

LIVING WATER

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

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Henry Moorhouse, the English Bible Reader

There are many Bible readers, who have had better education and better opportunities, but there are few that have been as greatly used of God as Henry Moorhouse. He lived but forty years, and half of that time was spent in the service of Satan, but in the remaining half of his life he loyally and gladly served his King, Jesus Christ.

It was some time about 1860 that Richard Weaver, the so-called coal-pit evangelist, was holding meetings in the Alhambra circus, Manchester, England. "Henry, hearing a noise and thinking a fight was going on, buttoned his coat, eager to join in the melee. But as he entered he was arrested by one word. The glorious name of Jesus shot from the preacher's lips and went like a bullet to the heart of the wayward youth. Then he entered and heard the blessed gospel of grace, simply and earnestly preached. He saw and felt his sinfulness. He groaned for release and was speedily delivered."

He soon devoted himself to the Lord's work, learning what he could from the earnest souls that God was greatly using in those days. There was one, Hambleton, mighty in word and deed, that may be said to have been Henry's tutor; "his college—the side of a haystack, a private room, a corner in a railway carriage, or wherever the man and the boy could find a quiet spot for Bible study. Their auditorium was frequently the open heavens; their congregation the lame, the halt, the poor, the blind. The common people heard them gladly, and to the poor they preached the gospel of Jesus Christ without money and without price." The scholar, the man of culture, thought and study, may become the sharpest tool in God's hand, if he yields to the love and full control of God, but on the other hand "a warm blundering man will do more real good than a dozen frigid wise ones."

In the providence of God, Henry Moorhouse visited this country five times, and each time was made a blessing to many. He came into the life of D. L. Moody just at the right time. Many are familiar with this in-

cident, but let us hear it in Mr. Moody's own words:

"In 1867, when I was preaching in Dublin, in a large hall, at the close of the service a young man, who did not look over seventeen, though he was older, came up to me and said he would like to go back to America with me, and preach the gospel. I thought he could not preach it, and I said I was undecided when I would go back. He asked me if I would write to him when I went, and he would come with me. When I went I thought I would not write to him, as I did not know

off your hands.' They did not care about his preaching, being a stranger; but at my request they let him preach. On my return, on Saturday, I was anxious to hear how the people liked him, and I asked my wife how that young Englishman got along. How did they like him? She said they liked him very much. 'He preaches a little different from what you do. He tells the people God loves them. I think you will like him.' I said he was wrong. I thought I could not like a man who preached contrary to what I was preaching. I went down Saturday night to hear him, because he preached different from me.

"He took his text, and I saw everybody had brought their Bibles with them. 'Now,' he says, 'if you will turn to the third chapter of John and the sixteenth verse, you will find my text.' He preached a wonderful sermon from that text—'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' My wife told me he had preached the two previous sermons from that text, and I noticed there was a smile over the house when he took the same text. Instead of preaching that God was behind them with a double-edged sword, to hew them down, he told them God wanted every sinner to be saved, because He loved them.' I could not keep back the tears. I didn't know God thought so much of me. It was wonderful to hear the way he brought out Scripture. He went from Genesis to Revelation, and preached that in all ages God loved the sinner. On Sunday night there was a large crowd to hear him. He took for his text the third chapter of John and the sixteenth verse, and he preached his fourth sermon from that wonderful text: 'For God so loved the world,' etc., and he went from Genesis to Revelation to show that it was love, love, love, that brought Christ from heaven—that made Him step from the throne to lift up this poor fallen world. He struck a higher chord that night, and it was glorious. The next night there was an immense crowd, and he said: 'Turn to the third chapter of John and six-



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whether I wanted him or not. After I arrived at Chicago I got a letter saying he had just arrived in New York, and he would come and preach. I wrote him a cold letter, asking him to call on me if he went West. A few days after I got a letter stating he would be in Chicago the next Thursday. I didn't know what to do with him. I said to the officers of the church: 'There is a man coming from England, and he wants to preach. I am going to be absent Thursday and Friday. If you will let him preach on those days I will be back on Saturday and take him

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teenth verse,' and he preached his fifth sermon from that wonderful text. He did not divide the text up into firstly, secondly, thirdly—but he took the whole text and threw it at them. I thought that sermon was better than ever. I got so full of love that I got up and told my friends how much God loved them. The whole church was on fire before the week was over. Tuesday night came and there was a greater crowd than ever. The preacher said: 'Turn to the third chapter of John and the sixteenth verse, and you will find my text'; and he preached his sixth sermon from that wonderful text: 'God so loved the world,' etc. They thought that sermon better than any of the rest. It seemed as if every heart was on fire, and sinners came pressing into the kingdom of God. On Wednesday night people thought that probably he would change his text now, as he could not talk any longer on love. There was great excitement to see what he was going to say. He stood before us again, and he said: 'My friends, I have been trying to get a new text, but I cannot find any so good as the old one, so we will again turn to the third chapter of John and the sixteenth verse.' He preached the seventh sermon from that wonderful text.

"I have never forgotten those nights. I have preached a different gospel since, and I have had more power with God and man since then. In closing up that seventh sermon he said: 'For seven nights I have been trying to tell you how much God loves you, but this poor stammering tongue of mine will not let me. If I could ascend Jacob's ladder and ask Gabriel, who stands in the presence of the Almighty, to tell me how much love God the Father has for this poor lost world, all that Gabriel could say would be, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."' When he got through preaching there, we had to get the largest building in Chicago, and then thousands went away because they could not get in. He went to Europe, and returned again. In the meantime our church had been burned, and we put up a temporary building. When he came there he preached in this house, and he said: 'Although the old building is burned up, the old text is not burnt up, and we will preach from that.' So he preached from where he left off preaching—about the love of God."

The Lord had baptized Henry Moorhouse into a sense of the divine love, and it was this that specially touched hearts. On his death-bed he turned to his crippled child and said: "God is love."

It may be interesting to note the way God led him to cultivate the Bible reading rather than the sermonic method of preaching the Word. When asked how he came to give Bible readings, he answered: "I was trying to preach in a certain city as ministers do, regular sermons from a text. After a few weeks my Scriptures and stories and explanations gave out, and I began to repeat myself. One evening I was in my room just before going out to my appointment, and in great distress of mind, for I had no text, nor sermon, and could not bear the thought of tell-

ing over again what all had heard so often. I lingered, debating whether to go at all. Suddenly my eye fell upon an almanac lying on the table in my room. I took it up in a listless way, opened it at the month of February, and saw that opposite each day of the month was a passage of Scripture, and all on the subject of justification. I had my sermon. I tore the leaf out, laid it in my Bible, and went to the hall. When the time to preach came I rose and said: 'My friends, I will not preach tonight, but will read some Scriptures, and all on the subject of justification.' I began with the first passage, and spoke a while on that, and then on the next,

and before I was half through the month my time was up. I noticed during the reading and remarks how unusually interested everybody seemed; and at the close of the meeting the brethren crowded around me, saying: 'That's what we want, Henry! That's what we want. Give us more of that tomorrow evening'. And I have never preached sermons since."

Many a preacher of the gospel would be more greatly used of God if he used more Bible readings and mingled apt and pointed illustrations, saturated with the tenderness and love of God to sinners and to all mankind.—*The Record of Faith.*

The Great Injunction

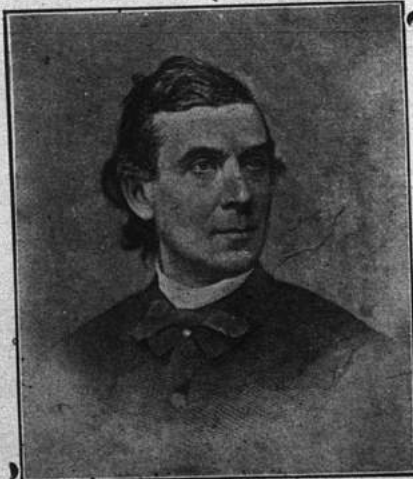
BY ALFRED COOKMAN.

Text: "Be filled with the Spirit" (Ephes. 5:18).

It cannot be necessary at this time, or in this presence, that we insist on the personality and divinity of the Holy Ghost. We shall take it for granted that you all unhesitatingly subscribe to that fundamental article of our faith; that "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God."

THE HOLY GHOST IS A REVEALER.

He comes also to reveal in us the Father



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and the Son; for as Christ was the revelation of the Father, so the blessed Holy Ghost proposes to reveal in us the Father and the Son, so that He might say, "He that recognizes My presence and perfection, realizes the presence of the Father and the Son, ay, of the Divine Trinity in Unity." Is not this the explanation of very many passages of Scripture with which we have been familiar, as "Christ in you the hope of glory?" Again Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." And again: "I in them, and thou

in me." Wonderful truth, that we may mysteriously, gloriously and consciously be one in Christ! May we not join in the ascriptions already heard in the upper glory, rendered to the Father, Son, and Holy Ghost?

When the Holy Ghost comes into the heart it is not to speak of Himself, but to take of the things of Christ, and show them unto us. When one man's spirit impresses another our attention is called to the person who communicates the truth, but the Holy Ghost comes to make the presence and power of Christ individually present to our consciousness. Will not this explain two things? The first is the prominence given to Christ in all evangelical preaching. The Apostle said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Now his soul was a type of all faithful souls filled with the Spirit. He was disposed to subordinate his own personality, and hold up Christ constantly as *all* in all. Again, this will explain the almost exclusive reference of Christians, in the work of the Lord, to Jesus Christ. They seem almost to forget about the Spirit. To exalt Christ, precious friends, is the joy of my life. He is Alpha and Omega. We do not know, and never shall know, all that Christ has done for us in redemption; and yet I submit whether it would not be well to love the Holy Ghost, to praise the Holy Ghost, and to be "filled with the Spirit." I can understand, how subsequent to our sanctification, in response to our faith in Jesus, the Holy Spirit may come in an extraordinary degree, and we be filled with the Spirit.

I. It is now for us to inquire about the possibility of being filled with the Spirit. Hear Jesus: "They shall be filled." The Apostle prayed for the Thessalonians: "The very God of peace sanctify you wholly," and that He would preserve them "blameless unto the coming of our Lord Jesus Christ"; and then adds: "Faithful is He that calleth you, who also will do it." Peter, Stephen and Barnabas were filled with the Holy Ghost, and the Apostle, directed by inspiration, charges upon us every one to be filled with the Spirit. What are some of the benefits? I shall speak of three classes.

I.—BENEFITS KNOWN TO OUR PERSONAL CONSCIOUSNESS OF BEING FILLED WITH THE HOLY GHOST.

When filled with the Spirit we shall be hallowed by His presence.

The awfulness of the presence of the Spirit to one who was filled would certainly result in a subdued and hallowed state of soul, a sort of "silent awe that dares not move," and we should feel like stepping softly, and moving guardedly. With such it would seem highly proper to say, Our Father . . . hallowed be thy name! or with the angels to join in saying, "Holy! Holy! Holy Lord God Almighty!"

The soul filled with the Spirit will be filled with the spirit of love.

Love is one of the most beautiful fruits of the Spirit, for it is of the nature of the Spirit Himself. The Spirit came to reveal the Father, and Jesus the expression of His love, and then what should hinder that love should fill the entire orb of our life; then we would love God and His works, and all His creatures, and His Word. In the language of the Psalmist, "O how love I thy law!" and His people—"His people shall be my people"; and sinners—

"O that the world might taste and see
The riches of His grace;
The arms of love that compass me
Would all mankind embrace."

I have observed that those passages in our sermons relating to personal experience are usually accompanied with unctuous power. Some years since, at the Penns Grove Camp-meeting, after the Holy Ghost had been given as a sanctifier, I found myself drawn out for more of God. I could scarcely define my feelings, but there was a going out after God. When surrounded one day with a few Christians, struggling up to enjoy God as never before, this suggestion came: "You have been trying to get up; are you willing to sink down?" "Yes," I answered, "any way; if I may find Him thus, let me sink in the depths." Then I began to feel I was going down, and with this there came a realization of love, as I had never known before, and it filled my body, soul and my entire being. O how I loved His children and His Word! I asked, "What does this mean?" "God is love." This was the consciousness of love that filled my whole spirit.

It will develop in our personal consciousness a feeling of rest.

When all our powers are harmonized, each with each, and all with God, what should prevent our having rest? The storms which before swept through our consciousness have all subsided. Jesus has said, "Peace," and there is a great calm. The spiritual antagonisms have been driven back, or rather have been converted into willing servants of God. There is a difference between peace and rest. Our country has peace but not rest, though God grant she may! O surely the soul that finds itself enclosed within infinity will realize this experience of rest! O how rich and satisfying it is to be filled with the Spirit! So we have as benefits, a hallowed feeling, a spirit of love, and sense of rest.

II.—WHAT ARE SOME OF THE EFFECTS UPON PERSONAL CHARACTER, OF BEING FILLED WITH THE HOLY GHOST?

You will observe that religion aims at character. It has respect for individual welfare, national development, and the world's good, but then these are not the primal aim. Our religion has respect principally to character. By character I mean that inward condition, or generic force, that belongs to every human being. Character, in its higher form, is not due to any circumstances of the world. It requires more than this—the vitalizing, indwelling of the Holy Spirit. The Christian is the highest style of man. O, if we are concerned about our character—and who is not?—then we must be filled with the Spirit.

What are the effects upon the character?

The Spirit will not develop anything little or vile.

An individual filled with the Spirit will be likely to develop like the Divine character, entirely separate from everything that is low or vile. Holiness is God's special attraction, and He is represented as being glorious in holiness. Archbishop Tillotson says of God's holiness that it is not so much a particular as a general attribute, that spreads itself over the whole being. Take away holiness from His wisdom, and wisdom would be annihilated, and that would leave cunning. Take away holiness from justice, and you would have cruelty. Take away holiness, and you would have false piety; and take it away from truth, and that would leave falsehood. Holiness is His superlative excellence. This is His throne, for "He sits upon the throne of his holiness." Let us be filled with the Spirit and then see how we will be separated from sin. Our wisdom, filled with holiness, will be very different from subtlety; our power will have no form of oppression; our sovereignty will be free from tyranny; justice, marked with holiness, will be our mercy, and it will not degenerate into cruelty. You can trace out this thought in its ramifications. You will be elevated into the likeness of God, and pass hither and thither a holy being, and in the religious character there is nothing mean.

To be filled with the Spirit you will develop a gentle character.

The gentle dove, the gentle dew, the still small, sweet voice, are images of Scripture illustrative of this effect. I do not remember at this moment that wrath or vengeance is ever predicated of the Spirit. He is infinitely gentle, and hence may be grieved, and I hope you may all understand that there is nothing so easily grieved as the Holy Ghost. When filled with the Spirit, have you not found you were gentle in your course, and words, and thoughts?

It will develop a wise character.

How can it be otherwise? If the third Person in the Trinity comes to abide in our heart, fulfilling His own promise in teaching us all things, revealing Christ in our consciousness as our Wisdom (and to me that means more than the Church now conceives) we shall make wonderful progress in wisdom. Not that a holy person will not blunder; but God will help you to perceive His truth. His

character, modeled after the Divine pattern, will be impelled by the Divine impulse. When Jesus sent out His ambassadors, He said: "Be wise as serpents and harmless as doves." That, I think, means the blending of purity and prudence. The Holy Ghost does not come to teach any new doctrine, or to testify of Himself, but of Christ. The very best minds are likely to be tempted in the direction of presumption; and I say, let us be careful for the sake of holiness.

To be filled with the Spirit will involve a character that is holy, gentle and wise.

III.—THE EFFECTS OF BEING FILLED WITH THE SPIRIT UPON THE PERSONAL LIFE.

FIRST.—*It will supply the secret spring and motive power of an earnest, faithful, Christian life.*

The blessed Holy Ghost will come to write the law of God in your heart, and you will come to love the will of God. The Spirit will reveal the law, and then apprehending it, you will go joyfully forward in its execution. The Spirit will help us, so that, as Jesus was, we shall be willing to go and preach, pray, weep and die—yea, die a hundred times for souls if we could lift them nearer to God.

It will give the ability to go steadily and successfully forward.

Here I enunciate the greatest glory of our Christianity. I know there are a good many who deem the great power of our religion to be in its truth. I am willing to join them and say the truth of the Bible is ultimate. There cannot be a greater truth than "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." Christ Himself gave to this the very highest excellence. The sages of antiquity knew a great deal of truth; indeed, it has been contended for, that there is no new ethical truth in the world. But what of the ethics of Seneca or Tully? Seneca taught, and the world grew worse. Why I do not know, unless it is that our religion has the Holy Ghost in it. O, be filled with the Spirit, and then it will be a living verity to you, and you will praise God for the privilege of loving Him with undivided affection.

It implies the inclination to obey; secondly, ability to obey; and thirdly, it will involve an unction of the Holy One.

What is unction? Is it pathos, or eloquence, or psychological power, or mental force? I apprehend it is not these, though it may consist in part of one or all of them. Unction is that subtle, mysterious, unaccountable, irresistible influence that proceeds from the Spirit to the individual filled with the Spirit—that seals instruction upon the heart and conscience of the person receiving it; so that the unction tends to render a man powerful and glorious in his life and history. That is unction. That which sounds pleasant may not be unction; but that which, however feebly expressed, makes an impression on your memory, and develops, until at length it is a part of your existence, and becomes a great power. This is unction. Lord, give us more of that kind! (Many responses of "Amen.")

But some one may say that "to expect to be

filled with the Spirit is Utopian." But was not Jesus filled with the Spirit? "Ay," say you; "but He was Divine." But was not Stephen and Barnabas? "Ay; but they were inspired." But were not Wesley and Whitefield filled with the Spirit? "Ay; but they were raised up for a special purpose." But were not the saintly Summerfield, and the majestic Stephen Olin, filled with the Spirit? "Ay," say you, "but they were preachers." But have not many persons in this country and in the Old World been raised up and filled with the Spirit, who have done more good than has resulted from many pulpits? Precious friends, I conceive we are only on the threshold of privilege. Be filled with the Spirit—the eternal, wise and Holy Spirit. What a power it would make us! O that God would make this place another Jerusalem, and this day another Pentecost! Come, Holy Ghost, with all Thy quickening power.

HOW YOU MAY BE FILLED WITH THE SPIRIT.

In the first place, *you must be emptied.* All those sensual indulgences, all those preju-

ices that will not bear the light of God's truth, all those obscene or unprofitable words that would grieve the Holy Spirit, or that unholy belief that would hinder the Spirit, must *must*, MUST be given up. The infinite Holy Spirit will not come to abide in the heart of any one that connives with sin or indulgence in any measure.

We must go forward in the path of obedience, for it is in vain to think of having more of the Spirit, if we do not use what He has given.

We must ask in the name of Christ to give us the Spirit.

I do not know, brethren, you do not know, Gabriel does not know, how much more of grace the Holy Spirit will give all those who ask Him, for "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." "When He ascended up on high, He led captivity captive, and gave gifts unto men," and the best gift is the blessed Holy Ghost. O let us receive it today! Amen.—*Guide to Holiness.*

is pleased to increase your light and grace, and is pleased to prosper you more, so give more. If you neglect an habitual giving, a regular giving, a giving from principle and upon Scriptural ground, and leave it only to feeling and impulse, or particular arousing circumstances, you will certainly be a loser. The smallest amount which is fixed to be given may be continually gone beyond; but it is well that you should fix this lowest amount, lest you should do nothing at all, or scarcely anything.

In connection with the subject, let us remember:

1. There is such a thing as "sowing" and "reaping," according to 2 Cor. 9:6. Teaching children, visiting from house to house, for the sake of benefiting persons naturally or spiritually; giving money, bread, clothes, etc., to the poor; using our money in any way for the Lord's honor and glory is called, according to this passage, "sowing," and the recompense given by the Lord to him who sows, in time and eternity, is called "reaping." The recompense may be, and generally is, more or less, given in time; often ten-fold; yea, a hundred-fold, as the Lord repays even in temporal things, though raising up friends for us, or giving His manifest blessing upon our earthly vocation, etc. But suppose that for some particular purpose the Lord did not allow such reaping to take place here on earth, there will be most assuredly the "reaping" in the world to come. This leads me to the second point of the verse:

2. "But this I say: he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." These are the words of the Holy Spirit by the Apostle Paul. The figure here used is easily understood by everyone. The farmer who sows sparingly, reaps sparingly. The two go together. Thus any Christians who, according to their time, talents, opportunities and means, do little for the saints or for unbelievers, temporarily or spiritually, will reap little either in this life or in the life to come. God says so. I believe it. In my inmost soul I believe it. Now, let any one seek to sow, on the contrary, bountifully, and such a one will reap bountifully, both now and hereafter, if the sowing be done to the Lord, and not from earthly motives, such as the desire of man's applause, etc.

But while, even as to this life, we shall not be losers by acting faithfully as the Lord's stewards, yet what shall we say when, looking at the "day of Christ," when even the cup of cold water, given to a disciple in the name of a disciple, shall be rewarded? Were it more habitually before our minds, how brief this present life is in comparison with eternity, and how bright and glorious, and unspeakably precious the blessings are which await the believer in the day of Christ, how gladly should we seek habitually to spend and be spent for Him! Let the believer only realize the vanity of earthly things, and the preciousness of heavenly treasures, and he will seek to live for eternity, and among other things will be delighted to "lay up treasures in heaven."

Many of God's children have not only no

The Blessedness Of Giving

GEORGE MULLER.

Many of the children of God lose, in a great measure, the privilege and also the blessing to their own souls of communicating to the Lord's work and to the necessities of the poor, for want of a regular habit of giving. They may not be covetous, they may not be gain loving, "this present evil world," and yet they scarcely in any degree act as stewards for the Lord, but as if they were already owners, because they give only from feeling or particular circumstances; and thus life is gone, before they are aware of it, without good use having been made of that one brief life here on earth, in using their means for the Lord as they might have done.

"How, then," the Christian may say, "shall I act in order that I may best use my means for the Lord?" My reply is this:

1. Seek to keep before you that the Lord Jesus has redeemed us, and that, therefore, we are not our own, because we are "bought with a price," even "the precious blood of Christ." All, then, that we have and are belongs to Him, and we have to look on our possessions as a faithful steward would who is entrusted with goods or money by a rich proprietor.

2. The habitually using of our means, the regularly communicating as the Lord prospers us, is next to be attended to. As far as practicable, we should seek to do this weekly, according to that word:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him (1 Cor. 16:2).

This point cannot be too much considered by Christians in the fear of God. It is God's principle, most plainly laid down in God's Word. But if, through particular circumstances, this weekly and proportionate giving is impracticable, then the first time we are able to ascertain how our business stands,

how much our profession has brought us in, etc., we should settle before God how much, accordingly, we can give for the work or for the poor.

3. It is to be noticed, also, that the injunction of the Holy Ghost, by the Apostle Paul, is not only that one or another should do so, but that every one should do so, viz., the rich, those of the middle classes, and even those of the poorer classes.

4. With regard to the amount to be given, no rule can be laid down, because what we do ought to be done, not in a legal spirit, but from love and gratitude to that Blessed One who died for us. God would have us to act in the spirit of sonship, and as constrained by the love of Christ to us. He therefore gives no commandment with regard to this point to those whom He has redeemed and forgiven and whom He has made His children, His heirs and joint-heirs with Christ.

But take heed, dear Christian reader, that you do not lose the blessing, because it is not said you must give the tenth part, or the fifth, or the third, or half, or three-fourths of what God gives to you. The writer would set before himself nothing less than to stand habitually, with all he has, before God as His steward, and to say, "Lord, all I have is Thine; use it as Thou pleasest." On this principle he has, by God's grace, been enabled to act for forty-four years; and the unspeakable happiness and blessedness resulting from thus acting he is unable to describe.

If, however, the reader says, "I cannot do this," the reply is—Then do what you can, and have grace for. Give the tenth part or the fifth, or the third, or the half of what God gives you, even as you have now light and grace on the subject; only fix even the smallest amount you purpose to give of your income, and give this regularly; and as God

desire that all they have should be the Lord's, if He should call for it, but they have not reached even so far as Jacob had, who did not live under the present dispensation, and who, at the first dawning of spiritual light, said to God, "Of all that thou shalt give me, I will surely give the tenth unto thee." They do not give the tenth part of all the Lord is pleased to give them, back again to Him. They can readily lay out £5,000 in the purchase of a house, £200 a year upon the education of each of their two or three sons, keep many servants besides, and live in other respects in proportion to this, and spend, strictly speaking, not £100 directly for the work of God or for the support of poor saints, or in feeding hungry, unconverted persons near them who cannot earn their bread. What is the consequence? As they live more for themselves, or for their children, than for God, so they are not really happy in God, as one real end for which God has left them here on earth is lost. But this has not merely to do with the rich or the middle classes of the children of God, but even with the poorer classes. The Christian man with a small salary, or a small business, or the journeyman who only earns his wages, says: "I have so little, I cannot spare anything; or, if anything, it can be only the merest trifle." And what is the result? Either all, or almost all, is spent upon himself; or that which is not needed is put by for future days. The consequence is that such individuals are not happy spiritually, and often also do not prosper temporarily, because, as they are not faithful over the little which God is pleased to entrust them, He cannot entrust them with more, unless He does so, as He did to Israel, in the way of chastisement, and send leanness into their soul, or to lead them to see the vanity of such things. Often, also, both in the case of the poorer, the middle, and the richer classes, God is obliged to send sickness, heavy losses, loss of business, etc., in order that He may take from His children what they would not gladly, constrained by the love of Christ, law down at His feet.

I have spent many years in the service of the Lord. During this period, especially during the last forty years, I have become acquainted with many thousands of believers, many hundreds of whom I have known intimately, as well as their circumstances. Moreover, many, very many, have honored me with desiring my counsel and advice in their private affairs. What have I learned, among other points, by this? That "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Many instances have I seen in which the children of God scattereth, and yet increased; yea, scattereth much, and yet abundantly increased; but far more have I seen in which they withheld more than was meet, but it tended to poverty. . . .

Notice here the words, "more than is meet." It is not said withholdeth all; but "more than meet"—viz., while he gives, it is so little in comparison with what it might be, and ought to be, that it tendeth to poverty.

With all the desire to get on, very many were not able to do so, just because they only lived to themselves; they withheld more than was meet, and it tended to make or keep them poor. Bad debts, unexpected and unaccountable loss of custom, heavy family afflictions, etc., took away the money which they sought to keep for themselves, contrary to the will of God. While, on the other hand, I know many Christians who, from giving 10 per cent at first, have increased to 15 and 20 per cent, yea, 25 and 33 1-3 per cent, and I know even of 60 and 75 per cent being given of the whole income because these Christians long to lay treasure in heaven and not on earth.

Though we should never give for the sake of being repaid by the Lord, still, this will be the case if we give from right motives. It is God's own declaration that it will be so. This is plainly to be gathered from the following passages: "Honor the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."—Selected.

Preparation for Christ's Coming

BY W. R. MOWLL.

Let me ask your attention to the signs of the coming of the Lord. Scripture is perfectly clear and decided. The wayfaring man can read it clearly if he will but observe the Scriptures. If we open our Bibles at Matthew 24, we shall find the reply our Lord made to the question of the disciples in the third verse: "What shall be the signs of thy coming?"

(1) The first sign that our Lord gives is that of deception. Notice vs. 5, 11: "Many shall come in my name, saying, 'I am Christ, and shall deceive many . . . ' Many false prophets shall rise, and deceive many." If the present is not an age of deception, I know not what deception is. A man of business was saying to me the other day that he thought in the business world there was more fraud today than ever, and he questioned whether, in the darkest times in this country, there was as much deceit as now.

As regards matters of faith, deceit abounds. We are told there is no such thing as pain. But the persons who make that statement are not prepared to put grains of pepper into their eyes before they enter into the discussion. We are told, concerning the coming of the Lord, that He is not coming personally; and we have been told this very day that in America, if the coming of the Lord is referred to, the speaker is looked upon as somewhat demented. But Scripture prepares us for all this. Let us be perfectly calm.

LUKEWARMNESS AND INDIFFERENCE.

(2) Another sign we observe in v. 12: "Because iniquity shall abound, the love of many shall wax cold." Is there not lukewarmness in the churches today? What is it we are hearing? The week-end movement is paralyzing our Sunday-school effort; and those of us who are ministers working in this great city cannot remember a time when there was so much utter indifference—a very marked sign of the coming of the Lord. We recollect how lukewarmness is spoken of in connection with the Church of Laodicea (Rev. 3): "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Am I speaking to any of my fellow-

believers who have grown lukewarm in the service of the Master? Remember that by the power of the Holy Spirit that sin may be confessed and forsaken now; and that each of us may be fired with a holy zeal, and may witness in these days of lukewarmness that we who believe in the coming of the Lord are anxious to be found at His service when He appears.

(3) A third sign. Luke 21:25 speaks about the condition of nations. In Matt. 24:7 we read: "Nation shall rise up against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." At the present time the calm among the nations is only apparent. A little while ago a relative of mine asked a very wealthy American why it was that American capital was being brought over here for investment in England. His reply was significant: "It is not safe in our own country." At the present time the safest place for capital is Britain, and that is because there is more vital godliness in this country than in any other in the world.

Let us pass on to 2 Tim. 3, and notice the "signs of the times." "In the last days perilous times shall come. For men shall be . . . lovers of pleasures rather than lovers of God . . . from such turn away." I ask whether this is not a day when pleasure is loved more than God? The one thought of the moment is how to obtain some fresh pleasure. In the Parable of the Ten Virgins we recollect that they were all dressed alike—"a form of godliness." Today there is little open atheism, there is a form of godliness, but where is the power? Again I say that the Christian must be perfectly calm and confident, because all these things herald the personal return of our great Savior.

A GLORIOUS CERTAINTY.

Turn to the character of that coming.

1. IT IS SURE.—Nothing is more sure than that our Lord Himself will shortly appear. He declared it in John 14: "I will come again." When He stood on Mount Olivet, surrounded by His beloved disciples, the message of the Ascension given by the angels was: "This same Jesus should so come in like

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manner as ye have seen him go into heaven." And the last message in God's Word is: "Surely I come quickly." The Apostle Paul, in 1 Thess. 4:16, says: "This we say unto you by the Word of the Lord, the Lord himself shall descend from heaven with a shout." He lived in the light of that coming. His preaching was remarkable for its power, because he thought at any moment the Master might appear. To myself, to my brethren in the ministry, I would say—let us preach every sermon and give every address as if the Lord were to appear the next moment. Oh, how earnest we should be then! Like Paul when dealing with the Athenian critics, we should speak of that coming judgment, of which we hear so little in the present day.

We want more than ever as workers in Christ's vineyard to preach about sin and judgment. These two subjects aroused the conscience of our nation in dark days that are past, and they will arouse the human conscience today through the power of the Holy Ghost. Let us be clear about what the Word of God declares sin to be. Among many definitions I remind you of these: (1) 1 John 3:4, "Sin is the transgression of the law." (2) 1 John 5:17, "All unrighteousness is sin." (3) James 4:17, "To him that knoweth to do good, and doeth it not, to him it is sin." (4) Rom. 14:23, " whatsoever is not of faith is sin." (5) Prov. 24:9, "The thought of foolishness is sin."

In the New Testament there are 318 references to the Second Coming of the Lord. That means that one verse in every twenty-five refers to the subject. Alas, the Church of Christ has during these past few years been occupied with the sacraments! No wonder we have the present condition of things. In twenty out of twenty-one Epistles the Lord's Supper is never referred to. While we say not one word except to thank God for the sacraments, let us keep them in their right place. The coming of the Lord is more often brought before the mind in the Word of God than any other subject. Let us pay great heed to it.

II. IT WILL BE SUDDEN.—This we gather from the words of Matt. 24, where reference is made by our Lord to the time of the flood. How sudden was that judgment on the world! No one believed in it save one family. There is no record of any application to Noah to be admitted to the ark; and the Lord adds: "As in the days of Noah, so shall the coming of the Son of Man be."

STARTLING EVEN TO THE READY.

III. IT WILL BE STARTLING.—It will startle the whole world. Notice what our Lord says when using the illustration of lightning (v. 27): "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." So, however earnestly we may be looking for the coming of the Lord, when He appears we shall all of us be startled, as we are when the electric flash passes across our vision.

IV. IT WILL BE SEPARATING.—Very solemn are the verses, Matt. 24:40, 41: "Two shall be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other

left." In the Parable of the Ten Virgins, what a separation! Five passed in, five were shut out. My fellow-sinners, what is it to be with me, with each of us? "The door was shut." Shut out or shut in?

(1) Shut out—

S—(a) with the Savior (Phil. 1:23); (b) with Selfishness (Luke 16:25).

H—(a) to Hopelessness (Luke 16:26) (b) Hating one another (Tit. 3:3).

U—(a) to Unbelief (Rev. 21:8); (b) to Utter darkness (Matt. 25:30).

T—(a) to Trouble (Rev. 20:10); (b) to Torment (Matt. 25:46).

(2) Shut in—

S—(a) with the Savior (Phil. 1:23); (b) with Satisfaction (Psa. 17:15).

H—(a) to Home (John 14:2); (b) with Happiness (Prov. 16:20).

U—(a) with Unity (John 17:21); (b) to Usefulness (Rev. 22:7).

T—(a) to Tranquility (Eph. 2:14); (b) to Triumph (Rev. 5:12).

How are we to be ready?—

R—"Repent ye, and believe the Gospel" (Mark 1:15).

E—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

A—"Asquaint now thyself with him, and be at peace" (Job 22:21).

D—"Deny thyself, and take up thy cross, and follow him" (Matt. 16:24).

Y—"Ye must be born again" (John 3:7).

Mark, He has done it all. "It is finished" are His words, on which we sinners can rely. If we are resting there, we can look forward to His coming without a shadow of a doubt. "Ye must be born again" is logical as well as Scriptural; for how can I enjoy God if I have not the nature of God to enjoy? But once let me have God's nature implanted in my soul, and then I have a foretaste of that Fatherly love. Am I born again? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life."—*The London Christian*.

How Korean Christians Spread the Doctrine

BY JOHN Z. MOORE.

BY TEACHING.

For a Korean Christian to get new light and hide it under a bushel is an unheard of thing. Having heard a bit of truth or a choice illustration from the foreign teacher, he cannot rest until he has told it to some one else, and often puts it in a far more telling way than that in which it was given to him. In the twenty Bible classes above mentioned, two-thirds of the teaching was done by persons who had never done such work before, and, although in some cases they were not so well prepared as we would wish, they were so earnest and sincere that through them "God broke forth much new light from his holy Word." For a Christian boy or girl or young man or woman to attend one of our higher schools means that during vacation he or she will go back to the home village and give—mostly without pay—to the less fortunate boys and girls, what has been learned. Out of a class of fifty-five such boys, thirty were thus engaged during a summer vacation. And two years ago a girl of twelve years of age going back to her home village gathered together fifteen girls and started a school, which has but grown and increased in efficiency with the years. A few months ago Mr. Ye, who was teaching our large boys' school at Hamchong, with a good salary, said to me that he must leave. When asked why, he replied: "O, you know we have a small church in my home village in Samwha County, and they want to open a boys' school. There is no teacher among them, and as they can afford to give but little salary, I must go and teach my own people." He went, and although a poor man, but a splendid teacher, is working for almost nothing and helping to evangelize his old home village.

BY PREACHING.

They are natural talkers and speakers of no mean ability; faith in the gospel and Bible study, of which they never tire, fills them with a message; and, as with the apostles of old; what they have seen and heard they cannot but tell. On one circuit where there are thirty preaching places there are five sermons by volunteer preachers to one by the regular paid pastors. At the close of the winter Bible classes, held in every church, the people from pastor to newest believer pledged so many days to definite preaching in non-Christian homes and villages. In a group of twenty such Bible classes an aggregate of one thousand days was given. One woman gave six months to this preaching, and a man whose house was by the side of the road said he preached to the many passersby, and not a few had promised to "do the doctrine." One of the most effective sermons I ever heard was preached by a fourteen-year-old school boy in a crowded market. People listened in open-mouthed amazement, and the result was work began and a church planted in that town.

BY PERSONAL WORK.

Yet, however great a place this constant and irrepressible preaching and teaching by the natives had had in the spread of the gospel in Korea, there is another element more important than this. That is the remarkable way in which they do personal work. Personal, direct, hand to hand, individual work for the individual seems as natural and easy for the Korean as it is unnatural and hard for the average Christian of America. Men by the roadside, in the fields, in their "sarongs" (reception rooms), speak openly and face to face of the way out from sin and up to heaven. Women in the crowded markets, by the riverside at their washing, or over the rice kettles, tell with beaming faces of the new joy and peace they have found by doing the Jesus doctrine, and even the boys and girls repeat the old, old story, bringing other children to the church and schools. One man during the New Year month spoke definitely to three hundred persons, fifty of whom gave their names as seekers. Hong Sikie was nothing but a little school boy, but he led his proud, learned father to Christ, and Mr. Kim is now a class-leader, school teacher and one of the strong pillars of our large Kang-syo Church.

BY ORGANIZING.

The following incident will show not only that the Koreans are apostolic evangelizers, but also that they are wise organizers and conservers of their work. In the village of Flowing Brook lived a woman who was a most earnest Christian. Her husband being a drunkard and gambler, hated the Christians and persecuted his wife without mercy, doing everything in his power to make her deny her Savior. Finding he could not stop her from going to church, he sold his house and farm and moved to a far distant village, where Christianity had scarcely been heard of, saying to his wife, "Now, how will you

believe, and where will you go to church?" The woman quietly submitted, but just as quietly began to tell the village women of Jesus. It was not long until a band of them were meeting for worship in one of the homes, and when the missionary first visited the place, about a year from this time, he found a church building and a well-organized band of Christians. The husband of this woman, a changed man, was one of the leaders, for, as he said, "I could not stop her, so the only thing to do was to become a Christian myself." Scores of temporary organizations such as this have been formed by the people before the missionary has paid a visit, and many of these have been formed into permanent churches, the officers of which are largely drawn from the leaders of the temporary organization.

HOW DO YOU ACCOUNT FOR IT?

The question most frequently asked the Korean missionary is: "How do you account for the wonderful growth of the church in Korea?" The answer is, first, this is God's hour for Korea; second, the zeal, unselfishness and ability of the native Christians in preaching the gospel, teaching the Word of truth, telling the good news of salvation from man to man, and then gathering together in classes and groups and churches, is the secret of it all.

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do."—*World-Wide Missions*.

Eternity is too long; time is too short; hell's mouth is yawning; heaven is beckoning; opportunities are fleeting; many professors are sleeping; men are dying; Satan is bold; the day is far spent; night comes. Rush to the rescue, crying, "All for Christ and souls."—*Ex.*

Silver Filings

"Every misery is a mercy in disguise."

"God and wrong-doing cannot be had at the same time."

"God's order is unalterable—first, Death; then, Life."

Too low they build who build beneath the stars—Young.

"A living gospel is the only tonic for a languishing church."

"When a man hears from God he is spoiled for cheap things."

"Bobbing up under every invitation is not necessarily holiness."

"The nearer we are to God, the quicker we shall be reprov'd for sin."

Great trials seem to be necessary preparations for great duties.—Thomson.

"The soul of all improvement is to be found in the improvement of souls."

They are never alone that are accompanied by noble thoughts.—Sidney.

Life is learning, suffering, loving; and the greatest of these is loving.—Ellen Key.

"Every curse is but the chestnut burr which encloses the blessing of a nutritious kernel."

"Don't sing, 'And now I'm dead to sin,' unless you really are dead, and then you won't sing it."

The closest walk with God is the sweetest heaven that can be enjoyed on earth!—David Brainerd.

"Thou hast an influence; God gave it thee, And on it wrote, 'To all eternity!'"

Professor Drummond said, "The moment we forget that God meant this life to be a school, the puzzle of life begins."

The Word in the Book is gold in the mind, The Word in the heart is purse-carried coin.

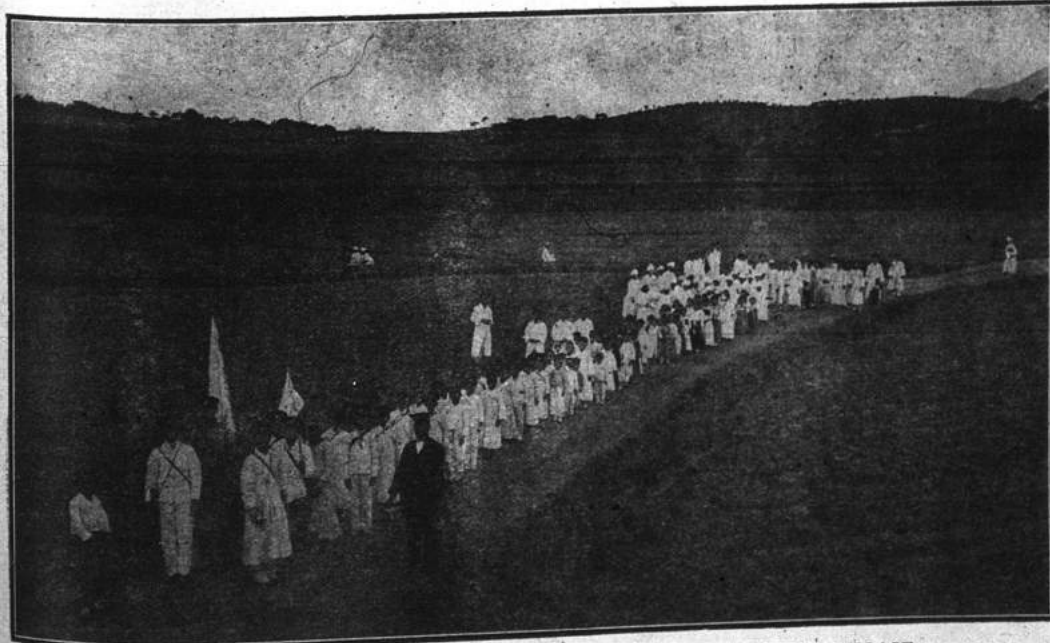
Pleasure soon exhausts us and itself also; but endeavor never does.—Richter.

If you wish your neighbors to see what God is like, let them see what He can make you like.—Charles Kingsley

Light other lamps while yet thy light is beaming; The time is short. —Hezekiah Butterworth

"Anger and speech are an ill-assorted pair, whose company leads to sorrow."—*Ex.*

The preacher who wants a revival should preach the first sermon to himself.



OUT TO WELCOME THE MISSIONARY—TWO MILES FROM A KOREAN VILLAGE.

LIVING WATER

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EDITORIAL

TURNING-POINTS IN THE LIFE OF
MOSES.

Among the Old Testament worthies, Abraham and Moses occupy the most important place. They were both mighty men and each excelled in his sphere. Moses has come in for his share of criticism on the part of infidels, but these little fellows barking at him remind us of a dog barking at the moon. H. L. Hastings calls attention to the fact that the man who, some years ago, went over the country lecturing on the mistakes of Moses, in his first engagement fled precipitately from the enemy and was captured in a hog pen by a youth of nineteen. One with such a military record would do well to keep his mouth shut in the presence of such a character as Moses, who was chosen of the Lord to organize and lead through the wilderness an army of 600,000 men and frame laws which have been the basal principles for all civilized governments.

The life of Moses naturally divides itself into three periods of forty years each. First, that of training in Egypt; second, the desert or shepherd experience, and third, his official or public ministry. And these are subdivided into pivotal points.

1. Life preserved. Amram and Jochebed saw that he was a promising child. Most people think this of their offspring. Bud Robinson says his mother used to look at him in the hollow log which she used for a cradle and dream wonderful things about him. But there was evidently some mark of superiority on this little Hebrew babe and extraordinary efforts were put forth to save him from the crocodiles. The story is familiar. The devout student can see the hand of Jehovah in it all. The placing of the little boat amid the reeds, the appointing of the sister to watch, the coming of Pharaoh's daughter, the infant wail and touching appeal as the princess looked down into the tear-bedewed face, the engaging of a nurse and the training of the future law-giver were all providential. How necessary that he should have both the example and teaching of a godly mother to hold him steady amid all the idolatrous corruption of the Egyptian court. Pharaoh was

paying the bills for nursing and training the one who was to be the instrument for Egypt's sorest humiliation. Like Paul, who had his traveling expenses paid while he was sent here and there as a prisoner, Moses was trained in all the wisdom of the Egyptians without any cost to himself or his people. This was a very important part of his career. The position he was to occupy later necessitated such an equipment. He knew Egypt; he was thoroughly familiar with the spirit and purpose of her people and versed in all her philosophies and various schools of learning. This constituted a capital on which he would draw in later years.

2. The parting of the ways. This comes in every life. The babe became a youth and the youth came to the hour of decision when he must choose between the gods of Egypt and the Jehovah of his people. How beautifully is this decision stated in the epistle to the Hebrews: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; for he had respect unto the recompense of the reward." This was a remarkable decision. It is thought that he was heir to the throne. He was in the midst of the dazzle and splendor of one of the world's mightiest empires. He had received nothing but kindness from Egypt. Why should he turn his back upon the exalted position which was offered him, and cast his lot with a race of despised slaves? The apostle gives the secret: "By faith Moses, when he was come to years." He believed the God of his fathers, and therefore looked for something of far more value than all the treasures of Egypt. He had an eye for the spiritual and a right sense of values. He put the emphasis where God puts it, and though there were many who thought he played the fool, all eternity will demonstrate the wisdom of his decision. It was an extraordinary choice, made by an extraordinary man, on an extraordinary occasion. We carelessly read the statement and talk glibly about it, but few if any of us appreciate what such a crisis means in the life of a young man situated as he was, choosing between a palace with its earthly glory and the hut of a slave with all its depressing poverty and degradation. Such an attitude was possible only to one who by faith looked above the earthly hilltops and saw the coming glory. It was the supreme hour in his life—the parting of the ways. Egypt faded in the distance and things eternal grew more luminous and real. So it is in a sense with all who follow the Lord wholly.

3. The crises of fleshly effort. Intimations of his life work, either in the way of bias or bent of nature, and doubtless a still more direct call, had come to him, and he undertook the task ahead of time. It was a fleshly effort. A call to a work does not always signify immediateness of action. It is often a call to preparation. Moses was not ready, though he thought he was. There was far too much of Moses yet on hand. He begins by killing a man. Like Peter, who cut off the ear of Malchus, it was a miss lick

and should never have been given. See him look up and down the road, anxious lest his deed should be discovered. A man who has to look around in that way is either not in the will of God or else poorly equipped for the work. We doubt not but what he quit looking around long before he ever stood before Pharaoh. There was a restlessness, a rawness and a fleshliness about the whole affair that indicated immaturity and unreadiness for the gigantic undertaking for which he was in training. Hence, he must continue in school a while longer, so he flees to Midian. A large per cent of what we call religious work will evidently go up in fire and smoke at that great day when every man's work is tried.

4. The desert life. New lessons were needed, and so his environment was completely changed. Away from the noise and glamor of Egypt out amid the stillness of the desert, he breaks in upon a new strata of life and learns lessons which he could never have gotten elsewhere. Elijah, John the Baptist and Paul were greatly indebted to solitude for much of their training. It looks like a waste of time to see a man like Moses, in the prime of life, with all of his splendid gifts, wandering amid the sage brush, prizing open the jaws of the famishing lamb and pouring a little milk therein, day after day toiling along in the same monotonous way, when he might have been a leading actor in the very center of the world's most stirring events. But this enforced solitude and fidelity to the commonplace was absolutely essential. Later on he was to have his patience tried a thousand times, and every kind of pressure would be brought upon him. No ordinary equipment was sufficient. The effervescent, mushroom qualities must all be eliminated ere he could go to the front. Something passed into the soul of this isolated shepherd as he lived under the dome of the heavens and communed with God. Mrs. Penn-Lewis said he stayed there until all "creaturely activities" died. Be that as it may, he stayed until the time came to go. Some of us are in as much danger of going too soon as others are of going too late. God's trains all run on schedule time. The devil has never yet been able to wreck one or cause it to arrive behind time. Jehovah's plans do not miscarry. In the fulness of time, while Moses was occupied with his ordinary duties, he looked out yonder and beheld such a sight as he had never seen in his forty years of desert life. It was a new experience. He said: "I turned aside to see." Then follows the wonderful interview and the memorable call. He was not so ready to go now; in fact, he was too slow. First he moved too quickly, and now the pendulum has swung to the other extreme and he hesitates. Those best fitted for arduous tasks have the most vivid sense of their own weakness and the magnitude of the work to be accomplished.

5. Life at the front. Forty years have elapsed. Back he goes to Pharaoh a very different man, riper, richer, wiser, stronger, meeker and more mellow than he ever was before to undertake the gigantic task to which he was appointed. We need not go

into details. There was a quietness, self-possession and humility, yet a symmetry and massiveness about the man as he went forth, that reminds you of a moving mountain. When he opened his mouth, Egypt listened. When he stretched forth his hand, things were shaken by the power of God. Instead of sitting on the throne of the Pharaohs, he comes back as a special envoy from Him who sitteth upon the throne of the heavens. Egyptian monarchs are the merest creatures of the dust in the presence of the God of his people. The gorgeous pageantry and dazzling glory of an Oriental court have no charms for him. He is Jehovah's mouthpiece. The shepherd's crook becomes the instrument of Egypt's humiliation, and judgment after judgment follow, until resistance can no longer be offered and the people are thrust forth. Then follows the most trying period of his life. Three millions of untrained, partially civilized people to be disciplined, sustained and thoroughly trained in the sublime truths of the Hebrew religion, and that in the wilderness—it was not an easy task. God alone was sufficient. Moses *knew* this, and hence he never hesitated but went forward with an unflinching trust in the God of his people. Only once have we any record of failure, and that was when, in a provoked spirit, he struck the rock twice.

6. A self-denying leader. Things had reached a crisis. These grumbling, disobedient children of the wilderness had filled the cup of their iniquity over and over. They had rebelled against Jehovah until God proposed to blot them out and start again with Moses. Perhaps this was only a test for Moses, we know not. At any rate, the grandeur of the man immediately asserts itself. He throws himself into the breach and cries out to God to blot him out but to spare the people. He is jealous for the glory of God. It had been noised among all the adjacent people that God had brought them out of Egypt in order to bring them into Canaan and to make of them a great nation. Now, should he slay them in the wilderness, it would give their enemies an occasion to blaspheme, for would they not say that they had died there because Jehovah was unable to keep His promise? It was a supreme self-renunciation, and constitutes one of the mountain-peaks in his character. There was no self-seeking, no effort to attain a position of any kind at their expense, as is often seen nowadays, but this faithful shepherd chooses to die himself rather than have these erring ones destroyed and the honor of his God questioned among the nations.

The final outlook and uplook. His work was finished and the time of his departure was at hand. We see him as he slowly climbs the mountain and looks back upon the white tents of Israel's encampment as they dotted the plains below. What emotions must have thrilled his heart? For forty years he had gone out and in before this people, carrying them as a mother does her young babe, and now he must go. From Pisgah's lofty peak, he surveys the promised land and catches, we believe, some glimpse of the future glory

of this mighty people. And then what a death and burial! No one else ever had such a funeral. One more glimpse—we see him on the mountain of transfiguration, no soul

sleeping, but very much alive, sharing the glory of the One for whom he had looked the Messiah of his people, who should ultimately and forever redeem Israel.

Editorial Comment

FINDS US.

Coleridge and Hallam said, "The Book of God is equally the Book of man, because it *finds him* as no other does in his deepest being and fits all the strange crooks and corners of his peculiar individual life."

Just so. No one but God could design and produce such a Book. The evidence of the divine origin of the Bible is stamped upon every page, and therein is revealed a perfect likeness of man and a recipe for all of his needs. President John Adams, when a young man, wrote this of the Book:

Suppose a nation in some distant region should take the Bible for their only law book, and every member should regulate his conduct by the precepts there exhibited! Every member would be obliged, in conscience, to temperance and frugality and industry; to justice and charity towards his fellow-man, and to piety, love and reverence toward Almighty God. In this Commonwealth no man would impair his health by gluttony, drunkenness or lust; no man would sacrifice his most precious time to cards or any other trifling or mean amusement; no man would steal, or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker or profane His worship, but a rational, a manly, a sincere and unaffected piety and devotion would reign in all hearts. What a Utopia, what a paradise, would this region be!

THE PROBLEM OF THE FAMILY.

The Scriptures afford full instruction for all of the problems of family life. If people would only heed them, they would be saved endless trouble. The Word of God was given that we might be "thoroughly furnished unto every good work." The family is one of the most important of life's responsibilities, and there is no shortage of Scriptural instruction touching its many obligations. If people would only obey the "Thus saith the Lord," the homes of our country would be altogether different. A. T. Pierson, under the above caption, suggests the following outline:

1. The Divine origin, institution, ideal and object of marriage, in Eden. "The Lord caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof: and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man; and Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his

wife, and they shall be one flesh" (Genesis 2:21-24).

2. The Scriptural laws and limitations governing marital selection. "Thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac" (Gen. 24:3-4). "She is at liberty to be married to whom she will—only in the Lord" (1 Cor. 7:39).

3. The parental influences that should shape the character of offspring. "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward" (Ps. 127:3). "For this child I prayed; and the Lord hath given me my petition which I asked of him, therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there" (1 Sam. 1:27-28). "The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice" (2 Tim. 1:5). "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab, and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people" (Nehemiah 13:23-24).

4. The proper administration of household law, life and habits. "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 27:19). "I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (1 Sam. 3:13). "Adonijah the son of Haggith exalted himself, saying, I will be king; and he prepared him chariots and horsemen and fifty men to run before him, and his father had not displeased him at any time in saying, Why hast thou done so?" (1 Kings 1:5, 6). "Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:4-9). "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:14-15). "Children, obey your parents in the Lord, for this is right. Honor thy father and mother (which is the first commandment with promise); that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:14).

OUR Young People

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

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

LETTERS WILL NOT BE PUBLISHED UNLESS
WRITTEN ON ONE SIDE OF THE SHEET ONLY

Dear Cousins:

I have pleasant news for you. Our missionaries in India write us that they have purchased the ponies, cart and harness, and by this time are driving over the roads of India carrying the news of salvation for lost souls. If I understand the letter, we sent them money for this outfit, and there was enough left over to buy Miss Leonard a horse to use in the mountains. Her work calls her there for months at a time, but the roads are steep and narrow, quite unfit for a cart. While Miss Carpenter, Miss Moss and others are using the team in the level country, Miss Leonard is making trips over the mountain trails. Also, Miss Carpenter bought a saddle for herself, so that she, too, may make horseback trips when it is not practicable to use the conveyance. But here is her letter; read it and rejoice over it for yourselves:

Vasind, India, Oct. 30, 1908.

Dear Cousins: I know you will rejoice with us that at last we have horses, cart and harness complete, and Miss Leonard got a horse, and still there was enough left to get me a second-hand saddle and bridle. So we never have been as well prepared for work before, and just now, too, when the cool season is beginning, and every missionary is so anxious to be at her best for service. The horses reached here yesterday, after a long drive of almost a week through the country. We had to go about 150 miles to get them, as there are none about Vasind for sale. We will let them rest a few days and begin work Monday in earnest.

Missionaries are banding together in prayer and united effort for aggressive work during the month of November, and I understand, also, that much prayer is going up to this end from devout hearts in America. We with our little band of Christians here have been praying for months that God will specially fill us with the Spirit and use us, this cold season, to win souls. We have our regular Bible class each morning from 7 to 8 o'clock, and they all rise at 5 in the morning and spend a quiet hour in prayer and Bible study in their rooms before beginning their work. But for some weeks now, seeing this special need, we have met at 7 o'clock in the evenings and spent from half hour to two hours in prayer, as the Spirit has led, and He is quickening and blessing.

How we thank you who have so generously given to supply this great need in the work here, and trust God will bless you a hundred fold for all that you have sacrificed for His sake.

Now as you rise in the mornings, will you not remember to unite your petitions with ours, that we may especially be endowed with power for service here. Remember, at that time we are unitedly calling upon God for this. Oh! if you could only know what your prayers mean to us, surely you would strive together with us more for these things. Pray that the dear Christian people may be "filled with

the knowledge of His will, in all spiritual understanding, and that they may walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God."

When I read in LIVING WATER of one sister going without shoes that she might buy a cart, it touched my heart, and I translated the letter to some of our Christian people and their hearts were touched also.

Cousin Eva suggested that some one name the ponies, so we will wait, cousins, for you to give them a name. One is a bay and the other is yellow, and they seem gentle and quiet. We hope they will be very useful in the service of our Master. One sister said: "Only think, if the missionaries get this conveyance they may be able to reach one more soul, and how much that will mean for eternity." Dear sister, it will mean that we shall be able to reach hundreds more with the gospel message. And won't you please pray that the message may prove effective to the saving of their souls? There are many encouraging things now that make us hopeful for this winter's work, and we trust to see a harvest of souls some day as the result of preaching the gospel around Vasind.

A few days ago an old woman that has been listening to the gospel now for two or three years, brought a little orphan girl and gave her to me. This woman is our friend, and always urges us to come to her house and tell Jesus' story when she sees us in the village, and she often comes here and asks us to hear. This is a dear little girl of about six years of age. She is of the Marathi cast, and seems to be very bright. The first day she was here she was so happy she laughed nearly all the time. The dear little thing had just been wandering around begging, with no one to care for her, and it meant so much to be loved. I sent her to Dhulia today to remain in the Girls' Orphanage. She was so sorry when she heard she was to be sent away, and at first refused to go, but I explained to her that the kind ladies there would care for her, and she would be with other little girls and learn in school, so she went very willingly.

Dear little cousins, who have nice homes and kind parents, please pray for this precious little lost lamb, that she may soon find Jesus and love Him with all her heart, and grow up a real soul-winner for Him.

Your Indian cousin,
EVA CARPENTER.

I was glad this letter reached us Thanksgiving week. I feel the spirit of real praise and gratitude in my hear because God has so prospered us. We shall never find out, until Jesus comes to reckon with His servants, just how much the usefulness of our dear ones over there has been multiplied by the help you have given them. Let us all say, Praise the Lord!

Abingdon, Va., Nov. 9, 1908.

Dear Cousin Eva: Here come two more little cousins to join your birthday band, and with the hope that we will join that eternal band beyond. I am twelve and sister is nine. I must tell you I have started out to find a better home than this world can afford. I found Christ precious to my soul while Brother P. E. Bally and wife and Brother J. C. Martin were holding a meeting here. Please find inclosed 50 cents, for the ponies, if needed; if not, do what you think best with it. You mentioned something about their names; if you have not selected any names for them yet, how do you think Charity and Victory would do? Or one of them, any way, as we know that people must love the Lord before they want to give anything for His cause. So I think that one could represent Love; then we all would Love for them to have Victory all through life. Now what do you think about it?

Your loving little cousins,
CHARLIE AND ELIZABETH ALMANY.

Miss Eva tells us they are waiting to hear from us before they give names to the ponies which are to do their part in spreading the

good news. These little cousins suggest Charity and Victory. How do you like the names? Another sister writes me and proposes Faith and Hope. I think we will let the "missionary girls" select names out of these four, or choose any other they may like better, then they can let us know what the decision has been. Do not forget to pray with them for God's special blessing on the work during this cool season.

Kedron, Tenn., Nov. 11, 1908.

Dear Cousin Eva: I would like to join your birthday band. I am a little girl, thirteen years old. I am both saved and sanctified. Our preacher last year was Brother Pollard, but he is not going to preach for us this year. Miss Eloise Morrison came out and preached for us the first Sunday in this month. I will close for this time.

Your new cousin,

MATILDA FOSTER.

P. S.—I send nine cents for my little sister, Minerva Foster.

There is always room for new cousins in our large family. I am so glad Matilda knows the Lord. I pray that she will be true to Jesus as long as life lasts. I find myself wondering if little Minerva is a Christian. She is not too young to choose the Lord Jesus Christ.

Dear Sister Benson: I like the birthday band. I love Jesus.
RUTH.

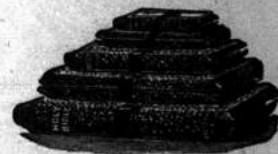
Ruth printed this letter, and very neatly, too. I am so glad she likes the band, aren't you?

OTHER LETTERS RECEIVED.

Letters have been received from Irene Chappelle, Mrs. Pattie Burns, Lee Norah Stamford, Mrs. Mary Field, Nora Field, M. E. Moore, Janet Sligh, Mattie E. Park, Mrs. G. V. Fallis, "N. N." These letters will be printed as rapidly as possible. I have before me a postal which has been much damaged in the mails. I can only make out the one word, "Sarah." Would be glad to hear from the writer again.

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SECULAR ITEMS

Construction work on the Panama Canal is now costing the Government about \$3,000,000 a month, and another issue of bonds is necessary or the work will come to a standstill in 1909.

San Francisco has been afflicted with the bubonic plague, a disease whose contagion has been spread by fleas and rats. The city has a small army hunting down the rodents, fighting them with traps, clubs, guns and poison. Houses are most thoroughly disinfected. The first week 13,000 rats were secured.

Judge B. B. Lindsey, popularly known as the "Kids" Judge, because of his interest in youthful criminals, scored a great triumph in Colorado. He was turned down by both the old party machines for the nomination, but as an Independent was easily elected. He says he owes his election to the women of the State.

Unless altogether abnormal weather conditions prevail practically throughout the United States between now and the first of the new year, this country, within six weeks, will face a serious print paper famine, according to the best judgment of the larger paper manufacturers of Wisconsin. Conditions in the paper industry, it is reported, have never before been so dubious as at present, and it is said the constantly depleting water power streams throughout the paper-making districts, both East and West, are adding daily to the threatening aspect.

Three events took place on September 21 which are unparalleled in its history. The first public reading-room in Palestine was opened with an inaugural address by the Moslem judge, to a large assembly of Christians, Moslems and Jews. During the afternoon, the first Arabic newspaper ever published in the Holy City appeared in print, under the name of El Kuds, The Sanctuary. In the evening a night school was started, at which instruction will be given in the Turkish language and international law. These noteworthy events are all a part of the "campaign of education" now being pushed by the young Turks to enlighten the people as to the privileges and responsibilities which a constitution carries in its train.

The Shah of Persia has definitely decided that the people shall not have a constitution, and his proclamation to that effect has been posted in the mosques. It has been evident for some time past that the Shah was becoming less and less disposed to summoning Parliament, and only recently, during an audience which he gave to the representatives of the merchants, he showed signs of anger at the mention of the restoration of the constitution, and dismissed the delegates from his presence. In his proclamation the Shah says: "We are prepared to redeem our promise and convoke a Parliament, but we learn from the assembled representatives of the people that they do not want a constitution. We have, therefore, decided to defer to their wishes and the clergy and ecclesiastics, having recognized that the establishment of a Parliament would conflict with the laws of the Islam, we determined that in the future, under no pretext, shall such a Parliament be established."

A NOTED MISSIONARY GONE.

The Rev. Hiram Bingham, the distinguished Congregational missionary, died after a surgical operation at Johns Hopkins Hospital, in Baltimore, October 25. The death of this divine removes one of the most unique and potential characters from the universal Christian Church. His father, Hiram Bingham, Sr., went as a missionary to Honolulu, Sandwich Islands, in 1819, where he remained, doing service of unspeakable value to the native, until 1841, when the sickness of his wife required his return to this country. In 1831, Hiram Bingham, Jr., was born in Honolulu. He came to this country to graduate

at Yale in 1853, and then returned to the islands to take up his father's work as a missionary. Immediately after marrying, Dr. Bingham became captain of the American Foreign Missionary Board's missionary vessel, Morning Star. They went to the Gilbert Islands, where they remained with the savages. Both became dangerously ill with tropical fever and went to Honolulu, and after five years of service returned to the Gilbert Islands. It was his father's expressed request that the son should translate the Scriptures into one of the island languages. The son, under the inspiration of an industrious, enterprising, consecrated wife, set himself to the great task, and translated the Scriptures into Gilbertese. Next, he wrote a commentary of the New Testament in the Gilbertese language, and two months ago he was summoned from the Sandwich Islands by the Prudential Committee of the American Board to correct its proofs. Upon his arrival in New York he was stricken with pneumonia, and, against the advice of his physician, he appeared at the annual meeting of the American Board in Brooklyn. He had hoped to be spared long enough to finish his translation of a commentary of the whole Bible in Gilbertese, but death came swiftly and the pen dropped out of his fingers.

It makes one proud of his race and of the religion of the Master to see such heroic characters of those of Dr. Bingham and his sainted father and of the wives that wrought with them. Savages and cannibals, under their message and the sweet spell of their love, were changed into good citizens and true Christians. Dr. Bingham, through his pen and influence, will live through the centuries in the hearts and institutions of the Pacific Islands.

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These mottoes are beautiful and sell very readily so that we do not think you will have any difficulty in disposing of them. They range in prices from 5 cents to 25 cents each and have silk cords to hang them up by and are beautifully illustrated with Scripture texts. They preach wherever you put them.

If, however, after a faithful trial you find you cannot sell them, you are at liberty to return them to us.

We know those who responded will rejoice with us in the report that enough mottoes have been sent out to raise the desired amount as soon as they are all paid for. We trust that those who have not remitted will do so as soon as possible.

This plan has worked so well that it encourages us to continue it in behalf of a similar building which Brother Brooks needs so badly in China. Who will take advantage of this offer in behalf of China? Address—

PENECOSTAL MISSION, Nashville, Tenn.,

John T. Benson, Treasurer.

OUR MISSIONARIES

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Mrs. R. S. Anderson, Coban, Guatemala.
J. T. Butler, Coban, Guatemala.
Mrs. J. T. Butler, Coban, Guatemala.
Miss Angie Holland, Coban, Guatemala.
C. G. Anderson, Zacapa, Guatemala, C. A.
Roy G. Coddling, Khardi, District Thana, India.
Mrs. Roy G. Coddling, Khardi, District Thana, India.
Miss Mary Moss, Khardi, District Thana, India.
Miss Lizzie Leonard, Vastnd (Thana) India.
Hugh Gregory, Dhulia, West Khandesh, India.
Mrs. Hugh Gregory, Dhulia, West Khandesh, India.
Miss Florence Williams, Dhulia, West Khandesh, India.
Miss Mattie Long, Dhulia, West Khandesh, India.
Miss Eva Carpenter, Vastnd (Thana) India.
E. H. Brooks, 29 Sai King Rd., Kowloon City, China, via Hong Kong.
Mrs. E. H. Brooks, 29 Sai King Rd., Kowloon City, China, via Hong Kong.
Mrs. Alice Galloway, 29 Sai King Rd., Kowloon City, China, via Hong Kong.
Frank Ferguson, Casilla 402, LaPaz, Bolivia.
Mrs. Frank Ferguson, Casilla 402, LaPaz, Bolivia.
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FIELD NOTES

My work has been so much divided we have not written for some time. But praise God, we are still in the battle for Jesus and lost souls. Dear saints of God, I want to ask your prayers. Pray for me that God may bless the work to which He has called me.

Yours under the blood,

J. A. GRAHAM.

I have just closed my meeting at Cedar Point. The Lord wonderfully blessed. Twenty-six professed to be sanctified. My next meeting is at Thompson School House. Pray for it. I feel that you have prayed for this meeting.

Yours in Him,

Gordonsville, Tenn.

J. F. HOPPER.

I am still in Roanoke, Va., standing on the Eternal Rock and praising God for salvation that flows like a river through my soul. Glory to God throughout the endless ages of eternity for the blood that cleanseth from all sin. The Lord is blessing souls in the Union Gospel Mission here. Last night six souls were reclaimed or saved.

Yours in Christ,

JAMES C. MARTIN.

Praise the Lord for enabling us to give God's blessed truth of full salvation to many hungry hearts during October. Those who were willing to pay the price got complete victory, and we got word from others who have gotten through since we left. Bless the Lord forever. Sister Wells gave us blessed, clear-cut truth at the tabernacle last week, the results of which we expect to see at judgment. May God bless you and all the workers.

In Jesus,

Chattanooga, Tenn.

J. W. SHOEMATE.

We began here Friday our third meeting in Cheatham County this fall. We had a real Pentecost yesterday. Altar full, seeking pardon and purity; some prayed through. People are pouring in from miles around. Pray much for us, dear readers, that the people may get a genuine experience of full salvation all over this country. I intend to be in the evangelistic work all winter. Those desiring a meeting, write me.

Yours and His,

HARRY MOORE.

910 South Market St., Nashville, Tenn.

I am closing up my pastoral work that I took for six months, and am now open for calls again in the evangelistic work. I have had a good year, but not without the testings that a Christian soldier has to meet. While these have come, there is One who is "able to succor them that are tempted," and is "able to keep that that we commit unto him." Glory to God! Our Christ has the power (Matt. 28:18) and if we are true He is a sure helper. Bless God (Matt. 28:20). I am praising God for Heb. 12:10. Amen.

J. S. SANDERS.

1242 Gary St., Shreveport, La.

"Commit thy ways unto the Lord; trust also in him, and he shall bring it to pass." We always find God's promises true, when we fully trust Him. The Lord is wonderfully blessing His servants that are looking to Him for victory. Brother H. C. Wilson and J. H. Boin, with other workers, just closed a revival at Cook's Chapel, in which over thirty were saved or sanctified. Sinners fell at the altar and prayed through to victory in the old-time way. The enemies of holiness as a definite second work of grace fought hard to prevent the meeting; but, hallelujah! everything works together for good to them that love the Lord. Jesus said, "Follow me and I will make you fishers of men." We ask the prayers of the LIVING WATER family for the work in this vicinity. We mean to go all the way with Jesus.

Yours in love,

T. W. HATHAM.

I will begin a meeting in the Free Methodist Church, Gallatin, Tenn., and will continue about two weeks, beginning November 29, 10:30 a. m., to December 13, 1908. We invite all to come and help in the meeting. "Come thou with us and we will do thee good." I have moved over here to Gallatin and hope to see some of my old friends here in the meeting. Since my last report we have had some good meetings, to God be all the glory. Love to all the LIVING WATER family. Pray for me in this new work. Saved, sanctified and healed, glory!

Your brother in Christ,

HARDY SIMMONS.

Wife and I have been at home the past month. My monthly appointment here is the first Sunday, but as I have been at home for a month or more, have preached each Sunday night. God is making this a blessing to these people. We have just finished printing our little book, "The White Stone and New Name." It has forty-two pages, paper cover; price, 10 cents. The contents are concerning whiteness of regeneration, sanctification, and glorification; the precious stones of the Bible, beautiful colors, and their spiritual application; the new name, a secret with each one. Glory to God for this great salvation and sweet communion with our Savior.

Your brother in Him, sanctified and looking for His appearing,

Rowland, Ky.

J. W. PETERSON.

It has been some time since I last reported to LIVING WATER, but have been in the Master's work all the while. Haven't had any revivals of note, but yet some souls have been saved and sanctified. Brother Preston Roberts and myself were in one meeting at Burrville, Tenn., and I went from there to Burnside, Ky., and helped Brother Moores in a few days' service. From there we went to Harri-man, Tenn., for two weeks. There has been good done at all of these places in getting the Holiness people more established and adapted to the work of the Master. I am now at Tracy City, Tenn., having been called as pastor of this church, and will be here most of the time for the coming year, so we ask an interest in the prayers of all of God's people for the work here.

Yours under the Blood,

Tracy City, Tenn.

ESLEY O. HEATH.

From present indications it looks as if my work on the Canal Zone among the Americans will close in December, and that I may go into the interior of the Republic of Panama, among the natives. Very unexpectedly I was called to preach to American congregations in June. I have been preaching every Sunday, and sometimes twice a Sunday, since then, to our country people. The scarcity of preachers for the work of the ministry has been such as to make this service necessary. Now conditions have changed. I am led to believe that there are good fields for missionary operations among Panamanians. There is, I am told, a city of five thousand, not far from the Canal Zone. The population is of Indian and Spanish mixture. Undoubtedly there will be a call for workers and support after the field is prospected. I ask the readers of this paper to remember this proposition in their prayers.

Yours in the Master's service,

Cristobal, C. Z.

E. L. LATHAM.

I have not written for some time; nevertheless I have been in the Master's work and He has kept me along the good old-fashioned way. This is indeed a needy field, open doors on every hand, asking for the full gospel. We now have several congregations organized into the Pentecostal Church of the Nazarene, and God's hand of approval is upon the work. We hope to open up the Bible and Literary Institute here in September, 1909, D. V. The site has been purchased and we are receiving encouragement from many of our good people. We are also

issuing a small monthly paper here in the interest of the school and other work. The Holiness Era, we believe, will help bring our people of this section together. Any one in this part of the country or elsewhere who desires to know more about this work will please write us and we will give you the best information possible. Rev. R. M. Guy, an old veteran true and tried, of the Holiness movement, is with us in this work, and will push the Bible and Literary Institute. He will be principal of the school. Thank God for such men as Brother Guy. Send for a sample copy of the Holiness Era and see what we expect to do. We trust and pray that God will send evangelists and pastors to this part of the country with a flame of holy zeal and power upon their lives. May God's blessing rest upon LIVING WATER family. I love the dear old paper.

Your brotrea in Jesus' love,

Jasper, Ala.

C. H. LANCASTER.

MY TRIP.

I have had, recently, one of the best trips I ever had through Dickson County, and I have had many sweet visits to those dear people. Ran over to Friendship and preached Saturday night, Sunday 11 a. m., and at night, on the fourth Sunday. The Lord sent me there and witnessed to whole plan. Brother Boaze is their pastor, and I predict a good work this year. Also went to Oak Grove for a service Sunday night, the 22d, and met a full house of earnest people. Brother Sanders is pastor and E. T. Moore president of the band. The work is well held together and a beautiful, sweet spirit prevails. I find these little Holiness churches and bands, working, praying and giving untrammelled, are nearer akin to heaven than any place I go. God bless them all. I heard shouts—real shouts—that will do me good till I die. Ah, they have something to shout over. I saw some very earnest souls. Sinners were interested, too. To meet a really sanctified man or woman is to strike an oasis these days. Let's not neglect them, nor allow ourselves to think it is a common thing to be sanctified. The Lord willing, I expect to make several trips this winter and touch souls that are hungry for just this kind of a message. The Lord indicates this to me. I ask the prayers of LIVING WATER family that I shall be able to witness numbers of conversions this winter. Our headquarters at present is Paris, where we may remain for a good part of the winter. May the Lord bless the workers everywhere (2 Cor. 6:1-11).

Yours in Jesus' love,

J. L. ROBY.

REQUEST FOR PRAYER

For healing for a sister suffering from cancer.

For prayer-meetings at R. 1, Russellville, Ky., held by Mrs. Mollie Knight and Mrs. M. Robey.

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DEATHS

We find that too much space is being taken by obituary notices, which are usually of local interest only. Often they are sent in a half column in length, which requires considerable labor and expense on our part and will be read by only a small number of our readers. The local press is, as a rule, the best medium for these lengthy articles. A few brief lines announcing the facts may be interesting to a larger circle of friends. Unless there should be some unusual reason why it should not be so, we have concluded to limit these items to ten lines, as they are local rather than general in interest, as above stated.—Ed.

MONTANDON.

Cleo Montandon, daughter of W. L. Montandon and wife, of Rock Island, Tenn., died November 20, aged about twenty years. Before her death she testified definitely that she was trusting in Christ for the forgiveness of sin and the salvation of her soul. The funeral service was held by Mrs. F. M. Pomeroy at Brick Church.

MATTHEWS.

John T. Matthews was born April 6, 1838, and died November 15, 1908, aged 70 years, seven months and nine days. Dear Brother Matthews was a member of the Betsytown Mission and we loved him, but our loss is his eternal gain. He said he was ready to go. May the Lord bless his loved ones and help them to keep their eyes on Jesus and meet Him in heaven. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

S. W. PATTERSON.

TEMPLETON.

On November 20, 1908, the death angel entered the home of Brother W. E. Templeton and took his wife, Sister Mollie J. Templeton, aged about 52 years. She was the daughter of W. C. Morris, and was born January 4, 1857. She was united in marriage to W. E. Templeton May 23, 1874. It was a happy union. She was the mother of eleven children, nine of whom survive her. She professed religion at the age of fifteen, joined the M. E. Church, South, in 1894, and lived a devoted Christian life until her death. Sister Templeton was loved most by those who knew her best. She was a loving companion and a tender, loving mother. She leaves a husband, nine children, three brothers, and a host of friends to mourn their loss. She said to the writer before her death that she was ready if God should call her to Himself. She was a good woman, and will be missed in the Church. Weep not, children; mother is not dead, but sleepeth. Live so as to meet her in heaven.

"We shall sleep but not forever;
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn."

May God bless the bereaved family. Funeral services were conducted by the writer. Text, Job 14:14.
HARDY SIMMONS.

MEADOR.

On November 13, 1908, God reached down and took home to live with Himself Lula Meador, the daughter of Mr. and Mrs. Tom Meador, of Jones Valley, Tenn. She was born in 1890; was converted at an early age, and lived a true Christian until death. She suffered several months with that dread disease, consumption. All that medical skill and loving hands could do was done, but God had called and she had to obey. O, how heart-rending the message, "Lula is dead"; but "blessed are the dead who die in the Lord." She talked very beautifully to her loved ones during her last few days on earth, and was ready to go to live with her Savior whom she so fully trusted to the end. She leaves father, mother and six brothers, besides a large circle of relatives and friends to weep over her sad departure. Bereaved

parents, brothers and relatives, we realize how impossible it is to silence your grief with words. We can only point you to One who alone can bind up the broken hearts and give comfort in this great bereavement, and may each of her loved ones, as they are called from this earthly home one by one, be faithful as Lula was, and will enter into the city in the great beyond to live with Jesus and loved ones, where there will be no more sickness, pain or death, and where no sad farewells are spoken. The funeral services were conducted in the Methodist Church at Jones Valley on Monday, November 16, 1908, by Rev. A. N. Doyle and her pastor, Rev. Mr. Hodge.
MATTIE A. DODSON.

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HOLINESS

There is this day and time a great diversity of opinion in our section of the country in regard to Holiness. Men are so prone to dwell upon misconceived ideas of their own, rather than submit to what has long since been thoroughly established, and thoroughly discussed, and as a further evidence, has met with gracious approval by the Lord, our heavenly Father. Now when the idea of the doctrine of Holiness is spoken of, some men walk off and disapprove of it. This is because their lives are not in harmony with those things which are required to constitute a life of holiness. Now just wait and let us reason together, as in what light we should consider this all-important subject. Why, we should consider this is sufficient to encourage all Christian believers to meditate, and accept the principles taught in the Holy Scriptures:

First. Holiness being that essential requirement which we must adhere to in order that we may attain to that place whereunto God has promised should be sufficient to stimulate all Christian people to try and comply with the requirements in order to have access to the promises which are from God to us. God is not slack concerning what He has promised. Neither does He make compromises between holiness and sin, because there is no relationship between them. Holiness is God-like, being His principle divine. Sin is Satan-like, being his principle, which is the reverse from what God likes, and this is why he is so anxious to overthrow the principles of Holiness, and he has his dupes busily engaged to tear down and overthrow every effort to Christianize humanity.

God has declared that no one defiled by sin and dying in the service of the devil should enter into the realms of his glory. He further said, "Without holiness no man shall see the Lord." These statements being true, what is to be done with those who ignore the doctrine? The word "Holy" is often applied to God to signify His infinite purity. Then again it is applied to men. What is to be done with the Scripture which says, "Be ye holy, for I am holy"? I can't believe that God could require any man to be anything unreasonable. I have a better opinion of God. The disbelief on this subject, together with the prevailing influences which exist throughout our country, have done more to kill the influence of Christianity than anything else, and why? Because these opposing conclusions are from Satanic spirits that possess those who oppose the doctrine. Shall we continue to oppose and disregard holiness, and further the aim to make a compromise of sin? If so, we are fighting under the wrong banner. God said, "Thou shalt not kill." He also said, "Awake to righteousness, and sin not" (1 Cor. 15:34). Now the proper inference from this Scripture is (or at least it is to me), that we are all sinners so long as we repudiate holiness. Now listen: Satan puts that spirit of opposition in men to disregard this doctrine, and the man who does so is one of his deputies, and to such as adhere to the fair and plausible influences of sin, your regard for God is depreciating. Therefore you are becoming degenerate in Christian principles, and because of what the result will be, should you continue on, let us answer to the call of God to forsake sin and yield ourselves servants of righteousness and holiness, putting ourselves into actual service for the advancement of Christianity. Let us hold the standard of Christian attainment to the front. We can't go hand in hand with God and Satan at the same time. They don't associate with each other.

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Webster Visits His Brother-in-law

The year before Mr. Webster died, in the autumn of 1851, I was spending a few weeks with him at his place in Franklin, Mass. One pleasant day he said to me: "I am going to take a drive up to Andover, and I want you to go with me."

Andover was about ten miles from his place in Franklin.

"When we get into the wagon I will tell you whom I am going to see."

The horse was harnessed and we started. After recounting many reminiscences as we passed, he said:

"I am going to see Johnny Colby, a brother-in-law of mine. He married my oldest sister. I have not seen him for forty-five years; his wife died many years since. When I was a lad, Colby was a smart driving, trading, swearing yeoman, money-loving and money-getting. He was a reckless, wild, harum-scarum, dare-devil sort of a fellow, the wickedest man in the neighborhood, so far as swearing and impiety went. He would pick me up, when I was a little fellow, throw me astride of a horse bareback, without a bridle, and send the horse to the brook, and I had to hold on to his mane.

"After a time his wife, who was a religious, good woman, died, and my interest in Johnny Colby pretty much ceased.

"The reason why I am going to see him today is, I have been told he has become a convert to the Christian religion and has met with that mysterious change which we call a change of heart; in other words, he has become a constant, praying Christian."

We drove on and reached the village, a little, quiet place, with one street running through it, with a few houses, store, tavern and postoffice. By inquiry we found the place—a very comfortable two-story house with a green lawn in front. The door was open; there was no occasion to knock.

Sitting in the middle of the room was a striking figure who proved to be Johnny Colby. Upon a little table in front of him was a large, old-fashioned Scott's family Bible. It lay open, and he had evidently been reading it. He was over six feet high; his head covered with heavy, thick, bushy hair, white as wool. He straightened himself up and greeted us. "Walk in, gentlemen." The meeting was a little awkward. Mr. Webster said: "That is Mr. Colby—Mr. John Colby, is it not?"

"That is my name, sir," he replied.

"I suppose you don't know me?" said Mr. Webster.

"No, sir; I don't know you, and I should like to know how you know me," was the reply.

"Have you no recollection of me?" said Mr. Webster. "You married my eldest sister, and I am little Dan."

"You Daniel Webster! Is it possible that this is the little black lad who used to ride the horse to water?"

Mr. Webster approached him, they embraced each other, and both wept.

"Why, sit down," said Mr. Colby. "I cannot believe my senses. I never expected to see you again. I don't know what to say. They say you are a famous man, and you cannot tell how delighted I am to hear such things. But, Daniel, the time is short—you won't stay here long. I want to ask you one important question. You may be a great man; are you a good man? Are you a Christian man? Do you love the Lord Jesus Christ? That is the only question worth answering—are you a Christian? You know, Daniel, what I have been; one of the wickedest of men. Your poor sister, who is now in heaven, knows that. But the Spirit of the Almighty has come down and plucked me as a brand from the everlasting burning. O, Daniel, I would not give what is contained within the covers of this Book for all the honors that have been conferred on men from the creation of the world until now. Are you a Christian? Do you love Christ? You have not answered me."

"John Colby," replied Mr. Webster, "you have asked me a very important question, and one which should not be lightly answered. I intend to give you an answer, and one that is truthful, or I won't give you any. I hope I am a Christian. I profess to be a Christian. But while I say that, I wish to add, and I say it with shame and confusion of face, that I am not such a Christian as I wish I were. I have lived in the world, surrounded by its honors and its temptations, and I am afraid, John Colby, that I am not so good a Christian as I ought to be. I am afraid I have not your

faith and hope, but still I hope and trust that the grace which has converted you and made you an heir of salvation will do the same for me. I trust it, and I also trust, John Colby—and it won't be long before our summons will come—that we shall meet in a better world, and meet those who have gone before us whom we knew and who trusted in the same Divine grace. It won't be long. You cannot tell, John Colby, how much delight it gave me to hear of your conversion. The hearing of that has led me here today. I came to see with my own eyes and hear with my own ears the story from a man that I know and remember well. What a wicked man you used to be!"

"O, Daniel," exclaimed John Colby, "you don't remember how wicked I was. I never thought of God. I never cared for Him. I was worse than the heathen. Now I am only waiting to go home to Him and to meet your sainted sister, my poor wife. I wish, Daniel, that you might be a prayerful Christian, and I trust you are. Daniel," he earnestly added, "will you pray with me?"

We knelt down and offered a most touching and fervent prayer. As soon as he had pronounced the "Amen," Mr. Colby followed in a most pathetic stirring appeal to God for the family, for me and for every one. The brothers-in-law took an affectionate leave of each other and we left. Mr. Webster could hardly refrain from tears. "I should like to know," said he, "what the enemies of religion would say to John Colby's conversion, humanly speaking, as unlikely to become a Christian as any man I ever saw."

"Whatever people may say," said Mr. Webster, "nothing can convince me that anything short of the grace of Almighty God could make such a change as I with my own eyes have witnessed in the life of John Colby."—*Exchange.*

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Religious Notes

Turkish women may now appear in public without veils.

Roumania has a jail for women only, in which the jailer and her assistants are also women.

More capital is invested and less labor employed in the liquor industry than in any other business.

There were four times as many murders in Rochester in 1907, with 600 saloons, as in the whole State of Maine under prohibition.—C. N. Howard.

Dr. Lawrence Flick, a well-known physician in Philadelphia, believes that consumption will disappear as utterly as smallpox within fifteen years.

Since 1862, the Surgical Aid Society of London has supplied the poor, at the rate of 470 patients a week, with artificial limbs, spinal supports and braces.

During the four months following the organization of an Association in the Tientsin Intermediate School for Chinese boys, seven of the members were baptized and eight received on probation.

There are 42,000 more Protestants in Austria than there were eight years ago. Nearly two thousand were won over last year. This in spite of the strong Catholic opposition which makes the holding of public meetings and use of the press very difficult.

In the first year of the existence of the London Anti-Suicide Bureau, 1,125 visitors were interviewed, and since that time sick and discouraged persons have flocked to its quarters to the number of hundreds every month. The bureau has found work for the healthy and care for the sick, and has been the means of saving many lives.

The Laymen's Missionary Movement is becoming more and more aggressive. A national campaign was recently held in Canada, in which the missionary boards of all Protestant churches in the Dominion co-operated. At twenty centers, from Sydney on the Atlantic to Victoria on the Pacific, movements were started which reached throughout Canada.

During the existence of the Five Points House of Industry, New York City, since 1850, over 50,000 children have been in its school, and over 32,000 inmates have been cared for. This institution has always maintained a Christian, religious atmosphere, and has been the means largely of transforming that part of the city.

The Japanese Government has forbidden all gambling on race tracks. This has aroused a furor among the gamblers, very much like that which Governor Hughes aroused in New York. The gamblers are claiming this will put an end to horse racing, but the Japanese Government does not seem to think that would be a great misfortune.

Earnest appeals come from China for the Arabic version of the Bible to be used among the native educated religious teachers. The China Inland Mission has distributed them among Mohammedan students of theology connected with the mosques in the southwestern part of China, but requests are coming from all over the country for the Scriptures in Arabic.

Within twenty miles of New York's City Hall there is a population of 1,000,000 Jews, more than in all America besides. It is the greatest aggregation of Jews in any one spot on earth, being one-eleventh of the entire Jewish population of the globe. Here are one-fifth as many Jews as in Russia, one-half as many as in Austria-Hungary, four times as many as in the British Isles, ten times as many as in the Holy Land, and twenty times as many as dwell in Jerusalem. A boundless field for the home missionary.

THE SMALLEST KING.

John Mackenzie, a traveler in India, writes that he had the honor of being presented to the smallest king in the world, while passing through the Shan States. This potentate is the Sawbwa of Chen-tung. He is four feet nine inches high in his Burmese slippers, and Mr. Mackenzie states that he is "the quintessence of regal courtesy." His "palace" was a thatched hut on stilts. His retinue consisted of twenty-four men armed with the quaintest collection of old guns that ever came out of a curiosity shop.

BICYCLING IN THE JUNGLES.

A traveler asserts that the bicycle, strangely enough, is one of the most convenient vehicles for use in Africa. In the dry season the paths through the brush, smoothed by the feet of the natives, afford an excellent surface. Even when the track is only two feet wide, with the densest jungle on either side, the bicycle skims along, swishing through the grass and brushing the encroaching bushes at a fine pace. Nearly all the British army officers have taken to the wheels, and even the native chiefs are beginning to acquire them. It is said that from twenty-five to thirty miles a day can be covered through the jungles or Uganda with comparative ease.

THE NEW ERA IN SYRIA.

Friends at home do not seem to realize the tremendous importance of the events which have taken place in the Sultan's dominions within the last three months. One of the most down-trodden nations in the world has burst into a glorious condition of freedom. Liberty in the fullest sense—civil and religious—has taken the place of oppression, joy replaces sorrow, and confidence suspicion. Surely the Christian missionaries are justified in crying, as they do, "What has God wrought!" After years of patient toil, years spent in quiet sowing, fruition has come. The seed sown in faith has brought forth abundantly.

The authorities of the Coptic Church in Egypt are taking advantage of the opportunities for giving Christian instruction to Coptic children in the Egyptian public primary schools of Egypt, afforded by the recent change in government regulations. Teachers have been provided, and a leaflet has been issued giving directions as to the conducting of classes and supplying a programme. This latter provides that three out of five lessons weekly shall be on the Bible, one on Christian doctrine, and one on the Coptic language. For the present year, the Bible teaching is confined to the New Testament. Very successful classes have been opened in Cairo, as well as at some places in the provinces.—Missionary Review of the World.

Very recently, in Calcutta, Babu Brojindranath Kanjilal was married to the widowed daughter of the Hon. Mr. Justice Ashutosh Mukerji. This may appear a very commonplace item of news. From a Hindu viewpoint it is revolutionary. The bride was married at ten years of age and widowed after six months. Custom commands that she shall wear sackcloth and ashes to the day of her death. Her father, an enlightened but orthodox Hindu, has dared to help create a new custom, thus making it easier for other Hindus less influential than he to do the same sensible thing. The young lady was but thirteen years of age at the time of her second marriage.—Sunday-School Chronicle.

The growth of religious tolerance in Mexico is remarkable. While thirty years ago Protestant missionaries were stoned and driven out from Guanajuato, only last June, in this same city, over six hundred Protestants of all denominations gathered for a convention of Sunday-school workers and young people's societies. An extraordinary event of the past year was the renunciation of the Catholic religion by a Spanish priest, Señor Antonio Vallente y Pozo, who is now in the ministry of the Methodist Church. His sermon of renunciation was published in a Mexico daily paper and circulated among thousands of Catholics.

INDIA'S WIDOWS.

Girls in India are considered married at their engagement, which usually takes place in their baby

days, without their knowledge or consent. They become actual wives at the age of eight, ten, or twelve, but even if their affianced husband dies before their marriage they are widows for life.

The very word "widow" means "bitterness" and widowhood is attributed to some sin committed in a former birth, hence a widow's fate is to be hated and accursed.

In India today there is an ever-increasing army of 26,000,000 widows; 750,000 are under twenty years old, 115,000 are under ten years old, and 20,000 are under five years old.

A widow in India must eat only one meal a day, and often has to fast from ten to twenty days per month, and sleep on the floor.

We say we "feel" for them, but feelings will not help them.

It cost God Calvary to save you; what do your feelings cost you?—W. G. Pope.

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Sunday School Lesson

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

Lesson for Dec. 13, 1908

SOLOMON DEDICATES THE TEMPLE,

1 KI. 8:1-11.

Golden Text: "I was glad when they said unto me, let us go into the house of the Lord" (Ps. 122:1).

Read the whole chapter. The prayer of Solomon forms an important part of the dedication.

The temple was finished in the eighth month of the year preceding the dedication. Hence Solomon waited eleven months (from the eighth to the seventh) after the temple was built before he dedicated it. Doubtless there was a purpose in this, and probably it was the result of God's command, for it brought the dedication at an important time of the year as regards the Jewish feasts. In this seventh month there came two of the great annual gatherings which God commanded the people to keep—the day of the atonement and feast of tabernacles (Lev. 23:27-36). As the former came on the tenth, and the latter on the fifteenth, of this month, we suppose Solomon arranged the dedication so as to include both, and that the ark was moved into the temple just before or on the great day of atonement. This would make the dedication of the temple to be intimately associated with the atonement day on which alone the high priest could enter the holiest. And when we remember that Solomon's reign was typical of Christ's, it may be that the millennial temple (Ezek. 43:1-4) will be entered by the Lord in His glory at the same time of the year and on the day of atonement.

One truth about the temple in contrast with the tabernacle was, of course, its stationary character. The tabernacle typified Christ's sojourn on earth, and also the pilgrim character of the Church in this age. The temple sets forth the permanent, settled character of the Lord's presence in the coming age.

The same is true of the Church. It will not be a pilgrim in the age to come. This dwelling place of God (Eph. 2:22) will then have been built and will have a fixed, settled character.

Solomon's temple was evidently a very rich and magnificent building. The total number of men employed in the work (including officers) was 183,300, though the number actually at work at any given time was somewhat less than that, because some worked only part of the time (ch. 5:13-16). It took seven years to build the temple. The amount of gold and silver given for it and its furnishings (1 chr., 28) was about 238 million dollars, though this amount does not include the whole cost.

From Solomon's prayer, which seems to have been prayed under the help and guidance of the Holy Spirit, we learn further about the temple that—

1. God's name was to be there (v. 29). His name stands, of course, for what is in Him. Hence for God's name to be in the temple meant that His renown, glory, authority, etc., would be there. Without that the temple would have been nothing more than a magnificent structure, and in nothing different from any other except in costliness. Solomon's prayer toward (margin, in) the temple was based upon God's promise (Deut. 12:11) that His name was to be there. Consequently the temple was a meeting place between God and man. Herein it typified Christ. In Him man can pray acceptably and successfully to God.

Hence (2) the temple was a place of prayer (30). Jew and Gentile alike (vs. 41-43) could offer effective prayer there. God's temple, like His Son, was designed to reach much farther in its blessings than to Israel only.

3. It was a place for judgment (31, 32). God being recognized as Judge, it naturally followed that the place where His presence was in a special way would be a place of appeal where judgment was needed in some special cases. It would be well for God's people now if they would learn the fact that in some cases God is the only one to whom to appeal to execute judgment between man and man.

4. It was a place (33-36) of confession and deliverance. This had reference to deliverance from sin and its consequences, either in defeat and captivity or death in the land. Note the points to be observed in obtaining God's deliverance: (1) Turning from sin, repentance. (2) Confession of God's

name, the public renewal of a life that honors God. (3) Prayer and supplication for His mercy and blessing. The word translated "supplication" contains the idea of seeking for grace and mercy. All these enter into that condition before God which makes it possible for Him to bless instead of punish. What was true of God in the temple is also true of God in Christ. Repentance, confession of Christ, receiving His grace, prayer—all form part of a right relation to and blessing from the Lord.

5. To declare God to all (41, 42). The glory of God was revealed in the temple spiritually by the Shekinah and materially by the magnificence of the building itself. So God's glory is to be revealed to all in Christ (Mk. 13:26; Lk. 9:26; Num. 14:21; Hab. 2:14).

6. A place of mercy (48-51). Even to Israel in captivity the temple was a place towards which they were to pray that in the land of captivity they might receive mercy from their captors (Dan. 6:16). God's mercy in Christ extends to His people even when in some captivity to the devil, flesh or world.

7. The temple was an evidence of God's faithfulness (15, 19). This is particularly true of the Lord Jesus. He was promised long before He came, at His coming, and His coming again, have always been sure because God is faithful. Hallelujah!

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