labored in vain. May each one of us have an even open ear to the Master's voice when he says to us, "Come ye yourselves apart into a desert place," remembering that though He were the Son of the Father, we find Him time after time departing "into a solitary place," and there praying, although in doing so He had to get up "a great while before day." The faithful witness Himself, as well as His faithful and trusted servants in every age, required a desert experience—a wilderness teaching alone with God; and, beloved, so do we.—Sel.

How To Preach So As To Convert Nobody

E. P. MARVIN.

I will present some ideas from the teachings of Charles G. Finney on this subject:

1. Let your supreme motive be popularity and pelf rather than salvation.
2. Study to please and thus draw an audience and make a reputation.
3. Take up popular, passing and sensational themes to draw and avoid the essential doctrines of salvation, and spice them with jokes.
4. Denounce sin in the abstract, and especially unpopular sense, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards and attend the theater?" answer very pleasantly; "O, that is a matter for private judgment; it is not for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the glory of Heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sins of the absent and distant, but make those present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.
8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is any hell.
9. Preach the universal Fatherhood of God and Brotherhood of man so that no second birth is really needed.
10. Do not rebuke the worldliness of the Church and try to make it peculiar, but fall in with the Amusement Heresy and Cooking Stove Apostasy.
11. Avoid seriousness, alarm and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the Church is a Rescue Mission.
12. To make religion attractive, and to make the Church progressive, up-to-date, split it up into worldly clubs and trumpery societies, to cultivate worldly sociability, fun and merchandizing, instead of meeting for prayer, let them "sit down to eat and drink and rise up to play."

These principles and practices have been tried and the results are sadly apparent.

LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE.

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EDITORIAL

"Give me Thy heart, O Christ! Thy love untold
That I, like Thee, may pity—like Thee, may preach.
For round me spreads on every side a waste
Drearer than that which moved Thy soul to sadness;
No ray hath pierced this immemorial gloom;
And scarce these darkened tolling myriads taste
Even a few drops of fleeting earthly gladness
As they move on—slow, silent, to the tomb."

RELIGIOUS MOVEMENTS.

The thoughtful student of ecclesiastical history finds much food for thinking in the various movements which have swept through the church. In the main they have been to correct some abuse, or to emphasize some less ambitious leadership; and bitter partisanship has also had something to do with many of them. But all distinctively religious movements have left the church richer by a deposit of truth. None had all the truth; some had more than others. Each, despite its defects, contributed to the general welfare of the church. Some were set for the correction of abuses in government; others for errors in doctrine, and still others for the righting of wrong living. They were born in an hour of extremity. They had their youth, manhood and old age, and then passed into some other form, losing themselves in the larger stream of religious thought and activity. There were those foolish enough to think that when the movements ceased as a distinct organism that the work stopped also, but such is not the case. These awakenings in the church are like the rivers which emerge from their snowy fastnesses in the mountains and flow down into the broad valleys and then are taken out into canals and used for irrigating the whole country. Ever and anon there is an emergency, and God brings upon the church some new phase of holy activity. It is often not received kindly at first. It is regarded as an interloper, made the butt of ecclesiastical censure, etc., but it cuts its way through all opposition until it finally reaches the heart of the church and diffuses itself through the whole body, leaving a permanent enrichment of character.

Movements come and go, according to the exigencies of the hour. No two are alike in method, and each has its distinctive work to accomplish. It matters little by what name they are called, so that they turn the tide of corruption, restore a lost emphasis on some vital truth, and make eternal things more real to those whom the "god of this world hath blinded." The Salvation Army was born to help the lowly, and many of the submerged tenth found Christ at its penitent form. The great missionary awakening of the past century came as a trumpet blast to a careless church. The movement among young people sprang into activity hitherto latent forces. Various associations of godly women have marked a new era in many departments of Christian work. That specific awakening known under its various appellations of pietists, Moravianism, Methodism and its present day name, "the holiness movement," has done incalculable good in the quickening of the church and the saving of multitudes. Long may its beneficent ministry continue! If the form needs to vary, and the method needs to change, very well; but let the great under-current of spiritual life sweep on until the whole wide world has heard the proclamation of the gospel. Welcome, thrice welcome, every quickening and awakening which gives an increased hatred for the wrong and love for the right; which makes sin more hideous and holiness more attractive.

WRONGS OF CHILDHOOD.

They are many. Hereditary taint, for instance—the sins of the fathers visited upon the children, even to the third and fourth generation. We are born at the mouth of a great sewer through which flows into our physical organism much of the results of the sin of our ancestry. When the parents eat sour grapes, the children's teeth are put on edge. There is not enough attention paid to heredity. Fathers and mothers engage in all sorts of dissipation, and expect their offspring to be healthy. It matters not in what line the excesses are, it tells upon the next generation. Luther Benson was born with an appetite for rum. Some one was responsible for it. The over-sensitive nervous organism may be due to the fact that the mother or father had "spells" of anger; never learned to control themselves; lived in the realm of passion, and their children have to begin life almost on the border line of insanity. Were there no other arguments against the use of tobacco, whisky, and other narcotics, the well-being of the next generation is sufficient. Numerous are the instances where the offspring was so poisoned by the dissipation of their parents that they went over the precipice before they were out of their teens. It is an awful thing to live in such a way that our posterity is born into the world with a millstone around their necks. Many a child is denied the heritage of a good birth because of the tyranny of fashion. Maternity is often despised. Children are unwelcome arrivals, and she who was to sit as a queen in her home is often the devotee of the world's fashions. Sad

will be the day of reckoning for those who have betrayed such a solemn trust!

"Spare the rod and spoil the child," says the Book of books. What wrongs have been perpetrated in the neglect of discipline. Children have been allowed to do as they please, and oftentimes they please to run the whole house. The child is not to blame for this state of affairs, but the parents. They are the head and appointed guardians. It is no more their duty to feed and clothe their children than it is to instruct and properly control them—not with inhuman punishment, for this is worse than not to punish them at all. God requires that those who have children in charge should properly discipline them. This may be one reason why they are so long coming to maturity. No one need say that he did not have time for correction, for, according to the law of the land, the children are left under the parents' control until more than one-third of life is past. Disobedience to parents is one of the signs of the last days. It is pre-eminently the sin of the West. The people of the far East are much more rigid in their family government. Parents should be made to feel that they are responsible for not controlling their children, and therefore that they are verily guilty concerning them if they do not administer proper discipline. Alas! how often is the child sinned against in either being allowed to do as it pleases, or is punished in a beastly manner. Cruelty and neglect have operated largely in shaping the destiny of children, and no doubt in the other world there will be some startling revelations concerning this matter. Firmness, prayer, faith should hold the reins over every young life.

Over-sensitive natures. How often have wrongs been perpetrated upon childhood in ignoring the natural bent, either ignorant or indifferent to their sensitive organism. What would correct one child would almost kill another. People who seldom correct their children may be the cruelest and most unreasonable when they do fly into a passion. Little folks cannot be dealt with alike. Some require one method, others another. Shrink- ing, retiring natures may be crushed by unwise discipline. The form that the punishment takes must be directed by the temperament of the child. Parents who, as a rule, pay little attention to family discipline, go to pieces occasionally and inflict a form of punishment which does more harm than good. We wrong the child by refusing to discipline it, and again we wrong it by the way we do it. The natural bent of childhood is often sacrificed upon the altar of parental pride. Many of us are in such a hurry to get away from the common folks that we are not willing for our children to be what they are really made for. The father of Isaac Watts flogged his son for writing poetry, but the boy made a rhyme in begging his father to desist. Such a parent is doing a very foolish thing. Why try to make a preacher out of a child called to be a farmer, or a merchant out of a man adapted to be a mechanic? Numberless are the wrongs perpetrated upon childhood in the disregard of natural endowments. A good blacksmith

may be ruined and a preacher made. A well-to-do farmer may be sacrificed upon the altar of political pride. In the training of children all these things fundamental to success would be recognized. We spend weary years in trying to make an accomplished musician out of a girl whose whole bent is in practical house-keeping. She has no appetite for anything else. Just as well try to turn a raven's croak into the song of a nightingale.

The denial of innocent amusements is another of the wrongs of childhood. Mark you, we do not say sinful amusement, for such should never have a place in one's life. We are alluding to the innocent merriment of childhood. We forget that we were ever children, and foolishly expect them to be grown-up folks. We expect a child to sit for hours and pore over something in which only an adult mind can become interested. Why suppress the laughter of childhood? The lambs skip and romp through the meadows, and so should children be allowed to play. It is not fair for those of us who have passed these milestones to be crying out against juvenile pleasures. The gush, the bubble and the quiet rippling all belong to childhood's stream. Why try to suppress these natural instincts? Are they not God-given? We are not speaking of the perversities and moral delinquencies of children, but of those things that are essentially connected with child life. All discipline should be based upon a recognition of childhood's sphere. It is foolish to try to make children old people, or old people children. Just as well try to swing October around into April. The most careful control and the most spiritual oversight will do violence to none of the rightful pleasures and God-given instincts of childhood.

Perhaps the greatest of all childhood's wrongs is in things spiritual. Children are

cradled in a worldly atmosphere, and brought up without the fear of God. Many of their mothers, like Ahab's daughter, teach them to do wickedly. Those who should have fortified them with the truth have proven criminally negligent, and the child suffers irreparable loss. They may have been well cared for in things material, reared in a beautiful home, well fed, clothed and educated, but alas! if their natural guardians have failed to indoctrinate them in the things of God, deplorable indeed in their state. The vast majority of our children are sinned against in this way. The heart bleeds as we contemplate the multitudes who have been robbed of their spiritual birthright. Those who should have taught them have gone off after "strange gods" and let them grow up in ignorance with regard to the things that pertain to godliness. No parent has any right to treat his offspring in such a way. It is sinning both against the child and God. Brought into the world and allowed to drift along in almost barbarous ignorance of real salvation is the state of many of the young people of today. In prayerless homes where a worldly spirit controls they pass out from under the shadows of home with but very little knowledge of God. Such parents are verily guilty concerning their children. Life only begins here. We are building for eternity. Union with God is the only way in which a successful record can be made, and these are among the first lessons our children should learn. "I never heard my father pray;" "my mother was not a Christian." What a condition—and yet, how common such remarks are! Ah! the cry of unchristianized childhood, how pathetic! One of the encomiums pronounced upon Abraham was that he would "command his household after him." Denied religious privileges, robbed of a Christian home—what a legacy for any child!

This holds good also for the Lord's words Acts 1:4, 5—i. e., those He spoke to were Jerusalem, and He charged them not to part until the Holy Ghost had come, as had foretold them.

To us, therefore in this dispensation of the spirit there is no command to tarry, for now can we "wait" for what God has already given, and on His part waits for us to receive. After the Holy Spirit had come the Apostle said, "Receive." (See Acts 2:38, 8:15.) Thus far as to the Scriptural aspect of "tarrying"—what may be called the objective side. But there is the subjective, or experimental side, and from this standpoint there is often a "waiting." Not a "waiting" ten days on our knees, in imitation of the disciples waiting for Pentecost, but a waiting whilst God proceeds to make us instruments meet for the Master's use—a "waiting" which generally succeeds the transaction of faith in claiming our share in the Pentecostal equipment for service. Not a lazy, passive "waiting," doing nothing until we have a "consciousness" of power, but a *waiting on God in our hearts*, in quiet trust that in His own way He will equip us to the utmost of our capacity for the fullest useableness in His service according to His will. A "waiting" on God which means keen alert obedience to every bit of light from God, and a faithful, intense service right up to the utmost of present opportunity, and present measure of power.

Yet even this aspect of "waiting" may become a danger, for it puts before the believer something in the future, which may blind him to the present working of God. The truth is, the safest attitude for every child of God is the one of *taking in bare faith* all that God promises in response to need, and then trusting God in child-like faith to work it out in the life in His own way. The "equipment" for witnessing is as truly for each believer as the death of Christ at Calvary and all that it means; as union with Christ in resurrection and the receiving of the gift of the Holy Spirit (John 20). In each case the apprehension of the believer governs the measure of experience, and in each no believer has ever yet fully known its depth. Calvary! Resurrection! Ascension! Pentecost! Each to be apprehended in sequence, and each to be known in deeper depths of experience as the soul presses on with God.

Editorial Comment

IN WHAT SENSE ARE WE TO TARRY?

We approach all subjects of this kind with a sense of our inability to discuss them as we would wish. Perhaps the Holy Spirit does not operate in any two ways exactly alike. His work is not made to our order. He is a Sovereign and yet there are certain great basic principles set forth in the Scriptures that are sufficient for our instruction in matters pertaining thereto. With regard to seeking or receiving the Holy Spirit, in our judgment there are two points that need to be guarded: (1) Beware of a cold, mechanical, merely intellectual effort to receive the Spirit. He can never be received in this way. No one will ever be filled by the Spirit in this cold, heartless way. (2) On the other hand, there is danger in waiting for manifestations rather than in meeting the conditions and joyfully receiving the Comforter without regard to manifestations, leaving it

to Him to work in and through us, as seemeth best to Him. Mrs. Penn Lewis, in writing on this subject in the *Overcomer*, says:

The text usually relied upon as the warrant for "waiting" for the Spirit is Luke 24:49: "Behold, I send forth the promise of My Father upon you: but tarry ye in the city, until ye be clothed with power from on high. Read in the light of simple, ordinary language, we see here merely instructions to the disciples not to leave Jerusalem until the promised coming of the Holy Spirit had taken place, and from an ordinary standpoint, as applied to everyday matters, we would say that the Holy Spirit having come, these directions would have no further force than their local setting.

This is reading the Scriptures *dispensationally*, and unless we do so, we shall find ourselves in great confusion, for surely what was said in the Jewish dispensation—i. e., before the dispensation of the Spirit opened, cannot be held to be clear directions for those who live under the Christian dispensation.

HOW THE INK SOAKS THROUGH.

"But Peter followed him afar off." This is but one step in Simon Peter's downfall. There was a reason for his following afar off. He had been asleep in the garden, and hence out of touch with his Lord. There was a reason for his faithlessness in the garden. Perhaps it was his self-sufficiency as seen in his emphatic statement, "Although all shall be offended, yet will not I." The fact is, no one of us begins all at once to be outrageously bad. One sin leads to another. Turning the pages of a book that I had taken from my library the other day, I noticed an ink blot. I turned back and found the same blot on the preceding page. Curious to see where it came from, I turned back perhaps a dozen pages till I came to the source of it. That one ink blot had soaked through a dozen pages, marring them all. Be careful of the "little sin" of today. It may send its influence far into the future.—*Sunday School Times*.

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 Avenue Nashville, Tenn

Letters Will Not Be Published Unless Written
On One Side Of The Sheet Only

Dear Cousin Eva: Enclosed you will find \$1.64 cents birthday dues, balance to be used as you think best. Edward Peale, June 8, 29 cents; Zora Peale, July 3, 27 cents; Helen Peale, June 28, 5 cents; Nellie Peale, June 13, 3 cents. We take Living Water paper, and enjoy reading it so much. Thank the dear Lord this morning for sweet peace in my soul. My greatest desire is to get closer to Him and do His will each day. Pray for husband and me, that we may be shining lights in this world for Jesus, and that we may train our children up in the way they should go. I want to ask Living Water family again to please pray earnestly for my father, three sisters and two brothers who are in sin, that they will be saved. I made this request before when I sent in my dues. Perhaps a good many have prayed for them, but let us all pray more earnestly than before. Pour out your hearts to God in prayer for the salvation of their lost souls. I am praying for them and believe that they are going to be saved. God is so willing to save all who will be submissive to His will. May God help me to do more to help build up His kingdom than I have ever done before. It is a sad thing to see so many people going on in sin, spending their days for Satan, when they could live happily with Jesus if they would. May God help us to be more determined to get closer to Him each day, in my prayer. Your sister in Christ,
Christiansburg, Va.

MRS. C. E. PEALE.

It is written of the Holy Spirit that he shall take of the things of Christ and shew them unto us. Sometimes we pray in a vague indefinite way, that the Holy Spirit may come upon us, and then expect some peculiar sort of sensation; but what we need is that he shall reveal to us Christ. He is the solution to all our problems, our refuge in times of temptation and sorrow, our righteousness, our sanctification and redemption. It is a vision of Him that is needed by those in sin, in order that they may comprehend the awfulness of sin and its consequences, and come to Him for pardon and cleansing. "Ye shall seek me, and find me, when ye shall search for me with all your heart," is a truth for the Christian to ponder, as well as the unsaved. How we are strengthened and built up in our spiritual life by coming into His presence and thinking on Him, and His love that sacrificed all for a needy world. May we be of those who "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Dear Cousin Eva: Although I have never seen you in person, I will write a few lines to tell you of your many letters to the cousins, and I

have enjoyed the cousins' letters also. I do like the way you write about sanctification and holiness. Of course most of the people have heard these words quoted until they almost hate the ones who quote them, but Christ said we should be hated by all men for His sake, and God has said that He has not chosen the holy people because they were most in numbers, but because they were the fewest of all people. I have never heard a holiness man preach this, and of course the other side would not preach it, but nevertheless it is Scripture, and I believe there is coming a time when the words "Holiness unto the Lord," will be on the bells of the horses, and the Bible is full of promises unto this people, but I believe that even they should be very careful and watch, for even they will be called to fight the devil and his angels. Now of course I don't believe there is so much holiness of ourselves, but our holiness is of the Lord. Yours truly,
A READER OF YOUR PAPER.

Cane Ridge, Tenn.

There has been so much written for and against this wonderful truth that is taught in God's Word known as sanctification, or perfect love. Arguments will never convince our friends and enemies (if we have any) that it is the privilege of God's children to live a sanctified life. They will have to see His power in our lives, before they will believe that there is such a thing. I once heard Sam Jones say something in a sermon about this blessed experience. Then he added: "There is such a thing, for I have seen people who had it, and they can look at you too and see whether you have got it."

May our Father help us to realize that He is seeking to show to the world His power through us, and that we may best convince others of His power to sanctify and keep us, by trusting Him, and claiming His sustaining grace in times of peculiar trial or sorrow.

Dear Cousin Eva: I want to join your birthday band. I am fourteen years old—have light hair and blue eyes. Papa doesn't take Living Water, but I enjoy reading the children's page very much. Cousin Eva, I am a Christian. About two months ago in Brother B. L. Patterson's meeting God convicted me of my sins, and on the seventeenth of August He saved me. I joined the Cumberland Church later. I praise God for keeping me. I want to ask the prayers of you and all the cousins that I may be a bright and shining light in this life. My father, mother, one sister and brother are Christians. As this is my first time to write, I will close. Lovingly your cousin,
EFFIE E. BROOME.
Palmyra, Tenn.

So this little cousin is able to tell us that she is a Christian. How many times, when we ask even grown people if they are Christians, they will reply: "I don't know." And yet this is the most important thing in life. On this depends our happiness here, and our destiny in the life to come. We may know whether or not we are God's children and if we are not sure, let us come to God definitely and ask him to lead us in this matter, and show us the truth. If we do this and yield ourselves to Him, we will soon come to know that we are His indeed.

Dear Cousin Eva: Will you let two other girls join our happy band of cousins? I will be 20 years old next birthday. Enclosed you will find 35 cents—20 for my dues and 15 for my sister. We take Living Water, and think it is a fine paper. I love to read the cousins' letters, and your sweet an-

swers. Cousin Eva, I am not a Christian, but I want to be. We go to preaching every Sunday. We have a nice Sunday school. Brother Martin is our pastor, and we all like him very much. Cousin Eva, as this is my first letter, I will not write much. I ask you and all the cousins to remember me in your prayers. My love to one and all. Your new cousins,

LIZZIE AND ANNIE CORENDER.

Huntsville, Ala.

My dear cousin, don't you think that now is the best time to yield yourself to God and let him save you? Ask God to let you realize your need of Him. There is no safety for us if He has not the control of our lives, for the enemy is stronger than we are. You say that you want to be a Christian.

Christ died to save you, and is calling you to come to Him, that He may forgive your sins and make you a blessing to others.

Will you not come to-day?

Dear Cousin Eva: I am fourteen years of age, and I want to testify that the Lord can fully save and sanctify. I want to praise His name for what he has done for me. Thursday, August 9, he saved me at Brother B. L. Patterson's meeting, and on Sunday the Lord sanctified me wholly, and I have been praising Him every day since. I want you to pray for me that I may be faithful. Your cousin,

MAGGIE DAVIS.

Palmyra, Tenn.

This cousin brings us good news. And now may you grow to be more like Jesus each day. If you will read His Word and talk with Him as the days go by, you will grow stronger in faith, and come to love Him more as you become better acquainted with Him. On the other hand, if you neglect your Bible and prayer, you will become cold and indifferent, and He cannot bless you and use you to help others.

Dear Sister Benson: I praise God today that He has permitted me to live to see another birthday. You will find enclosed 50 cents. I was fifty years old April 9. I am late, but praise His holy name, it is never too late to do good. Use it where you think best. I have been shut in on account of affliction about one year, and have not been able to earn much, and that is why I am late with my dues. I have spent many sorrowing hours over the sins of my loved one on account of drink. It seems hard to bear, but when I look upward I know He is the same loving Father today and forever, amen! Many times in the past the clay has been marred in the hands of the potter, but I thank Him He has not wasted the clay. Dear Sister, pray for my loved ones, that they may see their lost and ruined condition. Pray that my life may be hid with Christ in God, complete in His precious will. That through all my suffering and troubles they may see Jesus, and turn away from all sin and be saved. I pray that God will help us all to work to banish this evil from our land, for it is dragging precious souls to ruin. May God bless each one of the birthday band, and bless the good work He has given you to do. Dear Sister, your helpful words have comforted my heart many times. May God help us all to help send the blessed news to some lost souls. May God bless Living Water, and may it flow to many hearts. May God help me to be faithful and live for the good of others—not for self, but for Jesus. Yours in Jesus' name.

MRS. AUGUSTA POWERS.

Port Royal, Tenn.

May our Father sustain and comfort you, my dear sister. This verse has helped me. "That the trial of your faith, being much

more precious than of gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus Christ." These hours of sorrow are not spent in vain. Sometime we shall see that "all things work together for good to them that love God," and realize that through all He was fitting us for greater usefulness and truer happiness in the days to come. Till then, we will trust Him, and by His grace, live in the power of the Holy Spirit, knowing that He hears our prayers, and will graciously answer in His own good time.

Dear Cousin Eva: I have been reading your paper for some time, and enjoy it, especially the young people's page. I also wish to join this band. I was fifteen years old the 20th of last January. You will find enclosed 25 cents, which is good measure, for the orphans. I am a Christian, and by God's grace I want to live a life that will be acceptable in His sight. I will close for this time, hoping God's blessings will rest upon you in your good work. Your cousin,
SOPHIA J. CUTTER.

Brookville, Ohio.

Let us not forget to pray for these orphan children, as well as send our money to support them. Isn't it a privilege to be able to bring blessings to those whom we have never seen through our prayers.

THE MAN-KILLING CAMEL.

There had come with us from Hebron a Turkish soldier riding a young camel, whose virtues he boasted and, indeed, exhibited—the clean limbs, the stride and the docility of the beast. It seemed a worthy camel, a camel of excellent humor and of distinguished promise, and it was much coveted by the way. At night, as the custom is, the man was used to sleeping close to his beast, the winds being chill; but now, at Rafieh, whilst the mules were unloading and the cook was coaxing his fire, he tethered the camel, flung his saddle on the sand, and went off to the mud barracks to hobnob with the Egyptian frontier guard. I was presently alarmed by the cook's outcry and a rising excitement in camp. The docile camel was viciously trampling his master's saddle, believing that he was engaged in his master's murder—a savage and dreadful attack, a rearing and heavy plunge.

"What?" ejaculated the Turk when he was informed of this. "Have I cherished a man-killer?"

The camel was heartily beaten and reduced to his knees, whereupon his doubled foreleg was tied so that he could rise, but with difficulty; and we withdrew to observe his behavior, for his master was not yet convinced. Rise he did—a persistent, silent effort—and cautiously approached the saddle, which he attacked as savagely as before, but now with one hoof.

"I have had a narrow escape," said the Turk; "my camel would have killed me to-night. By God and Mohammed, the prophet of God!" he swore, "I will put the beast in the bazaar at Beersheba!"

I inquired concerning the future owner's prospect of long life.

"He is in God's hands," was the answer. —Norman Duncan, in *Harper's Magazine* for July.

BLESSINGS IN DISGUISE

Rabbi Akiba was compelled by persecution to wander away from his native land among deserts and wilds. All he had was a lamp, by which he used to study the Scriptures at night; a cock which awakened him in the morning; and an ass upon which he rode. One night, being greatly fatigued, he entered a village and asked a night's lodging. He was churlishly refused, and sought shelter in a neighboring wood. He felt it was rather hard of the people, but consoled himself with the thought that God was with him and would take care of him. He lit his lamp, but had hardly read a chapter when a violent storm burst upon him and extinguished it. He then lay down to sleep, but had hardly closed his eyes when a wolf came and killed his cock. Later in the night a lion came and devoured his ass. The next morning the Rabbi went back to the village to see if he could secure a horse to enable him to go on his journey. Imagine his surprise when he found that a band of robbers had plundered the village during the night and killed all the inhabitants. The Rabbi thanked God for his seeming evils, saying, "Had not the hard-hearted people refused me shelter, I should have shared their fate. Had not the wind put out my lamp, the robbers would have seen the light and murdered me. Had not my two companions been killed, they might by their noise have informed the bandits where I was." In the same way many of the things which come into our lives, and which seem unjust, and hard to bear, often prove to be blessings in disguise. —Hebrew Tales.

FORGIVE . . . THEY KNOW NOT WHAT THEY DO.

The story is told of a mother that lay dying. Her only son had broken her heart by his wild and wicked ways. He seemed deaf alike to entreaty and warning. Upon her deathbed she sent for him. The call found

him among his reckless companions, and went reluctantly. When he reached her bedside, her eyes were fast dimming in death. Her soul seemed to have tarried in its flight for one more loving talk with her son. When he came, she stretched out her trembling hand and laid it upon his, saying:

"Jimmie, I cannot die without telling you once more how much I love you. If you could see my heart you would find it covered with the scars of the wounds you have inflicted. You have not been a dutiful son, yet your mother's love cherishes you as it did when you were a little, innocent child. Oh, my boy, turn from your evil ways, choose worthy companions, and meet your mother in heaven."

So saying, her soul took its flight into the eternal, leaving the boy alone in the world, conscience-stricken and convulsed with his grief. His mother's dying forgiveness had done more than all her teachings and entreaties had accomplished during her life, and Jimmie turned to follow her footsteps. —Selected.

WHICH WAY ARE YOU GOING?

A little girl went home from church one Sunday, full of what she had seen and heard. A day or two afterward, when talking with her father, who was not a godly man, she said, suddenly: "Father, do you ever pray?"

He did not like the question, and in a very angry manner asked her: "Is it your mother or your aunt who has put you up to this?"

"No, father," said the little child; "the preacher said all good people pray, and those who do not pray cannot be saved. Father, do you pray?"

This was more than the father could stand, and in a rough way he said: "Well, you and your mother and your aunt may go your way, and I will go mine."

"Father," said the little creature with great simplicity, "which way are you going?"

The question pierced his heart. It flashed upon him that he was in the way to death. He started from his chair, burst into tears and began to pray for mercy.

Which way are you going?—Selected.



Calendars 1911

These calendars are mounted on beautiful, decorated plush cards, 8½ x 12½ inches, and have a pad for each month, each day of the month having an appropriate Scripture text.

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FIELD NOTES

C. Johnson and his wife are evangelizing in Kan-

Rev. Allie Irick is in Texas holding revival meet-

C. E. Roberts and wife have been in Chester, W. Va., in a meeting.

C. H. Lancaster recently held a blessed revival meeting at Flat Creek, Ala.

The annual convention of the Holiness Union has just closed in Little Rock, Ark.

At Jackson, Ky., L. H. Hollingsworth held a revival in which a number were saved and others sanctified.

J. F. and E. G. Roberts, with their wives, conducted evangelistic services at Burkesville, Ky., in which many souls were saved. A number of these were heads of families.

The Methodist Episcopal church at Covington, Va., has had a gracious holiness meeting under its pastor, R. C. Meeks. He was assisted by Miss Minnie Bassett, of Ohio. Souls were saved, reclaimed and sanctified.

Am now in my fourth tent meeting in this city. Forty-one have been saved and twenty-six sanctified in all. Pray that God will give victory in this battle. Yours under the blood,

JAMES C. MARTIN.

316 W. Main St., Johnson City, Tenn.

We have just closed a most blessed meeting with the Methodist people at Garrison, near Hillsboro. God was graciously present in convicting and saving power. A goodly number were blessed, and several joined the church. We are still in charge of the work at Franklin, which is building steadily. God has honored our efforts in this needy field. Praise His Name! Yours under the blood,

W. M. LANTRIP.

My thoughts are much with the workers and the work being done through our work there. I do not like to report through lack of remembrance that I am a member of that household of faith, and that we are interested each in the other. The days are filled—blessedly filled. I went to Georgia the latter part of August, as I thought, for a rest of a month. On reaching the station near by sister's home at Geneva I found an invitation from the pastor of the Methodist church to hold or "run a meeting," as the expression is used there; also a call for work from Louisiana, Virginia, Florida and, later, a request from a pastor of my old home church—the church of my childhood days—to come there for a meeting. I held these two meetings, co-working with our Lord, and these two pastors—men of God, loving, blessed fellowship with friends dear to my heart. To these meetings was added the privilege of visiting in the homes of my two sisters, both of whom live in the county where I was born and reared, and the meeting of many relatives and friends. Never to my heart has my head had the preaching of full salvation—of a sweet old, ever new doctrine of entire sanctification—been more precious or brought more of freshness and strength to my own soul. "Strengthened with all might" all needed strength, tact, wisdom. I am doing strenuous campaign work here. There is a wideness, a fullness of meaning in the words, gospel conference. Some rich experiences are mine. I see souls saved in the work

I am continually glad to have some part in this, one of the greatest reforms of the age. Men and women can hinder, can impede, the progress of a reform born of God, but they cannot stop it from its intended work. Man hindered Israel for forty years in their march under God from Egypt to Canaan, but God brought Israel into Canaan.

In many ways I am knowing with exquisite delight the care, planning and tender concern of my Lord and Master for me in the work He is giving me. His companionship keeps me quiet, courageous and walking on holy ground in His presence. Companionship, fellowship, with Jesus! How wondrous His love, His will for us! These are strenuous days, but His rest is in my soul and His promise, I know, is for spirit and body. I return to Tennessee soon, then for a week at Baltimore, a month or six weeks in Louisiana, and then—and then—well, He knows, and His servants love to serve Him. Our God of all grace, love and power, bless, guide and continually empower. Your sister in His quietness and faith.

LEILA OWEN STRATTON.

Lebanon, Tenn.

PROMPT ATTENTION.

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An Important Notice

We have enlarged the Literary and Bible Training School. Several new departments have been added, and the name of the institution changed to Trevecca College for Christian Workers. This is the third time in the history of the school that it has been necessary to make more room. It looks now as if we will soon run over again. The building added this time is 40 feet wide, 110 feet long, and three stories high. It cost over \$4,000, which we wish to raise by January 1. We have borrowed the money, and we want to pay it as soon as we can, so as to stop interest, and remove the burden of indebtedness. The property is deeded to the Trustees of the Pentecostal Mission, to be held for Bible school purposes. The college is insured in connection with the Pentecostal Tabernacle, and in the event that the building should burn, the pro rata part of the insurance obtained would go to the Bible school. If for any reason the school should ever be discontinued, the property would go to foreign missions. There is no individual ownership; it belongs to the work in which we are engaged. The most of what has been collected for the new building has come from a few personal friends in and around Nashville. Some from a distance have kindly contributed, to whom we send a hearty thank you. We have no doubt there are many whom we have never met face to face who are interested in a work of this kind. Shall we not all put our shoulders to the wheel and push, and clear away this indebtedness by January 1, 1911? The estimated cost of the structure was arranged in the following contributions:

5 at \$100.....	\$ 500	50 at \$10.....	500
10 at \$50.....	500	100 at \$5.....	500
15 at \$20.....	300	200 at \$2.....	400
20 at \$15.....	300	1000 at \$1.....	1,000
		Total	\$4,000

If every friend of this enterprise will send in whatever contribution he wishes to make, the entire indebtedness can be eliminated in a very short time. How many will respond for our next issue?

All those who are preparing for Christian work are admitted free of tuition, and the rates for board and lodging are made so exceedingly low as not to bar any who should come. We have asked for the sum of \$4,000. Less than half of this has been collected to date. The following have been taken:

5 at \$100.00.....	\$500 00	5 at \$50.00.....	\$250 00
6 at \$25.00.....	150 00	2 at \$15.00.....	30 00
31 at \$10.00.....	310 00	47 at \$5.00.....	235 00
51 at \$2.00.....	102 00	1 at \$20.00.....	20 00
94 at 1.00.....	94 00	Cash	1 40
		Total	\$1,692 40
Amount necessary	\$4,000 00	Amount paid	1,692 40

Balance necessary \$ 2,332 60

Send all remittances to JNO. T. BENSON, Treas., 125 4th Ave., N., Nashville, Tenn. The following amounts have been received from the following donors:

M. B., Tennessee	\$ 10 00	Cash	1 00
O. B. N., Alabama	1 00	R. M. D., Tennessee	50
C. W. B., New Hampshire	5 00	B. W. S., Tennessee	1 00
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"The Jewel Mine of Salvation"

BY E. C. B. HALLAM.

The above heading is the title of a small tract in the Oriya language. It is simple—clear, full and striking representation of gospel truth in verse. Not a few heathen have been led to Christ by the reading of his tract. I will cite an incident which came to my knowledge while I was in our dear old field in Orissa.

Our brethren of the Southern Orissa mission sent out a company of native preachers in a mission boat up the Mahanuddy (the great river). They gave them instruction to go a long way up the river into a district never visited before—that is, by themselves.

This they did, and having passed the limit of previous tours, they halted towards evening at a village on the bank of the river, and commenced preaching to a small congregation of Hindus. They had talked but a little while when they were interrupted by a young man, about eighteen or twenty years of age, with a request for a copy of "The Jewel Mine of Salvation." They were astonished to hear the tract asked for by name, and said in reply: "How did you know that we had such a book? We have never been here before." The youth replied: "I have seen it, and I have long wanted to obtain a copy." The preacher then said: "Tell us where and under what circumstances you saw it, and we will give you a copy." The Hindu replied: "It is a long story. You come to my house over there in the village tomorrow morning and I will tell you all about it."

The preacher made an early start next morning to the village, found the young man, and he gave them this story:

"About two years ago my father went to a distant market to trade, and there saw a man talking as you do, and giving away books. He obtained a copy of the book I named to you and came home. He immediately gave himself to the reading and study of that book, and we notice a very singular change come over him. He became very sad and gloomy, and yet he would read his book. We tried to get hold of it, that we might burn it and give him the ashes thereof in water to take the witches out of him, for we thought him bewitched. He guarded his treasure so well we could not get possession of it. He read on, and a more singular change came over him; he now became as happy and glad as he had before been sorry and sad. Now we felt sure he was bewitched by that book, but we could not get hold of it.

"One year ago that father died, and when lying on his death-bed our mother and ourselves gathered about him and said to him: 'Father, you are dying; call on Krisnu.' He replied: 'Ah, my boys, I have a better name than that—the name I learned in my little book: Jesus Christ.' He died with that name on his lips."

Dear reader, that poor heathen never heard a sermon, never saw a Bible. That little Christian tract was all the teaching he ever had with regard to Christ and Him crucified; and yet I doubt not he is with the Lord. Will he not rise up in judgment against many whose lives have been full of spiritual privileges, but have failed to improve them?—*Selected.*

ern races are invading our kitchens, penetrating the intimacy and privacy of our lives. What wonder the outlook of a home seems dark. They grasp at the highest wage possible for the least work. They are money grabbers, totally unaccustomed to family life, lured by the golden bait of American gold, and the ease with which it is won, and thus outside the sympathies and affections of those with whom they are forced into a false relation. The kitchen too often becomes thus a battlefield.

But it is useless to mourn lost hospitality, lost ease and freedom of intercourse, lost understanding and power of approach between employer and domestic. The movement will continue until the circle is rounded, and there is at least a partial return to the old conditions of a division of labor in the household, and domestic work again becomes honorable. It is said that the number of "helpers" employed today in middle class houses is twenty-five per cent less than it was a few years ago.—*Selected.*

"AT EVENING TIME HE SAW THE LIGHT."

A party of young people were sauntering through a beautiful cemetery, gazing at the beautiful shrubbery and flowers on well-kept graves, and reading the inscriptions on the tombstones. The attention of one of the older members of the party was arrested by a simple inscription which told that the dead man had been a gallant soldier, had been promoted to the rank of colonel, and below this was this line:

"At Evening Time He Saw the Light."

They all paused and wondered what the words meant, and why they were placed there.

The explanation was simple. The Colonel had had a loving, Christian wife, who led him in his old age to acknowledge the Saviour, and in her tactful way she had left the story written in stone.

"At evening time"—some had known him as he limped about town—the veteran carried his wound to the grave, and they rejoiced to believe that in his last days he had gone repentant to the Cross and had seen the Light. But oh, the pity of it! He had gone on for years in darkness; had spent his youth and mature manhood in utter worldliness; had sometimes scoffed at faulty Christians, witnessing through years of struggle, not for God, but for selfishness. Yet he was noble, in his way, and almost brilliant in mind. He was a useful citizen and a good father, but he persistently walked in darkness. He seldom went to church, and never, until he came to the long sickness of which he died—did he set his soul right with his God.

"We who composed the party did not think harshly of him, but we all felt deep regret that he did not see the Light early in life and walk in that light to the end of his days. His life was like a vine growing in a cellar, which gave one blossom when the sun was setting, which, if it had grown its life out in the light, might have borne fruit through all its years.—*Selected.*

CREATING A HOME

It sometimes seems that home-making is a lost art. Between the grand mansion and the humble flat, the old-fashioned, simple, hospitable home is far more difficult to create than in former days, before service was purchased with heart's blood and the cost of living had risen to almost prohibitory heights. The old easy mode of existence with good neighbors and familiar friends, who, though living near at hand, "ran in" through unlocked doors and "visited" in every-day clothes, chatting of all household interests, sympathetic in all that touched each other, is now, if anywhere, found confined to remote corners of the earth, where the simple life is still possible.

The immense advance in the cost of living has done its blighting share in this result. Life has become secretive, instead of frank and open-hearted. Who would venture now into a neighbor's kitchen without a special invitation, on some occasion when the work-room looks like a picture? The old, easy-going, familiar kitchen was formerly the warmest place in the house. There the men sat at ease, while their friends deftly did the work of the household with that

dispatch and neat skill that has gone out of fashion with the great fireplace; the bake oven, the settle in the warm corner. Now we must keep up the tradition that we don't work at anything menial. We call upon our neighbors in our best clothes. We "entertain"—a word of equivocal and unreal meaning.

There are several reasons why it is increasingly difficult to create a home on the old, friendly basis. One is the growing aversion to drudgery, and included in the term is ordinary household labor. Like mistress, like man. The drudgery of the mill, the sweatshop, and the office, with all their monotony and danger, seems far preferable to the cheerful variety and change of the family interior. In the old days mistress and maid served together. They were companionable and friendly, if not on an equality. They respected each other's rights and looked to each other's welfare, and the sense of genuine attachment often prolonged the relation for years. The maid was not an alien, a person of remote and unlike race, with traditions, habits and modes of thought antipodal to ours. The eastern and south-

Sunday School Lesson

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

Lesson for November 6, 1910

THE LAST SUPPER.

(Matt. 26:17-30.)

Golden Text: "This is my body, which is given for you: this do in remembrance of me." (Luke 22: 19.)

Verse 17. "The disciples got this privilege by asking for it" (Torrey). As Peter and John went to make ready the passover (Luke 22:8), the question may have come only from them. They had no doubt but that the Lord was going to keep the passover, for they knew that He was obedient to the law of God in everything. Peter and John had that ready, volunteer disposition which does not wait to get orders, but, knowing that something is to be done, comes and asks for orders." This was true of Isaiah (6:8), and can be true of us. The passover was also called the feast of unleavened bread, because no leaven was allowed in the homes during the seven days of the feast (Ex. 12:14-20). Leaven, in Scripture, is a type of evil, so this law teaches us that people cannot have the merit of Christ's blood nor really trust in and enjoy Him if evil is not put away.

Verse 18 (Mark 14:12-16) gives details more fully. Peter and John were to be guided by seeing a man bearing a pitcher of water. As it was "customary for women to carry water" (Sunday School Illustrator) this would strike the attention of the disciples and become an easy way of following directions. From the whole narrative it is probable that the man was in sympathy with our Lord, and not a stranger to His messengers. The divine knowledge of Christ is seen in His being acquainted with circumstances yet in the future. He had close knowledge of the acceptableness of His presence. In Mark 14:14 the Revised Version has "my guest-chamber." At a time when the city was crowded God provided a "large upper room, furnished and prepared," for His Son.

Verse 19. Those who learn and practice exact obedience to Christ are useful to Him. Peter and John "did as Jesus appointed them," and therefore what should have taken place did take place. The reason why some things that God wants done do not take place is because some one fails to obey Him.

Verse 20. This meal commemorated the deliverance of Israel's firstborn in Egypt through the application of the blood of a lamb. This typified Christ as the Lamb of God through whose shed blood we, by faith, escape the judgment that is upon the world.

Verses 21-23. There may have been two reasons for this announcement:

1. It enlightened and awakened the disciples. Each one of the eleven took it to himself, and asked the searching question: "Is it I?"

2. It brought to Judas knowledge of the fact that his purpose was known, and gave him an opportunity to repent without any one of those present, except Christ, knowing anything about his sinful plan. Verse 23 may mean that Judas was the only one who had dipped (R. V.) his hand in the dish, and, whether the others saw it or not, he would clearly know who the Lord meant. Or it may simply mean that the one who was to betray Him had, like all the rest, acted the part of close fellowship and friendship with Christ. It was no doubt a special sorrow to Christ that Judas should throw away all the opportunities he had enjoyed and ruin himself forever.

Verse 24. This verse alone is enough to overthrow the error of universalism. If all are to be saved, that would include Judas, and it would have been

good for him to have been born. But the Lord said, "It had been good for that man if he had not been born." How, then, can any one imagine that Judas is saved and is to be blessed forever? Our Lord's words, too, show the awfulness of Judas' fate.

Verse 25. Possibly Judas felt he could not avoid asking the question the others did. But he said "Master" (R. V. "Rabbi") where the others said "Lord." His lips showed what his heart was. There was love for money, but not for Christ. To Judas He was not "Lord," but only a Teacher who had disappointed His disciples' carnal desires and aspirations. The Lord's explicit answer brought Judas once more face to face with his course, but he was hardened in his purpose. It was doubtless after this that Satan entered into him (Jno. 13:27) and took full possession. He who will not be possessed by Christ must be possessed by Satan.

Verses 26-28. The old covenant (or testament) that was kept in the blood of animals, and to which the passover belonged, was, at this time, to give place to the new covenant (Jer. 31:31; 32:40; Ezek. 37:26), sealed by the blood of Christ. Those who come to the Lord's Supper in faith, in eating the bread and drinking the wine, partake of the body and blood of Christ. The bread and wine are not, as Romanists teach, changed into the body and blood of Christ, but Christ meets with and has true fellowship with His people as they believingly show forth His death until His coming again. There is no virtue in the mere elements. Through faith we partake, and the elements are the visible, outward evidence of it. Romanists teach that the cup is only for the ministry, but 1 Cor. 11:26-29 shows clearly that it is for all.

Verse 29. From this we conclude that in Christ's millennial kingdom there will still be some commemoration of His death and that He will take part in it.