

Living Water

Inausibly

"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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BECAUSE OF HIS IMPORTUNITY

By Andrew Murray

"I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth."—Luke 11:8.

"And he spake a parable unto them, to the end they ought always to pray and not to faint. . . . Hear what the unrighteous judge saith. And shall not God avenge His own elect, which cry to Him day and night, and He is long-suffering with them? I tell you that He will avenge them speedily."—Luke 18:18.

Our Lord Jesus thought it of such importance that we should know the need of perseverance and importunity in prayer that He spake two parables to teach us this. This is proof sufficient that in this aspect of prayer we have at once its greatest difficulty and its highest power. He would have us know that in prayer all will not be easy and smooth. We must expect difficulties, which can only be conquered by persistent, determined perseverance.

In the parables our Lord represents the difficulty as existing on the side of the persons to whom the petition was addressed, and the importunity as needed to overcome their reluctance to hear. In our intercourse with God the difficulty is not on His side, but on ours. In connection with the first parable He tells us that our Father is more willing to give good things to those who ask Him than any earthly father to give his child bread. In the second He assures us that God longs to avenge His elect speedily. The need of ur-

gent prayer cannot be because God must be made willing or disposed to bless: the need lies altogether in ourselves. But because it was not possible to find any earthly illustration of a loving father or a willing friend from the needed lesson of importunity could be taught, He takes the unwilling friend and the unjust judge to encourage in us the faith that perseverance can overcome every obstacle.

once, is a barrier on God's side as well as ours to break through this power of sin in ourselves, or those for whom we pray, is what makes the striving and the conflict of prayer such a reality. And so in all ages men have prayed, and that rightly, too, under a sense that there were difficulties in the heavenly world to overcome. As they pleaded with God for the removal of the unknown obstacles, and in that persevering supplica-

tion were brought into a state of utter brokenness and helplessness, of entire resignation to Him, of union with His will, and of faith that could take hold of Him, the hindrances in themselves and in heaven were together overcome. As God conquered them, they conquered God. As God prevails over us, we prevail with God.

God has so constituted us that the clearer our insight is into the reasonableness of a demand the more hearty will be our surrender to it. One great cause of our remissness in prayer is that there ap-

pears to be something incomprehensible, in the call to such continued prayer. If we could be brought to see that this apparent difficulty is a Divine necessity, and in the very nature of things the source of unspeakable blessing, we should be more ready with gladness of heart to give ourselves to continue in prayer. Let us see if we cannot understand how the difficulty that the call to importunity throws in our way is one of our greatest privileges.



ENCLOSURE OF TEMPLE.

The difficulty is not in God's love or power, but in ourselves and our own incapacity to receive the blessing. And yet, because there is this difficulty with us, this lack of spiritual preparedness, there is a difficulty with God, too. His wisdom, His righteousness, yea, His love dare not give us what would do us harm, if we received it too soon or too easily. The sin, or the consequences of sin, that makes it impossible for God to give at

difficulties

noticed what a part difficulties play in our natural life. They call out man's powers as nothing else can. They strengthen and enoble character. We are told that one reason of the superiority of the Northern nations, like Holland and Scotland, in strength of will and purpose, over those of the sunny South, as Italy and Spain, is that the climate of the latter has been too beautiful, and the life it encourages too easy and relaxing. The difficulties the former had to contend with have been their greatest boon. How all nature has been so arranged by God that in sowing and reaping, as in seeking coal or gold, nothing is found without labor and effort. What is education but a daily developing and disciplining of the mind by new difficulties presented to the pupil to overcome? The moment a lesson has become easy, the pupil is moved on to one that is higher and more difficult. With the race and the individual, it is in the meeting and the mastering of difficulties that our highest attainments are to be found.

It is even so in our intercourse with God. Just imagine what the result would be if the child of God had only to kneel down and ask and get, and go away. What unspeakable loss to the spiritual life would ensue. It is in the difficulty and delay that calls for persevering prayer that the true blessing and blessedness of the heavenly life will be found. We there learn how little we delight in fellowship with God, and how little we have of living

faith in Him. We discover how earthly and unspiritual our heart still is, how little we have of God's Holy Spirit. We there are brought to know our own weakness and unworthiness, and to yield to God's Spirit to pray in us, to take our place in Christ Jesus, and abide in Him as our only plea with the Father. There our own will and strength and goodness are crucified. There we rise in Christ to newness of life, with our whole will dependent on God and set upon His glory. Do let us begin to praise God for the need and the difficulty of importunate prayer as one of His choicest means of grace.

Just think what our Lord Jesus owed to the difficulties in His path. In Gethsemane it was as if the Father would not hear. He prayed yet more earnestly, until "He was heard." In the way He opened up for us, He learned obedience by the things He suffered, and so was made perfect; His will was given up to God; His faith in God was proved and strengthened; the prince of this world, with all his temptations, was overcome. This is

the way who living with the Father and the Son; it is in persevering prayer we walk with and are made partakers of His very Spirit. Prayer is one form of crucifixion, of our fellowship with Christ's Cross, of our giving up our flesh to the death. O, Christians, shall we not be ashamed of our reluctance to sacrifice the flesh and our own will and the world, as it is seen in our reluctance to pray much? Shall we not learn the lesson which nature and Christ alike teach? The difficulty of importunate prayer is our highest privilege; the difficulties to be overcome in it brings us our richest blessings.

In importunity there are various elements. Of these the chief are perseverance, determination, intensity. It begins with the refusal to at once accept a denial. It grows to the determination to persevere, to spare no time or trouble, till an answer comes. It rises to the intensity in which the whole being is given to God in supplication, and the boldness comes to lay hold of God's



MOUNT TABOR.

strength. At one time it is quiet and restful; at another passionate and bold. Now it takes time and is patient; then again it claims at once what it desires. In whatever different shape, it always means and knows: God hears prayer: I must be heard.

Remember the wonderful instances we have of it in the Old Testament saints. Think of Abraham, as he pleads for Sodom. Time after time he renews his prayer until the sixth time he has to say: Let not my Lord be angry. He does not cease until he has learned to know God's condescension in each time consenting to his petition, until he has learned how far he can go, has entered into God's mind, and now rests in God's will. And for his sake Lot was saved. "God remembered Abraham, and delivered Lot out of the midst of the overthrow." And shall not we, who have a redemption and promises for the heathen, which Abraham never knew, begin to plead more with God on their behalf?

Think of Jacob, when he feared to meet

Esau. The angel of the Lord met him in the dark, and wrestled with him. And when the angel saw that he prevailed not, he said, "Let me go." And Jacob said, "I will not let thee go." And he blessed him there. And that boldness that said, "I will not," and forced from the reluctant angel the blessing, was so pleasing in God's sight that a new name was there given to him: Israel, he who striveth with God, for thou hast striven with God and with men, and hast prevailed. And through all the ages God's children have understood, what Christ's two parables teach, that God holds Himself back, and seeks to get away from us, until what is of flesh and self and sloth in us is overcome, and we so prevail with Him that He can and must bless us. O, why is it that so many of God's children have no desire for this honor—being princes of God, strivers with God, and prevailing? What our Lord taught us, "What things soever ye desire believe that ye have received," is nothing but His putting of

Jacob's words, "I will not let thee go except thou bless me." This is the importunity He teaches and we must learn to claim and take the blessing.

Think of Moses when Israel had made the golden calf. Moses returned to the Lord and said, "O, this people have sinned a great sin; yet now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book which Thou has written." That was importunity that would rather die than not have his people given him. Then,

when God had heard him, and said He would send His angel with the people, Moses came again, and would not be content until, in answer to his prayer that God Himself should go with them (33:12, 17, 18), He had said, "I will do this thing also that thou hast spoken." After that, when in answer to his prayer, "Show me Thy glory," God made His goodness pass before him, he at once again began pleading, "Let my Lord, I pray Thee, go among us." And he was there with the Lord forty days and forty nights (Ex. 34:28). Of these days he says, "I did neither eat bread, nor drink water, because of all your sin which ye sinned." As an intercessor Moses used importunity with God and prevailed. He proves that the man who truly lives near to God, and with whom God speaks face to face, becomes partaker of that same power of intercession which there is in Him who is at God's right hand and ever lives to pray.

Think of Elijah in his prayer, first for fire, and then for rain. In the former you

have the impertinency that claims and receives an immediate answer. In the latter, bowing himself down to the earth, his face between his knees, his answer to the servant who had gone to look toward the sea, and and come with the message, "There is nothing," was "Go again seven times." Here was the impertinency of perseverance. He had told Ahab there would be rain; he knew it was coming; and yet he prayed till the seven times were fulfilled. And it is of this Elijah and this prayer we are taught, "Pray for one another. Elijah was a man of like passions with ourselves. The effectual fervent prayer of a righteous man availeth much." Will there not be some who feel constrained to cry out, "Where is the Lord God of Elijah?"—this God who draws forth such effectual prayer, and hears it so wonderfully. His name be praised: He is still the same. Let His people but believe that He still waits to be inquired of! Faith in a prayer-hearing God will make a prayer-loving Christian.

We remember the marks of the true intercessor as the parable taught us them. A sense of the need of souls; a Christlike love in the heart; a consciousness of personal impotence; faith in the power of prayer; courage to persevere in spite of refusal; and the assurance of an abundant reward—these are the dispositions that constitute a Christian an intercessor, and call forth the power

of prevailing prayer. These are the dispositions that constitute the beauty and the health of the Christian life, that fit a man for being a blessing in the world, that make him a true Christian worker, who does indeed get from God the bread of heaven to dispense to the hungry. These are the dispositions that call forth the highest, the heroic virtues of the life of faith. There is nothing to which the nobility of natural character owes so much as the spirit of enterprise and daring which travel or war, in politics or science, battles with difficulties and conquers. No labor or expense in grudging for the sake of victory. And shall we who are Christians not be able to face the difficulties that we meet in prayer? It is as we "labor" and "strive" in prayer that the renewed will asserts its royal right to claim in the name of Christ what it will, and wields its God-Given power to influence the destinies of men. Shall men of the world sacrifice ease and pleasure in their pursuits, and shall we be such cowards and sluggards as not to fight our way through to the place where we can find liberty for the captive and salvation for the perishing? Let each servant of Christ learn to know his calling. His King ever lives to pray. The Spirit of the King ever lives in us to pray. It is from heaven the blessings, which the world needs, must be called down in persevering, importunate, believing prayer. Let us, then, learn the secret of prevailing prayer.—Selected.

How Are Christians Made?

Clement C. Cary

At the very outset, let it be understood that to be a Christian is to be born again, inwardly renewed, a partaker of the Divine nature, loves God, and hungers and thirsts after righteousness.

1. Christians are not made *by inheritance*. They are "not born of blood". A good ancestry is a great blessing, but it does not avail in making us Christians. Piety does not come by natural descent. The natural birth does not make Christians. Men are not naturally religious. They are, first of all, born of the flesh, born with a sinful nature, requiring a supernatural, inward change in order to make them children of God. No man is a Christian simply because his father and mother were Christians. Religion is not handed down from father to son. It is not in the power of religious parents to transmit piety to their offspring. This is so plain it needs no proof. Where are those who were born Christians? Where are the boys and girls, children of religious parents, who were Christians from their birth? There is an inheritance of great value which comes from parents who are God-fearing people, but it is not the inheritance which makes Christians of the children. Far from it.

Here was one of the errors of the Jews. They supposed they were the children of God because they were the children of Abraham,

but our Lord set Himself against any such error, and contradicted them openly. A boy may be a king's son by virtue of his natural descent, not so with the children of the Heavenly King. Men pride themselves on what they term "blue blood," which runs in their veins, but no amount of "blue blood," or any other kind of blood but that of Jesus Christ can make one a child of God.

Let it be stated once for all, that children are not born pure and holy, but rather "born unholy and unclean." They need the new birth to make them Christians, just as do adults. And so true is this, that no matter how favorable the environments, nor how pious the parents, each and all must be subjects of that supernatural change of heart wrought by the Holy Spirit. Children need to be regenerated just as do grown people.

If any one is troubled lest this would place infants in danger of eternal death, let his mind be perfectly easy. Children in inheriting an evil nature are involuntary sufferers by Adam's fall, and dying in infancy they are unconditionally saved, being involuntary beneficiaries of the atoning death of Jesus Christ. Because of the all sufficient merits of Jesus Christ, dying in infancy, they involuntarily gain through Him all they involuntarily lost in Adam.

It has been said that the problem of child-

been born converted, to keep them so. This is a serious error, hurtful, dangerous, unscriptural. Jesus Christ's work was not primarily a *preventive*, but a *remedy* for an already existing disease. And children need to be saved from sin through Christ, for this is just what we seek after in children's meetings and in all Christian work for childhood.

2. We are not made Christians by "the will of the flesh." In other words, it is not a human work, but a Divine work. It does not belong to the sinner to make of himself a Christian. He may consent for God to do His own work, he may remove all impediments, and he may give himself into the hands of God for the work to be done, but it is impossible for the sinner to change himself into a saint. "Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost." There is such a thing as a "self-made man, but never such a thing as a "self-made Christian." No human workshop can turn out such a character as a Christian. They are made alone by Divine hands. They are divinely created, not self-made.

Many have tried the impossible task of making out of themselves Christians, but have signally failed. By good works, by doing penance, by gifts, by fair promises, have they endeavored to change themselves into something other than what they are, but have never succeeded. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." How foolishly do sinners pride themselves upon what they are, what they have done, and what they have not done, as if this touched the spot! How difficult to see the fact that God alone can through Christ make them Christians!

Not by culture, education, development, are sinners made into Christians. None of these intellectual and social processes have power to do the deed. Many are working at this impossible task. There are cultured sinners just as there are unrefined Christians. There are educated children of the devil, and there are uneducated children of God.

As well talk of the Ethiopian changing his skin by culture, or the leopard changing his spots by being trained, as to talk of culturing a sinner into a saint. As well talk about changing by a process of development a noxious brier into a geranium, or a bitter, poisonous weed into a luscious fruit tree.

3. We are not made Christians by the agency of others. It is not by "the will of man" the work is accomplished. This brings us into the sphere of the Church, and here we will see that however valuable is the Church as a human agency or a Divine instrument, and however worthy are all its means of grace, yet none of these things, nor all combined, can effect that change which makes a Christian out of a sinner. No one man, be he pope, bishop, or priest, can make a Christian. No body of men can perform this work. Christians are not made by the vote of a council, the verdict of a conference, nor by the voice of a Church. Church mem-

of accomplishing this tremendous task.

Neither by baptismal waters is the change effected of making out of an unrighteous man a Christian. In fact this Christian-making business is in no way connected with baptism. Nor is any invisible grace imparted in baptism by which a Christian is made. Baptism is not any part of this business, neither is it a step in the direction of making Christians. They are seriously in error who teach that the last of three steps to be taken in order to become a Christian is water baptism, and that immersion is essential in order to being saved from sin. The fact that thousands have become Christians other than by the baptismal route fully disprove this dogma. If it is God's method of making Christians that they shall be immersed or baptized, then thousands in all the churches are yet sinners. But if there are those in other churches who are Christians unim-

tered, then is that theory untrue, or else God has two ways of making Christians. But God has only one plan of making Christians, and that is independent of water baptism, so that theory is not the safe one. You do not baptize a sinner in order to make him a Christian, but either because he has believed in Christ and become one already, or as a sign that he needs to be made a Christian, of which water baptism is the outward sign.

4. Christians are made by the direct agency of the Holy Spirit. Only Almighty God can make Christians, and He effects this change and makes Christians out of sinners whenever sinners repent fully of all their sins, and trust implicitly and alone upon Jesus Christ for personal and present salvation from sin. Only by being born of God are we made Christians. "Except a man be born again, he cannot see the kingdom of God." Nothing avails but the Holy Spirit.

He only can do the deed. "The blood of Jesus Christ cleanseth us from all sin," and this atoning blood alone is able to do this work. By the pardon of sin and the inward renewing of the Holy Spirit is the wonderful change wrought whereby a sinner loses his character as a sinner, and is made over into another character, even into a Christian.

Now, then, the whole question is simplified. Are you a Christian? Have you been made a Christian? Not have you joined the church, been baptized, had some culture, performed some good works? But have you been born again, been made a new creature in Christ Jesus? That is the catch question. That is the pointed, pertinent, personal inquiry. Are you a Christian? No need to make a mistake about it, nor be deluded. Besides, it is too important to be overlooked. Answer the question to-day.

Atlanta, Ga., April 20, 1911.

A Pentecostal Revival Under The Holy Spirit

A Sermon by L. B. Compton

A Scriptural revival always begins with God's people through the Holy Ghost. Paul asked these people, "Have you received the Holy Ghost since you believed?" They were honest about it and confessed the state they were in. They said, "We have not so much as heard whether there be any Holy Ghost." After inquiry into their baptism they confessed that they had been baptized unto John's baptism. The Apostle then explained the method of John's baptism, that it was to believe on Him who was to come after Him, that is on Jesus Christ. Then the Apostle laid his hands upon them. Through prayer the Holy Spirit was given. This was the beginning of that revival that hardened the multitude and that turned many away from idols to serve the living and the true God. Note this one thing, that a Scriptural revival conducted under the leadership of the Holy Spirit brings opposition, for there never has been a Holy Ghost revival in any age, in any community, but what it brought division and separation. God's plan and thought is not in harmony with this world. We note again that there are only twelve of these that received the Holy Ghost at the beginning of this revival. Twelve men filled with the Holy Spirit, walking in the light, adjusted into the plan of God for them can pray down a revival in any town, city, or community where they become united for that purpose. The need of the church to-day

is that question answered: "Have you received the Holy Ghost since you believed?" It is the work of the Holy Spirit to reveal Christ in the hearts and lives of the disciples and we notice in the account of this revival it says many came and confessed and showed their deeds. Many also that used curious arts brought their books together and counted the price of them and found it was fifty thousand pieces of silver, "So mightily

no man can receive mercy who covers his sins. "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy." How often we have seen people come to the altar of prayer and cry and weep before God. To question them they would seemingly make you believe that all was out of the way and yet they cannot touch God. Finally it would be revealed after struggles and days of effort to find God in their own way, that there was something buried in their lives, covered, unconfessed. Some person they had wronged, some individual they had taken advantage of, something committed in years gone by that involved the interest of others. God demands a confession. They fail to confess. They fail to meet God. One time I remember that after a dear man had sought God for days and could find no relief we were impressed that he had something buried in his heart which he was unwilling to confess. One morning about three



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grew the word of God and prevailed." These are days when men shrink from confessing. To get into the church, to be called a Christian, to partake of sacred ordinances, and to occupy a place as a member seems to be the height of the preaching of the majority of the people for the people; but this pentecostal revival included confession and showing of their deeds. God has told us that

o'clock he arose from his bed and putting his oars on his shoulder he started for his boat on the banks of the Ohio river. We could hear his oars in the water as he crossed the stream to the home of his sister-in-law, who lived across the river with whom several years before he had fallen out over one quarter acre of land. They had agreed not to speak to each other, not to have anything to do with each

other. He knocked at the door of that sister-in-law's home and asked for admittance. He told her that he had been seeking God for days, but could not find any relief, and that he came over to ask her to forgive him and to please make up the awful difference of that one quarter acre of land that had kept him away from God so long. She confessed that her own soul had been troubled and that she had had no rest. There on their knees together in the home, just before daylight in the morning, with an honest confession, both of them found the Lord. This is God's way. It has been since the beginning. The account of this Scriptural revival says they came and confessed. I know another man that was under the power of conviction who labored for years, seeking at many altars of prayer, but found no relief. Under the pressure of the Spirit's conviction great beads of perspiration stood on his forehead like gooseberries. He cried out "Something must be done. Oh, God, I must confess it. Oh, God, I will make it known, though it places me in prison." This man confessed that years before this he had burned a certain building for its insurance. A party of them had become financially embarrassed and to make a bad matter worse, this one agreed to set fire to the building. He confessed that every time he thought of God or thought of getting right he could hear the poppings of the fire and see the flames of the burning building. After his confession he laid a time in prison, but the matter was adjusted and he went free, rejoicing in the glory of God, meeting the conditions of Scriptural confession.

There would be more peace and enjoyment in our churches if our members would come to Christ in the plan of God through the confession of sin and the forsaking of evil, making their deeds known, sending their sins on before to judgment to be cancelled by the blood of Jesus, with the conscience that "There is therefore now no condemnation to them that are in Christ Jesus;" but to the contrary in most every congregation when there is a Scriptural revival and the demands of John the Baptist repentance, and the Apostle Paul communion and fellowship with God, there are but few who are able to stand it.

We notice this text says, that they not only confessed and showed their deeds, but it says that they who used curious arts brought their books together and burned them. Oh, beloved, it means a complete change and complete separation and turning from and giving up even of that thing that is so dear to us. "He that would be My disciple must deny himself, take up his cross daily and follow Me."

A very wealthy man in Cincinnati under the straight preaching in the power of the Holy Spirit became convicted that he needed a Savior, and under this pressure of conviction God dealt with him faithfully. He had a beautiful plantation in the suburbs of the city. He had a race track three quarters of a mile around and the most spirited horses of all that section. They were the pride of his ambition, but under the teaching of God's word, that to be a real Christian we must

confess and forsake and separate from our deeds, he thought he could not be a Christian and hold to these things. He said to his younger brother, "I want to be a Christian. I see that I ought to live a different life. I cannot hold to these things and I believe I will make a present to you of this part of my possessions."

But the younger boy, looked at him and said, "Brother, suppose I should desire to be a Christian also. Do you want to turn that which would damn you over to me that I might be damned."

The young man boldly refused the gift, and well he did.

This was not the proper kind of forsaking. That which will injure others or hinder others we should do away with entirely. The Scriptures say that they burned their books before all men; and if a Scriptural revival comes to Nashville, I would not be surprised but what there must be some books burned, some post cards out of the albums burned, some literature that is poisoning the minds of the children, that is blighting the sacredness of the home, that is injuring the influence of real Christianity.

Well do I remember a revival held in the State of Kentucky. When many were confessing and showing their deeds and the Holy Spirit was made manifest to the conviction of sin; the principal of a school, a very highly cultured lady, one that had superior educational advantages and qualifications sat eagerly listening to the message from time to time. She was a prominent church member, the president of the leading societies among the ladies and was looked upon by the church as being a devoted Christian. But, oh these days how many are called Christians by the church folks who are far from the possession of real, vital Christianity. This lady became convicted. She had never known what the relation of Jesus Christ was to her soul. She humbly bowed at the altar to the surprise of the entire church. She began to confess her sins and tell the Lord that she was a church sinner, and in her agony of heart and anxiety of spirit to know the reality of Christ and His saving grace, she began to say, "Lord, I will. Lord, I will. I'll separate from them forever. I'll give them up, Lord. I'll be what Thou wouldst have me be." The pastor and the ones working in the meeting stood eagerly by as she was on her knees talking from her soul to the One from whom she desired so much. Finally with a glow on her face she arose and said, "Lord, I will," and with that she began to shake hands and say, "It is settled. The Lord in truth is mine."

As the pastor was about to dismiss the meeting she said, "I want a few of you to tarry. I must obey what I promised the Lord." Several of the leading church members with the pastor went to her home. She went into the library and gathering out books by the arm loads she placed them in the arms of the different ones and they carried them to the middle of the pike and put them down. Some one exclaimed, "Oh, take them to the second-hand store and you could get money for them."

But she said, "That which would injure me is unfit to turn over to the public. I will obey what the Lord has said."

A great pile of books was laid, and she got the coal oil can, pouring its contents over the volumes, then striking a match she lit the fire and said to the pastor, sing, "Praise God from whom all blessings flow." She came the Scriptural way. That lady is now a missionary, her life wholly given to God. Her life has blessed that community and other communities and the world at large. Oh, beloved, there is a reason for this weak, sickly kind of profession, the church that has no power, the great body of people who claim to be Christians. The dying world is perishing around them. There is a reason and my conclusion is that confession and forsaking, and meeting Scriptural terms have never been practiced by the majority of the people in the church. What are you going to do about this to-night? Do you want to be God's men and God's women? Can you afford to live in sin? Can you afford to waste opportunities. Can you afford to bury your talent. Can you afford to keep sin covered in your life. Would it not pay to confess it and forsake it and separate from it. I'll assure you if you confess and forsake, Christ is here to-night. He will manifest Himself. He will be formed in you. He is the gift of God to the world, but we can only accept this gift as we turn loose what we have. Who will come confessing? Who will come forsaking? Who is willing to burn that which needs to be burned, and who is willing to confess that which needs to be confessed? Who will say, "Here, Lord, I surrender for time and for eternity?" Beloved, if you will meet this condition and accept the Lord in this Scriptural way you will be known on earth as a Christian. You will be recorded in heaven as a Christian and even the devil himself and his demons will admit that you are a Christian. There is proof for this. In this very revival I have given an account of to-night, the Apostle Paul had been preaching and mighty signs and wonders had been wrought. There were certain mockers and fun makers there, and there were seven sons of one Sceva, a Jew, and chief of the priests who said, "Here is a man in whom is an evil spirit. We will adjure him by Jesus Christ, whom Paul preacheth, to come out of the man." But the man in whom the evil spirit was said, "Jesus, I know and Paul I know, but who are you?" Showing that the evil spirit knew Jesus and knew Paul as a servant of Jesus, but the deceiver he knew not.

Beloved, let us become Christians and let us be willing that the world shall know that we are Christians; that we are willing to have Christ as a partner in business—in our store, in our shop, in our office, in our home, in our domestic relations. Let us take Jesus as a life companion. Oh, how the wrinkles would leave a good many peoples' faces if they had Jesus. Let the glory of God be manifest in your hearts and lives and you will find the joy and the peace that passeth understanding.

Nashville, April 25, 1911.

The Importance Of Personal Work

By Wilbur Chapman

Now, why do I appeal for this kind of work? First, because anybody can do it. We cannot all preach, but we can all do personal work. There is not a business man who is a Christian that could not speak to his partner tomorrow morning. There is not an employer of labor that could not speak to his employes before the week is done. There is not a father who could not speak to his boy before tomorrow night. Anybody can do it. The smallest child can do it. I went out into an Ohio city to preach, and they told me the richest man in the city was in the audience. I levelled all my arguments at him, my eyes went back to him again and again, but I did not win him. How do you suppose he was converted? He was converted by his little five-year-old girl. Going home from the service, and climbing up into his arms before she said good-night, she patted him on the cheek and said, "Father, tell me why you do not love Jesus." Every word I had preached had failed, every argument I had used was useless, but this business man told me, "When my five-year old child became a preacher, I could not answer that!" Mr. Alexander and I went out to preach and sing in a little country church one Sunday morning, near to a city where we were holding a mission. He became interested in one of the girls in the choir, because he saw she was paying special attention, and he led her to Christ. Then he did as he usually does—he asked her to lead someone else, and she said, "I will go and seek my father." She made her way back from the service, found her worldly father in his home. She pleaded with him to be a Christian, and she came to our mission meeting in the city to say her father had turned to Christ. Anybody can do it.

But there is another reason. It may be done anywhere. I was travelling on a Pennsylvania railroad train from Chicago to New York not a great while ago. I had a little Gospel of St. John that I had got from the Scripture Gift Mission. It was bound in red leather, and because the porter in that railroad train had shown me special kindness I gave him this little Gospel. I asked if he were a Christian, and he said he was not, but he promised he would read the Gospel. Within a week a letter came to me from him, and he said, "I want you to send me at least fourteen more of those Gospels. Every porter on the train wants one. A number of us have already given ourselves to Jesus Christ, and we are hoping that every porter on the Pennsylvania Railroad System will accept Him." It may be done anywhere.

Again, it may be done with all classes of people. I went into a church in the state of Oregon, and was ushered to the platform by a very distinguished man. I learned that he was the Chief Justice of the highest court. When I asked him if he were a Christian, he

told me I had better ask the minister. The minister told me this. He said, "When I came into the city of Salem, the capital of the State, I became concerned for the Chief Justice. I wrote him a letter, and then I tore it up. I told my wife, and she said, 'Write it again.' So I wrote it again, and, slipping into it one of Mr. Spurgeon's little tracts, 'All of Grace,' I sent a messenger away with the letter. In less than an hour I had an answer back, and it said this: "I have been waiting twenty years for some one to ask me to be a Christian, and I had not finished reading your letter before I had settled the matter."

All classes of people can be won.

"Will you go with me to make a call?" said a minister in a Western city, and he took me to a hovel. I stepped into the hovel, and I had to stoop to get in. When



WILBUR CHAPMAN

I entered I could scarcely see, but when my eyes became accustomed to the gloom, I saw in the corner, upon a heap of straw, a poor, wretched looking man. I thought my friend had asked me there to win this man, but we did not stop. We turned right away, and went on to a little house. We rang the door bell and went in. A gentleman came towards me, who said, "I am specially glad to see you, sir. My wife is not here, and the children are at school; but this," he said, picking up an old-fashioned album, "is my wife's portrait." Then he went on and said, "These are my children, and I might as well tell you that my wife, because of my drinking, had gone out to service, and these little girls had gone to the poor house. But this minister found me lying in a hovel in wretchedness, and led me to Jesus." Then I understood why he had taken me to that

hovel. So, from the man in the hovel to the greatest lawyer in the State of Oregon, all classes can be reached.

Then there are two or three things we must know if we are going to succeed in this work. First, we must know ourselves. Some of you business men could not win your partners, and I will tell you why. Because your lives are not right. Some of you fathers could not win your sons. Why? Because your life is inconsistent. Some of you young people could not win your associates, because you are not living as you ought to live. Then we must know ourselves for another reason, so that we will not attempt to do the thing we cannot do. Sometimes it is the best thing in the world to break down in the service of Jesus. A man in the United States went at five o'clock in the morning to visit a neighbor. When he was admitted to the house, he had to wait for half an hour until his friend came down. When he saw him, he said, "I have for a long time been concerned about you. We have known each other a long time, and I have never spoken to you of Christ." That was all he could say. It seemed absolute failure from his standpoint, but it won his friend.

The second thing we must know is a personal Savior. There will never be passion in preaching, there will never be power in personal work, until we know Him. They tell me that when the great Welsh revival was just coming on, there was one town that it did not seem to touch. A meeting was held in a certain church, but the prayers seemed to be without power, and the appeal to be lifeless, until a little Welsh girl rose, with her face shining, her lips trembling, and the tears starting, as she said, "If no one else will say it, then I should like to say that I love Jesus Christ with all my heart." They say that when she sat down the revival was on.

"Is Jesus Christ real to you," said a woman to me, "as real as I?" Certainly He is! Why, if Jesus Christ were not I would not preach.

Again, you must know the danger of a man. "He that believeth not is condemned already." You will never have passion in preaching until you believe that. You will never have power in personal work until you accept it. I opened my Bible, and read the words of Jesus where He says, "Better to be maimed and halt and blind, than to be—" What is the world? "Lost!" "Lost!"

Now is the time to begin. To-morrow may be too late. Listen! For a number of years I was vice president and assistant director of a boys' school in the United States. We had one boy sent us from the South. A wild, wayward boy. We had a revival in the district, and the principal of

of the school sent word to my assistant, and said, "So-and-so is going to work in your office this afternoon, and we think he is almost persuaded; speak to him." My assistant, who was a most consistent Christian, had the boy come in to work, but he said to himself, "I will not speak this afternoon; I will wait until to-morrow; I may have a better chance then." After school several of the boys started out to skate upon a large lake. They had bounds within which to skate, but this wayward boy broke the rules that day, and when the roll was called that night he was missing. We searched for him everywhere, and, finally, at one o'clock in the morning, a farmer came into say that he had heard a boy shrieking earlier in the evening on the other side of the lake. We went over there, and found our boy. He had gone down through an air-hole in the ice. We found his hands all torn, where he caught hold of the broken ice, seeking to save himself. We found him stiff and cold in death, with the marks of his life's blood upon the ice—unwarned, uninvited, in eternity! I can see my assistant now, as with a white face he told me. He said, "My God! I missed him! I missed him!" Let us begin now. May God help you to do so.—*Ram's Horn.*

A PROPHETIC CREED.

BY THE LATE BISHOP RYLE.

I. I believe that the world will never be completely converted to Christianity by any existing agency before the end comes. In spite of all that can be done by ministers churches, schools and missions, the wheat and the tares will grow together until the harvest. And when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah. (Matt. 13:24-30; 24:37-39.)

II. I believe that the wide-spread unbelief, indifference, formalism and wickedness, which are to be seen throughout Christendom, are only what we ought to expect in God's Word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true. (Matt. 24:12; 1 Tim. 4:1; 2 Tim. 3:1, 13, 14.)

III. I believe that the grand purpose of the present dispensation is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are a little flock in any congregation in my own land. It is precisely the state of things which I expect to find. . . This is a dispensation of election and not of universal conversion. (Acts 15:14; Matt. 24:13.)

IV. I believe that the second coming of the Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray. "Thy kingdom come," "Come, Lord

Jesus," should be our daily prayer. We look backward, if we have faith, to Christ dying on the cross; and we ought to look forward no less; if we have hope, to Christ coming again. (John 14:3; 2 Tim. 4:8; 2 Pet. 3:12.)

V. I believe that the second coming of our Lord Jesus Christ will be a real, literal, personal, bodily coming; and that as He went away in the clouds of heaven with His body, before the eyes of men, so in like manner He will return. (Acts 1:11.)

VI. I believe that after our Lord Jesus Christ comes again the earth shall be renewed and the curse removed; the devil shall be bound; the godly shall be rewarded, the wicked shall be punished; and that before He comes there will be neither resurrection, judgment, millennium, and that not till after He comes shall the earth be filled with the knowledge of the glory of the Lord. (Acts 3:21; Isa. 25:6-9; 1 Thess. 4:14-18; Rev. 20:1, etc.)

VII. I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ. (Jer. 30:10, 11; 31:10; Rom. 11:25, 26.)

VIII. I believe that the literal sense of Old Testament prophecies has been far too much neglected by the Churches, and is far too much neglected at the present day, and that under the mistaken system of *spiritualizing* and *accommodating* Bible language, Christians have too often missed its meaning. (Lk. 24:25, 26.)

IX. I do not believe that the preterist scheme of interpreting the Apocalypse, which regards the book as entirely *fulfilled*; or the futurist scheme, which regards it as almost entirely *unfulfilled*, are either of them to be implicitly followed. The truth, I expect, will be found to be between the two.

X. I believe that the Roman Catholic Church is the great predicted apostasy from the faith, and is Babylon and Antichrist, although I think it highly probable that a more complete development of Antichrist will yet be exhibited to the world. (2 Thess. 2:3-11; 1 Tim. 4:1-6.)

XI. Finally, I believe that it is for the safety, happiness, and comfort of all true Christians to expect as little as possible from Churches or governments under the present dispensation, to hold themselves ready for tremendous convulsions and changes of all things established, and to expect their good things only from Christ's second advent.

I am well aware that the views I have laid down appear to many persons very gloomy and discouraging. The only answer I make to that charge is this: Are they Scriptural?—China's Millions.

WARNING PEOPLE TO FLEE FROM THE WRATH TO COME.

When we see people in danger of being hurt or killed, how naturally we warn them. I once saw a man walking ahead of a moving train and how all that saw his danger instinctively warned him. When a boy I lived in a new country where were many

rattlesnakes and when I heard a rattle or saw a snake how quickly I would warn the other children that were with me and did not see their danger. How much more should we warn people that do not see or realize the greatest of all calamities. How little we warn people to flee from the wrath to come. We should embrace every opportunity to show people their danger. How little we know when our opportunity is gone forever!

Just before we left our home in Grand Rapids, Mich., on our last evangelistic trip, I met a business man on the street, Mr. Rice, and had an impression to speak to him about his relation to God and did so, warning him to flee from the wrath to come. Only a few days later I read of his death.

While at Hobart, Ind., I again was impressed to speak to the editor of the *Hobart News*, urging him to come to the meetings and to give his heart to God. I told Mr. Rice, he made excuse, and among other things said he did not have time to think of eternity. A few weeks later, we heard of his sudden death.

While at Kempton, Ill., in revival meetings we plead with a young doctor and urged him to give his heart to God. This young man was under conviction, and, as we prayed with him in his office, urging him to decision, he said that he thought he had plenty of time and as he was just locating in business in this town it would be better to wait a while, as people might misunderstand his motive in professing religion so soon after he came to town. We endeavored to show him his mistake and not to listen to the enemy of his soul by waiting. While engaged in evangelistic work at Morris, Ill., a few days later we heard of his sudden death, as the result of an operation for appendicitis. He was delirious from the time of his operation until his death a short time afterwards.

How sad that the greatest privilege in life and the most important duty is put off until some other time and things of less importance are looked after first. How important that we should warn people as we have opportunity. God has always greatly honored personal work. Most people are converted as a result of personal effort. Grand Rapids, Mich.

Anxiety does not empty tomorrow of its sorrow, but it empties today of its strength. It brings a double weakness, for it makes us feeble in today's endeavors and faint-hearted for the future. Jesus warns against thought as one of the insidious dangers to which we are constantly exposed. Faith in God furnishes the great defense against the gnawing and destructive edicts of "carking care." Thoughts of God's sovereignty, of His love, of His grace, and of His power, will steady the heart and stay the soul against the ravages of anxiety.—*Selected.*

If we give nothing we will presently give up everything. Hands which were full of gold are empty in the coffin and in eternity.

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ONE DOLLAR A YEAR IN ADVANCE

Editorial

COVETOUSNESS.

Democritus, a Greek philosopher of the fourth century, is said to have put out his own eyes that he might not covet the fine horses and jewels of his neighbors. This is like a man cutting off his legs to keep from dancing. Eyes may be out and legs may be off, but the heart will remain selfish unless changed from nature to grace. We may cut off this or that external performance but the poisoned fountain of covetousness is within and we can only be freed from it by being born again, and union with the Divine.

THE CHOIR.

As a rule Godless choirs are a nuisance. Worldly churches often hire unsaved people to sing, under the delusion of drawing a crowd and building up a church. Even Jews have been engaged to take part in Easter services, singing about a Messiah's death and resurrection in whom they do not believe. If the people would get back to singing from the heart the results would be far better. A colored minister solves the problem of his choir in the following way: "De choir will now sing dat beautiful piece, 'We ain't got long to stay heah,' after which dey will consider demselves discha'ged and will file out quietly one by one. We'se gwin to hab congregational singin' heahaftah in dis yere chu'ch."

A MORAL QUALITY.

It would not do to say that money has a moral quality strictly speaking, but it certainly leaves its impress upon all who use it. It exerts a powerful influence on whatever it touches. W. L. Watkinson says that some years ago two scientists made a series of bacteriological experiments on a number of bank notes which had been in circulation for some time. The result of their researches was sufficiently startling. On each bank note they discovered the presence of nineteen thousand microbes of disease—some of tuberculosis, some of diphtheria and some of erysipelas. More than that they found some bacillus peculiar to the bank note—the bank note

microbe, so to speak, because it is found no where else. It thrives, fattens, and multiplies on the particular paper of which a bank note is made. Here is a vivid illustration of the poisonous infection from the use of money. Alas, how many have been destroyed by setting their hearts on filthy lucre. The danger to the physical man from contact in handling money is perhaps very slight indeed, but the spiritual man is more endangered by money than by all the physical diseases of the earth.

THE PURE IN HEART.

Some one says: "At this time I saw plainly that whatever the Lord would communicate and make known of Himself and the mystery of His kingdom, He would do it in the way of purity and holiness."

Andrew Murray commenting on this thought in his book, "The Holiest of All," says: "There are two sides from which we can approach this higher truth of God's Word, as to holiness and likeness to Jesus. The one is the desire to know all Scripture and truth fully and to have our system of doctrine complete and perfect. The other is the deep, intense longing to be made free from sin, as free as God can make us in this life. It is only from this side that real access will be given into the heavenly life of Christ, and mere intellectual approach to God will never produce holiness of heart, for it is "with the heart man believeth unto righteousness." Holiness must be sought heart foremost rather than head foremost. If the efforts that many are making to understand all the doctrinal phases of sanctification were directed toward obtaining the blessing, multitudes who are now at Kadesh-barnea would soon cross over into Canaan.

ECONOMICAL HABITS.

Beware of debt. Practice economy. Better wear cheap clothing and eat plain food and pay for them rather than live-off of the fat of the land at somebody else's expense. Some people are extravagant, and run recklessly in debt like Micawber, expecting something to turn up so that they can pay, but nothing turns up, and their creditors suffer. People buying on credit will take more than if they were paying their hard-earned cash for it. Going in debt may occasionally be necessary, but ought to be carefully guarded. Let your rule be, *keep out of debt.* We had a little experience on this line once, and have paid as high as three per cent. a month to get money to settle grocery bills rather than disappoint the merchant. We are not referring to cases when property is purchased on a credit to be paid for at stated periods, the property standing for the debt until it is paid. For in this instance the creditor is duly protected, and the poor are thereby enabled to purchase homes, or whatever else as the case may be, which they could not secure otherwise. In a certain sense all purchases of this kind are not debts, for the creditors

own the property until it is paid for. We are speaking of the indiscriminate, careless, and sometimes reckless way people have of making debts without any certain way of paying them. Beware of debt.

SEEING THINGS AS THEY ARE.

The angle of vision from which you see a thing has much to do with how it looks. Furthermore, the attitude or condition of the heart powerfully determines what we inwardly see. There is a moral darkness resulting from the blinding ministry of Satan. The spiritual nature is clouded. Things are not seen in their true light. It is moral insanity. It might be likened to a certain kind of hypnotic influence exercised by the devil over all who will yield their wills to his control. The ready obedience on the part of wicked men to Satan's behests can be explained on no other basis than that they are led captive by the devil. The multitude would not rush so heedlessly on to destruction were it not for the fact that they are blinded by the god of this world. The Scriptures are very clear with regard to this subject. From their viewpoint the strange disorder of sin and its dreadful infection is easily explained. Sin looks enticing. It appeals to the natural eye. It is often presented in a winsome manner. Its real inwardness is disguised and the sinner is snared in the devil's net before he is aware of the seriousness of what he is doing.

The wicked must have their eyes opened. They must, like the prodigal son, come to themselves by awakening to their condition ere they will turn to the Lord. Sin is a terrible delusion. It throws a strange enchantment around its victims. Its spell is not easily broken. The little bird is no more under the control of the serpent who has caught its eye and charmed it, than the sinner is held fast by the serpent of the pit. Only Divine grace can deliver. Nothing else will avail.

The world cannot see the beauty of Christianity. The way it appears to them is symbolized by the badger skin covering of the ancient Tabernacle. The imposing grandeur of the interior was not suggested by the exterior. Christ was "as a root out of the dry ground." He was not comely to the world, and when they looked upon Him there was no beauty they should desire Him. Elisha's servant at Dothan is an impressive illustration of how the world sees things. This frightened man only saw the Syrian host, the earth side of the situation. His vision went no further, but when in response to the prayer of the prophet, his eyes were touched by fingers Divine, he saw things as they were and the whole mountain side was covered with horses and chariots of fire sent from the skies for their deliverance. The heavenly touch made a big difference in the way things looked, didn't it?

And so it always does. The world only sees the human side of the church. There is nothing very impressive in that. The inward glory and future bliss is unseen. This loud pretentious age has but little sympathy for the despised doctrines of grace. They have their eye fixed on something else. They

are looking at "the things seen which are temporal," and not "the things unseen which are eternal." They are minding earthly things, and to them the glory of the invisible is not manifest, hence they often look upon the small companies of real Christians as being a significant force not amounting to very much. Their plainness of attire, self denial, gentleness of spirit and humility of walk is not understood, hence cannot be properly appreciated. God is continually working a work in our midst that people are despising. They are full of darkness because they have not the single eye. They call good evil and evil good. Blinded by the devil and led captive by him at his will. They often look with disdain upon the little flock who are God's representatives in the earth.

But they do not appear so to their Master. He is not ashamed to call them brethren. He has made them "fellow workers" with Himself. They are to share in His glory. The greatest of their destiny transcends the most gifted imagination. Viewed from the standpoint of the Divine, they are of unspeakable

worth to the Lord Jesus. They have been purchased not with the gold and silver of earth which will soon pass away, but with the precious blood of Christ. Instead of the humble attire of poverty, they are clothed with the Divine robes of righteousness, and in the day of their manifestation are to shine forth in the dazzling glory of their king.

How important the open vision. The Psalmist recognized it when he prayed, "Open Thou mine eyes that I may behold wondrous things out of Thy law," and the Saviour emphasizes it in discoursing on the single eye which He said would result in the whole body being full of light. He who in the olden time touched the eyes of the blind and behold they saw, is still giving sight to those who are blinded by Satan. He bids darkness depart, and behold it is light. "He is the light that lighteth every man that cometh into the world," and the willing obedient soul need never sit in darkness, for in him will dwell He who is the light of the world.

ers who are obedient to the heavenly vision and walk in the light. They are the very salt of the earth. Such characters have adorned the annals of the church from its beginning until now. Holiness is not some distorted abnormal kind of a something. It is the very heart of gospel experience. It is a life portrayed and insisted upon in the New Testament. What marvelous changes would be wrought in the church if the people would only yield themselves wholly to God and walk in the power of the Spirit. Some think that living holy unfits one for the ordinary duties of life, but the opposite is true. We are not prepared for the common duties until we live in the will of God. Our daily associations are of Divine appointment and God designs that we shall be as holy in the performance of those commonplace duties as in the services of the sanctuary. The entire life, in shop or store, in the home or on the farm, it matters not, should be lived as unto the Lord. It is a symmetrical life:

It is the only rich and beautiful life. It does not make us unnatural as some falsely suppose, but it purifies and directs every energy of life to the glory of God. It is never ugly or sour. "The beauty of holiness"—what a rhythmic expression. That spiritual philosopher, Horace Bushnell, says:

"Holiness is not what we may do or become, in mere self-activity or self-culture, but it is the sense of a separated quality, in one who lives on a footing of intimacy and oneness with God. It supposes nothing unsocial, withdraws no one from those living sympathies that gladden human life. On the contrary, it quickens all most gentle and loving affinities, and brings the subject just as much closer in feeling to his fellow man as he is closer to God, and less centralized in himself. But it changes the look or expression, raising, in that manner, the apparent grade of the subject, and separating him from whatever is of the world, or under the spirit of the world. He is not simply a man as before—he is more, a man exalted, hallowed glorified. The divine tempers are in him, the power of the world is fallen off, his words have a different accent, he acts an air of pose, dignity, sanctity, and the result is that mankind feel him as one somehow become superior. It stirs their conscience to speak with him, it puts them under impressions that are consciously not of man alone. This is holiness,—the greatest power ever exerted by man, being not the power of man, but only of God Himself manifested in him.

Christ was no ascetic, his separation was no contrived and prescribed separation, but only the more real and radical that it was the very instinct, or freest impulse of His character. This now is what we want,—such a fullness of divine participation that we shall not require to be always shutting off the world by prescribed denials, but shall draw off from it naturally, because we are not of it. A true Christian, one who is deep enough in the godly life to have his affinities with God, will infallibly become a separated being. The instinct of holiness will draw him apart into a singular, superior, hidden life with God. And this is the true Christian power, besides which there is no other."

Make friends with your trials, as though you were always to live together, and you will find that when you cease to take thought for your own deliverance God will take thought for you.—Francis de Sales.

Editorial Comment

Just to leave in His dear hand
Little things,
All we cannot understand,
All that stings.
Just to let Him take the care,
Sorely pressing,
Finding all we let Him bear,
Changed to blessing.

TOLSTOY'S RELIGION.

There has been much said in eulogy of the famous Russian novelist, Count Tolstoy. That he stood vigorously for certain great truths is universally admitted, but that he was the Christian claimed by certain extravagant articles is uncertain. We can judge no man's heart. The great romancer lauded to the skies much of the ethical teaching of Christ, but as to the fundamentals of salvation he does not speak soundly. In reply to the question by one of our subscribers as to whether or not Tolstoy was a Christian, we give the following statement from an account published in a Russian paper only a few months before his death:

"I hold the doctrine referred to in your letter, of salvation from sin by the blood of Christ, to be one of the most irrational, senseless, unsubstantiated of opinions, a gross superstition, which has worked evilly upon the moral life of men. . . . Men have no need of rescue. They require no Saviour's blood, they must only do God's will. . . . Christ did not tell the Pharisee that the first commandment consisted in believing in any sort of blood, but said clearly, obviously, and simply, 'Love God and thy neighbor.' In this consisted the whole law. This is my opinion; you will find it more completely stated in all my later writings. Lyof Tolstoy."

This does not sound like a Christian. Sal-

vation is predicated upon the atonement of Christ. There could have been no forgiveness without His sacrifice. The doctrine of Salvation by Works is the core of all heathen religions, but the Lord Jesus came to put away sin by the sacrifice of Himself and "without the shedding of blood there is no remission." The Scriptures are emphatic on this point and we cannot see how any one can be called a Christian who denies these fundamentals. We admit that in quoting the words of others with certain omissions we are liable to misrepresent them and this might possibly be true in the case of the Russian novelist, but if the above is a correct statement of his views on the atonement, we could not call him a Christian. Men who reject the basal principles of redemption are not Christians.

HOLINESS.

Why should the very mention of Holiness arouse antagonism? Only two reasons can be given. First, it is offensive to the carnal mind. A man remarked that he found something in him that kicked against Holiness. Second, the word has been so abused by misrepresentation that others have been prejudiced, not against the truth for which it stands in the Scriptures, but against its many perversions nowadays. In our teaching with regard to this theme we have not always been wise, and worse still, in our professions of living it there has oftentimes been signal failures. Notwithstanding all this, the doctrine of Holiness must be proclaimed, experience should be obtained and the life lived. Admitting the fact that many who make a beginning in these things fall by the wayside, yet it remains true that there are many oth-

Our Young People

"Those that seek me early shall find me."—Prov. 8:14.

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.

THE GOSPEL IN THE LAND OF THE TRIDENT.

FLORENCE WILLIAMS.

For a long time we have been anxious to make an evangelistic tour of the outlying villages—those too far out to reach from home with cart and bullocks, so this winter after Miss Long returned to the work here, we purchased tents, got a few necessary things together and started out a party of Bible-women and myself.

We put up our tents in a small town some miles out from Dhulia. From here we went as far as we could to reach camp before nightfall.

At first the people regarded us with wonder and suspicion, but soon began to ask questions as to why we had camped there. Seeing their attitude toward us we did not press the gospel news upon them and thus frighten them away, but waited till they asked for it.

There are many idols and temples in this place, but one especially attracted our attention. It was a small, ordinary looking temple of Siva, commonly known as Mahadev (the great God) just outside of the town. How our hearts ached as we witnessed the worship of this stone set up in God's stead. They flocked there, high castes and others, made offerings, burned lights and prostrated themselves before it in true worship and adoration? No, out of fear—fear of evil coming upon them. The evening worship was started with ringing a bell loud and long, that was hanging over the temple door and just then the sun in all of its Indian glory would shed its most gorgeous rays over this temple as if in a parting farewell and then sink behind the horizon to smile upon the Christian world and leave us here shrouded in darkness and these souls in heathen darkness.

I have always been deeply impressed with the awfulness of idolatry, but while staying in the villages with the people, talking with them as they wash and bathe in the rivers, as they watch their flocks in the fields and as they crowd about our tents and talk of ordinary, daily affairs, I have come to see as never before, the terrible degradation, sin, superstition, ignorance and depressing influence upon the people.

The first thing to greet one wherever you look, is an idol, temple or something to represent a god. It may be only a painted, rude stone or a smut of paint on a tree to indicate the presence of some so-called deity, but they are everywhere, hideous, blear-eyed and

vile and are calculated to stir to the fullest extent, the lower, base nature of the deluded worshiper.

I have seen on bullock carts, stone bridges and even on the machinery of a cotton press, the sign of the trident. The trident is a three-pronged fork which appears in every Siva temple in India. It indicates the Hindu Triad, the creator, destroyer and preserver and is regarded as a symbol of the Hindu religion) signifying that these objects had been worshiped. Many of the children bear names of the gods and goddesses so that for every time the child's name is called the parents receive merit.



MAROUTI WORSHIPPED BY THE MASSES.

Not far from our first camp were several villages exclusively of the Vanzari castes, to whom we had never been privileged to preach before. When we entered these villages all the women were sent indoors and many were locked up that we might not speak to them, only nearest relatives being allowed to see their faces. While preaching to the men we lifted up our voices so that the women standing behind doors and those looking out through the iron bars in their windows might hear for one time that Christ loved them. After being driven from one of these peculiar villages our bullock cart was overtaken and all the women were sent out to hear us preach. They crowded



THEY HEARD FOR THE FIRST TIME.

about us, a multitude of them and listened attentively, with amazement. As we drove slowly on we looked back to see that great crowd still standing in the road, such a strange sight. The women's head dress is very odd, each one seems to be going about under a little pointed canopy all of her own and one can hear very little save the tinkling and clanging of her many ornaments.

One day after preaching in a certain village to all who would hear, we turned our

faces toward another, when the highest and most influential people in the place came to the river where we had stopped in the shade of a mango tree, and gave us some milk to drink and gave jwari fodder for the bullocks, then begged us to turn in again and tell the same story over. We went back, were ushered into a large, empty room, seated upon a bed, a fan was brought out and beetle nut offered us as the highest mark of honor and respect. In a few minutes the room was filled to overflowing, men, women and children crowded one against another and we were asked to preach and explain these things to them. After singing a hymn we began with the same sweet, old story of Jesus and as we talked our souls mounted higher and higher still, we almost forgot present surroundings and felt a great burden for lost souls and the responsibility of preaching the gospel for the first time to a people. God's spirit was manifest, His blessing came upon us and as we poured out our hearts the people with strained ears and staring eyes looked on in wonder. Praise God for the power in His Word—His Living Word.

In some places the people did not receive us so graciously and even the fowls would cackle and the children scream, and we were often asked if we were women or men. In other places the Patils (head men) would come to see us and often gathered the people together for us to preach to them.

In another village no one wanted us to camp near them, till at last we were directed to a Moslem graveyard. Now, we thought we will not be disturbed, when suddenly we were asked to leave, as our presence would defile the place. We had to pitch our tents quite a way from town and some nights the wild animals came near and we had the privilege of hearing weird cries and howls.

In another place our tents were put up in a haunted spot, as the Hindus called it. Some time ago a government official died there and they say he turned into a bad spirit and came back.

Thus we went from village to village, over rough roads, through dry river beds and newly plowed fields till the bullocks seemed too weary to wag. We often had our dinner which consisted of wheat cakes, fried peppers and a bottle of milk, in the shade of a tree.

God blessed us very much and we visited about fifty villages and with the exception of a very few no one had ever been there before with the glad tidings of salvation.

We gave to all alike, the high castes and the untouchables, the story of Jesus Christ, the only Savior, in their own language.

Friends, this is only a little part of the great work here. Do you think these people who have heard so gladly will continue if they are never helped in any material way? They have asked for schools and help in other ways, but we had to tell them we could not help them.

This is the seed time. Pray with us for the harvest.

Dhulia, West Khandesh, India, March, 1911.

JUST ONE EASY PLACE.

A young man working in the engine room of a great ship, swung the door of the furnace open one day to see how the fire was coming on. In the twinkling of an eye a wide sheet of flame swept out upon him, disfiguring him for life.

"Why didn't you quit that job when you found out how hard it was?" a friend asked as he bent over the bed of suffering. "I never would stay in a place like that. I would find an easier place!"

The young engineer looked up under the edge of the bandage which half hid his face. "The captain put me there. I love the work. It's the easiest thing in the world to do what you like to do!"

Placed there by the captain. Easy to do the work the heart loves.

The brave young man had learned the true secret of all living. To stay where the Great Captain places one and to love one's work.

This world is full of men who are looking for an easy place.

"I want a situation where the work will not be hard. I don't like to take too much responsibility. You know what I mean—a place where the work is light and the pay sure and good!"

What do you think of that kind of an ideal? Would you be satisfied to go on day after day like a machine, caring little for the work that busied your hands and your head, provided it were easy and no doubt about the pay?

No man ever rose to the place of head of the concern where he was employed with such a low estimate of his work as that. That—why, that would be dishonoring the One who gave him the work to do. Have you been entertaining thoughts like that about your work? When night comes do you think, "Well, I have had an easy time of it today. I have slipped along through my work, and my pay is good and sure?"

You have disgraced your position and have belittled him who put you where you are. Stop a moment and think of this. The Great Captain stations you at your post every day. No matter where that post is, so long as it is right and honorable, be the work what it may, sunshine or shadow, fire or flood, you have accepted it and it is yours to love your work with all your heart and stand bravely up through thick and thin.

And be sure of this, too. The place that calls for little or nothing of effort and honest toil is the hardest place in all the world. For it will unman the one who thus half-heartedly fills it. Honest service and that alone is easy.

What if the flames shoot out and make the flesh to smart. Suppose the hands do get sore and the back does ache. God, the Captain, has assigned us our work and if we love it it will fill the heart with blessing.—*Sel.*

Do not fail to take advantage of the opportunity given you to get Living Water into the homes of your friends at half price. See page 16.

Sunday School Lesson

P. R. NUGENT, Richmond, Va.

Lesson for May 14, 1911

ISAIAH'S VISION AND CALL TO SERVICE.

Isa. 6.

Golden Text—"I heard the voice of the Lord saying, Whom shall I send and who will go for us?"

Though Uzziah came under the judgment of God on account of undertaking to act as priest, it is probable that this judgment had a good effect upon him and that up to his death his influence was for good. This would partly account for God giving Isaiah this vision. The death of a good king would be an occasion for the prophet to feel uneasy and troubled as to the affairs of the kingdom. When a good king had gone the more natural question would be, "Will the kingdom now flourish under a godly ruler or decay under an ungodly one? What will become of things now that this influence for good is gone?"

In view of the confession in v. 5, it is possible that Isaiah gave way to wrong dispositions and speech on account of Uzziah's death. How natural to say, "Uzziah is dead. What will become of things?" People so often do this. They see only the servant of God in a work and see not the Lord of that servant who still sits on the throne no matter who goes. Uzziah dies, God lives.

The clear, practical and believing grasp of the fact recorded in v. 1 is needed by all of us. It is a comfort in sorrow, a source of strength in trial, an inspiration to faith when we see things so full of confusion, and a call to confidence at time of danger. No matter how things go God RULES. His throne even now is high and lifted up. He is working and ruling unto the accomplishing of His purposes.

V. 1 refers to the Lord Jesus in His future glory especially (Jno. 12:41). Isaiah, in vision, saw Him as He is to be when He shall be "King of kings and Lord of lords." He needed to understand the glory of the One for whom He was to labor and about whom He was to prophesy in the midst of much to discourage. He was to prophesy of Messiah's humiliation (ch. 53) and was thus strengthened by a vision of His glory. The suffering King was also going to be a glorious one. The word translated "Lord" is not Jehovah, as in many cases, but a word which could apply especially to the humanity of Christ. As Isaiah could not have seen God in His eternal deity (Jno. 1:18) he evidently had a vision of the glorified humanity of the Lord Jesus. He saw God in Christ (Jno. 14:9). "High" seems to refer to the kind of throne. It was not a low seat but a high one. "Lifted up" seems to refer to its position as exalted. It is above all earthly thrones.

2. Seraphim is the plural number of seraph. The word means burning ones. They constitute a distinct order in God's creation. Humble reverence, adoration, worship and service characterize them. It is not said how many there were above the throne. Matthew Henry suggests that there was a large number (Dan. 7:10).

V. 3. "His glory is the fulness of the whole earth," is a translation of the latter part of this verse. This will not be fulfilled before Jesus comes. This worship was probably on the order of a responsive song, or chant.

V. 4 describes the effect on the temple. It was shaken. Material things cannot stand much of God's power, but there are things that cannot be shaken (Heb. 12:26, 27).

V. 5. A vision of God's glory and holiness brings also a vision of our own uncleanness. As there can be no fellowship between God's holiness and man's

uncleanliness (Isaiah 64:6) the holiness of God (cut off) condition. His unclean state cut him off. There was an inward break between his soul and God, not because God did not love him and not because he was not a servant of God, but because his condition was out of touch and harmony with God. Isaiah was convicted of his lack of the holiness that brought fellowship with God.

There is great need for emphasis of this human need still. Lack of holiness in the soul means a cut off condition now as much as then. Unclean lips, the result of words that spring from unclean dispositions, are sadly plentiful, but many think lightly of the matter and disregard it. Swearing, taking God's name in vain, foolish talking, irreverent and smutty jokes, making light of sacred things, gossip, slander, evil speaking, harsh and uncharitable speech, criticism, self-conceited utterances, contention, a multitude of words, flattery of self or others, tale bearing, needless mention of others' sins and faults, murmuring, unbelieving speech, lying, exaggeration—all such things mean unclean lips. Such lips need cleansing. God can do it and also deliver us from the evil within that prompts to such speech. Have you trusted Him and had it done?

Note that Isaiah realized the need of others as well as himself. His people also had a need. Possibly this knowledge helped in the offer he made (v. 8). The need of our fellow men is an incentive to work for them. How many are "cut off" and waiting to know how to be brought near to God through His soul cleansing work!

Vs. 6, 7. Evidently a prophet is not well qualified for duty till he is cleansed. The lips from which God's messages go should be clean lips. He could not do the work himself. It came from above after his humble confession of need. I regard the coal as indicating the Holy Spirit as a consuming fire to remove dross and uncleanness (Mal. 3:2, 3). Cleansing by fire seems to apply only to those who are God's people. As iniquity lies back of utterances that defile the lips they are effectually or lastingly cleansed only by a removal of iniquity (or perversity). The word describes the evil, crooked, inner disposition. God's work is to take this away and He does it for those who, like Isaiah, humbly and with believing prayer, confess the need. The altar here seems to be the incense altar, the place of prayer, and contained a prayerful heart cry. God's response is at the place of prayer still.

"Sin purged" (covered, atoned), indicates the merit of the blood through which sin in all forms is dealt with. Pardon and cleansing come in here. The blood has a place as well as the fire and precedes it in some respects. Perhaps Isaiah had sinned by murmuring about Uzziah's death and this sin is referred as being purged, or atoned for. Isaiah's experience was not a mere "hope so." He knew a work was done. Christians should have the same knowledge. Have you?

Vs. 8-10. When iniquity is gone people can more readily hear from God and more promptly volunteer for His work without knowing beforehand whether it is hard or easy. Isaiah did not change his mind when he found he was to have a discouraging work. His preaching was going to bring unbelieving resistance and hardness, but he did not draw back. Preaching makes people better or worse according to the way they receive it.

Vs. 11-13. Judah resisted truth until God removed them from their land. The godly remnant, "holy seed," was like the stump ("substance") of a tree that has been cut down and sprouts again (v. 13).

The Practice of the Presence of God

"It is natural to recommend a book we value; for it adds to our own happiness when we communicate it to others;" therefore we recommend to our readers this little pamphlet, feeling sure it will enable them to live consciously closer to God. Price 5 Cents.

PENTECOSTAL MISSION PUB. CO.
NASHVILLE, TENN.

Field Notes

Read our club offer on page 16.

The Meridian Colleges had a blessed revival recently under the leadership of C. M. Dunaway, of Atlanta, Georgia.

WANTED.

A second-hand tent. Correspond with
CHARLES A. SHREVE, Ward, W. Va.

Owing to existing circumstances the meeting announced for Mt. Pleasant, Tennessee, will not be held at time stated. Announcement will be made later.
S. W. MCGOWAN.
Santa Fe, Tenn.

The convention announced by J. J. Rye, for Clarksville, Tennessee, May 4-7, has had to be postponed on account of unavoidable circumstances. H. F. Reynolds, of Chicago, will be with them on Thursday evening, May 4, for a special service.

For Sale: One gospel tent; new; just made, and have held one meeting in it. Dimension 36x46. With seats complete. Will sell at a bargain. Call on
J. L. DILLARD, 1913 Tenth Ave., N.
Nashville, Tenn.

If the Lord opens the way, would be glad to hold a number of Union Tent Meetings this summer. We have some open dates for camp or tent work. The Lord is giving us a great burden for souls.

Yours for unity of the Spirit among all Saints,
S. B. SHAW.
1080 Division St., Grand Rapids, Mich.

By the authority vested in us by the Manual, we the General Superintendents of the Pentecostal Church of the Nazarene, do hereby call a meeting of the General Assembly of the said church to convene at Nashville, Tenn., at 9 a. m., Thursday, October 5, 1911, in the Auditorium at 125 Fourth Ave., North. Free entertainment will be provided for all accredited delegates, and reduced rates at the hotels for others.

P. F. BRESEE,
H. F. REYNOLDS,
E. P. ELLYSON.
General Superintendents.

We are having great services lately. Last night seventeen intelligent young men were here giving the best of attention, best of all the Spirit of God was in the service and we believe touched some hearts. One night twenty attended, and interest is increasing. We should like to see women come out. May be God will bring them soon.

We are seeing more and more the advantage of having our mission station here in Sucre as it is such an educational center. We meet students from all over Bolivia who are taking hold of the truth, and we believe more are yet to come. This we did not expect at first, we thought we might reach the working class, but as yet we are but sowing tracts among them. We believe they also will come in time. Love to all, yours,
Casilla 193, Sucre, Bolivia JNO. BURMAN.

CAROLINA STATE CAMP MEETING.

The Annual State Camp Meeting of the Apostolic Holiness Union, of North Carolina, will be held in Greensboro, N. C., beginning May 26, and continuing for ten days or more.

Rev. L. B. Compton, of Asheville, N. C., and Rev.

and Mrs. E. R. Monroe, returned missionaries from China, are the engaged workers at present.

There will be a host of Carolina preachers and Christian workers also, who will help push the battle to victory.

Comfortable board and lodging can be had at the Bible School. Arrangements will be made for lodging in tents on the camp grounds.

Everybody invited to attend this Southern Camp Meeting and enjoy this feast of fat things.

Remember the date and plan to be with us the whole time.

For particulars address, W. R. COX,
Greensboro, N. C.

Our Jonesboro meeting closed out after a siege of fifteen days. We held it in an old discarded skating rink and had a real battle. The God of battles was with us and we came off victorious. As a Holiness meeting was a novel thing in these parts we endeavored to give the people a real holiness meeting, preaching on such things as "Repentance," "Regeneration," "Consecration," "Sanctification," and "The Second Coming of the Lord." The people came, heard the truth, got under conviction, some sought and obtained, while others turned away harder in heart than ever before. Such is the experience of the evangelist. While he rejoices over the number of souls saved and sanctified, yet his heart aches as he sees the multitudes turn from the light and go out to meet God unprepared. This ought to keep us on our faces before the Lord.

My next meeting begins May 4, in Birmingham, with Rev. W. M. Tidwell, of Chattanooga. Our tent will be pitched on Seventh Avenue, near the corner of Twenty-fifth Street. Let all the readers of Living Water in and around Birmingham plan to attend. Pray that God may give us a real holiness revival in this sin cursed city. Yours in the battle till Jesus comes,
FRANK I. FINCH.
Birmingham, Ala., 2100 Seventh Ave.

The Robertson County Holiness Association held its annual convention and spring revival at the Tabernacle, April 9-23. Bro. C. M. Dunaway, of Atlanta, Ga., did the preaching and we find him a real gospel preacher, a man declaring the whole counsel of God. He digs up sin as a miner digs up coal and spares not laying the line to the plumb. His messages were tremendous, searching and to the point. He preached sanctification as a second work of grace with no uncertain sound. He is a hard worker, a laborer truly worthy of his hire. May the good Lord send him our way again.

Bro. Hamp Sewell, of Atlanta, Ga., had charge of the singing and his songs were a great inspiration to our souls, for he sings with the spirit and understanding. A number of souls were blessed, some receiving pardon and some cleansing. Many souls were encouraged in the Lord and are better prepared to go forth and labor in the vineyard of the Master. We are sure that the time was well spent and that the results will be lasting and that there shall be other gathering from these efforts for it is written: "Cast thy bread upon the waters; for thou shalt find it after many days." (Ecl. 11-1.) Let us take courage—and to the front—bearing the whole armor of God and like Jonathan and his armor-bearer Go up to them assured of victory; for Jehovah will help us.

Bro. G. E. Smith is to be commended for the successful management of the Association for the past years. He has the business ability and a blessed experience of full salvation. Yours in His name,
Springfield, Tenn. A. M. BAGGETT.

Now is the time to get a good Bible free. Look on page 16.

TREVECCA COLLEGE NOTES.

The total enrollment for the year 1915.

The Senior Class numbers eleven.

The two literary societies have done good work.

An interesting feature is the training class for teachers.

There are twenty States represented; also Canada and India.

The final commencement exercises will be held Sunday, May 7.

Some members of the medical mission class are missionaries on furlough.

The College Missionary Society supports a missionary in Bolivia, South America.

The gymnasium feature has been most beneficial, as the college is in the city, and has no campus.

There was a large mission study class and the study embraced the mission fields of the world.

The students have been blessedly used of God in the Sunday services in the work-house, county jail, and State prison.

The mission medical and nurses class enrolled twelve. The physicians who gave these lectures are much gratified with their success.

The cottage prayer meetings, held by the students in different parts of the city, have been greatly blessed of God and made a blessing to the people.

The open air meetings have been valuable training for the students; also have afforded them the privilege of being a blessing to many from many places.

The Sunday afternoon services held on the Gospel wagon, have carried blessings to the fire departments, and other places where the people do not attend church.

L. B. Compton, of Asheville, N. C., is holding revival services in connection with the closing of the college session. The students have been greatly blessed; also the people of the congregation, and others of the city.

12 Testaments for \$1.25

POSTPAID

We have a great many calls for a cheap Testament, and we have gotten hold of a lot of fairly good Testaments bound in cloth and good size type, which we will sell at the above price per dozen, or 75 cents for half dozen, or 15 cents each, postpaid.

BREAD OF LIFE SONGS—bright, sparkling, spiritual, soul-stirring, up-to-date, cheap—what more could be desired?

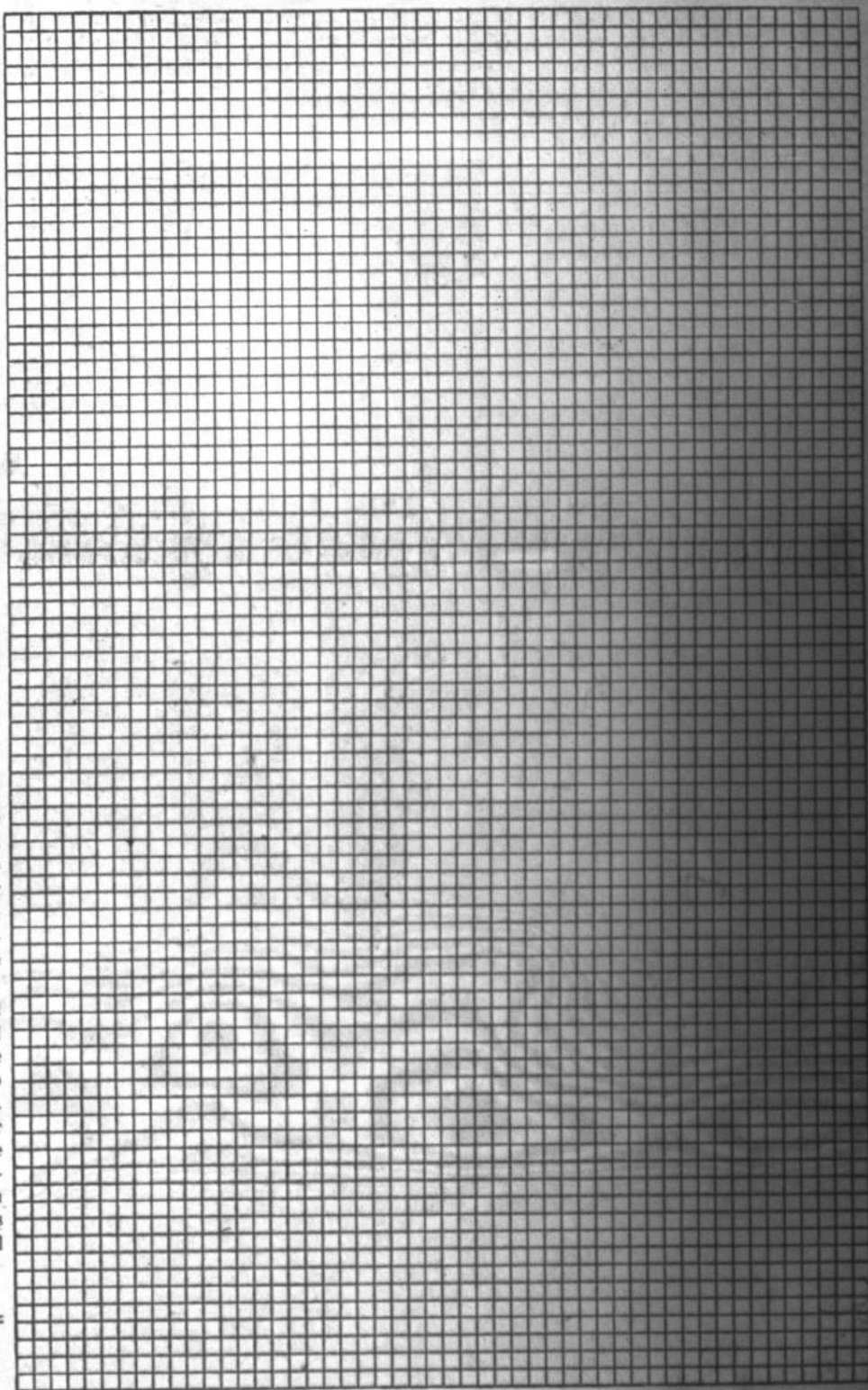
Our One Dollar Proposition

How Many Blocks Will You Take To Pay

The Debt On Trevecca College

For years we have been building, adding one building to another to make room for the Bible Training School students. As no tuition has been charged for those preparing for Christian work, and nearly all the students are of this kind, there has been little source of income, except through running a boarding hall, which did not average more than \$2.50 per week. Only a little more than half the price charged by the boarding houses in our vicinity. The property is held in trust for Bible School purposes and there is no individual ownership in it. We have been much blessed in the fact that the Lord has sent well-trained teachers who have given their labors either free or at a very low rate, and so far as we know we have never rejected any promising applicants, money or no money. We have asked the friends of religious education to contribute for the expenses of the building and some have generously done so. We now want to cancel what remains of the indebtedness. The call we have been making through the paper for the last year has been only for the last building which we erected. There is an unpaid balance of \$18,000 on the old, making the fragments of indebtedness remaining on the various additions aggregate \$4,000, which relieves the entire building of all indebtedness. We have concluded to make the remainder of the contributions on a dollar basis. Of course if any one wishes to send more than \$1.00 he can do so, but our plan is to divide the remaining indebtedness into \$4,000 shares and then the contributor can take as many shares as he wishes. We want to go to work to lift this debt that has been hanging over us for sometime. We would have been powdered out had we not added these buildings and they have already been worth more than they cost to the students.

Now, if the friends of the cause will lend a hand in removing this indebtedness it will be only a brief time before we can announce that the whole thing has been paid. Who will join us in prayerful effort to this end. All contributions go through the hands of our treasurer, John T. Benson, and the books are audited annually and are open to the inspection of all interested in the work. Each square in the following diagram represents \$1.00. Just as fast as they are paid they will be cancelled.



Let us do it quickly.

The Highly-Multiplying Power Of A Life Of Obedience

W. F. McDowell

You must approach all such themes as this from the highest conception and not from the lowest. You must interpret all such themes in the light of the best illustrations you can find of the working of the terms. The application of these two principles compels you to pass by all cases of irractional and imperfect obedience to the one case of perfect and complete obedience to the will of God, and to the definite results flowing therefrom. A dozen texts would leap to your lips at once. "I do always these things that please Him." Another text: "My meat—the thing I live on—is to do the will of my Father which is in heaven." I mention another: "Not my will, but Thine be done." These are the things one Person has been able to say of Himself. One of those living in the same century with Him touched the nerve of the subject we have before us in this sentence, "By the obedience of One shall many be made righteous." One did it, and the end is never to come.

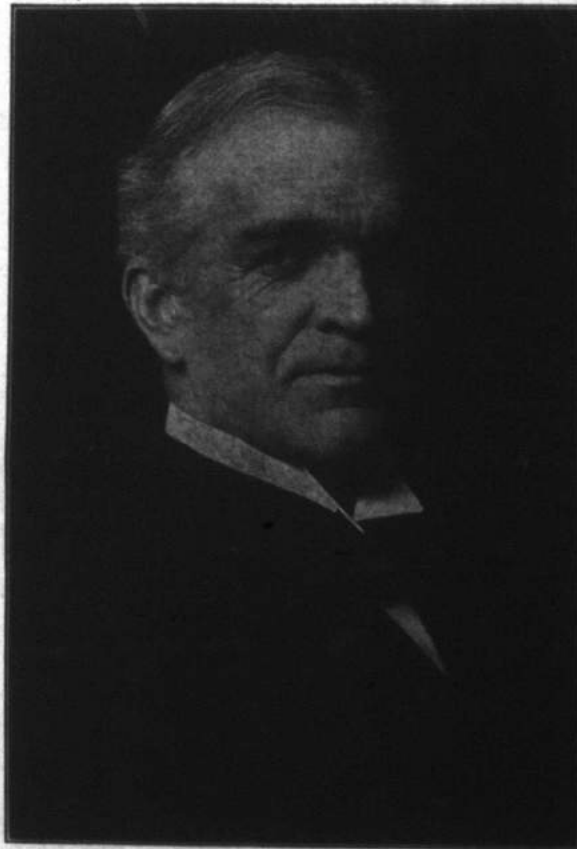
Now for the purpose of possible clearness, I make two or three propositions. First, obedience to God is man's own way of lifting his own life to its highest levels of possibility. There is such a thing as a man's lift on his own life; there is such a thing as a man's own upward push on his life that puts his life up to such a level as makes it possible for God to do something with it. "I do those things that please Him," and therefore He can do those things that please him through me; and unless I do thus push my own life up to its highest levels God gets no fair show with it.

Now, in the development of what we call a personality the philosophers point out that there are four steps. The first step in the development of personality is self-consciousness. One becomes aware of himself as separate from all others, as separate from the world. He becomes aware of himself as an entity, as a personality; and he says, "I am." If a man gets beyond that he is a simple egotist. Some have never got beyond it. Many a life is spoiled by an exaggerated self-consciousness, and many a life is arrested at that point.

The second stage in the development of a personality is the consciousness of power, which says, "I can." "I am so old I can write a letter," said the child in the poem. "I can master a problem; I can kick a goal; I can rule the community." "I can." And

if one never gets beyond that, he becomes a simple tyrant exercising power.

The third stage in the development of a personality is the consciousness of obligation which the consciousness of power brings. Duty shoots through one's sense of what he is and can do, and he says, "I ought." It haunts him by day and troubles him by night. In this stage he is quite likely to get along so far as to say, "I not only ought, but I would really like to." What am I saying?



W. F. McDOWELL.

This is taking the veil off many hearts. You are saying, "I would like to." Many of us, unless we are fortified by the will of God and push our lives further up, will be of those who wanted to do and stopped before they did.

The fourth step in the development of any true personality comes when one takes himself and his powers and his sense of obligation up into his unconquerable resolution and cries for time and eternity, for weal or woe, "I will."

Or you may approach it, so say the philosophers, along two paths instead of four on this theory: Personality is in its first instance simply a self-assertion; and in its

second instance simply self-surrender. But in either case it involves the upward push of the man upon his own life. Now I go back to that supreme illustration of it, passing by all imperfect illustrations to the one perfect case. "I have power to lay it down; no man taketh it from me." More perfect self-assertion this old world never saw. "My life is in my own hands; I have the power to lay it down; I have the power to take it again; no man taketh it from me." And there it might have stopped, and would have stopped if He had been like the most; but there it did not stop, and there it does not stop, and there it cannot stop until the laws of the world are all abrogated; for He went on to say, "I lay it down for the sheep." It is crowding out in eternal multiplication until this day. This is the upward push that a man gives his own life.

In the second place, obedience to the highest puts life in harmony with those eternal forces that make for permanence and enlargement. It is the house divided that cannot stand. It is the seed unplanted that does not multiply. It is the seed planted that links itself with all the forces of earth and air and sky, growth and life. It is the seed planted that brings thirty, sixty, and hundred fold. It is the single eye that sees. It is the serving one master and not two for whom the stars fight in their course. You can do nothing against the truth, but for the truth. All things work together for good to people called according to His purpose. Everything cooperates with the obedient man. Forces of earth, forces of air, forces of sky, forces of right, forces of truth, forces of mercy, forces of love, forces of goodness, all cooperate with the obedient life.

I remark, in the third place, that obedience to God puts life into harmony with God so that he can multiply life. It is not a bit of poetry that declares one shall chase a thousand. That is a bit of truth. It is not a bit of fiction that makes a little larger statement, that two shall put ten thousand to flight. That is one of the minor scientific facts of human history. I should say that three could put an unnumbered host to flight, if they were in right relations to God himself.

There is a very lovely illustration there in the New Testament of this highly multiplying power of obedience. It is almost impos-

it. It is the story of the lad with the five loaves and the two little bits of fish, who heard the word, "Bring them hither to me," and walked up and put them into the hands of One who made no bread for himself after he had fasted forty days, and made bread in quantities for those who had been without food for a few hours. The lad saw that marvelous multiplication of his small resources so that the throngs were fed and there was immeasurably more at the end than there was at the beginning. Some of you are wondering what you can do with your lives to make them tell to the greatest possible advantage. Put them in the hands of Jesus Christ. In your hands there is not enough for you to feed yourself with; but in his hands there is enough to feed the world.

I said this once at Lake Geneva years ago to five hundred college women, and that evening on the lake front dear Agnes Hill stood up and said, "I have been thinking all day about what I am, and longing to get with my little basket of fish into the heart of India where I am going before the night comes and the people starve." One and God can feed any multitude; one and God can cause such multiplication of resources as business prudence never dream of. One with God can multiply his life.

* * *

One morning in Madison, Wis., I sat down to breakfast, and a fine young fellow sat down later just opposite to me. Being the older, I said, "Good morning."

"Good morning," said he.

Then I saw what was beautiful to behold. He was just full of the business that he was in Madison to do. He did not wait to tell me about it, he was so enthusiastic. And I loved him for it, too.

He said, "I am a traveling man."

I echoed, "So am I." And the dialogue went on in this fashion.

"This is my first trip out in my present relation."

"It is not quite my first trip out; I am an old hand."

"I am in the jewelry business."

"So am I." (Certainly. "When he cometh to make up His jewels"—my readers will know the text.)

"I am in business with my father."

"So am I."

"My father started the business."

"So did mine."

"For a long time my father hired me."

"So did mine."

"Now he has taken me into partnership."

"So has mine."

"I used to get wages, but now I get a share in the profits."

"So do I." I get a share in the profits. The Welsh revival enlarged my spiritual bank account; the triumphs in Korea and India have increased my deposits.

The lad then looked up to me and said, "I have got a new interest in the business since I went into partnership. I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

relationship, a servant or a partner? Which? One in God! O, it makes the heart beat fast just to say that. One finds it difficult to go when he sees what happened once when God got his perfect chance in a perfectly obedient life. Once there came One between whose knowledge and whose conduct there was no contradiction, between speech and life there was no break, between what he said and what he did there was no chasm. Once there was One who in youth said, "I must be about my Father's business," and at the end said, "I have finished the work Thou gavest me to do." The chance God got in him he wants again in us, and wants it to-day and to-morrow and forever. About the Church of the One it was said, "The gates of hell shall not prevail against it," and, "All power is given unto Him."

There is a story that comes out of the South African War. Brave General Wauchope had been given a certain order in one of the battles. He knew it to be an impossible thing—but we know that the task we are ordered to perform is a perfectly possible task—and the brave general said, "If I obey this order I lose my life; if I disobey it I lose my sword. If I obey it I shall go into a soldier's grave; if I disobey it my sword will be stained with disobedience and taken away from me forever. I obey." There are a thousand things worth losing your life for; there is not one thing worth losing your soul for. There is not one thing in the world worth giving up your soul for. If I obey I may lose my life; if I disobey I shall lose my sword!

* * *

I have come to a new theory of education. I have lived through two or three in my life. I thought once that the end of Christian culture was the growing of character. Then I caught a word that was being greatly used, and believed that the end of Christian culture was service. Now I think I have got a little bit further into it. God is trying to get a lot of people to be like Him so that He shall have a lot of people to

helped Him they shall be with Him forever. That makes life infinitely richer.

I propose to establish a new order, the Order of the Friends of Christ. This is the charter: "Ye are my friends if ye do whatsoever I command you." Who will join? This is the oath: "Master, I will follow Thee." Who will take it? This is the badge: A cross worn not upon the breast but in the heart, bearing the words, "For Jesus' sake." This is the grip: The hands of the member in the hands of Christ with the hands of all the world. And these are the privileges: Obedience to Him in all lands, service for mankind by all waters, our work multiplied to the end of time, our reward to hear him whisper, "Ye are my friends." Friends! Who will join the Order of the Friends of Christ under this charter?

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy way; we hear thy call;
We test our lives by thine."

Who will be so obedient that his life shall bear that test, and that his life shall be linked with the perfect life of perfect obedience whose beginning, only, we have seen?

—Northwestern Christian Advocate.

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