

# Living Water

For the Deepening of the Christian Life and the Evangelization of the World

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## THE SECRET OF POWER AND VICTORY

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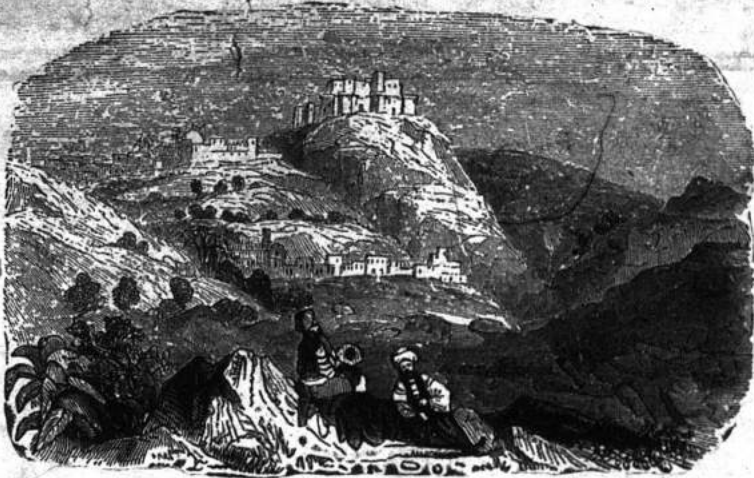
Our Lord Jesus left His followers three things when He went away. He left a command, He left a promise, and He left a right. The command was given on Olivet, when He was about to ascend to Heaven; the wonderful promise was fulfilled on the day of Pentecost; and the right was given to the inner circle on the night in which He was betrayed. The command was that men, His followers, should make His love, His dying for them, known to every creature in the world. That was to become the dominant obligation of every follower's life—to make Him known. The promise was that each man, as he went on that errand, and yielded to that obligation, should know a supernatural power, that supernatural power being in a Person: "Ye shall receive power, the Holy Spirit coming" Sometimes we wonder why the power is not more revealed. One reason is that the power is revealed in fulness only as a man is swayed in his life by that dominant obligation of the Master's last command. The right was the right of using His name freely, without limit; and of that right, and of the meaning of it, I want to say a very simple word.

### A NAME WITH A MEANING.

The three things are combined—the command to go and tell all men is the dominant thing; then the power of the Holy Spirit in doing that both in the act and in the actual service; and, in connection with both, the right to use the name, His name without limit or stint. The meaning of a name has far more significance to those friends in the Orient than to us in the West. It is difficult for us, perhaps, always to remember and understand that our Bible is so largely an Oriental

Book in its setting. The wonderful wisdom of that comes out constantly, because an Oriental Book can be understood by Occidentals—we are able to catch its simple meaning—whereas a book written in Western methods of thought could never have touched the Orient. In the Old Oriental part of the world, and in this Word of God, a peculiar significance is attached to names. The name stood for the character, and constantly there to-day the name sums up in itself all that the man's character stands for. The common usage was, and largely is, that in a man's name his character is revealed, and so the name stands for what he is himself.

Now, this Name of "Jesus" is given us to use, and I want to say a simple word about just what it means, and then, when we practically can use it, what it really means to use that Name. There is the merely philological meaning which is full of suggestion—the meaning of the word itself. Of course, the Name "Jesus," as we all probably know



HAMATH.

quite well, is simply a name taken over bodily from the language in which it first appears—from the Hebrew into the Greek, and into every other language where it comes with a variation of form. In the old language where it first grew up it had simply practically two names in it—*Jehovah Victor*. It says in Matthew's Gospel, "His name shall be called Jesus, because He shall save His people," and we have commonly said that the name "Jesus" means *Saviour*, and it does. But it means *Saviour* because it means *Victor*, and the Man who bore the name really had in His name two great facts: first, He was *Jehovah*—at least, the name means that; and secondly, He was *Victor*; and, of

course, Victor means a victory, and victory means a battle, and a battle means an enemy. And so the very name of our Lord Jesus Christ has in it the whole suggestion of an Evil One, of a fierce conflict with him, and a victory over him. Jehovah Victor—Jesus.

## AN INDEX TO CHARACTER.

Then there is the other meaning of the word. Every name, especially those old names, get to have a meaning from the character of the men who carried them. For example, take the name "Judas." When we hear that word, instantly we think of the word *traitor*. Before Judas came, the name had not the meaning that it has to-day, but the one fact of his betraying our Lord has been so associated with his name, that the moment we say "Judas" we think of *traitor*, and the very name "Judas" has come to have the meaning of the very character of the man whose action bulked so large at that time. The name "John," I think, incidentally car-

ries with it to-day the thought of love. He was the apostle of love, and theology that lays much stress on that sort of thing is much associated with his name. We do not think of the word "Luther" without thinking of reform. There are no end of similar illustrations. The name comes to have a meaning from the character of the man who prominently or pre-eminently bore the name. Now, "Jesus" has its first meaning, the philological; and it has its second meaning given by the character of him who carried it for those 33½ years; and if we attempt to sum up in just a few words that character, I think we might name three or four things.

There was perfect obedience in His life to His Father. That was the dominant thing in Jesus' life. And obedience was never so difficult as for Him; it was never so full as given by Him, and the very name "Jesus" has come to stand for His character, His character of absolute, full obedience to His Father. Think of Him staying until He was thirty years of age, in a carpenter's shop. One thing kept Him there—*obedience*. It was the Father's plan, and that great plan was being worked out, and the dominant thought was *obedience*. The one thing that sent him off, whom we now call Satan, from his touch with God, was simply

that he failed in obedience; and our Lord Jesus was beginning to get the victory that found its climax in Calvary by the simple obedience of His life in Nazareth. The word that underscores *obedience* is the word *victory*, for in His obedience He was absolutely cutting the ground from underneath the feet of the great Evil Spirit.

## OUR LORD'S SYMPATHY WITH MEN.

There is a second thing you have in the character of Jesus. It is difficult to make a brief summary of it, but the second thing is this: His perfect sympathy with men at every point. He was tempted like as we are; He travelled our same road; He knew all our difficulties. To-day there is a man sitting on the throne at the Father's right hand, and He has a human heart; He knows human longings and human experiences. You could say with the utmost reverence that there is *nothing* of God since Jesus went back, because He took back

His experience of man's life for those thirty-three years; and one of the great things in that life was full sympathy with us in our common life. His brethren did not believe on Him—meaning, I suppose, His brethren according to the flesh. They did not believe on Him because His life was so perfectly simple, and natural, and common-place, like their own. They thought



RUINS OF CAPERNAUM.

that this man could not be anybody out of the common run of men. But the marvelous thing about that Nazareth life was that it was not marvelous. He was living a simple, common life, at every point similar to that of other men. The second thing, then, was His wonderful sympathy with us in the life we live, His life being free, of course, from the taint of sin. But then sin is abnormal. He lived the normal human life. Where sin comes in, that is the abnormal human life.

The third meaning of that Name would be that of sacrifice. Sacrifice is not pain, nor privation, nor suffering. There can be pain, privation, suffering, and no sacrifice. Sacrifice is choosing to do a thing that may bring us suffering, or pain, or privation, doing it that help and blessing may come to somebody else; and we need not do it unless we choose it. That is the heart of sacrifice. The whole of the Lord Jesus Christ's life was a life of sacrifice, and it found its tremendous



climax on the Cross, when He took our place and bore or sin, "being made sin," to use Paul's phrase. First, then, there was obedience to His Father; secondly, sympathy with us; and thirdly, sacrifice for us.

#### THE RESURRECTION VICTORY.

Then there came His victory in the Resurrection. There is one word that runs all through those things, and that is the word *victory*. Obedience meant victory. The hardest fight our Lord had was simply to stay where He was, and do nothing unusual, but simply obey the Father's will all through His life in His obedience to Him, and in His sympathy with and His sacrifice for us. It was thereby that He gained victory at the end. The one word *victory* stands out all over His life. Wherever He came demons fled, wherever He came weakness went, wherever He came even death went away at the touch of His hand. He was Victor absolute in His life from beginning to end, and, therefore, in His life he has given the name "Jesus" the fulness of meaning that comes to it philologically. The name "Jesus" to us simply means this: *Jehovah Victor*, and Victor means a victory, victory means a conflict, conflict means an enemy.

I do not know how far some people believe, or do not believe, in an evil being variously called Satan, or the Evil One, or the Devil. I know that in my own country pretty commonly it is not the proper thing to believe in him, and you are either told you are an old woman, or thought to be someone whose brains are gone, if you do. But I do not think a man can get into the thick of life, and know life as it is, without finding out this: "Whatever the theology be about an Evil Spirit, I am not concerned with it, but I have found out that there is an enemy." For my part, I have come to believe, with all my being, that there is a subtle, unseen, terrific enemy constantly at work tangling our life as far as he can, and working against us at every point of the circle of life. And Jesus' name spells *Victor*. Life is a fight. If a man has not found out that life is a fight, I think of one of two things: that man either has not got into the thick of life, or else he is shirking a contest with the enemy. God never makes a fight; it is the Evil One who does that, and a man who is simply true to the light, and follows the Lord Jesus Christ fully, will find himself in the thick of the fight right away. If anybody doubts the existence of that person we are discussing, let him just quietly set his whole life to follow the Lord Jesus Christ fully, regardless of any sacrifice involved, and then I know he will begin to find things bothering him on every side. He will not see the devil; the devil will not have horns and hoofs—that is the mere caricature side—but he will be conscious, as he sticks to his purpose, of something resisting him at every step; and he will do as Jesus did, make practical use of the power of prayer.

The name of Jesus is given to us to use, and it means simply this: that as we use it, then in our temptation, in all our struggles in life as they come to us, we have at our command all the power that He had, and all the victory He got over the Evil One.

#### INSPIRATION IN THE FIGHT.

What is the practical use of it? I almost would say that I have come to believe that there is power simply

in the five letters that make up the word. You may say, "That sounds like a heathen talking about his fetishes," and so it may. I have come to think there is a peculiar power in the very phrase "blood of Jesus." You ask me to explain, without using it in any mere charmed sense, and I am not sure that I can. I do not think anybody repels more from the thought of using a fetish, or charm, or anything of the kind than I do. But I have come to find out that in the thick of the fight of life there is peculiar power in the name "Lord Jesus," and peculiar power in the phrase "the blood of Jesus." Temptation comes, and we use the name of Jesus, and there is power in it. Difficulty comes, sickness comes, mental distress comes, circumstances get tangled up around us, and we are shut in perhaps by something; financial difficulties come; if a man gets into the thick of life they ~~occasionally~~ do come some time or other, and then the name of "Jesus," used by the man whose life is alive with the Lord Jesus—that Name standing for Him, and, standing for His power, has a marvelous potency in throwing aside the power of temptation, in solving the problem in disentangling the circumstances, in doing everything that needs to be done. I have come to believe this: that the man who may use that Name—well, it is just as though the Lord Jesus Christ came down and stood by his side, and said, "Now I will just fight this thing through with you, and I will go along with you, and in My power and in My strength you shall have victory here; not your victory, but mine."

#### A STORY ABOUT A MISSIONARY.

I want to tell a very simple story. Sometimes we get so much from a simple story, and this is one of the simplest kind, about a missionary in South Africa. She was returning to her station, and she had to wait awhile for accommodation in transportation to that station. While she was waiting where she was, she could not help seeing the wickedness that was all around her, the drinking, the dissipation, the dissoluteness of every kind. It distressed her until she could hardly stand. She was crying out in her heart, "Why is this? Evil seems dominant!" and she was wondering what she could do while waiting. Her thought was directed to an old Kaffir, an old black man whose face showed every sign of dissipation, and who was walking over toward the canteen where they sold a villainous amount of drink. She spoke to him, and said, "Why do you drink?" He turned almost savagely and said, "I can't help it! it is the cursed white man's drink! I can't help it! I began, and it has got me enslaved. I hate it, and wish I could break from it, but I cannot—I am a slave to it!" "Do you know there's a way you can get rid of your slavery?" "No, there isn't!" "Yes, there is." "Then you can tell me about it?" "The secret of breaking these chains is in a Name." "In a Name? Would you tell me the name?"—as if it were a secret fetish he had not heard of. "Yes," and then in the best way she could, in a five or ten minutes' talk, she told the story of Christ, wondering how she could put all that story into a few words to a raw heathen, wondering as she talked how much of it he could get hold of, but she told it as simply as she could.

Then she said, "Now there is deliverance for you in that Name of 'Jesus.'"

The old man had a strange look in his eye when this name was mentioned. He went off, and she sat watching him and wondering how much the Name meant to him, if anything. Then from an old man, weeks afterwards, she got this story: "The old desire came upon him to drink, and he turned to the drinking-place, but said, 'I didn't want to go, I knew it was ruining my life, I knew it had ruined my home, and taken away all the comfort that used to be in that little home. I was going straight to get more drink and then I remembered what she said'"—I am telling it just as the old man told it to her in its simplicity, without trying to explain it. He stated that the Kaffir told him this: "I remembered what she said, and I gathered all the strength of it, and I said, Jesus, Jesus, Jesus."

#### THE PRAYER ANSWERED.

You can easily see there the intense desire of the man's heart. There was a whole-hearted prayer put into a single word. He did not know how to pray in words, but he was praying in using a single word. There was a petition in a Name of that kind. In his simple language he said, "The fever, the desire for drink left me, and my head was cool, and my mouth felt clean, and I turned round and walked up home, and for weeks I was free." Then the Kaffirs wife told this story: how she saw him going down the road one day with a bad companion who wanted him to go to the drinking-place. He told the companion about how he had been drawn off, and that he did not want to go; but the old fever came back as he went with

that man. He said, "I was going along with him, and I hated myself for going, but could not hold back. Then I gathered what strength I had, and, I commenced to repeat the Name that a strange woman had taught me—*Jesus*. Then again the fever left me, and my head felt cool, and my mouth felt clean, and I turned easily from the man's side and walked back to my little cabin home, free again."

May I say what I believe about that simple story? If others think it strange, I am content that they should think it strange, but I believe it has a real explanation, of which the Bible is full. But I am clear of this. The real we cannot see. It is the unseen that is the real. I believe we would have seen a group of spirit beings round about that man, hounding him, driving him on; and the moment that Name was repeated we would have seen their faces frightened, we would have seen them looking startled; and as the name continued to be repeated we would have seen them turning and flying as though for their life. I have no doubt that is the explanation. We are living in a spiritual world. Material things are incidental; spirit is real, and that Name of Jesus Christ is known and hated and feared in the evil-spirit world. We have the right to use it, and as we do use it we shall find the evil power going and the paths straightened out that God may come in. May the Master help us to be wholly alive with Him in His purpose for our life and for the world. Then we can use His Name, and then we shall find the victory of His life coming into our lives, and the power of His victory at every turn of the path.  
—*The Life of Faith.*

## The Snare of Outward Beauty

Not the least searching condemnation of the Pharisees to which our Lord gave utterance was the one in which He charged them with a superficial holiness. "Woe unto you, Scribes and Pharisees, hypocrites: for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity" (St. Matthew 23:27-28).

#### I.

One of the gravest perils of Christian discipleship is the snare of the superficial. In nothing is it so easy to be deceived. There are men and women who have a positive genius for the veneer of life, and whose life in consequence is superficial and outward. We think, for instance, of literature, and we remember the many people who are able to talk briefly about very many books who have never mastered one. We think of the many Bible readers who have a slight acquaintanceship with all the books of the Bible, but who have never made a familiar friend of some great section. In reading it is very hard to be anything but superficial, inasmuch as the problem of such activity is how to assimilate and store up what has been read. Very often there is, outwardly, a graceful knowledge, while inwardly the darkness is dense indeed.

Or we may think again of common speech. We are all familiar with the courteous speech behind which

there is a malignant temper. We are all experienced in the soft answer which often aggravates wrath. We are not always accurate in our diagnosis of the evil temper. It is not always the feverish, hot-headed individual who is to be the more condemned. Sometimes it is the soul who outwardly is calm and temperate who is guilty of the treacherous intent. There are very many people whose outward lives in this respect are models of Christian decorum, yet in whose heart there smoulders the fire of an angry mood.

Or we may think of the flower of purity. It is not difficult to pose as a holy man. It is not a hard task to assume a purity that has no foundation in fact. It is terribly easy to be superficial in one's cleanness, so that while the outward life may be restrained and moderate, the inward life is a house of vanity. Indeed, it is easy to say the things of the deepest experience, and say them with a certain wealth of feeling, and yet to be positively remote from such a blissful state in actual life.

Or we may even think of Christian generosity. There will be no difficulty in being outwardly unselfish. Nothing is less difficult than unreal liberality. It is not impossible for us to give all our goods to feed the poor, and yet be in a state of inward selfishness. And so, whether it be in reading, in character, or in ethics, there is no more subtle danger against which we have to guard than the peril of outward beauty.



## II.

It is interesting to inquire the reason for this strange insistence on the outward life. Why is it that so much attention is paid to the external? How shall we explain the curious outlook which prefers to have the sepulchre whitened ere it clears the dead men's bones? What is the meaning of the temper which insists on the outward cleanness of the cup and platter, while the inward parts are full of extortion and excess? Why do we refuse to cleanse first the inside of the cup that the outside may become clean also? It is not an easy state to analyze, and yet we may suggest certain reasons.

(1) We are bound to confess, first of all, that a very large number of people have not yet awakened to the fundamental importance of the inner life. They forget that as a man thinketh in his heart so is he. They overlook the prolific value of a generous thought and a holy impulse. They are so taken up with the fruit that they forget the cultivation of the tree. They are so determined to make a fair show in the flesh that they forget the fair fruit of the Spirit. And the reason is not far to seek. The inner life yields the fruit of peace with God, while the outward life calls forth the applause of man. Consequently there is a premium put upon the seen, and a discount put upon the unseen.

Now we need to be reminded that it is the unseen life that is the secret of the outward character. What you are will settle what you do. If the heart is clean within, the deeds will be pure without. It is therefore wise and prudent to plead, "Renew a right spirit within me."

(2) Another very obvious cause of this false insistence is found in the fact that the outward yields a speedier result than the inward. The ostentation of superficiality is quickly rewarded with fulsome praise and thoughtless applause. It appeals to the spectacular longing in the breast of man. It is flash, brilliant, and fascinating, and even in the life of holiness we are not free from this danger. There is such a possibility as being proud of our humility.

Now, the cultivation of the inner life follows a different line. The spirit is steeped in a great patience, and as long as the Lord is near in conscious union it matters not how far away the world may be. If we may so put it, the inner life with its holy joy is pursued for its own sake. The passion for inward purity burns up the lust for outward display.

(3) Another reason for the superficial life is that we forget that the within is the cause, of which the outer life should be the effect. We have already suggested that it is not difficult to pose as a holy man. That statement needs a little qualification. It is not easy always to pose, for there are some moments when we are off our guard, and then what is in our heart will speedily work its way out in character expression. The ideal life is that state wherein all our actions—conscious and sub-conscious—are fragrant reminders of the unseen. It is not the studied pose that has any weight; it is the commonplace, everyday actions that are produced unstudied, automatically, that reveal the true inwardness of consecration. If we

take care of the cause we may leave God to look after the effect. That is to say, if we are scrupulous about the springs of motive, the birth of desire, the creation of thought, we may rest assured that whatever results from that consecrated attitude will be to the praise and glory of His grace.

Perhaps this last thought throws a little light on the cry we have often heard when some soul—in a moment of weakness—has fallen into great and serious sin—"I was off my guard." For the plain truth is that the man who is for ever considering the outward appearance of the cup has not the right point of view to discover whether it is, after all, a vessel sanctified and meet for the Master's use.

## III.

There comes, then, to us all the call of the inward. Let us be on our guard lest with a perfected exterior the inner shrine be a heap of ruins. Let us be fearful lest the vessel, outwardly clean, should be inwardly unfit for the blessing the Master would give unto us. For although phrases may be old, the truth is ever new. We have heard a great deal about the secrets of the inner life, and there is nothing new that can be added. First the prayer, Lord, cleanse me. Second, the request, Lord, fill me. But ere the second can be realized the first fact must be experienced. Cleansing precedes enrichment. First the vessel is cleansed, then it is filled with gracious blessing.

And at once it will be seen how vital is this truth in its outlook on the world. The world is waiting for the water of heaven, but it wants clean water. It does not want the water of life defiled with the muddy streams of worldliness. That is the reason why the clean vessel is so important a factor in Christian work. That is why the interior of the cup is so much more important than the outside. So, after all, the thing that really matters is not the external thing about our service—the outside of the cup—as, for example, our native gifts, our learning, our academic qualifications, or our persuasive style; what really matters is the inner life. What we are in secret is going to decide what we are in the open. It is good to be brilliant with the eloquence of a Demosthenes; it is better to be furnished with the wisdom of a Socrates; but it is best to be inspired with the transparent purity of an Aristides. As we survey the superficial holiness with which we may be clothed, and as we contemplate the riches of His grace—together with the growing need of the world—we may softly cry to Him:—

O fill me with Thy fulness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.

## "ONE FOUR ONE."

The British Boy Scouts say often on parting from one another, "One four one." The origin of this is pathetic. A Boy Scout was dying in the hospital. Too weak to talk to the Scoutmaster who sat by his bedside, the lad said again and again, "One four one." After the boy had passed away, the Scoutmaster discovered that the hymn numbered 141 was "God be with you till we meet again."—*Ex.*



## The Coming of the Lord

D. Y. SCHULTZ.

### XV. PRESERVATION UNTO HIS COMING.

Salvation has a beginning, righteousness; a continuance, sanctification; and an ending, glorification: the first being wonderful, the second more wonderful, and the third most wonderful. Of all these God is the Author and the Perfecter, Himself the A and the O, the First and the Last and all the way between. ~~That the sinner is saved from sin is a marvel of grace and that the saved one is kept by the power of God and preserved unto His coming is marvelously marvelous, for the dangers, pitfalls and snares are many and great, man in himself is utterly insufficient, and the end to be attained exceedingly grand and glorious.~~

Some of the various harmful things which prevent one from being ready and captured at His Coming and from which the believer and hoper for His return may be preserved are as follows:

#### I. FROM WHAT WE ARE PRESERVED.

1. Every evil work; II Tim. 4:18. Paul sums it all up ~~and~~ stands at the finish of his course and writes to the ~~many~~ these words: "The Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom." He had safely escaped many and there was a severe crisis on hand, but he simply and strongly relied on his Lord. He had been kept so long and still he needed to be kept. If Paul needed it others do. Since the Lord kept him, He will keep them.

This chapter alone (I Tim. 4) mentions or implies several evils: turning away from the truth unto fables, failing in the fight of faith, loving this present evil world, withstanding the words of the Lord's servants, forsaking the brethren in time of their need, the mouth of the lion, whatever that represents. "Every" includes these and all others.

2. Blameworthiness, I Thess. 5:23. The very God of peace sanctifies wholly in order that He may preserve blameless unto the coming of the Lord Jesus Christ. The whole man, spirit, soul and body, is involved. Before men we may not expect to appear faultless, but before God, who sees us under the blood and in His well-beloved and well-pleasing Son, we shall be blameless; for when He comes He will receive only such as will be found without sin unto salvation. The word "blameless" in this verse clearly shows that this is necessary. Blame destroys the peace. The God of peace deals with and removes the cause of disturbance and unrest and makes His own accepted in the Beloved. He is faithful to do it. He "will" do it, if we "will" to let Him. And then He will preserve in peace, the peace of God garrisoning both heart and mind through Christ Jesus.

3. Falling, stumbling, (Jude 24). He is able to keep you from falling, better translated stumbling; and this is said in view of being presented faultless before

Him at His coming. At first Abraham both stumbled and fell, but he learned to take "steps of faith" so that he staggered not at the promise of God through unbelief. Stumbling blocks are numerous, big ones and little ones, all sizes, and they will increase as the end of the end draws nigh. It is the time of the night and they are not seen; but those who have in their hand the lamp of the Word, which shines as a light in a dark place, may easily detect and walk over them unhindered. Then apparent non-fulfillment of God's promise or promise comes to many as a keen test, but such trial of faith is a strengthener of faith, and God can and does keep His own even during some painful silence and hiding of His, when they cry out in anguish of Spirit, yet strength of soul, "Though He slay me yet will I trust Him." Such things indeed belong to the deeper and secret life with Him.

4. The "way of Cain," the "error of Balaam," and the "gainsaying of Korah," (Jude 2). Here is a trinity of Satan's subtlest snares. They are found in a single verse and Jude mentions them in connection with those who in the last days depart from the faith. All three have to do with religious activity, and in appearance, according to man's view, are an improvement on the divine method. Unless the anointing oil of the Spirit is applied here, truth and error are confounded, and the soul wakes up to self-deception after the removal of the preserved ones to be with the Lord.

Hatred and murder came on Cain's part because God accepted Abel's and rejected his own offering; Balaam longed and sought for the reward of this world, while he also desired to win the favor of God; and Karah, aspiring after an office outside of Divine appointments for him, gave free rein to envy and rode to destruction by way of rebellion. The human hand that interferes with the divine plan and purpose, is sure to be burned in the fire of God's wrath, for the wickedness of the world is light compared with awfulness of sacrilege. Woe unto good men who venture beyond the line of God's revealed sovereign will!

#### II. HOW ARE WE PRESERVED?

1. By the Lord withstanding, (II Tim. 4:14-18). Some believers did not stand with Paul, others withstood him, and at one time all had forsaken him; but he courageously said, "Notwithstanding, the Lord stood with me." The foolish virgins must not depend on the wise for oil. Lot should have gone with the Lord instead of with Abraham. After the Elijah of God had departed from Elisha, Elisha still had the God of Elijah. All may change but Jesus never. This is the great lesson to learn these last days—to trust and depend on God alone.

2. By sanctification, (I Thess. 5:23). This is essential for living in the world, it is true, but here it is set forth as a necessity for leaving the world when He comes, sanctification unto preservation unto the Lord's coming. Man's triune being is involved, body, soul and spirit. To what extent, if any, can the body be withheld from the Lord and the soul and spirit not suffer? If the body is not now under control of spirit, will it be at His coming? It is a serious thing for both now and then not to be wholly His.



3. By being "in Christ," (Jude 1). "Preserved in Christ Jesus." As His righteousness is our righteousness, so we may take His preservation to be our preservation. In Him there is nothing corruptible as corrupting; everything is wholesome and changeless. During the night of the arrest and the following day of crucifixion, Jesus was preserved, Peter not. Peter slept when Jesus prayed; he used the sword when Jesus submitted; he denied when Jesus stood true; he failed to believe in the resurrection, while Jesus through faith broke the bands of death and the grave looking for the joy set before Him.

4. By faith of the believer, (I Pet. 1:5). "Kept . . . through faith unto salvation," even the salvation which is ready now, prepared by the Lord to be revealed in the last day in behalf of those who are kept ready for the revelation of Him. The doing of things is sometimes emphasized very strongly as constituting a condition of being received by Him; but the point here is by faith, kept by faith. This part of salvation is by faith no less than the initial part, and as faith at the first for pardon resulted in right living, so will true faith for glorification also produce unmistakable fruits. It does not say, "When He cometh will he find works," but it does say, "Will He find faith on the earth."

5. By the power of God. (I Pet. 1:5). "Kept by the power of God." Man's faith and God's power are beautifully linked in the same brief statement. Man's unbelief hinders God, but man's faith makes it possible for God to work, to sanctify, to preserve, to present blameless. It is He that hath begun a good work that will also perform the finish of it. With mighty hand He brought Israel through the Red Sea, with abiding faithfulness He manifested His hand during the forty years of wilderness life, and His everlasting arms brought them safely across the Jordan into the promised land.

6. By His life. (Ro. 5:10; Heb. 7:25). As enemies we were reconciled to God by the death of His Son, and as saved ones we shall be saved by His life, even as "much more" as His life exceeds His death. Then we looked to Calvary and saw Him die on the cross; now we look into heaven and see Him on the throne of grace, ever living to make intercession for us. As He died for us so He now lives for us. We know there was power in His death to save, much more so there is power in His life to keep us saved. We must therefore keep looking unto Jesus as the Holy Spirit glorifies unto us Him who is seated at the right hand of the Father.

7. By sanctification of the Spirit (see 2) and belief of the truth, (II Thess. 2:13). The Spirit and the Word are here seen working together. A knowledge and belief of the Word are essential to being preserved. The Word is the means in the Spirit's employ. "The truth shall make you free"; "Now ye are clean through the Word which I have spoken unto you"; "Sanctify them through thy truth, thy Word is truth"; "Thy Word have I hid in my heart that I might not sin against Thee"; "Thy Word is a lamp"; "All scripture . . . is profitable," etc.; "The more sure word of prophecy . . . is as a light that shineth in a dark place";

and the Word is first and foremost a revelation of Him whom we love, and are made to love all the more in proportion as we get to know Him through the Word. By belief of such truths we make ourselves recipients and participants of these blessings which are indispensable unto preparation and preservation unto His coming.

8. By building up in the faith, praying in the Holy Ghost, and keeping in the love of God. (Jude 20, 21). The faith is the system of Christian doctrine, the Word of truth, the Word, which God in His love expressed by His breath, the Holy Spirit, to man. Thus, by "building," "praying," and "keeping," the believer keeps himself in the charge of the Father, the Son and the Holy Spirit. In such keeping preservation can not be questioned, God being faithful to do all the keeping and man being required only to meet the simple conditions on which God can make His Word and power effective. Growing in the knowledge of Jesus Christ leads to right praying in the Holy Ghost and these together serve to keep the studying and praying one constantly in the sunshine of His love.

9. By Christ's intercession, (John 17:11, 12, 15; 10:28, 29). May not the high priestly prayer of Jesus (John 17) be taken to represent the intercessions which our Lord is now making in the holiest of heaven? What words are these? "Holy Father, keep through thine own name those whom thou hast given me." "While I was with them in the world I kept them in thy name." "I pray that thou shouldst keep them from the evil." Taking for a moment not into account any other prayers, we know that beyond all doubt His prayers are heard and answered for such who will have them answered. And the 10th chapter of John reveals two strong hands which move at the command of His pleadings, the Father's hand underneath to support and the Son's hand above to protect all who desire His keeping. Wondrous keeping and glorious assurance!

#### APOLOGIZING WITHOUT CRITICISM.

When it is time for us to apologize, it is no time for us to criticize. When we have an apology to make, let us stick to our apology only, not to be talking or even thinking about the possible fault of any one but ourself. We often find ourselves strongly tempted to do otherwise—to mix apology and criticism. When, for example, we have failed in unlove, showing impatience or irritation because some one else has blundered, we are willing to confess our failure and apologize for it provided we may point out at the same time the fault of the other, which was the occasion of our failure. But the other's fault was no reason nor excuse for our failure; and we are not responsible for his fault, but only for our own. Why blunt the edge of our apology, destroy its grace and value, by meddling critically in that which is probably none of our business, or which—if it is our business—can be much better attended to by the example of our own frank confession than by any direct rebuke? Apology and criticism do not mix. But an unconditional, whole-souled apology is often the best criticism in the world.

—Sunday School Times.

## LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



## THE FRIEND OF THE POOR.

The advent of Christ meant more for the laboring classes than has ever been realized. In this day, when so many working men are becoming prejudiced against a false presentation of Christianity, it is well to call their attention to the fact that the Lord Jesus Christ has done more for the emancipation of the oppressed classes than can ever be estimated. He came at a time when the population of the ruling nation was worried chiefly into two classes—servants and masters. While the poorer classes were not all slaves, they had no such recognition as is given them in free government of to-day. Slaves were valued more for what they were worth to their master than from the standpoint of the inherent rights of the individual. In some instances the slave was the creature of his Master's whim; he could be tortured or slain at his pleasure. It was at a time like this that Christ was born into the world. In choosing the place of His birth, the humblest was selected; for it was in a manger, either in a cave or stable, that he made his first appearance. The first garment that he wore was the poorest of the poor. The God of heaven coming into the world to redeem men identified Himself with man in his humblest estate, and it meant a great deal more to do so at that time than now. A peasant girl was his mother; a place among the lowliest was his cradle; and an oppressed nation His people. In thus coming He set at naught the pompous notions of the world, and dignified the humblest things of earth. Those who make a fetish of intellect would have had Him born at Athens; those who worship worldly position would have had Him born at Rome; but not so, for He who chose the weak things to confound the mighty took the lowliest place in order that He might lift man up to the highest.

The birth of the God-man meant the emancipation of earth's oppressed classes. Without arraying Himself with or against any faction, moving freely among them all, yet promulgated such a system of truth as was destined to sweep from the face of the earth every vestige of that which hurts or destroys. Talk about Christianity not being the friend of the laboring classes! There is not a word of truth in it. There is

a counterfeit of Christianity that still goes on oppressing the poor and living in luxury, but this is not that system of religion that was established by the Lord Jesus.

That He might make many rich; He took the place of a servant, putting to shame the pride of men. He associated Himself with the common people and gave to them a position which they could not have had without Him. Around that manger scene we see the beginning of a world-wide democracy. The inauguration of a movement that would unfetter every slave, emphasize the sacredness of life, and elevate the masses to their proper position in the purpose of God. Sitting on the knee of that Hebrew girl from a despised mountain village, was one whose work would ultimately banish all darkness, break every fetter, destroy all tyrants, right every wrong, expel the devil, and restore the earth to more than its Edenic splendor.

Christianity has been hampered, awfully hampered by the conduct of many who wear its name. This has been one of the heaviest loads that the Church has had to carry, loaded down with a lot of stuff utterly antagonistic to the spirit of Christ. Wherever the doctrine of the Master is faithfully declared and sincerely lived the common people will, as in the olden times, hear gladly.

The industrial struggle is on. It is right to imprison the dynamiters, but this is not going to solve the problem. There is a wide-spread discontent—a pronounced feeling that things are not as they should be. People look at some sky-piercing steeple, dominated too often by the oppressors of the poor, and curse the Church; but whenever the real gospel is presented, accompanied by unselfishness and holy living, there is a profound impression made.

We commend to labor organizations, Socialists, industrial movements of every kind the only possible remedy for earth's ills, viz., the enthronement of Christ in the heart. The oppressor will be found in the land until Jesus comes and selfishness is banished. Political scheme, ceaseless agitation, Herculean effort may all accomplish something, but the crowning of Christ as king of the heart is the only hope now or hereafter. Wrongs will all be fully righted in the millennium, but it will be because He is reigning over the earth, and not merely some humanitarian scheme, which though good is powerless to accomplish what it has so long desired. That was a great day for the human family when God condescended to become man, thus identifying Himself with the race, and guaranteeing to the lowliest a place with Him in the glory above. He came to establish a kingdom where racial distinctions, socialistic qualities, or positional privileges would have no recognition; where the basis of exaltation would be according to the measure of abasement; where reward would be based upon self-denial, and honor upon humility. The peasant stands as good a show as the king, there are no sects preffermost, but one vast brotherhood, of which He is head.

Perhaps the present drift is toward one vast world-corporation of all the educational, industrial, commercial, and religious movements, whose final head will be Anti-Christ—a kind of second Tower of Babel attempt



deify man and get along without God; but man-made millenniums are failures. The emancipation of the individual, family, community, or nation has only come when the doctrine of Christ is not only professed, but lived. It has been done to some extent in communities and among nations at large, for which we praise the Lord, but it will not be until He comes whose right it is to rule that the nations shall possess the kingdom of our Lord and His Christ, then and not till then will there be a reign of righteousness in a world where sin has so long held sway. The valley of Achor shall become a door of hope, plow shears shall be beat into pruning hooks, the lion and the lamb shall lie down together, "And the sucking child shall play on the hole of the asp," when the Prince of Peace shall have reigned, and shall have established such an order of things as shall enable every man to dwell under his own vine and fig tree in absolute safety and peace.

#### SUGGESTIONS FOR MISSIONARIES.

Are you called to be a missionary? Prepare for it. The extent of your preparation will depend upon your age, your opportunities for study, field of labor, and other things. One who cannot learn his own language could hardly be expected to master another even more difficult.

Begin at Jerusalem, make full proof of your ministry here. The missionary field is no dumping ground for failures nor for sluggards. If one is too lazy to succeed in the homeland, nothing could be expected of him abroad. If Africa is appealing to you, take a little bit of it here. If the neglected of China are in your dreams, minister to the neighbor family just over the hill where no preacher has been for ten years. Test your gifts before going to a foreign field. It is a capital idea to begin with Jerusalem, or the homeland, and from there go to the uttermost parts of the earth. The hardest places require the best workers. Just anybody will not do for the foreign field. It is not a question merely of scholarship. Too many have made a fetish of this. There is a large place in the heathen world for people of ordinary gifts, but let it be demonstrated that they are successful workers ere they are sent out. It is wicked to begrudge the most gifted, and it is folly to refuse to send another because he is not highly gifted; for each, if successful here, may be equally so there, and there is a need for both. The Church at home can get along without either.

Before going to the foreign field, learn how to adjust yourself for any kind of inconvenience, to behave well amid disagreeable people. There are many excellent people who have not learned how to work with congenial associates. They have never been willing to let other people have their way. They are centers of irritation wherever they go, and will start a row anywhere they land. Try yourself. You will not always have the opportunity of picking your co-laborers where workers are so scarce and the needs are so great. Many repulsive things must be submitted to for the Gospel's sake. Live an unselfish life, look to the comfort of other people, and by the grace of God you can make

yourself so agreeable as to be welcomed wherever you go.

Endure hardness as a good soldier of Jesus Christ. Fortify yourself, heroically guard against that too frequent tendency to talk about hardships. Perhaps it would not be well to even mention the fact that you are getting only a "pittance" in the way of support, for the same could be said of many faithful ones at home. Needs, yes plenty of them. You had them here, and you could hardly expect less there. Let the Church know about it? Yes, by all means, for it is necessary that they should know in order to pray intelligently, and assist effectively, but never degenerate into a chronic complainer or growler. If it becomes necessary to go to the miss for a rest, go, if it opens, and praise the Lord for it; but if the way does not open remain at your post and do not pity yourself for so doing. Remember that there are many, many, faithful toilers who never have a vacation. If it should be necessary to take a furlough, take it, but do not be a slave to the furlough idea. If the Master can be served better by coming home, building up worn out bodies and arousing missionary interest, come along; if not, remain at your post and press the battle. It is often well to change ones work, both for physical and spiritual causes.

Preach, teach, keep at it. We are told that among missionaries itinerating is becoming less common. An excuse might be given that the pioneering stage is past, and other methods must be used. True, but the past is a vast amount of work not yet pioneered. Keep going out into the highways and hedges and into the streets and lanes of the city, and compel them to come in. Medical work has its place, educational work is good, "these ye ought not to have left undone," but by all means give first place to preaching. The Master did not say go heal every creature, or go educate every creature, but *preach* to every creature. Let nothing else absorb you, preach with the anointed lip, beware of getting into ruts because you have been so long at it, avoid the hum-drum. It might be well to change your methods occasionally, dropping the net on the right side of the ship once in a while, especially if there are no fish caught from the other, but keep on preaching.

In these days when there is so much talk about retrenchment, at least a little of it might be done on the field. Those who have gone as spirit-filled messengers, on less than one-half the usual allowance, will not have much opportunity for retrenchment. They have already learned that lesson in the homeland, but those who have been sent out by what is known as "big societies" might become an example to the flock.

Admitting the fact that much human life has been sacrificed on the altar of carelessness, is it not, nevertheless, true that in many places there is too much fear of the missionary breaking down? In time of war the first consideration was victory. Is it not best for all to use sanctified common sense, trust God and go ahead. Those who nurse their ailments usually get along about as poorly as the others. People get a rest by changing their work; and after all, we are called

to suffer with Christ and endure hardness. Missionary outfits are sometimes too small, sometimes too large. We would not recommend that the apportionment be as limited as that of a pauper going over the hill to the poor house, but, on the other hand, it should not remind one of the traveling showman. Somebody suggested this, another dear friend thinks you ought to take *this*, and when you get there you certainly will need *that*, and it would be a shame while it is so cheap here not to take *this*, etc., until if you listen at the dear people you will start with a wagon load of stuff to be hauled across the world, much of which you could very well do without.<sup>A</sup>

You are engaged in a great work, stick to it. Difficulties will come. There are many swollen streams to cross, and grades to climb. ~~Do not give up in the Lord.~~ This old world needs not only an exhibition of Christian fortitude, but also of holy joy. It is the elixir of the skies. "For the joy of the Lord is your strength." "Enter into his courts with thanksgiving," and "offer the sacrifice of praise, even the fruit of your lips." More and more are we coming to realize the impressiveness of this joy. "Beloved, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." If need be, take the spoiling of your goods joyfully, climb every grade, leaning on the Everlasting Arm, and some day you will reach the hilltop, beyond which there will be no more earthly "climbs."



## EDITORIAL COMMENT

### BUT TWO CLASSES.

Some one has said:

"There are but two classes of people in all the world—the *Carnal* and the *Spiritual*. The *Carnal* are those who will have their own will and way rather than the way of God. The *Spiritual* are those who will have the will and way of God rather than their own will and way. The *Carnal* nature we got from Adam. The other, in *Christ* and in *Him* only.

### BACK TO THE BIBLE.

Vice-President-elect Marshall says:

If there is anything wrong today it is the loosening of our hold upon the eternal verities. I do not believe the Republic can long endure without an abiding faith in the unseen and the eternal.

Yes, a loose grip on eternal verities is responsible for much of the down-grade movement. Less and less are people influenced by the powers of the world to come. A gross materialism possesses the multitude, as it rushes on out into the night. There is much of the old conviction as to eternity remaining. Thank God for that, but more and more are the strongholds being shaken and the basic principles of integrity uprooted. The only remedy is back to the Bible, which furnishes the only ethical conception of life that will guarantee both to the Church and State a perennial prosperity.

### THE NEGLECTED RICH.

A society woman writing in *The Life of Faith* says:

"The rich and the society people are, I think, somewhat neglected by the churches, and yet their temptations and trials and responsibilities are perhaps greater than those of the working class. They do hold themselves aloof, and they are rather shy of going to missions, fearing excitement; they may be proud, too, but would not the churches seek them out and give them spiritual food in some manner suitable to win and draw them into God's fold? Not by suddenly asking them if they are saved, or if they are Christians—that, to my knowledge, shuts them up at once; they will never be won that way. But yet they have souls to be saved, and they are worth saving. I believe that very many of the so-called worldly people crave for something better, if not left and neglected too long, and they would appreciate plain-speaking from the pulpit."

The opinion of this woman is worth heeding. Reared in a home of fashion, she was too long neglected by the church, but finally was brought to the light. There should be no cessation of effort for the submerged classes, but we forget that there are just as needy souls living in palatial residences on the fashionable boulevards as can be found in the slums. The command is to every creature, and just as hungry hearts can be found among the rich as the poor. Pass none by; "so beside all waters."

### A TIMELY PRAYER.

The Office Force has the following prayer from Homer McGee:

"O Lord, I acknowledge thy existence and the existence of a lot of other things, less godly, which I can overcome only with thy help and the help of my backbone. I fully realize that on all hands are invisible forces which seek my destruction and that, if I am able to come through unscratched, I must fight every inch of my way. Give me strength to lightly bear my burdens of living, and to smile till my burdens become a joy, for verily this is the secret of all earthly gladness. Teach me that sixty minutes make an hour, sixteen ounces one pound, and one hundred cents one dollar. Help me to live so that I can lie down at night with a clear conscience, without a gun under my pillow, and unhaunted by the faces of those to whom I have brought pain. Grant, I beseech thee, that I may earn my meal ticket on the square, and in doing thereof that I may not stick the gaff where it does not belong. Deafen me to the jingle of tainted money and the rustle of unholy skirts. Blind me to the faults of the other fellow, but reveal to me my own. Guide me that each night when I look across the dinner-table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep young enough to laugh with my children and to lose myself in their play. And then, when comes the smell of flowers and the tread of soft steps, and the crushing of the hearse's wheels in the gravel out in front of my place, make the ceremony short, and the epitaph simple: 'Here lies a man.'"

Barring a phrase or two which smacks a little too much of the spirit of the street, the petition is a good one. It is decidedly modern in its cast. These twentieth century utterances strike us sometimes as lacking in reverence, but perhaps it is the change from the old to the startling new that repels us. At any rate, prayer ought to be in harmony with the need, and there is no need in wandering around in our prayers, avoiding the very things where we need help most. Christianity is practicable, being adapted to every possible need.





Address all communications for this department to Mrs. John T. Benson, Eastland Avenue, Nashville, Tennessee. Letters will not be published on the reverse side of the sheet only.

*Dear Cousins:* Most of you who write me letters are members of Sunday-school. I am so glad that I have the privilege of being a pupil myself. It is a great blessing to me, and I would sacrifice a great deal rather than miss it.

First, I get one good lesson from the Bible, each week anyhow.

Do you study your lessons? So many children hastily read it over the last moment, or perhaps not at all. If this is the case, you will learn but little, and probably be bored during the service. Let me tell you how I get my lesson.

One Sunday afternoon, or Monday morning, I read the next lesson carefully, and usually what goes just before, and what follows it in the Scriptures. Then I ask the Lord to help me during the week as I shall read and study for next Sunday. I ask Him to open my heart, and my *spiritual mind*, so that His truth may find an entrance. Yesterday I read these beautiful words: "The entrance of thy words giveth light; it giveth understanding to the simple." And again: "Open thou mine eyes, that I may behold wondrous things out of thy law."

Each day I read my lesson over once more, using the helps and notes in my magazine, but in my heart depending upon the Holy Spirit to give me the truth which I need. And He never disappoints me. Before the week is over I am seeing few beauties, deeper truths, and that which goes directly into my own life and helps me as a Christian.

Won't you try this plan of reading and praying and looking to God daily for your Sunday lesson? It will become a joy to you; and at the end of the year you will have had fifty-two blessed lessons from the word of God which will build you up and stay you in some hour of temptation.

OUR NEW LESSONS.

We are in the Old Testament once more, beginning in Genesis, the "Book of Beginnings." When you are older, you will meet people who laugh at Moses' story of the creation. These people are frequently very wise in the world's eyes, being professors, and college graduates, and men of learning. It is not surprising that young people listen to them with great respect, and are often led out into doubts and darkness. Let me tell you one thing which I hope you will remember. When people reject the Bible account, saying that it is unreasonable, and hard to believe, they never give you anything *but what is harder to believe.*

I am sure there are things in the Bible which seem very hard to accept. Yet, after all, they are easier to accept and believe than anything man puts in the place of God's word. So I have decided to believe that "in

the beginning, God *created* the heavens and the earth." It is much simpler than to believe what some scientists tell us.

Did you notice that the Lord God *formed* man of the dust of the ground? Every material found in our bodies is found in the earth also, and when man dies, his body crumbles back to the earth out of whose elements it was composed.

Some young men walking through a museum stopped before a cabinet having these words printed on it: "The body of a man weighing 150 pounds." There was no sign of a man there, just some rows of bottles and jars. There were two large jars of water, smaller ones containing different kinds of fat, and chemicals, such as lime, magnesium, potassium, etc. There were bottles of gases, a small lump of coal, a part of an ounce of iron, and a bit of brimstone.

"Is that what I am made of?" asked one of the young men. "Is that all that goes to make me?"

"That may be what you are made of," answered another one, but these substances could never be made into you, into a man, without a most wonderful chemist."

And yet, children, that is just what many so-called wise men would have us believe. Somehow, they tell us, these things which make up our bodies got together, a little at a time. There was a very small beginning, but countless ages went by and at last we have man with his beautiful body, his intelligent mind, and his spiritual nature.

Don't you think it would indeed take a long time for the lime, and water and magnesium and gases in those jars to get together and form a warm, throbbing, living human being?

Ah, I cannot help but believe in the divine Chemist, who knew how to take these dead elements, form of them the human body and breathe the breath of life into it, so that man became a living soul.

The God who made us, loves us, children, and I find it very sweet to trust this great love. He also knows what is best for us, and I find it wise to obey His good and kind commandments.

I have started this year with the determination that I will try very hard to please my good, loving Father. Don't you want to try also? —Cousin Eva.

HOPE.

"What a wonderful and blessed faculty is that faculty of hope, that springs eternal in the human heart! We lay aside the dead ghosts of our fruitless and faithless past, but we take up the new day and the new day's opportunity with expectancy and hopefulness. It will be brighter and better. If we hadn't the faith to say that, life would sink down into blackness and despair. But, somehow, because God lives, and is in a mysterious way the end of all our striving and our hoping, we can say it, and life becomes possible, and keeps sane and sweet. As we lay aside our old year with a sigh, let us on our bended knee thank God that we have that vision of a new one, upon which a brighter and a warmer sun doth shine. That is the vision splendid that He gives to all His children

## PATIENCE THE VICTOR.

Impatience is a supreme modern temptation. Hurry impregnates the atmosphere. So many inventions are in the direction of getting things done much quickly. We are making a demigod of speed. So much of our daily reading does not encourage sustained thinking. The vast variety of amusements and distractions tempt us to escape from what is severe.

But patience means "to stay under the burden." It is a call to be loyal to the difficult task even when there are open doors to escape. It means that the whole man should stay in the hard place—heart, head and body. And Christian patience means that this should be done cheerfully. ~~Swims, resolute endurance is not~~ Christian stoicism; while there is a smile, sometimes laughter rising out of New Testament patience.

For patience in the New Testament also means "long-mindedness." The patient try to see a hard experience in its relation to the rest of life. They see the dark colors of the picture of life in their relation to the brighter colors. When Job's wife said, "Curse God and die," that was the expression of the short-mindedness of impatience as against Job's long-minded utterance, "Though He slay me, yet will I trust in Him."

But patience is not merely a passive virtue. It is associated with active life. It is manifested in the work of an athlete as well as in the endurance of an invalid. Christ calls upon us to run with patience. He calls for enthusiasm and at the same time for self-control; for individuality in action and at the same time for respect for the rights of others.

While we say patience is associated with activity, perhaps its most difficult exercise is in waiting. "They also serve who only stand and wait." Milton might have left out the word "only." For it is when waiting that we have to summon all the reserves of the inner life to our aid. The enforced idleness, the long-continued uncertainties, the isolation from the busy scene, the long wait for light for fair play—these endured in the spirit of Christ are the crown and flower of patience.

But the New Testament not only makes the demand for patience; it supplies the resources. It urges the sustaining of this grace by remembering the patience of the saints. The cloud of witnesses, the great throng of the ransomed, as interested spectators of our Christian running, inspires us. They have been over that rough, steep, lonely road. They have beaten it hard for us. We ought to know more about their sufferings. We would be more patient sufferers if we knew Christian biography better, and we owe it to the rising generation that they should be led into this storehouse of moral and spiritual resources.—*The Continent*.

Who is the King of Glory? The Lord of Hosts, He is the King of Glory. Peace on earth and good will to men, sang the heavenly hosts, so the Comforter will, on coming into your heart, enable you to sing the song of the redeemed.



We have about fifty orphans to look after in the way of food, clothing and schooling. Will you not help us in this blessed work?

Yours in Him,  
Horse Cave, Ky.

E. M. GIBBONS.

Brother O'Toole and Mrs. O'Toole are again in Central America where they love so much to preach Christ to the people. They are in Belize, British Honduras. They write that they are preaching to hundreds of people every night, and through the day are doing personal work.

Since the Convention, I have held only two revival meetings, but have been busy visiting a number of congregations, holding a few services with each. The Lord wonderfully blessed the preaching of His Word. Hearts were refreshed, visions broadened, convictions deepened, and faith strengthened. We are now in Keysville, Va., doing pastoral work, and shall be glad to hear from any of the old students. Please join us in prayer as we push the work for the Master.

Yours in Him,  
O. B. NEWTON.

Inasmuch as my wife has a four months' engagement in Colorado for the State W. C. T. U., commencing in February I would like to secure openings for revival meetings west of the Mississippi during the winter or spring. I am recommended by the Methodist Ministers' Conference of my home city, Grand Rapids, also by the Michigan and Rock River Conferences of the M. E. Church. Pastors desiring my help may write for recent testimonials, and for dates.

Yours in Christian love,  
Grand Rapids, Mich. S. B. SHAW.

The Lord has been blessing us, and we believe, has blessed quite a number of souls since our last report. Bro. W. M. Tidwell, of Chattanooga, was with us about ten days, just before Thanksgiving. We believe the Lord made him a great blessing, and we hope to have him again, the Lord willing. A building fund, for the purpose of purchasing a lot and erecting a place of worship, has been started. Reader, do you desire a part in the salvation of sinners and the perfecting of saints in this city and through them, the salvation and perfecting of many who are now in heathen darkness; for it is our purpose to be a missionary people. If so pray and ask the Lord now what He would have you give and whatsoever He saith unto you do.

Your brother saved and sanctified,  
965 1/2 N. Broadway, Knoxville, Tenn. J. F. PENN.

The Annual Mid-Winter Convention of the People's Mission Church convened at Colorado Springs, Colorado, Dec. 26, 1912, and closed with a watch night service on New Year's Eve. About fifty of the workers from the different Missions over the State were present and received great spiritual help and encouragement for the coming battles. A beautiful spirit of unity and love prevailed during the entire assembly and the presence of God was manifest in every service. Most of the preaching was done by General Superintendent, Rev. W. H. Lee, assisted by Mrs. A. C. Davis, Bro. Fleming and others. Rev. Lee, having had twenty-three years of real practical religious work, was able to help the workers greatly and they all went to their fields of labor feeling far better equipped for the salvation of souls. The Sunday afternoon service was held in the interest of the Western Holiness College and Bible Training School of Colorado Springs, a school established in the interest of the work, and the blessing of the Lord was upon the service. The watch-night service was one of great victory and rejoicing.



Some shouted and laughed while others wept, under the power of the Spirit. Truly God put His seal upon the convention and we go out in His name "conquering and to conquer." C. J. Fowler begins special meetings with the Denver Mission Feb. 11. We are expecting a great time of salvation.

Denver, Colo.

MARGIE COOPER.

Since reporting to *Living Water* God has wonderfully blessed me in preaching the Word in Baldwin County, Ala., Escambia County, Fla. Began a meeting last night and we made a good start. I preached from Titus 2:11-14 and the good Lord gave much victory in the preaching of the Word and a number gave their hands for prayer. I find that where the gospel is preached in its purity that some one is always hungering and thirsting after it. The pure food law is effective and so is the pure gospel. Jesus said, Blessed are the pure in heart for they shall see God, and John has written and behold He cometh with clouds, and every eye shall see Him; and for the great day of His wrath is come and who shall be able to stand? And the psalmist replies, He that hath clean hands and a pure heart. James said cleanse your hands ye sinners and purify your heart ye double minded. One of the greatest needs on this earth is pure gospel preaching, preached by men and women who have pure hearts and who are living clean lives. Create within me a clean heart, oh God, thus says King David. Beloved now are we the sons of God, and it doth not yet appear what we shall be. But we know that when He shall appear we shall be like Him, for we shall see Him as He is, and everyone that hath this hope in Him purifieth himself even as He is pure. The pure in heart are ready for the second coming of Jesus. Be ye also ready, for in such an hour as ye think not the son of man cometh.

Robertsdale, Ala.

J. E. BRASHER.

It will probably interest some of you to learn something about the holiness work in the State of Colorado. It has been my privilege to spend the last ten weeks in doing evangelistic work in this State. There has been much preaching of the glorious doctrine of holiness in this section of the country; consequently, there are many who have accepted the truth, walking in the light, and are enjoying the blessed Canaan experience, while on the other hand there are multitudes who also have heard the truth, rejected the light, and are groping in the dark, traveling toward an awful hell. I think without doubt the strongest organization of holiness work in this State of beautiful scenery, high altitude and balmy air, is the Peoples' Mission. This is an outgrowth of a holiness mission started in Colorado Springs by I. G. Martin over twelve years ago, if I have been rightly informed. Now this organization has missions in almost every city of the State and also has some holiness churches in the neglected and out of the way places. There are not less than fifty people actively engaged in this work, giving all of their time to the Master's service. The workers receive no stipulated amount for their services but trust the Lord for their bread and are only remunerated as God supplies.

The Peoples' Mission has a splendid Rescue Home at Pueblo with Miss Frances V. Buie as matron and a corps of self-denying, spirit-filled helpers. This Home is open to all the unfortunate girls in the West. God bless the noble rescue workers who give their lives to the uplifting of the fallen.

There is also a Bible School at Colorado Springs under the direction of a good faculty, with Miss Jessie B. Denney as principal. With these humble, sanctified teachers, as with the mission and rescue workers, there is no stated salary, but they look to the Lord to supply their needs. The school building is well equipped with steam heat and electric lights. It will easily accommodate one hundred students. As the school has been under way only three years, it has not yet gained much notoriety. However, they have a band of fine, consecrated students who are in training for the various departments of Christian work. This school is located at the foot of the beautiful Rockies, with a full view of Pike's Peak in the distance. Rev. William H. Lee is the General-Superintendent of this work. He is a man of God with a heart as big as the State of Colorado—lives only for God and the salvation of the lost.

A large camp-meeting is held on the school grounds each summer. Many of the leading holiness evangelists have labored here. The missions are kept burning with revival fire continually through the services of holiness evangelists. It has been my privilege to conduct special meetings at Pueblo, in which God gave us a harvest of precious souls; then we went to Leadville where we found a small band of true workers. They stood very loyally by the evangelist. The battle was quite stiff but not without some good results and glorious victories. Our next meeting was at Trinidad. The mission at this place has just been opened. The holiness people were few in number but firm and true. However, God answered prayer and some prayed through. From Trinidad we came to Colorado Springs and began special meetings on December 3rd. The battle has been waging for over two weeks. There have been seekers at nearly every service for pardon or purity—sinners have been saved, backsliders reclaimed and believers sanctified. Praise God from whom all blessings flow! I return to Michigan to spend the holidays at home and, to conduct some revivals through the winter. Earnestly soliciting an interest in your prayers,

Yours in perfect love,

Grand Rapids, Mich.

EDWARD E. MIERAS.

## Requests for Prayer

For the healing of a sister at Bonsacks, Va.

For the sanctification and healing of a brother in Florida.

## Deaths

SIMMONS.

Death has visited the home of Rev. and Mrs. Hardy Simmons and has taken from them their eldest son, William Herbert, who was fifteen years of age. The last hour of his life he left a bright testimony of salvation. He left the evidence that all was well with his soul, and we hope to meet him in heaven. His short bright life went out to bloom again in heaven. The funeral services were conducted by F. M. Bowling who used as his text the 46th chapter of Psalm, "God is our refuge and strength, a very present help in trouble," which was very appropriate to the occasion. His sister,

MRS. LUNA SMOTHERMAN.

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## "Ten Days with God" in Korea

MRS. JOHN THOMAS.

Early on the morning of October 18th I started on a 200 ri journey to the Bible Study Class at Chin Chun, where I had been invited by Rev. Jas. Hitch to preach holiness to a company of women who were coming from all parts of the Choon Chun Province for ten days with God.

The journey took two days by chair in which I was carried by four strong men and at the end of the first day's journey I was met by Miss Edwards (the leader of the class) and her Bible woman, so together we spent the night in a Korean inn. How can I describe that room! Small, close and black with the smoke and dust of years so that our first work was to hang a rope across it from beam to beam that we might hang our coats, hats and other garments so that we should not let them touch the walls, and so bring away with us some living mementoes of our visit. We managed to get supper ready, warming some chicken and bread over a charcoal fire. My head and back were aching as the result of the constant swaying of the chair and I had forgotten to take a cushion or pillow to break the jolt when the men changed places; however, on my return journey I made my linen bag serve as a cushion and so did not suffer so much. After supper which we ate under difficulties, owing to the close inspection of all the men and women in the inn, we had a chance to speak about salvation to the inn-keeper's wife, a bright little woman and felt sure that God was touching her heart; then we decided to go to bed. I wondered where the Bible woman would sleep, but soon saw that we three would share the same room, we on camp cots and she on the warm floor. I think I have told you before that Korean houses are heated by means of flues running under the stone floors and so do not need fires in the rooms. However, we were late getting to sleep because of the loud talking of the chair men and other guests and it seemed as if I had only just got settled when I heard voices and Miss Edwards saying we must get up because the men wanted to start. I was so sleepy that I could hardly jumble into my clothes, but whilst I was dressing, the Korean Bible woman folded up our beds and then we prepared our breakfast.

Before I had finished my men came to hurry me and off we started again. The second day's journey was the hardest because we had to cross the mountains which are the seeming backbone of Korea. The men told me that we should have a hard climb in the afternoon and it surely was! They could not possibly carry me up this steep mountain and I could only go a few yards at a time. How I prayed for strength and would have given anything for water on that road, but there was none to be had anywhere and several times I felt like fainting. However, at last, the end came and then we wound round a high pass, overlooking an awful

precipice and as the men carried me, I shut my eyes because the height made me giddy. After this we began to descend and I found a little spring where I got a drink. When I told my friend, she said, "Did you not see that grave just above us? That water was not safe for you." However, the Lord preserveth the simple and I have not felt any ill effects. We reached Choon Chun about 7:00 p. m. and had a most loving welcome from all the missionaries stationed there. Sunday we attended the church and found quite a number of country women already gathered ready for the class on Monday and more came in next day. I had the privilege of taking the foreign service each Sunday and God talked to us as we worshipped Him.

There were Bible Classes planned, one to be led by the Korean Bible Woman for those who were just believers on the Book of Genesis and two others led by missionaries (Miss Edwards and Mrs. Hitch) one teaching the Parables and their meaning and the other the Epistles to Timothy. My work was to take the mid-day devotional services and the evening evangelistic meetings in the church but all these meetings resolved themselves into holiness meetings where God helped me to show them what the Bible taught about holiness and how God proposed to make us holy with the blessed result that all the women coming in from the country districts, definitely trusted God and have gone to their homes rejoicing in a full salvation which delivers from all sin.

We had some most blessed cases of sanctification during those days. One morning I noticed a sweet woman looking very distressed after I had been talking about inbred sin which, by the way, is most difficult in Korea because the language does not have words to convey the meaning of "the old man," "the flesh," inbred sin and other kindred terms, but the Holy Spirit helped me to illustrate my meaning and the women understood what this troublesome thing was which had hindered their Christian experience. This woman rose to say that she now saw why it was that she had had difficulty with other people in the past and that it was not always the fault of those whom she loved much, as she had always supposed, but that the trouble was in her own heart, so that she had now trusted God to destroy this evil root of sin in her and to fill her with His Holy Spirit. From that morning this woman's face was a picture of peace and joy in the Holy Ghost.

Another afternoon several women came to see us about their spiritual condition and I feel God would have me tell you about some of them. One said her difficulty was an unforgiving spirit. She had quarreled with her mother and also with some people who owed her money and who would not pay, and all through the meetings she was thinking about these things. We showed her Matt. 5:23, 24, and she promised to beg her mother to forgive her for all she had said and done and also to write to the people who owed her the money, telling them that she wanted to be sanctified and that she was sorry for all she had said in the past. This woman's tears made quite a pool on the floor as she brokenly confessed her sin and trusted God to remove the cause of stumbling, cleansing her heart and



baptising her with the Holy Ghost. She, too, came through triumphantly and has gone home to be a witness of God's grace.

Another woman confessed that she had been cruel to her daughter-in-law who had been living with them since she was six years old. This girl is now eighteen and has been ill-used by this woman for the past twelve years. We found that the woman was the only believer in her village, and she had not had any influence because of her home life and she with tears, promised to go home and be kind to the daughter-in-law. We showed her Acts 16:32-33 that the jailor washed the stripes of Paul and Silas, so she must not only be kinder to this girl, but must ask her forgiveness for all she had been made to suffer in the past. Only those who have lived in the East and know something of the tyranny of a mother-in-law can realize what a difficult thing this would be, but we insisted, especially as she was the only believer in the place and her life had not been an example of Christianity in the past and we knew that an act like this would do more than anything else to convince her family of the power of the Gospel, so she has gone home to do it for Jesus' sake.

Another dear woman came with a story which made my heart bleed. When quite young, according to Korean custom, she was married to a man she had never seen and when she arrived at his house, found that she was a second wife with the result that she and the real wife could not agree, and her life was unhappy. This man has a good position in one of the banks in Seoul and tried hard to keep this poor girl. However, she left him and not knowing anything about Jesus, she determined to live her own life and soon became acquainted with a Government official who persuaded her to live with him, and in her hunger for love (for she really loved this man and he was very fond of her) she consented, and so for six years she has been his concubine, the man having left his first wife and taken his son, a boy of twelve, with him to a home which he made with the concubine.

Time passed by and the concubine was so unwell that the man brought her to Choon Chun for treatment in the missionary hospital, where, for the first time, she heard about Jesus. She had only been there a short time when I met her and one night as I was speaking about the Woman of Samaria, conviction fell upon her and she saw how wrong her life was, but at the time, the man was away on Government work and she could not talk to him. What a time we had with her, for they really love each other, and she knew what following Jesus was going to mean to her. For hours we talked and prayed while Satan fought for her soul, but at last she decided to write to the man, telling him her decision to leave him and to live a Christian life. She wants to come to our Bible School and be trained for work amongst her own people and I just long to have her.

Surely some one who reads her story will hear the voice of Jesus saying, "This is one of My little ones; will you not help her for Me?" She is waiting and praying and now it is our turn to help her.

The last day of the class was a great surprise to me. These dear women planned to give me a "Jap chup"—

a feast of thanksgiving for the blessing received—and in the afternoon they invited me to a meeting which one of their number led and during which testimonies were given to the blessing they had received. As one and another spoke, my heart just welled up with joy and praise that God had done so much for them: Then one of the Bible women presented me with a parcel containing a length of beautiful bright blue silk which I am sure if some of my friends at home could see they would certainly think I needed to come to the altar for prayers, but which I am having made up in a Korean costume to wear when in the country and which will to me be a constant reminder of the love of these dear women.

After the meeting, they led me into another room where they had prepared a feast of rice, dates, honey, nuts, apples and pineapple for us and we missionaries sat down whilst the women waited upon us. I was so amused at one old woman who had never seen tea before. She looked longingly at it and Miss Jackson (one of the missionaries present) said, "Would you like to taste it," giving her some from her cup in a teaspoon. The dear old lady was so delighted that she just took Miss Jackson's cup and drained it.

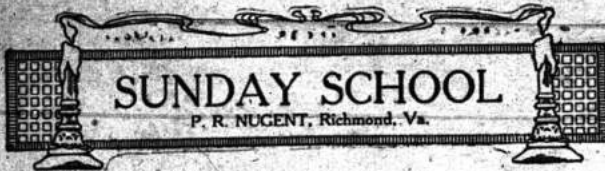
How often we long that you could see us and these dear people. How they need Jesus and on this journey we passed village after village without a single believer. "How shall they hear without a preacher and how shall they go without they be sent?" Beloved, you must send the preachers! You must supply the need, so that students shall be trained and go forth to preach deliverance from all sin. We are doing all we can, but if only you made it possible to fill our school with the students who want to come, what a blessed reward will be yours in the Glory! Could you bear to think of souls perishing because you withheld your prayers and gifts and yet this is happening every day! Just now we need support for new students and they are waiting for your help. May God show you His will in this matter and then quickly obey and by so doing hasten the Coming of the King.

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## THE FLOOD.

(Gen. 6:9-12; 7:11-24).

LESSON FOR FEB. 2, 1913

*Golden Text:* "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23).

It will be well to read the whole of Chaps. 6 and 7.

The cause of the flood was the exceeding wickedness of man that proved to be without remedy in the way of repentance. ~~clearly~~ told that generation that their time was limited (6:3), and He doubtless warned them by ~~Noah's~~ preaching and by the preparation of the ark—Noah's testimony to them based upon his faith in God (Heb. 11:7).

This judgment upon the race was both a necessity and mercy—a necessity from the standpoint of justice towards incorrigible sinners, and also with reference to preventing progress unto worse conditions. It was a mercy in that it checked the progress of evil and provided, in Noah, a way of giving another beginning to the race from a man who had faith in, and obedience to, God.

The cause of this almost universal wickedness may be found in 6:2, 4, where "sons of God" may refer to the godly line of Seth and "daughters of men" to the line of Cain's descendants. This mingling toned down the godly, instead of toning up the ungodly, so that finally Noah was the only one who stood true to God. Vs. 5 gives the moral and spiritual state of the rest. The imagination (or purpose, desire—margin) was "only evil continually." Hence human hearts had lost all good purposes and desires always.

The word "repent" when applied to God (v. 6, 7), signifies God's change from long-suffering mercy to judgment. It was a change of mind on account of conditions in the race. These conditions called for a different attitude and a different course. This is what "repent" means here.

It is noticeable that Noah found *grace* in God's sight (v. 8). He was a just (or righteous) and a perfect (or upright, sincere) man but this did not do away with his need for God's unmerited favor.

Noah's walk with God was somewhat alone at the time of the flood. Enoch, the only other man of whom the same thing was said, died before Noah's birth. Lamech, Noah's father, died five years before the flood. He may have been Noah's last godly companion outside of his own family.

Notice what came to the man who walked with God. (1) He was in position to have God talk with him and reveal His purposes, (13, 17). (2) God provided for his safety and gave him exact directions as to how it was to take place (14, 15, 16). (3) God's covenant was with him as the commandment of a new dispensation and a new start for the race. This covenant with Noah still stands.

Noah is a type of those who live through the tribulation and on into Christ's millennial reign, as Enoch is of those who escape it by translation. Noah's experience is, too, a type of baptism in its phase of setting forth resurrection (spiritual) as well as death. The sinners were buried by the waters that lifted Noah up (I Pet. 3:12).

God's directions to Noah included the rescue of enough creatures to start all afresh after the flood. The distinction between clean and unclean indicates that the law of sacrifice was already in existence and that, therefore, the truth about atonement was known.

"Thus did Noah" (6:22). He was a man of obedience, as everyone must be who walks with God. His obedience was exact and complete—"all." He did not imagine he could improve on God's plan for building the ark, nor object (on the ground of personal safety—or on account of having various fierce animals together) to bringing into the ark all that God commanded. The problem of getting them into the ark and of

carrying for, and feeding, them after they were in there may have been a perplexing one, but there is no record that he objected on that account nor that he failed. He who walks with God long enough will find out that there is never a reason for stumbling over, objecting to, nor doubting as regards performing God's commands.

The statement in 7:11 indicates that the flood was caused in a two-fold way—heavy rains and a bursting over of springs, rivers or lakes—of all or them. Some think the land subsided and that water from the ocean rushed in. Which ever way it was one thing is clear—God caused it and can cause anything in the way of fulfilling His Word. The tops of the mountains were at least (taking a cubit at 18 in.) 22½ ft. under water, (v. 20).

The people who refused to listen to Noah and ridiculed his ark building may have laughed loudly as he and his varied assembly went into the ark. But when the flood began to rise, ~~and they fled to one high place to another, as they saw friends engulfed by the rising waters—what then?~~ The Lord uses Noah's time as an illustration of conditions at His coming, (Mat. 24:37-39).

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