

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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THE LILLIPUTIAN HERESY

LILLIPUT, in Dean Swift's fierce satire, was the country of the small. Every dimension was just one-tenth of the ordinary earth size. Quinbus Flestrin, the Man Mountain, Gulliver himself, was but an average Englishman, but he towered hill-like above these little people. The Lilliputian king was a trifle over six inches in height, and majestically overtopped his fellows, being "every (fraction of an) inch a king." The houses, the palaces, the ships, the temples, all partook of the same tininess.

Now when Gulliver got home to England he found it hard to avoid stepping on the people he met, and warned passers-by out of his way, so used was he to Lilliputian standards. But he has not been the last to adopt the measures of the little folks. Lilliput is the most populous country on the globe. Are not consecration, service, devotion, love, too often measured in terms of the diminutive? In spite of the fact that our minds live in Lilliput, the demands and needs of the situation are full earth-size, and many of them gigantic.

There is a heresy of quality, and a heresy of quantity, and it might be hard to say which is the worse. To fill the measure with adulteration and alloy is perhaps the greatest error, but to fill it one-twelfth of the way up with fairly genuine stuff, and the other eleven-twelfths with vacuum is a close second. In fact, if there is any heresy, short of the denials of the great fundamentals, that is more dangerous to the kingdom than another it is this small two-by-four heterodoxy of "littles." It probably suits the adversary about as well as the great de-

nial. It denies quantity, and it is pretty sure, along with it, to sneak in a depreciation of quality too.

It phrases itself in the popular words, "a little." "Do you love me a little?" exclaims

ers, and things of that sort, call for the biggest kind of "bigs," not "littles."

"A little bit of love" rattles on the semi-sentimental, semi-religious song. There is no fault to be found with its demand for more love, in life's every phase. So far the song is all right. But we need to understand that we cannot meet the situation with any cheap or shallow measure. No "little bit of love" will fulfil the needs of our humanity in this searching, strenuous, sorrow-stricken world of ours. It will take oceans of that to straighten and sweeten and flavor it, love that gives more than a passing smile or a tender word, love that suffers long and is kind, love that hopeth all things, endureth all things, believeth all things, love that pours itself out even unto death, in a flood like the sea.

A justly noted evangelist is bidding farewell to a city where his work has been conspicuously successful. He says, "I hope that many of you have come a little nearer to God because of my stay here." That is modesty. We realize, of course, that humanity's progress is slow, that often in the individual life it takes Herculean stress and strain to inch forward but a span. Revolutions cannot come in a second. We may perhaps be satisfied if after the smoke has rolled away the battle front has advanced a foot. But, really, ought we to be?

Is there not here a Lilliputian heresy of little faith, first cousin to unfaith?

"We are coming to a King,
Large petitions let us bring."

One wonders if the reason why we are forced to be satisfied with so little is because



LOCUST TREE OF PALESTINE.

the mother. But the small arms tighten and the tiny voice says, "No, mamma, I love you a big." The child's frank and loving maximum is infinitely better than the mother's rhetorical minimum. Children, and moth-

no little satisfies us. While we are about it, why not make our plans and measure our petitions in large denominations? A "millionaire" in France is worth only a fifth as much as a "millionaire" in America, and one-twenty-fifth as much as one in England, for the unit in France is the franc, nineteen cents, while in America it is the dollar, one hundred cents, and in England it is the sovereign, four hundred and eight-five cents. When shall we learn that a sovereign God of grace and power talks and thinks and gives in sovereigns?

Of course, one is not unaware that the people who talk of little are often trying to be rhetoricians, and are using the figure of speech called "litotes." Like the mother, they say "a little," and want to be understood "a big." But unfortunately our thoughts have a way of shrinking to fit our speech. The evangelist meant more than he said, but he ought to have said what he meant, and then he would have come to mean more than just then he did mean. He should have thought and worked and prayed and believed for the largest things. "According to your faith be it unto you." It is as easy for God to move the mountain as the molehill. The mustard seed faith may move mountains, but not when it makes mustard-seed requests. Mountain requisitions are the papers that God honors mountainwise. What these people needed was not to get "a little" nearer to God—they had too much of the infinitesimal religion already. What they needed, professed Christians though they were, was to have a spiritual earthquake shake them to the depths, and shift them the world's width over toward God, out of their worldliness and indifference and powerlessness to consecration and full surrender. Let little people, in a little world, with a little God, look for little things; but let us look for mountains and oceans, and Colossuses.

Naturally, the measure of our devotion toward God and our investment for him tends to grow similarly small.

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land."

And so, one has said, a child brings its little wooden shovel, and its half-pint cup, and proposes to "make a mighty ocean and a pleasant land." "Here, you poor man, take this penny and buy yourself a good dinner and a suit of clothes." We Christian people, in our giving and living, ought to begin to get some other ideas pretty soon. Ocean making and continent building demand Pike's Peaks and Mississippi. It will take all there is in us and of us to make a world, and all we can get from God beside. We have been "playing at missions" and playing at a good many other things in this conquest of the world for Christ.

How we used to enjoy singing:

"If you cannot sing like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all!"

And this was "not bad," for not many of us are likely to be angelic singers or apostolic

preachers; but then, as has been noted, we went on to sing arrant nonsense and pestilent heresy:

"And the least you do for Jesus,
Will be precious in his sight."

Not unless it is the most we can do, inspired by a love caught from his, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich. Minims are no measure for Christian devotion.

We even carry our Lilliputianizing to the things that God does and makes for us. Perhaps it is on the principle of Oriental politeness, which considers it courteous to minimize one's private possessions; "mine own, therefore a poor thing." But this thing is not "our own," it is God's. "Notice," says the preacher, "the many practical lessons we get from this quaint little story of Scripture." "Here is a little book," and he holds up a Bible, "worth all the libraries in the world." There are no little stories in the Bible. A difference in size and importance there is, no doubt. But any story that God has set in his Word is a window through which the tremendous light of his truth is pouring, a light which, as in the story of Ruth, gleams from the very portals of heaven's love and devotion to enrich men's hearts, or as in the tale of Lot, from the very gates of the pit. In no way is the Bible little, in size, quality or influence. When, though it be the utterance of genuine affection, we call it so, we slight God's wonderful revelation and lessen incalculably its force and weight and authority for us and for others. It is the great book of the great King, tremendous in its significance and power.

Is it not time to move out of Lilliput into Brobdingnag?—*Sunday School Times.*

WHO CARES?

HERE in New York, and in every city in America, are multitudes who do not enter churches to hear the gospel. In New York City alone fully one and one-half millions of people are unaffiliated with any church whatever! *Who cares?*

In the United States in 1906 there were 32,283,658 communicants. Of these about 12,000,000 were Roman Catholics, and about 20,000,000 were attached to other denominations. What is to become of the millions in America who have not received Jesus Christ as their Lord and Master, and who are in the bondage of unbelief and sin? *Who cares?*

The great final word of Christ to his church—a word that has a voice for all Christian men and women—is "Go!" He never bade His church build great structures of brick and stone and invite the people to gather therein to hear the gospel. These beautiful structures are a needed convenience for those who are already Christian disciples, but so long as millions of people will not gather within them to hear the gospel, the Christian church must arouse itself and take the gospel to the people. The gospel, we believe, is the one essential message for all men. If men will not come inside buildings to hear it, it must be taken to them. Hundreds on hundreds of thousands in New York, millions in

the United States, ignore it or misunderstand it. *Who cares?*

In the teaching of Jesus and of His early disciples one great fact shines out like the morning sun—the gospel is a remedy that must be forced on the attention of men. Paul believed this; John Wesley believed this; General Booth believes this. It is only through Christian men and women who believe this that the Kingdom of Christ will come to the multitudes who are submerged in sin and unbelief. They will die in their sins unless the Christian Church awakes and goes forth with the message of life. *Who cares?*

Who really cares? Our Heavenly Father cares, for He gave His only begotten Son to the end that all men might be saved. Our Lord and Saviour cares, for He gave Himself a ransom for the sins of the whole world. There are some pastors who seem to care, for they are not content with the giving of the gospel message to their own congregations, but go forth to speak to those who are outside. In nearly all the churches there are individual Christian men and women who prayerfully and diligently seek to be winners of souls. But it is our deliberate opinion that the vast majority of those of us who are in the Christian churches in America to-day are so occupied with the things of self, so destitute of the essential Christian quality of aggressiveness, so blind to the awful havoc sin is working in the lives of our fellow-men, that it might rightly be said of us, "You do not care." Unless we repent, these sins of neglect and lukewarmness and indifference souls will rise up in the judgment against us.

The people will hear the gospel gladly. In Madison Square Park last summer, at the noon hour, more men assembled daily to hear the gospel, at the meeting conducted by the National Bible Institute, than gather for any single Protestant Church service on Sunday in Greater New York (two or three churches possibly excepted.) And what a cosmopolitan throng—working men from nearby buildings, clerks from offices, bootblacks sitting on their kits, street-cleaners, messenger boys, policemen, contractors, well-to-do business men, drunkards, the unemployed and discouraged, editors and professional men. And how attentively they listened! Their attention was so close as at times to be pathetic. A Christian worker of wide experience, looking into the eager faces, said: "In my forty years of work in New York I have never known such close attention to be given to the gospel at an out-door meeting. It is remarkable." The gospel is still the most winsome message in the world. We propose that it shall be taken in the fulness of its power to an increasing number of these out-door assemblies. The help of the pastors and the strong laymen of the churches will be enlisted in this great enterprise. The gospel can be taken to the people, and through the guidance and power of God it shall be. In this vigorous crusade to reach the non-church-going masses with the gospel the National Bible Institute heartily invites the prayerful and active co-operation of every Christian man and woman who reads these pages *who cares.*—*From a Leaflet published by the National Bible Institute.*

LIVING WATER

WHY SO FEW REVIVALS

LETTERS OF C. G. FINNEY.

I AM rejoiced to perceive that the inquiry is beginning to agitate the church, "Why are there not more revivals, as well as why is their character so changed?" The inquiry is also made, "What can be done to promote them under a desirable and permanent type?"

Now, my dear brethren, I hope and trust that you will not be offended with me if I speak my mind on this subject with great plainness. The circumstances of the church, the decline of revivals, and the whole aspect of the Christian world, demand it.

I have seen in the public papers various reasons assigned for this declension of revivals, this absence of revival influence, this powerless preaching of the gospel.

Now it does appear to me that we who are ministers, instead of looking abroad and searching for the fundamental difficulty beyond and out of ourselves, should see that whatever else may be an occasion of the great falling off and decline in revivals, our own spiritual state is certainly one, if not the primary and fundamental reason of this decline. Want of personal holiness, unction, power in prayer, and in preaching the Word, the want of holy living and consecration to the work, of self-denial and energetic effort in the ministry—these, no doubt, are the principal reasons why revivals are so few and far between, and of so superficial character at the present day.

The fact is ministers have turned aside, in a great degree, to vain jangling; have given up their attention to church politics, church government, and ecclesiastical proceedings of various kinds. The ministers have been diverted, to an alarming and most injurious extent, from promoting revivals of religion out of the church and holiness in the church.

I appeal to you, my brethren, of all denominations, if it is not a fact in your own experience and observation, that ministers to a great and alarming extent suffered themselves to be diverted from the direct work of promoting the conversion of sinners and sanctification of the church. This is too notorious to need any proof. The journals of the day, the movements of ecclesiastical bodies, the doctrinal collisions, and—shall I say?—ambitious projects, that have come up and figured before the public within the last few years, bear no dubious testimony to the fact that the great mass of ministers are turned aside from promoting revivals and the holiness and entire consecration of the church.

Now, my beloved brethren, while this is so, does it not become us to take this home, confess it, bewail it, and first of all understand that whatever else needs to be corrected and set right, we must ourselves repent and receive a new unction for the work?

Beloved brethren, it is of no use for us to

go abroad and search for reasons, while the principal of all the reasons lies at our own door. While our hearts are cold, our zeal in revivals is abated; while we are turned aside, and running here and there to attend conventions, councils, ecclesiastical bodies; while we are engaged in reading the vituperative publications of the day, and entering into church politics and jangling about church government and all these things—it is no wonder that both the church and the world are asleep on the subject of revivals.

Until the leaders enter into the work, until the ministers are baptized with the Holy Spirit, until we are awake and in the field with our armor on, and our souls anointed with the Holy Spirit, it certainly ill becomes us to be looking around at a distance for the cause of the decline of revivals.

What shall we say, brethren? Are we not greatly in fault? Have not the ministry to a great extent, lost the spirit of revivals? Is there not a great lack of unction and power among us? And have we not suffered our-

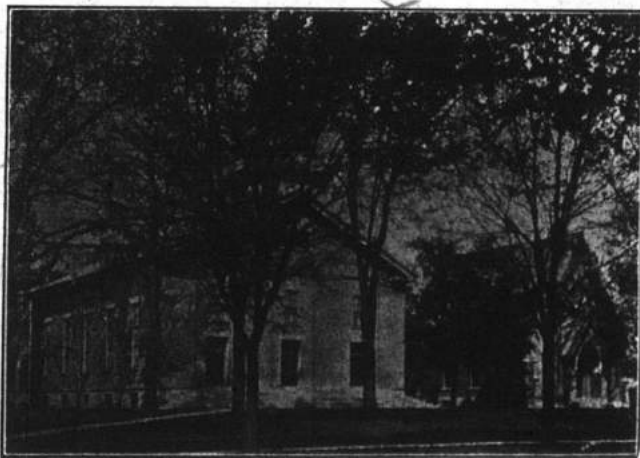
own mind—an opinion formed, not hastily, but from protracted observation, and from an intimate acquaintance with great numbers of the ministers of Christ of different denominations.

While the ministers of Christ are filled with the Spirit of God, the church, as a general thing, will not backslide. I say as a general thing. There may, in some instances, be influences brought to bear on the churches that will divert them from the promotion of holiness in their own hearts and the conversion of the impenitent, in spite of all that the most wakeful and vigilant ministry can do. Great political excitements, great commercial embarrassments, great depressions or elevations in the business and pecuniary state of the church or the world may, in a great measure, divert the mass of professors of religion for a time from deep spirituality, although the ministers may be awake. And yet it is my deliberate opinion that a thoroughly wakeful, prayerful, energetic ministry, by their influence, would generally, if not universally, prevent all the calamities and disturbances, by so deeply engaging the church and the community in general on religious subjects, that war, great political excitements, great commercial excitements, speculations or embarrassments, would not be likely to occur. However this may be, I cannot believe it to be otherwise than a general truth, that if the ministry are baptized with the Holy Spirit, and deeply anointed with the revival influence, so the church will be—"like priest, like people."

And now, brethren, it does seem to me that when we ourselves are thoroughly in a revival spirit, our call to the churches to arise and engage in the general promotion of revivals will be immediately responded to on the part of the church. Let the ministry only

come out in the true spirit of revivals, and I doubt whether any minister in the land can preach for three Sabbaths to his church, in the Spirit, without finding the spirit of revival waking up in the church. Let this experiment once be tried; let us wake up to the importance of this subject, confess and forsake our own sins, and cry aloud to the church, and spare not; let us lift up our voice like a trumpet, and rally the hosts of God's elect; and if they are deaf to the call, then let us inquire more earnestly what is next to be done. But until we are anointed to the work, do not let us tempt the Lord or abuse the church by looking out of ourselves for the cause of decline in revivals.

Do not misunderstand me. I know that the church is in a state of decline and needs greatly to be quickened and aroused; but I am confident that the prime cause of this decline in the church is to be found in the fact



FINNEY'S OLD CHURCH, OBERLIN, OHIO.

selves to be greatly and criminally diverted from this great work?

If so, my dear brethren, shall we not return? Shall we not see our fault, confess it to the churches, to the world, and return, and in the name of the Lord, lift up our banner?

Now, dearly beloved brethren, unless there is a spirit of revival in the ministry, it is in vain to expect it in the church. The proper place for the shepherd is before or in advance of the sheep. The sheep will follow him whithersoever he goes; but if he attempt to drive them before him, he will scatter them in every direction. If the shepherd fall away from a revival spirit, the sheep will naturally decline also. If he advance in the work of the Lord, they will almost as a thing of course follow him.

My brethren, believe me, I speak not this censoriously, or in the spirit of fault-finding; it is the full and deliberate conviction of my

that the ministers have been diverted from their appropriate work. And I am also confident that the only remedy for this state of things is, first and foremost of all, for ministers to come into a deeply spiritual and re-

vived state of mind. And as soon as this comes to pass, there will be a general revival. And I am not looking for it to come unless ministers do thoroughly wake up to their own state and the state of the church.—*Selected.*

Spiritual Power For Spiritual Work

BY REV. THOMAS COOK.

WE do not disparage other kinds of power, but for spiritual work spiritual power is the first and indispensable qualification. Christianity invites and consecrates every gift of God, and every grace and art of which man is capable. Nowhere does human ability find such sublime inspiration and such lofty exercise as in the service of God. All natural gifts are good, when lost in the great purpose of the gospel, but they are perilous if depended upon instead of the Holy Ghost. The more gifts the better, if all are subsidized and sanctified by the Spirit of God; but apart from absolute reliance upon Him, gifts may become a peril and a snare. Said the late Mrs. Booth: "The history of the church proves that just in degree as she has come to have the human, she has ceased to have faith in the supernatural." Paul writes: "Our gospel came not unto you in word only, but also in power and in the Holy Ghost." And again he says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and in power." If numbers and prestige decline, it is vain to resort to external aids and appliances. The work is spiritual, and only spiritual power can accomplish it.

Nobody ever was or ever will be converted merely by the preaching of the gospel. It is the gospel applied and enforced by the Holy Spirit that saves men. Like the Arctic sun, it is impossible to give light without heat. Clear views of truth may be set forth, but without the Spirit's unction no convincing power will attend their enunciation. Sinners will not be converted, nor will believers be quickened and blessed.

It is lamentable to see how frequently Christian workers take that one and essential condition of success, the presence and power of the Holy Ghost, for granted, while they spare no pains to secure all other elements of necessary preparation. No worker can be inspired to the maximum of possible service without the fulness of the Holy Ghost. The weakest, with this anointing, is stronger than the strongest without it. Not that the same result will follow in the case of all be-

lievers who receive the fulness of the Spirit. Those results are modified by the temperament, mental constitution, and spiritual capacity of those upon whom it falls.

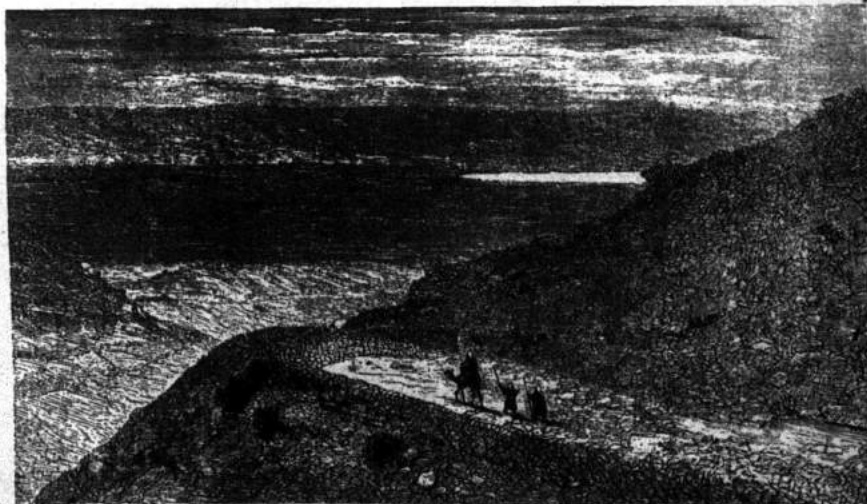
Our work and mission will differ from that of others in its special features; but, filled with the Spirit, we shall each be prepared for our own life's work, whatever that work may be. It takes this baptism to bring out a man's individuality and to enable him to make the most of all his powers. Pentecost made an unspeakable difference to the apostles. They came together, the sincere, but timid and partially enlightened followers of Christ, and they departed full of light and power and love. The visible tongues of fire were only emblems of what had taken place

Nothing could resist the wisdom and the spirit by which they spoke. Multitudes were pricked to the heart, and cried, "Men and brethren, what shall we do?"

Is there not an experience for us similar in kind and degree to that experienced by the apostles? We say similar in kind, because the real secret of the mighty change in the character and conduct of the apostles was not in the power of speaking with tongues, nor in the power to work miracles, but in the possession of the Holy Spirit Himself. Power dwells in a person, and that person is God the Holy Ghost. He does not hire out His attributes, as some vainly imagine; He comes to our hearts Himself. To receive Him in His fulness is to receive power. His gifts vary with the ages, sometimes bestowed and sometimes withheld. His administrations differ according to the need of the church and the times, but He Himself remains the same. "I will pray the Father, and He shall give you another Comforter, and He shall abide with you forever." The same power must, therefore, be possible to us which was received by the apostles on and after the day of Pentecost. We are still in the dispensation of the Spirit. The might of God was not exhausted at Pentecost. That was simply a specimen day; an earnest pledge of a still further mani-

festation of God to men. The promise still stands "I will pour out my Spirit upon all flesh."

Have we not all known men who possessed this wonderful gift? They seemed to be able to look into the very souls of their hearers, and to talk to them with an almost divine authority and instantaneous effect. Some of them were not profound thinkers or powerful speakers, but they were wholly devoted to God, and full of desire for the salvation of souls. When they spoke they seemed surcharged with an energy which could not be



WAY TO JERICO.

within. What new creatures they then became! They were raised from earthiness to spirituality. Their gross conceptions of the kingdom of Christ were purged away, their intellects were flooded with divine light, their hearts throbbed with divine sympathies, and their tongues spoke with divine power. Each one was raised to a new altitude, a new energy and force possessed him. They received the Holy Spirit as an all-illuminating, all-sanctifying, and all-strengthening presence. Henceforth He was more than an empty name or shadowy abstraction. He became to them a distinct, palpable, and mighty reality. With the Spirit working in them, difficulties melted into empty air. They had no limit to their hopes, because there was no limit to their power. The weakest became as David, and the strong as the Angel of the Lord.

called their own. They had a something which touched their tongue, and enabled them to declare with astonishing effectiveness and attractiveness the message of grace. It was like the holy oil poured on Aaron's head, and which, running down to the skirts of his garment, communicated to the whole man a nameless fragrance. We have felt at a loss to account for their influence, and have been compelled to confess that the power they possessed was not human but divine. They had received that divine endowment, which is called *unction*, the crowning gift of the Holy Spirit for service. It is neither pathos, nor eloquence, nor psychological power, nor mental force, but a subtle, mysterious, unaccountable, and almost irresistible influence which only God can give. Words cannot describe the gift, but it may be felt by all.

Nothing else can make a man so powerful and glorious in his life and history. The wonder is that any Christian worker can be content to work without it. Much better would it be for the world if the church would cease making weak efforts for its salvation and wait upon God, until it is endued with this power from on high. With it we shall accomplish more in one year than in a hundred years working in our own strength. If we spent half as much time in positive prayer for this anointing as is spent in thinking about it, there would not be workers enough to help those who would be seeking their way to Jesus. Prayer and faith are the indispen-

sable conditions. "There, in the heavens, is the residue of the Spirit; prayer taps the reservoir, and the outlet widens as we pray." The disciples continued with one accord in prayer and supplication. Sozrates said that his work in Athens was to bring men "from ignorance unconscious to ignorance conscious." Our first need is the consciousness of need. When this is realized, we shall put our desires into one heartfelt petition for the fulness of the Holy Ghost, and not cease to present it until we have prevailed. "Tarry ye . . . until ye be endued with power from on high."—*The Way of Holiness.*

he said, "as are in this village. They are mean, greedy of gain, selfish, and careless of the needs of others. Worst of all, they are forever speaking evil of one another." "Is it really so?" asked an angel who happened to be walking with him. "It is indeed," said the man. "Why, only look at this fellow coming toward us! I know his face, though I cannot tell you his name. See his little sharklike, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth! The very droop of his shoulders is mean and cringing, and he slinks along instead of walking." "It is very clever of you to see all this," said the angel, "but there is one thing which you did not perceive." "What is that?" asked the man. "Why, that it is a looking-glass we are approaching," said the angel.—*A Fable, by Laura E. Richards, in Exchange.*

A QUIVER OF ARROWS

Illustrations for Christian Workers

HABITUAL USE OF ALCOHOL IN ANY OF ITS FORMS.

HABITUAL daily use of alcohol is not justified on any scientific grounds. It cannot serve as a food because of its stimulating and injurious effects and because there are many better and cheaper foods. As a stimulant it is only good in emergencies, and as a medicine and a poison its continued use can only do harm. As a beverage, it is vicious, deceitful and alluring, leading inevitably to bodily infirmity, mental debility and moral depravity, and often to poverty, disgrace and crime.—*Selected.*

ZEAL.

It may be that our zeal is sometimes misdirected. Zeal for souls comes before zeal for the church. Some say that we need revivals to raise up workers for the church. Or we need revivals because we cannot as a church live without them. This is perhaps true. But there is a grater reason than either of these why we need revivals. We need revivals because so many dear, precious souls are yet unsaved. Our mission is to save souls. We should have a proper zeal for the church to be sure and support all her interests; but give us souls and the church will have the workers and live.

ATROPHIED.

A KING gave to Solomon a precious vase containing, it is said, an elixir of life which would kill disease and restore youth. Many people in distress begged the monarch for a little of the precious elixir, but he did not dare to remove the cover until he was compelled to use it himself, lest it should escape. At length when the king became ill, he went to the wondrous jar, and, to his amazement, all the magic liquid had evaporated. So, many men and women fail to use the gifts which would have blessed other lives as well as their own until they awake to the fact that the elixir of their power has vanished—has evaporated from long disuse.—*Dr. Marden, in Exchange.*

GIVING FOR JESUS SAKE.

ONE of the boys in an orphan's home had said grace: "Come, Lord Jesus, and be our guest, and bless what thou hast provided." A little fellow looked up and said: "Do tell me why the Lord Jesus never comes. We ask Him every day to sit with us, and He never comes." "Dear child, only believe, and you may be sure He will come; for He does not despise our invitation." "I shall set Him a seat," said the little fellow, and just then there was a knock at the door. A poor, frozen apprentice entered begging a night's lodging. He was made welcome; the chair stood empty for him. The little one had been thinking hard all the time. "Jesus could not come, and so He sent this poor man in His place—is that it?" "Yes, dear child, that is just it." Every piece of bread, and every cup of water that we give to the poor, or to the sick, or the prisoners, for Jesus' sake, we give to him.—*Life of John Falk.*

THE WORD OF GOD.

THIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Christ is its grand object, our good its design, and the glory of God its end. It shall fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened in the judgment, and remembered forever. It involves the highest responsibility, will reward the highest labor, and condemn all who trifle with its sacred contents.—*Author unknown.*

SEEING OURSELVES.

A MAN was complaining of his neighbors. "I never saw such a wretched set of people,"

CLEANSSED BY THE BLOOD.

IN the foul gutter in the city street a drop of water lay, soiled, stagnant, polluted. Far up in the depths of the sky a gentle sunbeam saw it and pitied it in its vileness, its crystal beauty gone. The beam flew down to the gutter, kissed the foul drop and thrilled it with new, strange hope. Soon it got itself quietly lifted upward by an impulse it could not resist, higher and higher through the air, and then wafted on, mile after mile. At last it lay on a mountain top pure, glorified—a snowflake white as the holy beauty of heaven. You understand the parable. Human souls lie in earth's sins. Thus Christ's love and grace stream down and touch them in their baseness. New desires spring up, longings for holiness, hungerings and thirstings after God. They lift up their eyes unto the hills. The Divine Spirit draws them upward. At last they enter the life of Christ, then into heavenly blessedness, and sit down with Christ in glory—washed in the Lamb's blood and made whiter than snow.—*Sunday School Journal.*

KIND WORDS.

A FEW evenings ago, while walking with a friend, we met a young man who had been my friend's pupil. This young man had early been thrown on his own resources and had had a hard fight. He seemed to have very little to encourage him to do right. Introducing him to me, my friend said: "This is a young man for whom I have had and always shall have a warm place in my heart." He looked up quickly, and straightening himself, said: "Well, I guess that helps some; I thank you for saying it." Only a few, simple, heart-felt words, and yet I know, from the look on the young man's face, that they did help and would give him courage to fight more bravely the battles of life. We are so prone to look for the great things to do and let slip the opportunities of saying the few simple, heart-felt words of encouragement which may mean so much in some one's life. God will surely accept these words as "cups of cold water and bless them, and who can tell the good they may accomplish?"—*Selected.*

SEEKING THE LOST

BY DWIGHT L. MOODY.

I HAVE always been very fond of this text, because, just in a few words, we are told by Christ himself what his mission was in this world. He tells us that he came "to seek and save that which was lost." And in another place he said that he did not come to condemn the world, but that the world through him might be saved. In still another place he said he did not come to destroy life, but that his mission was to give light and life to this world.

Mark you, he says that he came to "seek." You hear a good many people speaking of "seeking the Lord;" but no man ever thought of "seeking the Lord" until the Lord first thought of "seeking" him. During these thousands of years, God has been seeking the lost. Take the parable in the fifteenth of Luke. There's that man who had a hundred sheep. One is missing. Does he go to bed rejoicing, and leaving that one out on the mountains? No. He leaves the ninety-nine and goes out into the desert to hunt the lost one until he finds it, and he doesn't maul it and kick it and hurt it. He puts it on his shoulder and brings it back. It is not the sheep that rejoices, but the shepherd who rejoices.

THE MISSING PIECES OF SILVER.

Then he gives another parable. A certain woman had ten pieces of silver. One piece is missing. Some one had paid her a bill that day, and she takes out the money and counts it, and there are only nine pieces. One is missing. What does she do? Sit down in a chair and let that piece find its way down into her pocket? No. She finds a hole in her pocket. The piece is somewhere in the house. She gets a broom and sweeps diligently, turning the furniture upside down and creating a great commotion; and at last she finds the piece of silver. It is not the piece of silver that finds her, but the woman that finds her silver; and she calls her friends, and says, "Rejoice with me, for I have found that piece of silver."

What is that parable for? It is to teach us that He is the seeker. It sparkles like a diamond upon the bosom of Scripture. We find him speaking and using the title, "The Son of Man," no less than thirty-eight times. Some one has counted up the titles as 156, and the last was "the Son of Man." None of the apostles ever called him "the Son of Man." Stephen said, "I see the Son of Man standing at the right hand of God." Jesus seemed to delight in that title. He was glad

to get down among the people—to get into sympathy and touch with poor, fallen humanity. "The Son of Man has come to seek and save that which was lost."

THE SON OF MAN SEEKS YOU.

Now, there's not a man or woman in this house whom he has not sought many a time. There's a class of people who labor under a delusion, who think that when the Lord seeks them out, they will be saved. They are waiting for the Lord to do something more for their salvation than he has done thus far. But our salvation is complete, all wrought out. He can do no more. Don't let any one get away with the delusion that the Lord never sought for him. Did you ever read a tract entitled "Eternity?" Do you not remember how, in your early childhood, God was seeking through your godly, sainted mother, or your father, or Sabbath School teacher, or minister who pleaded over you? Have you never been in a church where the sermon moved you mightily? There was a man in Brooklyn some years ago who was awakened, and he told how, night after night as he went home after a debauch, his mother's picture, which was hanging on the wall, seemed as if with its eyes it would pierce his inmost soul, and he turned the picture toward the wall, feeling in his heart that the Son of Man was seeking him through that picture of his mother. Did you ever get a letter from your father or mother, or some friend, urging you to become a Christian? Don't let any one say, "The Son of Man never sought me." He sought you from your infancy up, and he is still seeking. Who put it in your heart to come here? Who put it into the heart of God's people to have the churches all opened? Was it the work of Satan, or of the Son of God? These men who have been tolling and preaching and working here are the instruments of the Spirit of God who is working, and Christ who is calling the wanderers back to the fold. The very air is charged with the Spirit of God. The Son of Man is seeking you to-day—this very minute!

BARTIMEUS HEARS OF JESUS.

I think we only get a partial view of what happened when Christ was here on earth. We find him coming near to Jericho. About a week before he got to Jericho, there was a man coming down from Jerusalem, and he finds a poor fellow by the wayside crying, "Bakshish! Bakshish!" He asks, "What is your name?" "My name is Bartimeus." "I see you are blind. I have no silver or gold, but I have some good news for you." It's a hard thing to make a beggar believe this, especially in that Eastern country. Bakshish is the beggars' god. That is the thing they are after. And this man pricks up his ears, and he says, "Something better than bakshish?" "Yes, there's a God in Israel who can give you sight." "I never saw the moth-

er that gave me birth," the poor fellow answers. "I never expect to see her in this life." "I am come from Jerusalem," says the other, "and I saw a man there who was born blind and who has now got his sight." "How did he get his sight?" "Did you ever hear of a man named Jesus?" "No; who is he?" "He is a prophet of Galilee. He has been living up here at Capernaum; he goes down to Jerusalem quite often. He was there at the feast. He met a man who was blind and asked him if he would like to get his sight. He said 'Yes.' And Jesus spat upon the ground and made clay, and anointed the man's eyes, and while he was washing, he got his sight." "What did he charge him?" "Nothing." "What!" cries the beggar, "gave him his sight for nothing?" "Yes; for nothing. And I was talking with one of his disciples, Simon Peter, and he said that Jesus of Nazareth would pass through Jericho next week. Now, don't you let him pass through without bringing your case before him." "Well, now," cried the beggar, "do you think I would miss such a chance? I suppose I'll need some of the chief men of Jericho to call upon him and intercede for me." "No," says the other, "the poor have as much influence with him as the rich. In fact, I think they have more, because he's a poor man himself. As I heard him preach, he said, 'The foxes have holes and the birds of the air have nests, but the Son of Man has not where to lay his head.' And they tell me he isn't worth anything; he is a poor man himself. I tell you, if you'll go right to him with your trouble, I believe he will give you your sight." "I will," says the beggar.

THE BLIND BEGGAR'S APPEAL.

We can imagine the little children or the dog that had been trained to lead the blind beggar through the streets of Jericho, while his cry rang out, "Bakshish! Bakshish!" morning after morning, while he was listening to hear any sound of the Prophet's coming. Perhaps he made inquiry, and kept saying, "Anybody heard of Jesus of Nazareth? Have you heard of his coming? If you do, will you let me know? I want to see him." Did you ever hear of a blind man wanting to see a person? I was in a deaf and dumb institution in Illinois, and there were two blind men who wanted to "see through the institution." I laughed at the idea, but the superintendent of the institution said it was a common occurrence. Well, we took them all through the institution and they seemed to see. They had a pretty good idea of that institution for the deaf and dumb. And so this blind man wanted to see Jesus. I imagine them leading him, and at last he hears the footsteps of a coming crowd. He's got ears if he hasn't got eyes. And perhaps he mistrusts who is coming. He says, "Who's coming?" And they tell him that Jesus of Naza-

* This is one of twenty remarkable sermons by Moody never before published, and the existence of which was disclosed only a few months ago. The absolute authenticity of the sermon is vouched for by the evangelist's son, Wm. R. Moody, who cordially approves their publication in this paper. The sermons are the exclusive property of the *Christian Herald*, which has kindly granted us permission for reproduction.

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EDITORIAL

ROOTED IN THE SCRIPTURES.

THE lack of Bible knowledge is one of the chief reasons for failure in so many lives. The Scriptures are not studied by the multitude and they who do undertake to know the Scriptures often do so in such a desultory manner that they fail to grasp much that is fundamental, and therefore so essential in equipment for the highest usefulness. In many of our educational centers what attention is given to the Bible is in such a cold, unsympathetic spirit that the heart remains unmoved and but little impress is made on the student. We verily believe that much of the work done in theological seminaries is of this nature. The Bible yields its largest blessing to those of reverent touch and earnest, devout spirit. Lay it on the table and examine it as you would a bug under a microscope and it is robbed of much of its beauty. Not that it cannot bear the light. The Scriptures challenge investigation. Nothing need be done in a corner. They have to run the gauntlet of hell's bitterest attacks and come out unscathed. They have stood the test of all kinds of criticism. They will continue to live here and to be honored up yonder, for did not John hear them singing the song of Moses and the Lamb? The skeptic may try to dispose of Moses, but that great company that John saw were believing in him as a faithful witness enough to incorporate his name in one of their songs of triumph. Yes the old Book will outweather all the storms. There is no danger at this point. It has come out victor in every conflict, but the danger is in the fact that people do not know the Bible. The fierce tide of worldliness which sometimes beats like a hurricane in their faces cannot be withstood only by the Word of God. The subtle yet powerful drift of unbelief which has invaded educational centers and so-called orthodox pulpits alike cannot be triumphant but met and vanquished only through the Word. The peculiar, the trying, the crushing temptations along the way cannot be withstood only through the use of the Sword of the Spirit. There are many tunnels

through which we have to pass and there will be no shout as we go through unless we know the Word of God, for those who joy in tribulation also are found only among the number who have fed upon the Holy Scriptures until they can "run through a troop or leap over a wall." The great nominal church presents a weak front to the mixed multitude that is coming up against her, not because of the impotency of the truth, but because of her ignorance of it. When Satan attacked our Lord in that memorable hour of temptation Jesus answered every time out of the Scriptures. He pierced him through with the sword of truth, and so must we if we win the conflict.

There is a great deal that is done ignorantly that would not be done if people knew the Scriptures. "Thy Word have I hid in my heart that I might not sin against thee." There are many dark places that would be made light if we only had the illumination of the Word. "For thy Word is a lamp unto our feet and a light unto our pathway." We puzzle over many things that would not trouble us if we were steeped in Scriptural knowledge. We often go out to attack the enemy in our own strength because we have failed to fully grasp the thought that the Bible is the Sword of the Spirit. The powerlessness of many who really love the Lord is largely due to the fact that they have never been grounded in the Scriptures. Many are unstable in doctrine because they have never been established in the Word. They are tossed hither and thither by every wind and wave of doctrine and are a prey for every adventurer who may come along, whereas, if they had poured over the sacred pages and appropriated for themselves its blessed facts when these fads and fallacies, heresies and other damnable doctrines are presented to them they would instantly reject them. There would be a delicate sense of truth and an inner illumination of the Spirit which would instantly warn them of these errors. People who are filled with the Scriptures have a kind of divine instinct or intuition that immediately sounds the alarm when they are being persuaded to run off after something that is unsound doctrinally. We believe that men and women who abide in the truth of the Scriptures will not run on any side tracks, much less be led astray, way out into the dark by "doctrines of evil."

God reveals Himself to us through His word. There is no other that speaks to us like Him, and if we feed upon the Scriptures until we are strong in their subject-matter we are fortified against every foe that may attack us. Sin is insidious in its approaches. It comes in a thousand different guises and talks all languages and apes every thing, but those who have the Word hid in their hearts, those who are not merely tampering with the letter, but those who have gone into the heart of the Scriptures and know the spirit of the Book will be more than a match for every form of unbelief that may be brought to bear against them. If people would only give time to a prayerful study of the word and then go forth and live according to its teachings, what a power the church would be, what revolutions would be brought

about and what marvelous things would be accomplished. We will not love our Bibles if we neglect them. Some one has said I must keep studying my Bible to keep loving it, and this is a fact seldom recognized. If people studied their Bibles more they would love them better. Can we appreciate anything that we do not know about, and the beauty, strength, force and value of the Bible is realized only by those who have dug deep into its hidden treasures. We would bring no railing accusation against the servants of the Lord, but the question comes to us as we pen these words, have we not sinned against the people in failing to teach them the Scriptures. Are we not verily guilty concerning our brethren who are swamped in the bogs of worldliness waylaid and robbed by the false doctrines, tramping up and down through the land, have we not been too much absorbed in other things to patiently instill into the minds of those over whom we have oversight the great doctrines of the Bible. We have foolishly imagined that the people would not be interested in these things, and we have given ourselves to the discussion of things literary, financial and otherwise, forgetting that our business is to preach the Word, and that only as our people are built up in the Scriptures they will be able to triumph in their own experiences and to help others. The work of the Lord will be pushed in proportion to our knowledge of the Scriptures. There will be no aggressive movement for God unless it grows out of the Word of God. Every great movement for righteousness has had its origin in some new light of fresh study of the Word, and if the church is to be strong in the Lord it must be strong in the only book that teaches us about the Lord. If we are to go out and push the battle against the powers of hell that confront us on every hand we must be armed with the Sword of the Spirit which is the Word of God. Brethren of the ministry, Christian workers of every class, people who love God and want to work righteousness, we beseech you give yourselves to a patient, prayerful study of the Scriptures. Get all the helps you can. Study the Bible devotionally, topically, exegetically, dispensationally. Find out God's plan for the various ages, study His movements through the centuries, grasp at least something of his present plans and far reaching purposes for the future, and go forth with this mighty baptism of truth which will blaze light in our own souls and proclaim it to others, and you will be amazed at how the people will be quickened under its healing touch. How few, even of those who preach the gospel, are sufficiently versed in the Scriptures to distinguish between the ages or to see any difference between the work of Christ for us and the work of Christ in us. What is true in this particular is true in many others. Many of us who preach the gospel have been playing along the shores. We haven't plunged out into the depths. We have not been giving ourselves diligently to a study of the message that we are to pass on to others and as a result our people have remained in the dark. But if those who bear the vessels of the Lord

would only read the book for themselves and go forth and live in the power of its tremendous truths how differently would we preach, for then He will make His ministers flames of

fire and soon the church now in the wilderness would come forth "clear as the sun, fair as the moon and terrible as an army with banners."

door of entrance into the sanctified life. This attitude should be steadfastly maintained in all subsequent experiences, but as we go on from grace to grace we are brought more and more to see where we need this strengthening and that pruning in our own character building.

As an excellent writer on this subject says:

There is a deeper death to self after heart-cleansing. Heart-cleansing is the death to the "Old Adam," the death of the carnal, sin-bent nature. But when the soul has been purified and made like unto Jesus in its heart-life, this new creature must follow its Lord through the higher form of crucifixion. It may be difficult to explain this, and yet advanced believers are distinctly conscious of it. This higher death is not a death to our own experiences, getting dead to our way of doing good things. In the earliest stages of sanctification the soul has wonderful facilities for doing good, and has many plans for doing good. It luxuriates in doing good, especially along its own chosen lines of work. But God seems to divest the soul of this faculty for goodness, and draws it into a state where it loses its will so completely in itself that it has no plans for doing good except the plans shown to it by the Spirit. It can work or wait, or see results or not see results; sow and reap, or sow and have others reap; accomplish wonderful things or lie hid away with equal gladness, because its joy is drawn immediately and only from Jesus, and it does not depend on the facility or number of its activities. In such a state were the holy prophets when they spake as they were moved by the Holy Ghost. There are a great many lessons I might specify, and perhaps I have overlooked some of the principal ones which the sanctified believer has to learn, but these will serve as samples, and may hint many others.

Editorial Comment

THE SIN OF OMISSION.

MARK GUY PEARSE says: "The spectre I most fear is the ghost of lost opportunity."

The Lord Jesus wept over Jerusalem's lost opportunity, exclaiming, "O that thou hadst known the things which belong unto thy peace, but now they are hid from thine eyes because thou knowest not the day of thy visitation."

Opportunities come and go with noiseless tread. The greatest come unheralded and often pass unheeded. Many of our paths are strewn with lost opportunities. The door swung wide open but we failed to enter and it closed. The divine impulse passed unheeded. Oh, we should awake to the unspeakable privileges of living in a time like this and eagerly seize every opportunity for doing good.

"Sometimes, there comes with its fervent heat,

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THE SECOND CRISIS.

THE second crisis in religious experience has been called by various names. It seems to be a fact that in most really devout lives there has been such an epoch—a time when the entire life was set apart to the sovereign control and disposal of Almighty God and this was followed by an appropriating faith in the all-cleansing blood of Jesus and the baptism of the Holy Ghost, and one of the results was sanctification. Arthur T. Pierson says:

"The first suggestion of importance is that Christ is the giver of salvation. He who says, 'If any man thirst let him come unto me and drink,' also promises that 'out of the inward parts of the believer there shall flow rivers of living water.' The words 'out of his belly' seem to refer to the 'solar plexus,' that mysterious center of nervous force in the middle of the body.

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"The salvation which Jesus Christ gives to

the believer, instantaneously, is deliverance from the penalty of sin and introduction into the family of God as son and heir; but there is a higher salvation, found in the indwelling of the Spirit, whereby the believer becomes himself a fountain of living waters, so that out of him flow not a river, but 'rivers of living water' to quench the thirst of other souls. In other words, the believer is not only the receptacle of divine grace—a receiving reservoir—but a distributing reservoir. He receives to impart. 'I will bless thee and thou shalt be a blessing,' was God's promise to Abram the father of the faithful, and that promise is here explained, amplified and applied.

"No one should rest satisfied with simply drinking. He should go on from the satisfaction of being saved in Christ to that higher and diviner joy of being the channel of the Spirit, whereby the power of God flows out to other souls. We are told that 'the Holy Spirit was not yet given because Jesus was not yet glorified.' It does not mean that the Holy Spirit had not yet been known to men, but never in His fulness. Pentecost inaugurated a new era of the Spirit's influence and power, not only in extensity but in intensity, and it is the privilege of every believer to be filled with the Holy Ghost to overflowing.

DEEPER CRUCIFIXION.

The sanctified heart is all yielded to God. The life is fully consecrated and the possessor walks obediently before the Lord. He has an eternal no in his heart towards sin. But heart-cleansing is not all that is needed. The natural human has been perverted by sin and the process of conforming this nature to the mind of Christ is a very important work and must be faithfully followed up if Holiness people make the best of their service for the Lord. The entrance into the sanctified life is the work of a moment, but the development of that life until the whole is formed is a process. Too many have stopped with the entrance into Canaan, lingering along the banks of Jordan rather than going on to drive out all the enemies of the land. There is a radical difference between a pure heart and a perfect character. Every Christian should have the former and every Christian should be pressing on for the latter. Many of the most conscientious enlightened among the people of the Lord have been discouraged because they did not see the difference between the entrance into the sanctified life and the going on to possess the land after they enter. Often have we heard what pertains to the going on confused with what belongs to the entrance into. Clear teaching is needed just here lest some of the most choice spirits become confused and crippled. Entire consecration coupled with an appropriating faith in the all-cleansing blood of Jesus is the

I ONCE lost a ten-dollar gold piece which I had in my pocket. I was going along one night in a hurry toward my home, and as I got to the corner of the street I took out my keys to find the right one before reaching the door, to save time, and out dropped the gold piece. I discovered my loss, and knowing about where I lost it, returned to look for it—and looked hard—but it was gone. Just the next week a dear friend called upon me and told me how marvelously God was answering her prayers and caring for her home. She said her husband had been out of work, but that last Saturday night he was walking along the street and at a certain corner found a ten-dollar gold piece. I did not tell her who lost it, but I thanked Him who let her find it.

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BE not downcast if difficulties and trials surround you in your heavenly life. They may be purposely placed there by God to train and discipline you for higher developments of faith. If He calls you to "tilling in rowing," it may be to make you the harder seaman, to lead you to lift up the hands which hang down and the feeble knees, and, above all, to drive you to a holier trust in Him who has the vessel and its destinies in His hand, and who, amid gathering clouds and darkened horizon and crested billows, is ever muttering the mild rebuke to our misgivings: "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God."—John R. Macduff.

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"The salvation which Jesus Christ gives to

the believer, instantaneously, is deliverance from the penalty of sin and introduction into the family of God as son and heir; but there is a higher salvation, found in the indwelling of the Spirit, whereby the believer becomes himself a fountain of living waters, so that out of him flow not a river, but 'rivers of living water' to quench the thirst of other souls. In other words, the believer is not only the receptacle of divine grace—a receiving reservoir—but a distributing reservoir. He receives to impart. 'I will bless thee and thou shalt be a blessing,' was God's promise to Abram the father of the faithful, and that promise is here explained, amplified and applied.

"No one should rest satisfied with simply drinking. He should go on from the satisfaction of being saved in Christ to that higher and diviner joy of being the channel of the Spirit, whereby the power of God flows out to other souls. We are told that 'the Holy Spirit was not yet given because Jesus was not yet glorified.' It does not mean that the Holy Spirit had not yet been known to men, but never in His fulness. Pentecost inaugurated a new era of the Spirit's influence and power, not only in extensity but in intensity, and it is the privilege of every believer to be filled with the Holy Ghost to overflowing.

DEEPER CRUCIFIXION.

The sanctified heart is all yielded to God. The life is fully consecrated and the possessor walks obediently before the Lord. He has an eternal no in his heart towards sin. But heart-cleansing is not all that is needed. The natural human has been perverted by sin and the process of conforming this nature to the mind of Christ is a very important work and must be faithfully followed up if Holiness people make the best of their service for the Lord. The entrance into the sanctified life is the work of a moment, but the development of that life until the whole is formed is a process. Too many have stopped with the entrance into Canaan, lingering along the banks of Jordan rather than going on to drive out all the enemies of the land. There is a radical difference between a pure heart and a perfect character. Every Christian should have the former and every Christian should be pressing on for the latter. Many of the most conscientious enlightened among the people of the Lord have been discouraged because they did not see the difference between the entrance into the sanctified life and the going on to possess the land after they enter. Often have we heard what pertains to the going on confused with what belongs to the entrance into. Clear teaching is needed just here lest some of the most choice spirits become confused and crippled. Entire consecration coupled with an appropriating faith in the all-cleansing blood of Jesus is the

OUR Young People

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

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

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

My Dear Cousin Eva: I consider I am honored to have my name on the list of cousins, and trust to meet you all in our Father's house some day. I am looking for Jesus to come every day, and trust it will be soon. I will send you twenty cents at present for the birthday dues as I was eighteen years old last April. I have one child. It will soon be seven months old. Pray for us that we may be ready to meet Jesus when He comes. Ah, dear cousin, how much the enemy tempts me in every way he can. Pray for me that I may keep close to Jesus.

"By day and by night never turn from the light,
But keep close to Jesus all the way."

Your new cousin, MRS. ADDIE SMITH.
Hooks, Tex.

As we read what this cousin says about being tempted, we know how to sympathize with her; but temptation is not sin. We come under condemnation only by yielding to the temptation. This we do not need to do, for we have this assurance, "In that He hath suffered being tempted, He is able to succor them that are tempted." (Heb. 2:18.)

Dear Cousin Eva: As I have written you once before and received your answer in the paper will write again. Do you send cards and papers to the missionary? If you do I have some cards and papers that you can send them, and if you send them I will put them in my next letter. You must answer my letter soon. Your little cousin,
RUTH LEA.

This cousin has waited a long time for an answer, but here it is at last, Ruth. It is very kind of you to want to send the papers and cards to some one who needs them. Look for Mrs. Galloway's address in LIVING WATER and send them direct to her, and no doubt she will be glad to receive them.

Dear Cousin Eva: I will try and write you as our birthday dues have been due ever since last month, so I send \$2.00; \$1.42 for birthday dues and the rest to be used where you think best. Cousin Eva, write a letter to the mothers as often as you can and pray for me and my family. I have nine little children. Pray that I may fully discharge my duty in raising them right. Yours in Christ, MRS. J. W. HUNT.
Gardner, Va.

How much we mothers need help and encouragement in the sacred responsibility God has given us. We need to remind ourselves often that she who does not rule her own spirit is not competent to train young lives. Our children very soon come to know whether we are dealing with them justly and lovingly, or whether we are yielding to the im-

pulse of the moment and failing to do our best by them. I believe the reason we fail so often as mothers is because it is utterly impossible for us to do our best for them without God's help; and we allow the cares of life to consume time that we need to spend alone with our Father. For the sake of the coming generations, which our lives are to make or mar, let us take time to learn of Him what are the important things in life, that "our sons may be as plants grown up in their youth that our daughters may be as cornerstones, polished after the similitude of a palace."

♦ ♦ ♦

Dear Cousin Eva: I would like to join your birthday band. I will send five dollars, 51 cents birthday dues for me, 8 cents for my boy, \$1 of this money is my boy's that went to be with Jesus June 22. I feel that he is at rest, but my home is lonely without him. I asked him if the Lord was with him and he said yes. I asked the prayers of the LIVING WATER family for him, and God heard the prayers of His people, and my boy lived to get ready to meet the Lord. The good holiness people from Baldon Branch and our pastor came and sang and prayed with him. I thank God for pure religion that don't cast out the poor. Send this money to the foreign missionaries where most needed. Pray for me and my family that we may live so we can meet the Lord with our loved ones that are gone before. I am trying to live close to the Lord. God bless LIVING WATER.

MARY CRAWFORD.

This letter reminds us again that God hears and answers prayer. Let us all remember this, and whatever our needs, bring them to Him whose ear is always open to our petitions. If we expect to receive from Him the help we need, we shall not be disappointed. I am sure the home seems lonely without this loved one, but God will comfort you, my dear cousin. May He teach us to look beyond the loneliness, to all that He has prepared for those who love Him; not letting our thoughts dwell on our loss, but on their gain. Paul said, "I am in a strait betwixt the two, having a desire to depart and be with Christ; for it is very far better." If we give to God our best service in the days He gives us here, how blessed will be the rest in His presence forever.

♦ ♦ ♦

Dear Cousin Eva: As to-morrow will be my birthday I thought I would send an offering for those who are in darkness and distress. I have been a reader of LIVING WATER for years, and it is a good paper to me. It is indeed "soul food." I enjoy your comments on letters very much. I will be 57 years old to-morrow, but will send you \$1.00. I have been in the highway of holiness for about 28 years, and while I have not always kept perfect victory and have passed through many long, dark tunnels and over some shaky bridges, but praise God that I have not been "utterly cast down," and to-day feel that Christ is all in all to me. May the Lord continue to bless the LIVING WATER is the prayer of your sister in Christ,
Ozark, Ark.

We know what this cousin means when she speaks of finding the tunnels and "shaky bridges" in the way of holiness. We read in the life of Christ of His transfiguration, when the heavens opened and He communed with the Father; He went down from the mountain to mingle with the needy, sinful

multitude, to heal their sick, to comfort the sorrowing, and give to the thirsty the Water of Life, to be weary, to be hungry and footsore for their sakes. His love in our hearts will make us glad to endure the tunnels of trial and disappointment, that He may prepare us to live for others, and be to those for whom He died what He desires us to be. Fourteen years in His school have been sweet, and this cousin has known twice that number. Whatever the lessons to be learned we find that they are worth all the suffering that has been ours in mastering them, and His presence makes the darkest hours sweet.

♦ ♦ ♦

Dear Cousin Eva: Please find enclosed twenty-seven cents, my birthday dues. Since I have written you I believe the Lord has answered my prayer by filling my heart with His holy love. I feel like He has given me a new heart. Cousin Eva, I desire to thank you for those kind and encouraging words that you wrote me, for before I thought that the change must come by some effort of my own will. Why I thought this way I cannot tell, but when I gave all trying over and said, "Lord, here am I take me and use me according to Thy will, I can do nothing myself, give me grace sufficient for each day," then a quietness and rest seemed to take possession of my heart. Yet I meet with many trials and temptations, but in the midst of them I stop and ask the Lord for more grace and to lead me the right way until I believe that I am growing stronger each day. With love and best wishes to all the cousins, I remain,
Your sister in Christ, SARAH A. CHAPMAN.
Summersville, Ky.

This letter brings us good news indeed. As the days go by continue to look to God saying with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." God does not promise to deliver us from trial and temptation, but to deliver us in them. "The trial of your faith worketh patience" is our Father's way to answer our petitions when we ask to become more like Jesus. We must not let these times discourage us, for through them we can realize that we are in God's school, and that He is working in us to will and to do of His good pleasure." Often we do not understand why He permits disappointments and bereavements to come to us, but can we not trust His love, and "know that all things work together for good to them that love God."

♦ ♦ ♦

Dear Cousin Eva: Here I come again with my birthday dues. I was seven years old the twelfth day of July. Am a little late, but better late than not at all. Cousin Eva, we are having an awful drouth. How we do long to hear the sound of rain drops on the roof once more. Pray for me, dear cousin, that I may be a useful girl in this life and at last receive a home in glory. For pets I have two kittens, one little brown chicken and four dolls. I live with grandpa and grandma. I go to Sunday School most every Sunday. I belong to the Methodist Church. I ask you and all of the readers of LIVING WATER to pray for me that I may live right in God's sight. Good-bye.
Stephensville, Texas.

Grace tells us that she is a member of the Methodist Church. That is good, my little cousin, if you belong to Jesus, but if you do not, joining the church can do you no good. He alone can save us. May you indeed be

LIVING WATER

SAMUEL MORRIS

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- All offerings for this work should be sent to the Treasurer, J. T. Benson, Nashville, Tenn.

PROMPT ATTENTION

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

His little girl, that He may guide your feet "in the paths of righteousness for His name's sake."

Dear Cosin Eva: I am so glad that I am living for the Lord and trying to train my little children to love the Lord and be good Christians and work for him. I am so glad and happy on my way to heaven, and I want the prayers of every Christian who reads this for my husband and my sweet little children. It is so sweet to trust in the Lord. Praise his dear name. Yours in Christ, ETHEL HENSON.

The belief grows on me with the years that we know very little of what it is to really trust God. All who are saved trust Him to some extent, but how little compared to what it is our privilege to do. He wants to deliver us from all our fears and annoyances, and enable us to live in an atmosphere of peace and rest in Him. May we listen, as He says to us, "In nothing be anxious; but in everything by prayer and supplication with thanks giving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and pour thoughts in Christ Jesus." (Phil. 4:6, 7. R. V.)

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FIELD NOTES

ANNUAL MEETING.

THE annual meeting of the Pentecostal Mission is to be held in this city September 29-October 2, opening service at 7:30 P.M. Thursday night.

J. L. Brasher will begin a meeting at Andalusia, Ala., September 9.

C. E. Hardy has just closed a meeting at Dozier in West Tennessee.

The revival meeting at Stonewall, Tenn., is now in progress. Revs. J. F. and Joseph Owen in charge.

S. W. McGowan is engaged in revival services at Petersburg, Tenn. His co-workers are Misses Moody and Morris.

Rev. H. F. Reynolds, Missionary Secretary of the Church of the Nazarene, spent a few days in Nashville the past week.

C. A. Shreve and E. R. Crocket have just closed a meeting at Beech Grove Camp, near Franklin, Tenn. The Lord graciously blessed.

Brother U. D. T. Murray passed through Nashville last week on his way home, after spending eight months in the gospel fields of Tennessee. Had victory for Jesus and in sowing seeds and reaping some of the product.

We plead with you to unite with us in praying for the summer camp meetings and for deeper unity among all Christians. God is giving us a great burden for souls, and many are weeping and crying to God in the good old way.

Yours for the old time religion, S. B. SHAW.
Grand Rapids, Mich.

The revival meeting at Fly, Tenn., was a time of blessing, souls were saved, reclaimed and sanctified; and the people edified and strengthened. The pastor, S. W. McGowan, was assisted by Rev. H. McAfee and Miss Moody; W. W. Owen, Miss Powers and others assisting in song. The services were seasons of spiritual uplift—times when the hearts of the people were stirred and there was a response to the truth. They are planning to build a church at Fly.

LIVING WATER has been a welcome visitor to my home for four years and I don't see how we could do without it. I was saved from my sins in 1889 and four years ago Bro. Lige Weaver came here and preached holiness and I plunged into the fountain and got sanctified as a second, definite work of grace and my cup has been brimful and running over ever since.

G. W. TURNER.
Quebec, Tenn.

We have had another great victory. We began the meeting at Light with a tired body and wearied brain, but God was with us from the first service. Wine and beer drinkers, rum makers, cursers and drunkards were wonderfully saved. Several stood by saying, "We have never seen it on this fashion before." Let us pray much for the young soldiers who have just enlisted. We begin at Magnolia, near Memphis, Ala., to-night, August 27. From here we go to Tennessee for a few meetings. Continue to pray for us. Yours in Christ, O. B. NEWTON.

OUR PREMIUM OFFER.

At the request of some of our friends we are extending the time on our premium offer until October 1, 1910.

We are in a meeting at New Hope Baptist Church, four miles from Manchester, Tenn. Miss Alice Cowen is preaching the Word in its purity and power and God is putting His seal on her work. Sinners are being awakened and the people of God say they are getting great light on sanctification as another work of grace after regeneration. We go from here to begin a meeting at Blanton's Chapel, near Manchester, first Sunday in September. Yours in His service,
DONA NORRIS.
Manchester, Tenn.

We are here in a battle for the dear Lord against sin and for holiness. The ice has begun to melt. One saved and sanctified last night. This morning in our room wife and I sang "I'm on the Rock at Last." We had to sing it several times, and it was sweeter to our souls the more we sang it. Sister Ivey, the good sister we are stopping with, came in and we prayed and praised God. Pray for us. We are expecting a great meeting.
Yours on victory's side, H. T. BLAKELY.
Oak Grove, La.

FOR SOME REASON ONLY A FEW OF OUR FRIENDS AT LARGE ARE RESPONDING TO OUR CALL FOR FUNDS FOR OUR NEW BUILDING. IF WE WERE NOT LOADED DOWN WITH WORK WE COULD GIVE MORE ATTENTION TO THE RAISING OF THIS FUND. WILL NOT THOSE WHO ARE INTERESTED IN THIS CAUSE KINDLY GIVE IT THEIR PRAYERFUL ATTENTION NOW?

We are in the midst of the battle at Ebenezer C. P. Church. We began here a week ago to-day, and the meeting has increased in interest and numbers from the start. The building, though commodious, will not hold the crowds at night. Eight souls have been saved to date, and some are seeking the fullness of the blessing. We are praising God for victory through the blood and are expecting greater things.
Yours in Jesus' name,

Mt. Pleasant, Tenn.

M. V. HALL,
MEDA C. TAYLOR.

The second annual Holiness Camp meeting at Bramwell, W. Va., closed Sunday, August 28. The dear Lord was there in saving, reclaiming and sanctifying power. Bro. T. C. Hodgins of North Carolina led the host in this great battle. He was assisted by W. H. Hudgins, E. L. Hess and others. There were sixty-five or more wonderfully blessed. Bro. Hodgins is a man that tries to expose sin in all of its forms. May the dear Lord bless him and make him a blessing to this lost world. Please pray

for our next meeting, the third annual holiness meeting at Ronceverte, W. Va.

Yours under the blood, W. H. HUDGINS.
Rogers, Va.

Being a traveling man of "Gideon No. 278," and having Sunday in Guthrie, Ky., I ran down to Hermon, four and one-half miles, to Carvoso Camp. My soul was wonderfully refreshed. Rev. Sam S. Holcomb and wife, of Pine Bluff, Ark., were in charge. He preached from the text, "Have you received the Holy Ghost since you believed?" I have never heard such a sermon. The people were swayed by the mighty power of God. I would advise any camp meeting committee to write Bro. Holcomb before making arrangements for your preacher next year. I would offer the same advice to any minister needing help in revival work. I have had opportunities of hearing a number of our great preachers, but in my opinion Bro. Holcomb is best.

W. J. WILLIAMS.

The work is progressing on our new song book, "Jewel Songs," and we expect to have it out by the middle of September. If you have not already sent your order send it at once.

THE FIFTEENTH ANNUAL PENTECOSTAL MEETING IN SALEM, VA.

This meeting will begin September 9 and continue ten days. M. B. Fuller, who is the head of the Christian and Missionary Alliance in India; C. E. Cowman who is in charge of the Oriental Mission in Japan and Korea; Jos. H. Smith, who is professor of theology in the Meridian Colleges, and many other prominent speakers will take part in the meeting. Mrs. Munford, of Philadelphia, who is of national reputation as sacred soloist, will sing at every service. This meeting, with such men as Fuller, Cowman and Smith, will afford an opportunity for the people in this part of the State to hear great Bible truths expounded and to learn much about the worldwide missionary movements of to-day. A large attendance is expected.
J. M. RICE, Secretary.

REQUEST FOR PRAYER.

A brother in distress at Abingdon, Va., asks for prayer.

CALENDARS.

OUR calendars for 1911 have just been received. This may seem early for our friends to order them, but please remember that each year we have not been able to supply the demands. Last year we could have sold twice as many as we were able to get. We therefore advise our friends if they desire these calendars to send in their orders at once.

These calendars are mounted on beautiful, decorated plush cards, 8½ x 12½ inches, and have a pad for each month, each day of the month having an appropriate Scripture text. These calendars make beautiful birthday, Christmas or New Year presents, and are inexpensive—Price, 30 cents each; \$1.50 for six; or \$3.00 a dozen, postpaid.

Order of Pentecostal Mission Publishing Co.

A New Song Book

A New Song Book, JEWEL SONGS, Compiled by Mr. and Mrs. Jno. T. Benson will be out about September 15.

The Compilers of this Book consider it the best they have gotten out. Price 15 cents per copy

In order to quickly introduce this Book orders will be received until September 10, at 10 cents a copy, postpaid, to be mailed as soon as they are off the press.

Religious Notes

There are two hundred different religious beliefs in the United States.

A series of open air gospel meetings were conducted nightly the first week in August in Washington, D. C. These meetings were in charge of Rev. Philip Sidersky, Superintendent of the Emmanuel Christian Mission in Baltimore. He was assisted by Mrs. F. J. Lukens.

There are more than sixty heathen temples in the United States. These represent Buddhism, Confucianism and Hinduism. The Chinese Buddhists do not have regular worship in their temples, but use them as places where individual devotees may pray to their patron saints. They have only one priest in the United States.

THE WORLD'S LARGEST PRAYER MEETING.

Where is it to be found? In Christian America, or Europe? Not so, but in "heathen" Korea. Secretary A. J. Brown says: "I attended the prayer meeting in the Yua Mot Kol Church, in Seoul. It was a dark and rainy night. A Korean was to lead, and the people did not know that a traveler from the West would be present, but I found about 1,000 Christians assembled. No visitor, however, distinguished, could bring out 1,000 American church members on prayer meeting night in any city in the United States but 1,200 people packed the Syen Chyun Church the evening we spent there. It was worth going far to hear these Christians pray. They bow with their faces to the floor, as those who know what it is to have daily audience with God. This spirit of prayer pervades their daily lives."—Selected.

THE STORY OF LAZARUS.

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An Important Notice

We are enlarging the Literary and Bible Training School. Several new departments are being added, hence it becomes necessary to change the name to Trevecca College for Christian Workers. More room was needed, and for the third time in the history of the school, we are erecting another building, 40 feet wide, 110 feet long and three stories high, at an approximate cost of \$4,000.00. Our friends have generously contributed to the former buildings and we doubt not that many of them will also have a part in this one. All those who are preparing for Christian work are admitted free of tuition, and the rates for board and lodging are made so exceedingly low as not to bar any who should come. The amount needed for the completion of the building is arranged in the following table:

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

The money is needed now to pay the workmen and to pay for material. If you wish to contribute, kindly remit as soon as possible.

Let us raise at least half of this by August 1, and all of it by September 1. Which list will you take? You can choose from the \$1.00 to the \$100.00 contribution. Which shall it be? We are thankful to report that a good beginning has been made in raising the above. If our friends will send in their contributions promptly it will be comparatively easy to secure the desired sum. Will you lend a helping hand? The following have been taken:

5 at \$100.00.....	\$500 00	3 at \$50.00.....	\$150 00
6 at \$25.00.....	150 00	2 at \$15.00.....	30 00
22 at \$10.00.....	220 00	28 at \$5.00.....	140 00
27 at \$2.00.....	54 00	1 at \$20.00.....	20 00
58 at \$1.00.....	58 00	Cash	50
		Total	\$1,322 50
Amount necessary	\$4,000 00	Amount paid	1,322 50
			\$2,677 50

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

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T. M. T., Tennessee.....	5 00	J. S. R., Tennessee.....	5 00
B. A. S., Tennessee.....	1 00	G. C. K., Illinois.....	2 00
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Our new song book, Jewel Songs, contains about 210 songs. To all ordering before September 10 it will be sent for 10 cents.

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BY BESSIE SEAY.

PARVATIBAI is an Indian girl about eighteen years old. When she was a baby her mother arranged a marriage for her with a Hindu boy and she was placed in her mother-in-law's home to be reared. When she was about eight or nine years old, there was a severe famine in her section of India, and neither her own nor her husband's family were able or willing to provide for her, and she was driven out to starve. But her grandmother took her with two or three other children to a mission school, where she remained until she was about seventeen and she received a good education. Then for a year she was placed in charge of a lady physician to be trained as a nurse, as some knowledge of this kind makes young women much more helpful to missionaries. The class was examined at the end of the year by a prominent Bombay physician and Parvatibai passed with good marks. Then the writer was fortunate enough to secure her, and she has already been a great help in the language and will be of much greater assistance later when we go out in the work together.

After entering school she became a nominal Christian and was baptized, but knew

nothing of a real change of heart until long afterwards. Below is her greeting to American Christian friends, and her testimony as written by herself in Marathi and translated into English by a friend:

"Your girl who has been saved sends best greetings to you. Though we do not know each other, yet through God we are acquainted. I thank you very much for sending money for my support. I am under obligations to all of you because you have had so much mercy on me.

"I feel very happy and joyful that I have been saved. God, through the blood of Jesus Christ has cleansed all of my sins and has saved me. I shall tell you how it was. It was here one day while we were all in a meeting. I felt as though some one was drawing me out of my seat. Then I felt afraid. I felt as though some one was trying to lift me up and throw me into a deep sea and then I cried aloud. That night I got up three times to pray. God hears secret prayer and at that time I received this answer: 'There is sin hidden in your heart and you are still the servant of Satan.' When I heard these words I prayed again and said, 'Oh, God, Father, take all this sin far from me

and throw it into the sea and bring to light the sin that is hidden in me.' Then I saw all the sin, and it appeared so dreadful that I went alone and prayed, 'God, please forgive my sin and wash me whiter than snow in Christ's blood,' and although I had committed so much sin, our Lord forgave me and saved me.

"Now I am not sad as I was at first. I am utterly happy in Christ and I have no fear. Now I can say with Christ, 'The Prince of this world cometh and findeth nothing in me.' I have victory over the world. All this came through fasting and prayer.

"Now I humbly entreat you all to pray for my father, two brothers and one sister that they may be saved, and especially for my father who is deaf and dumb. I close with loving salaams, your Indian sister in Christ,

"PARVATIBAI MORE."

To her request I would add my petition that you pray for her. If young converts, with two thousand years of Christian ancestry and living in a Christian land, need your prayers, how much more these who have thousand of years of heathen ancestry and are constantly surrounded with heathen darkness.

CUBA, HER PEOPLE

BY GERTRUDE SMITH.

THE aborigines of Cuba were Indians, but over four hundred years ago the Spaniards came and peopled Cuba, so Spanish became her national language and most of her people to-day are of Spanish descent.

These people are noted for their courtesy and as the Spanish language is one of the most musical when well spoken, it gives to our ladies and gentlemen something attractive to admire.

The Cubans are noted for their affectionable disposition, and it is common to see father and son or gentleman friend embrace and kiss each other in the manner that so characterizes the opposite sex.

The devotion of a mother to her child is beautiful. A mother will often neglect her household affairs and spend hours rocking and fondling her babe. She sings, "The little dove," and other Spanish lullabys, and it is very rare indeed that a small child is put to bed without being rocked to sleep. The child is usually taught to pray to some Catholic saint and also kissing at bedtime.

Their care of the poor, outcast, and orphan is incomprehensible. They cannot conceive of the idea that in our country there are in large cities little children who have nowhere to go. They do not stop to count the cost of raising children, nor question how many they are able to care for.

It is shocking to see the poverty and conditions under which large families are reared. One poor woman told me she had not been to see her sick cousin because her children had no clothes to wear, and she did not want to carry them on the street dressed in nature's garb. She lived in a two-room dirt floor hut and her loyal husband did his best but was only able to keep body and soul together.

The poorest class, especially negroes, are as a rule degraded, yet we find honest gems among them that need polishing to shine in the world.

The rich live in palaces, dress elegantly on all occasions, have a servant for every department of work, spend lots of money on balls, theaters and the like, and many are deaf and unconscious of the suffering about them. They live in a different world, and move in a different sphere. And yet the gospel has reached few of this class, so we can readily see the necessity of supporting missions in Cuba awhile longer.

A great many African and Chinese slaves were brought over from their respective countries, and while they are free to-day, yet many are not much better off because of the small fees paid them by their employers.

Many of the people to be pitied are those who were once wealthy, but who lost all dur-

ing the Spanish-American war. Many of them have become discouraged, don't care and have grown into a careless way of living.

Time is not considered as valuable as in our country. Many men and women will stop on their way to market in the morning to talk and gossip, and leave their work undone.

There is much sickness caused by poverty so most of what some families earn goes to pay the doctor and druggist. There is a great desire to learn English, and it is surprising to see with what clearness and accuracy some of the Cubans learn it. Indeed, the marked intelligence manifested by many of the uneducated is prophetic of their many virtues. Their desire for knowledge is such that many mothers and fathers ignorantly sacrifice the health of their children in their eagerness to educate them. Many of the women are gifted in arts, while the men are in science. What shall we do with these "other sheep" which Jesus tells us about?

LIFE is a battle—fight it bravely; life is a course—run it eagerly; life is a faith-keeping—hold it firmly; but do not think to win the righteousness by your battle, by your race, or by your faith-keeping; God will give it to you; it is His free gift, if you simply love Him and wish to see Him.—Lyman Abbott.



Sunday School Lesson

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

Lesson for Sept. 18, 1910

THREE QUESTIONS.

(Matt. 22:15-22; 34:46.)

Golden Text: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's." (Matt. 22:21.)

Pharisees, Sadducees and Herodians, the three prominent parties among the Jews, all took part in a final effort to entangle the Lord by getting Him to say something in His teaching that would either turn people away from Him or get Him into some political trouble. These incidents give a beautiful illustration of the helplessness of error and falsehood in the presence of truth. The best way to meet falsehood (including false teaching) is to give out the truth. It will finally prevail.

It should be noticed how completely defeated our Lord's enemies were. Their purpose to entangle Him failed utterly for there was nothing in His replies that they could use against Him. The very people whom doubtless they hoped to turn against Him were astonished at His teaching (verse 33) and even His enemies were impressed by His wisdom (verse 22).

In the first question the Pharisees and Herodians combined against Him. As the Pharisees were rigidly Jewish and orthodox and the Herodians were rather a political party who upheld the rule of the Herods, the two parties were far apart in their views but made common cause against Christ.

Their approach to Him was flattery in their part through what they said about Him was true. No doubt they themselves had seen the latter part of what they said was true (verse 16) for he was no respecter of persons.

The trap laid in the question (verse 17) was this: If Christ would say "Yes," it would be taken to mean that He was for the Roman government and against His own people. This would offend the latter and turn them away from Him. If He should say "No," that would be taken as teaching rebellion against the Roman rule and make it possible for them to report Him to the governor as a leader of rebellion and therefore worthy of imprisonment or death.

As their complimentary speech and show of honest interest was all put on the Lord calls them "hypocrites." Yet though they were deliberately acting a part, Christ in His goodness settled a vexed question in a way that was marked by a wisdom so clear and convincing, and so entirely free from anything they could take hold of, that they marveled and let Him alone.

Further Scripture teaching on our Lord's answer is found in Romans 13:1-7. People have obligations to fulfill towards earthly governments.

The second question, according to the portion assigned as a lesson (which omits verses 23-33), seems to have come from another set of Pharisees, or possibly the Pharisees leaders as distinguished from their disciples in verse 16. The first was political, this was religious.

The teachers of Israel had so interpreted the Scriptures that they set forth about six hundred commandments to be kept. As this was more than most people could undertake the question as to what constituted the more important and most important became a very practical one and seems to have been the subject of much discussion. Some (according to the pulpit commentary) put the law of the Sabbath first. Others that of circumcision, or sacrifice, or even the wearing of phylacteries.

It is probable that the Pharisees put forward a truly earnest minded man, a scribe and student of



WEAR THEE, AND SHEW THEE GREAT AND MIGHTY THINGS,

NASHVILLE, TENN., SEPT. 22, 19

Verses 41-46.—As the Pharisees acknowledged that the Christ was to be the Son of David the issue that faced them in our Lord's quotation from Psalm 110 was this: How could David call his own son "Lord;" unless the Christ was superior to David as well as his son. Our Lord's aim here may have been to give them one more chance to see from scripture that the claims He had made and was still to make to be more than a mere man, were exactly what David had prophesied about the Christ and were therefore a true mark of the Christ and not a blasphemous assertion. In His deity He was the root from which David sprang (and therefore His Lord) as well as his offspring to the flesh. (Rev. 22:16; Jno. 1:3.)

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BY BESSIE SEAY.

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thing of a real change of heart until long afterwards. Below is her greeting to American Christian friends, and her testimony as written by herself in Marathi and translated into English by a friend:

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