

God, if I had only lived differently when I was a boy!" He had sown a drink of whisky and now was reaping the life of his boy.

You may say it is nobody's business if you drink. But I want to say to you that it is somebody's business. You may reap in your children to the third and fourth generation.

I well remember the man who poured the first drink of beer down my throat. I begged him not to make me drink it. The barkeeper begged him not to make me take it. But he said: "I'm paying for this. He will drink it." He was one of those men who said that if boys want to have a good time, drink and fiddle for country dances, it is nobody's business. He believed in "personal liberty." Before I was out of my teens I stood in the court yard of my home county and helped to keep an angry mob from taking the lives of his two sons. The reaping may be awful here, but it is going to be a thousand times more awful hereafter.

Dr. Chapman tells the story of a young man who stood in a testimony service and said that he and six other boys had attended Sunday School in that building. Their Sunday School teacher would invite them to her home to study the lesson, then afterwards they would play cards. Later there was less of the lesson and more cards. He said that three of those boys were in prison for life, two had died on the gallows, one was a fugitive from justice, and if the officers knew who he was, he would not be allowed there. A woman dressed in black arose, started for the aisle, staggered and cried: "I am that teacher."

A woman asked Billy Sunday to take her picture to her son in the penitentiary. He gladly consented. When the boy saw the picture he looked at it and said: "She is aging rapidly, but will you take this back and tell my mother-I said, 'To hell with her.'" Billy Sunday was shocked, and asked the man how he could talk like that about his precious mother. The boy said: "Preacher, you don't know. My mother taught me to play cards, and one night, in a game I killed my companion and am here for life." Was not that an awful arraignment?

Though some who go into sin may seem to prosper here, yet God is a God of mercy today, but will one day be a God

of justice. There is often a failure of justice here, but the decision of the great Judge will be just.

But God can deliver from sin. "The wages of sin is death, but the gift of God is eternal life." A few years ago I was sowing to the flesh, but when I cried to God for mercy and deliverance he heard my cry and delivered me out of all my trouble. And he has kept me by His mighty power from that day to this. I had made a miserable failure of life, but I found a mighty Savior, who is able to keep me.

Then there comes the question of supreme importance, how do you want to die? You will die like you have lived. If you live without Christ you will die without Him; "He was wounded for our transgressions, He was bruised for our iniquities. In New England an old father comes in, knocks the snow from his boots, is seated by the fire. The mother comes in, takes her glasses from her forehead and begins to knit. She says: "Husband, did you know that this is her anniversary night?" He replies, "Yes," and goes to the window and looks out into the cold night. That is a sad home. Go with me to a nearby New England town. A girl in rags drifts into a brightly lighted church to warm herself. She hears that verse: "He was wounded for our transgressions, He was bruised for our iniquities." She spends her last five cents to go to the end of the car line, walks out a country lane and pulls the latch string which has been on the outside ever since she left. The dog makes a bound at her, but she speaks to him, and he knows her voice. She falls in the floor, a heap of rags. Next morning the mother finds the form there, and they carry her to the bed. She looks up into their faces and repeats that verse: "He was wounded for our transgressions, He was bruised for our iniquities, and said: "Father and mother, He has forgiven me, won't you?" They put their arms of love about her. She was their child once more.

There is salvation for all who part company with sin, and call on God for forgiveness.

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The Power of Prayer

BY A. C. DIXON.

"It came to pass that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him: Lord, teach us to pray, as John also taught his disciples."—Luke 11:1.

IN his book entitled, "The Prayer-Life," Dr. Andrew Murray says that the greatest sin of the Church is prayerlessness.

I. A DEFINITION OF PRAYER.—Prayer is asking God to give or do something within the circle of His will, specified by the will and wish of man, in the name of Christ, that the Father may be glorified, while we are in fellowship with God and with one another.

As far as I know, that exhausts the Biblical definition of prayer. Prayer is not worship and praise, though worship and praise usually go with it. Prayer is asking God for something, and when our Lord speaks of prayer, He keeps to that one thing. "Ask, and it shall be given you." "If ye ask anything in My name, I will do it."

It is almost unthinkable that God would give or do anything outside the circle of His will. His will is a large circle; and if we ask anything according to His will, He will give

it. When we know that a thing is within that circle, we need not say: "Thy will be done." If you want salvation or sanctification, you may know that God's will is to give it to you. If you want reapers in the harvest-field, Christ has said: "Pray that they may be thrust forth."

The thing that we require God to give and do, must be specified by human wish and will. The man at midnight who wanted three loaves, and prayed for them, got what he prayed for. God would have us make definite our wish or need. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Just as long as you desire a thing, you have a right to pray for it. I think I can bear this testimony without cant, that whatever I have desired, and continued to desire, God has granted. God either takes away the desire or answers the prayer.

Our requests are to be in the name of Christ, and that means in the character of Christ. It would be very unfitting to ask an honest man to let you steal, or a truthful man to permit you to lie. If you know the character of Christ, you know pretty nearly the circle of His will. If you come plead-

ing, not simply for the sake of Christ, but within the character of Christ,

GOD WILL GRANT THE PETITION.

The purpose of the petition is that the Father may be glorified. If you are asking for your own glory, or your own self-gratification, to answer the prayer would be to injure you. "Ye ask, and receive not, because ye ask amiss, that ye may consume it in your pleasures" (Jas. 4:3). If God were a party to that, He would be cultivating your selfishness.

A woman came to me in America and said: "I wish you would pray that my body may be healed; I have become quite an invalid." I said: "What do you want your health for?" She replied: "I cannot keep up even my social duties." I was quite aware that she had spent her time in a round of worldliness that had exhausted her body, and I had not the heart to pray for her to get well that she might go on as before and waste her substance in riotous living.

Finally, the definition says that—while we are in fellowship with God and with one another—"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done."

Prayer is the biggest thing in the Church of God, for it is the thing through which God Himself works. The activities of God are linked with prayer, and when the Church ceases to pray God ceases to work. When the Church depends upon its eloquence, wealth, organization or prestige, God allows what it trusts to work for it, and does nothing. But when you trust in God, and express that trust in prayer, God begins his activities.

II. THE MANNER IN WHICH WE SHOULD PRAY.—Our Lord says: "When thou prayest, enter into thine inner chamber, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." I confess that the most difficult part of my ministry is to pray in public. It is so difficult to pray when people listen; and just in the degree that we are conscious of men, we cease to pray. Whenever you pray, get into the inner chamber, shut out everything that hinders, and deal with God face to face, and heart to heart; and the God who hears in secret, whether you pray in public or private, will reward openly.

A man stood before an audience at Northampton, New England, on a Sunday morning, reading a sermon from a manuscript, and holding the manuscript awkwardly up to the light. It was the most awful sermon ever preached, on "A Sinner in the Hands of an Angry God." But while he was reading, the Spirit took hold of that voice, and there began a Revival that swept New England, the United States, and the world. Neither the manuscript, nor the sermon, nor the preacher did it. In Jonathan Edwards' congregation that morning, was a little group of Christian people, who had been in the inner chamber all night. While the pastor preached, they were dealing with God, and the God who heard in secret rewarded openly in the great Revival that followed.

I preached one Sunday afternoon to seven men, in a little school-house adjoining the rural church of my first pastorate. The rain was pouring outside, so that no woman came. Before we left that afternoon, two of those men were saying: "What must I do to be saved?" In the evening, about twenty-five people gathered, and

THE SPIRIT OF GOD WAS WITH US

in mighty power. There were five or six inquirers, and two or three conversions. An old farmer rose and said: "Preach to-morrow. God is at work, and we must not be idle." I

consented, although it was against my plans. That mission went on for over two weeks, and there were seventy-five conversions. I had not been expecting it, and I don't think the old farmer had, but it was explained on the last day of the mission. A grey-haired woman came up to me and said: "When I heard that you were going to preach here on Sunday, I said I would pray every minute you preached; and when I heard that you were preaching every day at three and seven, I dismissed my school (for I am a school-teacher) half an hour earlier, that I might spend every minute you preached in prayer; and for two weeks I have been dealing with God while you were preaching." There was a soul in the inner chamber with the door shut, and God was hearing in secret and rewarding openly. God, working in answer to the prayers of His people, brought the blessing.

Martin Luther spent three hours every day in the inner chamber with God, and the Reformation was God's answer in public. If you trace all the Revivals, from Pentecost to the present time, you will find that they have been God's public answer to the prayer in secret.

III. THE PRAYERS OF CHRIST.—Christ is mentioned, as praying at least fifteen times in the Gospels. He prayed:—

(1) *Between privacy and publicity*—between the thirty years at Nazareth and the three years culminating in the cross. Luke tells us: "Jesus also being baptized and praying, the heaven was opened," and the Father spoke. What you need between your privacy and publicity is to get into the inner chamber and deal with God. It is there that you hear the Father's voice, and receive the dove-like touch of the Holy Spirit. It is in prayer that you get a vision of the spiritual world.

There is a relation between this incident and what followed. The Spirit descended as a dove, and then "driveth Him into the wilderness." Every fibre in the Being of Christ revolted against contact with the foul fiend, and the Spirit impelled Him on. It is in prayer between your privacy and publicity that you respond to the dove-like touch of God, which makes you ready for the conflict with Satan, that may come every day.

(2) *Between miracle and message*.—"In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed" (Mark 1:35). It was a day of miracle followed by a day of message, and between the two Christ needed prayer. If the Church could perform miracles, need she pray? Would not there be power in the miracle that would convince people? After such a day many of us would have said, we deserved a good night's sleep; but Christ was up early in the "inner chamber" with the Father.

(3) *Between criticism and crisis*.—"The Scribes and Pharisees watched Him whether He would heal on the Sabbath day" (Luke 6:7). If there is anything on this earth that can give a preacher nervous collapse, it is the way in which people sit round and watch not what they can do for him, but what they can do to him. The average preacher is sometimes very tempted to exhaust all his ammunition in one fight. Not so the Lord Jesus. Between the times of caustic criticism, and the time of crisis on the next day, He spent

A NIGHT OF PRAYER.

He went into the inner chamber, not to meet criticism by speaking to the critics, but by speaking to God; and then He came out strong to meet the crisis. The best way for you to meet all the critics is not to answer them, but to talk to God about it. One night spent in prayer may be

worth a whole volume of apologetics. One night with God may be worth all your organizations.

(4) *Between testing and triumph.*—After a time of weary work, He went across the lake with the disciples to rest; but when they reached the other side, there was a great multitude to be fed. They offered to make Him King. People will crown any man that will feed them, and many a man has been side-tracked into some little kingdom and little crown by that subtle temptation. When the temptation was presented to our Lord, He withdrew to the mountain, and spent another night in prayer. Do you want to overcome every subtle temptation that Satan may give you to be king in some little worldly sphere? Get to the mountain and in the inner chamber with God, and you will be able to walk the waves the next day, and to overcome the storms that may threaten.

(5) *Between instruction and resurrection.*—He has been teaching the people. Gracious words have fallen from His lips, and He heard that Lazarus was dead. He remained for two or three days before He responded to the call. See him now standing before the closed sepulchre. Our Lord looks up to heaven and says: "Father, I thank Thee that Thou hast heard Me." God had heard His prayer back yonder in Perea. It was when Christ was in

THE INNER CHAMBER,

dealing with the Father, that Lazarus really came forth.

Within a mile of this Westminster Chapel, there are twenty thousand Lazaruses in their sepulchres, and some of them are so repulsive that we hardly dare open the door. How are they to be raised from the dead? Shall we go out in front of the sepulchre and in a loud voice call them forth? Shall we hold open-air meetings and organize great campaigns? Yes, we ought to be doing that, but that does not raise dead souls. You can go and talk as loud as you like, but they are dead still. We need to raise them from the dead before we get to the sepulchre, and before we speak to them.

The Church needs to get to the inner chamber, believing that God hears, and then, going out to speak the word, Lazarus will come forth. We must link with God in prayer until every dead Lazarus is reached and brought forth alive.
—*The Christian.*

It Was Worth Pres. Harrison's Time

BY THEODORE S. HENDERSON.

EVERY man has time to do the things he wants to do. If he has not the time, he will make it. It is perhaps true, as a great leader of men has declared, "There are some things a man never has time to do; but there are some things to be done that a man must take time to do." The deepest spiritual privileges are secured only when a man takes time to appreciate and appropriate them. It was an epoch in my own spiritual life when I first heard the hymn, "Take Time to Be Holy." For the first time I had answered to my satisfaction that ever recurring question of the soul, "When shall I find time to be spiritually minded? You will never find time to pray; you must take time to pray. You will probably never find time to study faithfully and fearlessly the Scriptures for the deepening of your own spiritual life. You must take time to do it. You will doubtless never find the time to speak to that friend or acquaintance about giving his heart to Christ. When I have done any or all of them I took the time; it did not come unsought or unoccupied. I planned to do it; I

prepared to do it; I did it, not because I found time, but because I took time to be about the King's business.

Spending several days in Indianapolis recently at the Methodist Men's Convention I recalled with vividness an incident told of one of the most distinguished citizens of Indianapolis. On account of the uncertain complexion of the United States Senate at that time the Indiana situation was of national interest. Our distinguished citizen of Indianapolis became a candidate for the senatorship. Days and nights were occupied with planning and prosecuting the campaign; every righteous means was being used to insure victory; scarcely an hour was without its engagement; one council was left only to begin another; demands came from all over the state for the senatorial candidate to appear on the platform, for his personality added charm and strength to his eloquent speech. He resolutely refused to speak on the political situation on Sundays; sometimes his supporters felt he was blundering, but with steady purpose he gave Sunday to the worship and work of God.

One Sunday evening at the close of the preaching service a member of the church to which the distinguished man belonged approached a young clerk of the city who had been attending Sunday School and invited him to unite with the church. The young man replied that he could not conscientiously join any church because, though he believed the Bible in a general way, he was still perplexed on a number of points. This conversation was overheard by our senatorial candidate. Quietly ascertaining the young man's name and address, the next evening this first citizen of Indianapolis called at the boarding house where the clerk lived. The landlady, surprised and awed, recognized him, and in answer to an inquiry, said the young man was at home. Invited into the parlor the visitor declared he would much prefer to meet the young friend in his own room, and so was conducted to a small rear room on the upper floor. In answer to the landlady's knock the door was opened, and when the visitor stepped in the room the clerk was almost in an agony of surprise and distress to see so superior a man in such inferior quarters. He had admired his caller at a distance; he had been awed by his exceptional powers of mind and brilliant career, and now he wondered what could bring a possible United States Senator to his hall bedroom.

With marked cordiality the visitor sat down, reminded the clerk of the conversation he had overheard the previous evening, and how he had special interest in the spiritual welfare of the young men of the country, saying, "I am a much older man than you. I have for years been a student of the Bible, and perhaps I may be able to throw some light upon the points which you do not understand. I hope, too, that you will not look upon my visit as an intrusion." At once put upon his ease, the young clerk opened his heart to the capable statesman; difficulties were discussed; experiences exchanged; Christ was presented as man's only Saviour and Lord and was accepted before the interview ended. As the conversation drew to a close the busy lawyer said as he looked at his watch: "Why, how late it is." He had come at seven o'clock in the evening; it was now two o'clock the next morning. Seven hours he had talked Christ to a clerk; but he won his man to Christ.

That distinguished man was Benjamin Harrison, some time President of the United States; all the time a superb Christian, taking time to be about the King's business. At a time when his political future and fortunes were at stake he was not too busy to win a plain man to Christ.—*Association Men.*

LIVING WATER

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EDITORIAL

WEEKLY TEXT.

"Lovest thou me more than these?" "He that loveth
father or mother more than Me is not worthy of Me:
and he that loveth son or daughter more than Me is

MORNING MEDITATION.

Which shall I choose today,
The hard or easy way;
To seek some soul to bless,
Or stay in idleness;
For some cause sacrifice,
Or simply close my eyes;
Work out God's thought in me,
Or set my passions free;
Seek from my foe his peace,
Or let my wrath increase;
Climb upward on my knees,
Or only seek for ease;
Give till I feel it hurt,
Or hoard the yellow dirt;
Walk where martyrs trod,
Or scorn the claims of God?
Lord, in my heart today
I give thee right of way.
Work both to will and do,
And help me to be true.

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 leg to keep from dancing. Eyes may be put 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.

Determine to Do It

MOST people are agreed that personal work ought to be done, and in a general way will indicate that they feel they ought to be doing more than they are, but there is the lack of anything like a determined, persistent purpose to do it. The conviction is not deep enough to result in such a strong will-force as to overcome all obstacles. Much indifference is due to the fact that people have not looked upon the fields. They have a kind of a hazy, indefinite idea of the needs of the field, but it has never gripped them. There was an explosion in a mine. A crowd of people rushed together, organized a relief party and be-

gan to dig for the entombed miners. There was a man standing carelessly by. He had made no effort to assist until some one said to him, "Your brother is down there." "My brother," he exclaimed, and seized his pick and went to work. If we could only be brought to see that our brother is there how different would be our attitude.

We need what the old fathers called a "burden for souls" such as caused Whitfield to exclaim, "Give me souls or take my soul." Mathew Henry said, "I would think it a greater happiness to gain one soul for Christ than mountains of silver and gold for myself," and Doddridge said, "I long for the conviction of souls more than for anything besides." John Welch would get out of bed on cold winter nights and throw his Scotch robe around him and pour out his soul in fervent prayer, exclaiming, "I have the souls of three thousand to answer for, while I know not how it is with them," and the sainted Brainerd, who literally burned out with zeal, cried out, "I care not where I live nor what hardships I endure so that I may gain souls for Christ." There is an alarming absence of the *groan* in much of our modern ministry. It has been our privilege to hear a number of bright, and very interesting addresses to ministers from talented men during the past few years, and if we were to make any criticism it would be the absence of that thing that would send the preachers to their knees. There was no groan. The Calvary message must be preached in the spirit of Calvary else it becomes a mere professionalism. Judged by this rule, how much of our work is but as "sounding brass and tinkling cymbal?"

The needs are appalling. The fields are still white unto the harvest, and the laborers are few. The Lord is seeking avenues through which He can reach these neglected ones. He wants to use your eyes to see the need, your ears to hear the call, your feet to go on His errands, and your hands through which to work. He wants your heart through which to love. In other words He wants the whole man yielded to Him that the life of Christ may be lived over again in you. Yonder is a man that needs to be touched, but God wants you to touch him. Yonder is a man who needs to be loved, but God wants to pour His love through you. Yonder is a man who needs to be served, but God wants to serve him through you. He reaches one man through another man. That is the divine plan. Here is a great company to be reached. Who will volunteer to be a channel through whom God can pour Himself into the people.

It is not a call merely for preachers. It is for all. The preacher has his specific duties, but this work of witnessing and serving comes to all who follow Jesus. Not merely the gifted, but the man with one talent needs to be enlisted. "Bring ye all the tithes into the storehouse and prove me herewith saith the Lord of hosts, if I will not open the windows of heaven and pour you out such a blessing that there will not be room enough to receive it." Usefulness does not depend upon large gifts, but upon faithfulness to what we have. You can make your usefulness felt around the world if your life is wholly lived unto God. The day is ripe with opportunity to touch somebody in a helpful way.

Personal work is one thing that all can do. All cannot sing, neither can all preach, but all can offer the cup of salvation to others. Some excel in those qualities that make the personal touch impressive, but all can do something. Those who are the recipients of any blessing must pass it on to others, or else its effect is dwarfed in their own lives. It is as those wonderful things of salvation are told to others that they are kept fresh and virile in our own experience.

There is this remarkable fact with regard to the things of grace. Every time they are proclaimed they become clearer to our own vision and faith is intensified. When an application was made to charter the first Board of Missions in the Massachusetts legislature, and a member opposed it on the ground that we did not have any religion to export, whereupon a wiser man replied, "Religion is one of those things that the more we export the more we import."

Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest, and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the rock Christ Jesus be less considerate of our fellow-men than wasps are of their fellow insects?

If there were no other benefits accruing from personal work, other than that to the personal worker himself, we would be well repaid for every effort. The late Bishop Marvin gave as the secret of a very successful pastorate in St. Louis, "the power of responsibility to bind men over to good behavior." That is, everybody was given something to do and the consciousness of this bestowment was a restraint against wrong-conduct. Likewise keeping busy in ministering to others acts as a safeguard for the worker. We knew a very devout woman who was given to melancholia, but she said, "Every time that I feel these gloomy shadows coming I immediately put on my bonnet and find relief in going out to serve others worse off than myself. Sick people have been known to get well nursing others. Their attention is so absorbed in looking after somebody else that they forget to brood over their own ills and nature has time to recover."

A. J. Gordon said that the church is dying of respectability, and we might add, for want of exercise. The joy of ministering to others is one of the sweetest delights that can come to a human heart. One of the curious questioners of whom we see many approached his pastor to know where heaven was! The minister was one of that practical sort who did not have much patience with curious speculations to the neglect of duties lying right at the door. He replied, "I will tell you where you will find the answer to your question. Go home, put a sack of flour, a ham of meat, sugar, lard, and other such commissaries as a destitute family need, into your wagon and drive down here to that neighbors who has been sick for two weeks with typhoid fever and unload these things for the benefit of his family, then go in and kneel down and pray God's blessing upon them all, and your question will be answered." The story goes that the parishioner did as directed and returned with an exultant spirit exclaiming, I have found out where heaven is.

A life lived for God is the largest and richest investment possible. The glory of a life lived for others is only realized by those noble souls who give themselves unto the Lord. An obscure woman whose life had been restricted to a very small place learned in a missionary service that she could have part in the great movement of world-wide evangelization. She at once invested. It was only a small thing that she could do, but sometime afterwards in relating the enlargement of soul that had come to her through this wider vision, she said that it had brought an enrichment, a depth, a breadth into her life such as she had never before known.

The unused talent, tied up in napkins and hid away is cursing the church. People are starving in their own souls because of this self-centeredness, and the world at large is suffering great loss on account of it. There is enough latent force within the church to evangelize the world within the

next ten years if it could only all be used. There are tongues silent who might speak the glories of grace beyond the utterance of any angel. There are hands idle that could, under the touch of the Spirit, bring to pass mighty things. There are eyes blinded that annointed by the salve of the skies could peer into the glories of redemption so as to enrapture others with the story. There are ears closed that touched by the divine finger could be opened to hear things that no one else has heard, but this vast unused force has clogged the stream of the activity of the church, and has so checked her progress as to largely paralyze her efficiency.

Doing personal work will reach folks that otherwise would not be reached. Everyone holds the key to somebody else's heart. You have fingers to touch people that nobody else has. When Margaret Bottome, the President of the King's Daughters, was converted, she had a friend whom she regarded as a stronger character than she was herself and she reasoned thus: "If I continue to associate with the young woman, I am in danger of being pulled back into the world and I will go and tell her frankly the step I have taken and that we must separate." She did this, but the young woman replied, to the great delight of her friend, but I will go with you in the service of the Lord.

When C. H. Yatman was holding a meeting in San Francisco, a lady came to him and requested that he pray for her husband. Do you pray for him, replied Mr. Yatman? Oh, yes, she exclaimed, I pray for him. But do you pray out so that he can hear you? No, I cannot do that, she replied. Oh, well, said the blunt Scotchman, I will not pray a word for your husband until you promise to go home and get down on your knees and pray aloud so that he can hear you. She finally agreed. The next night her husband went to bed just like sinners do without any prayer, but she knelt down by his side and you can imagine how she prayed. She poured out her pent-up anguish in unimpassioned petition. He could not stand such a stirring appeal. He sprang out of bed, took her in his arms and said, "Why, my dear, I would have been a Christian ten years ago if you had gone after me in this earnest way." And so he would.

There are homes all over the land with unsaved members who could thus be reached if persons would lay aside their timidity and deal frankly with them. There are sons waiting for their mothers; brothers waiting for their sisters; neighbors waiting for neighbor; friend, for friend and so on. Tied up, restrained by the inactivity of those who ought to bring them to Jesus. There are buttons in this great machinery of soul-saving that preachers can never press. They are waiting for fingers that are in closer touch.

It is said that one-half of the world doesn't know how the other half lives, and this is true in a more realistic sense than any of us realize. We dwell unmoved in the midst of heartrending conditions because we do not know that they exist. Only let people mix among others and see things as they are and how soon would there be a protest against the present drift of things.

Jack London before writing his powerful realistic book describing the slums of London, donned the garb of a tramp and went from place to place, living in the heart of slumdom so that he could know for himself just what such life was, then he wrote with a pen dripping with impassioned energy: "Yonder is a silver-haired, sweet-faced old woman who lives within two blocks of the redlight district, but that dark sea of wrecked humanity has never been on her prayer list. Why? She does not know anything about it. Let her make a few visits there and get into the heart of the thing

the awful facts realized will put a groan into her soul and bring such an enlargement of her prayer life and she will be a different woman.

Those who visit among the poverty stricken will have stirrings of soul that will be voiced in personal activities such as others know nothing about. The personal worker comes in touch with the friendless girl trying to maintain her respectability on starvation wages. The country boy who has come to town to make his start in the world and has no better surroundings than those afforded by a cheap boarding house, while his feet are exposed to the numberless snares, and who breathes the fetid air of a corrupt city.

Those who mingle yearly among all classes in order to touch them for God, have a vision of life from every standpoint and they will be stirred to the very core while others ignorant of the situation will pass heedlessly on. Years ago one of the great San Francisco dailies in order to know just how the insane asylum was being conducted had a reporter go down near Stockton and play the part of a crazy fisherman. His queer ways soon led to his arrest for insanity and consequent confinement in the asylum. This gave him the opportunity he wanted and he soon sent forth to the world a description of things within those walls that never could have been found in any other way. The church must do personal work in order to keep in touch with the heartrending needs of the people.

It must not be left to preachers. In the first place, they could not do it all, and in the second place a great many of them will neglect their duty and not do it. Five out of seven of the sermons preached in the Wesleyan Methodist Church of England are preached by local preachers, persons who do not rely upon the church for support, but gladly on Sabbath days and on other occasions minister free of charge. There must be a great deal more of this kind of work done if the masses are to be reached. There are many places that the preachers cannot touch, and the laymen must be aroused to their responsibility in this matter.

Take, for instance, the church at Carr's Lane, Birmingham, England, from which J. H. Jowett came to New York. Need we wonder at the marvelous growth of that church when we remember that eight deaconesses, besides all the other workers are going continually in and out of the homes of that great city getting in closer touch with the people and serving as so many cables to draw them to the church?

Campbell Morgan said something like this. "You need not credit me for filling this church, but give the praise to the twenty faithful deaconesses who are going everywhere in search of lost souls." When Nehemiah was building the wall, the people had a mind to work, and that same spirit today would increase the working capacity of the church one hundred fold and it would not take long to evangelize the world.

The command is to "Go to every creature." Not merely those who come to church, but all, and there can be no excuse for disobeying these marching orders. The Master did not say, go if you have time, or go if you have certain gifts, or go if the people are responsive, or go to a certain sect, but He said, "Go ye to every creature." It is not a question of being highly gifted or of not knowing how, but it is a question of obedience. Coming down to a final analysis of the situation, the chief reason why people are not doing personal work is a worldly spirit. Chas. M. Alexander contends that if people are not doing personal work, it is because of sin in their lives, and this is true so far as the sin of neglect is concerned. Sins of omission may be as hurtful as sins of commission.

The Master said, "Follow Me and I will make you fishers of men," and those who walk in the spirit will have the personal touch. So the question resolves itself finally to one of obedience and every command carries with it an enabling promise, so that no one can have a justifiable reason for failing to do personal work. The fact is, people can succeed if they will. The same indomitable will laid upon God's altar for this work as far as people have had any success on other lines guarantees success.

When Benjamin Franklin opened his printing establishment in Philadelphia he was so very poor that when his only competitor in the town visited his humble quarters he pointed to a loaf of bread lying on the shelf and said if you can live any cheaper than I can, you will run me out, otherwise I will stay. He stayed and among the results we are still getting the *Saturday Evening Post*.

When Miss Alcott was moved to write she sent one of the early publications of her pen to the *Atlantic Monthly*. The editor wrote kindly to the young school marm, advising her to not venture into the uncertain paths of literature, but to stick to her school-room. She replied, "I will write and I will write for the *Atlantic Monthly*," and the time came when the editor was glad, very glad, to have an article from this gifted authoress.

Another celebrated author when a youth spoke to his father about choosing literature as his field of labor. The old gentleman replied, "My son, in literature one must either be a beggar or a king." Ah, he replied, then I will be the king. He wrote ten books and failed, he wrote ten more books and failed, wrote ten more and failed, wrote nine more and failed, and then wrote the fortieth one and got upon his throne. These people were determined to succeed and nothing daunted by the difficulties they toiled on until they did.

When Hannibal came to that lofty pile of dirt and rock that had so long impeded the march of armies, he cut his way through and plundered the fairest plains of Italy. When Napoleon Bonaparte met the same difficulty he said, "We will go through," and through he went, and was soon thundering on the rear of Austria's astonished and frightened hosts.

James Gordon Bennett started the *New York Herald* with a couple of barrels in a cellar and a plank resting on each end, and that covered with type; but he kept on until he established one of the greatest newspapers of the world. The historian, Prescott, while in college became nearly blind; but nothing daunted he tugged away at his books and the plastering of the room in which he studied was worn by his frequent striking it as he walked to and fro engaged in profound thought. Angelo slept in the same bed with three helpers, so poor was he, and chiseled away with the uplifted gaze until his neck stiffened under the long strain, but he succeeded; and should we who are entrusted with the gravest responsibility ever committed to mortals sit idly by and under this childish plea, or that foolish pretext, allow these golden opportunities to pass thoughtlessly by and thus betray the greatest trust ever committed to human beings? Nay, verily, in the face of such appalling need it would be criminal to keep silent. Gird up the loins of your mind, lay yourselves as a living sacrifice upon the altar. Trust the Lord to cleanse, use and keep the vessel thus set apart to Him and go forth amidst earth's toiling, sinning, suffering, dying multitudes to be a winner of souls, determined through the grace of God that in spite of all hindrances personal or otherwise, or even Satanic that you will be a personal worker.

Why I Believe the Bible

REV. ANDREW C. ELLIS.

"A reason concerning the hope that is in you." 1 Pet. 3:15.

THE ability to state our convictions with clearness and completeness yields two benefits—it makes our convictions respected by other people, and it makes them more firmly established in our own minds. It may strengthen faith in the minds of others, and in my own mind, if I give some of the reasons why I believe the Bible to be the Word of God; and I speak in the first person singular because it is easier to speak in that way. The reasons will be helpful to any who are seeking to be strengthened in the truth; they will not convince any one who is determined not to know the truth, and who reads only what will confirm him in unbelief. Why do I believe the Bible?

I believe the Bible because my mother believed it. You may be disposed to question the validity and force of this first reason, but think it over, and you will be convinced of the soundness of the statement. We believe what we are taught to believe. Those who loved us, and wished for us the greatest possible good, believed in the Bible. They told us or read to us its stories. They taught us to pray. They turned our feet to the Sunday School, and led us by the hand to the church. We inherit our beliefs in religion, and in a thousand other things. The child's creed is the mother's creed. He thinks through his mother's thoughts; he believes through his mother's faith, and he believes the Bible because his mother taught him to believe it, and he believes in her. That is our starting-point, and we are at our best, no matter how much we may have learned, when we keep on that level. A mother's faith and trust is the high hill a man has to climb who would wander away from the faith of his childhood into the dreary land of unbelief. That is the mountain that stands in his way.

I believe the Bible to be the Word of God because of the testimony of Jesus Christ to that fact. In our day there are many who are saying that they accept the teaching of Jesus Christ, but that they do not accept the teaching of the whole Bible. They believe what Jesus says, but as to what Moses or Isaiah say they are not sure; and some go through the Old Testament and deliberately throw out whatever does not suit their fancy. That attitude seems rational, but it is the very opposite. If we believe what Jesus said we must believe what Jesus believed. It will surprise you to find in the New Testament how often Jesus quoted from every part of the Old Testament, and set the seal of his authority upon the whole book. "Beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." He said, "The Scriptures can not be broken." If we believe what Christ said, we must believe what Christ believed.

I believe the Bible because of its marvelous unity and harmony. In one sense the Bible is a library of many books, but at the same time it is intensely one book. Its writings cover nearly two thousand years. It is made up of more than sixty different books, written by as many as forty different authors, living in different lands, and at different ages, and in different social conditions, from kings to fishermen, each writing from his own standpoint, and stamping his work with his own individuality; and yet when they are all brought together into one volume the whole world calls it the Book, the Bible. One thread runs through it all the way—the story of man's sin and God's redemption. Time is hoary with age, but every summer is new. The Bible is the oldest book in the world, but it comes to us as fresh as

the air we breathe, and every page reflects your life and mine.

I believe the Bible because of the character of those who accept it, and the character of those who reject it. When I study the lives of men and women who firmly believe the Bible, and see the purity and humility of their lives, and their devotion to God and man, it strengthens my faith in the Bible. And when I see a man whose sinful life is written in his face, and hear him speak against the Bible, I see in him the truth of the Word of God. Those who are living right lives as a rule believe the Bible, and those who are farthest from God in their lives deny it. If a man should go into a saloon with a Bible under his arm and call for a glass of whisky, the bartender would not know what to make of it. The Bible and whisky do not go together. But if the book were a copy of Ingersoll or Paine, the drink would be given without question or surprise. Infidelity and whisky do go together. The tree is known by its fruits. I believe the Bible by the kind of living it produces among those who shape their lives by its teachings.

I believe the Bible because of the immeasurable superiority of its teachings to any or all other books in the world. Other sacred books contain truth, but it is truth mixed with the most debasing errors; while the Bible teaches nothing but the loftiest moral and spiritual truth. Other books contain part of the truth; the Bible contains all the truth. If the Bible were to be destroyed, all the books in the world could not take its place.

I believe the Bible because of its universal adaptation. Only He that made all hearts could make a book which meets the needs of all hearts. As Hallam says: "The Bible fits into every fold and crevice of the human heart." Coleridge says: "It finds me." Other books have each their special class of readers. The Bible is the book of rich and poor, wise and unlearned, man and child. It is God's message to the heart of man.

I believe the Bible because of the extraordinary attempts made by unbelievers to destroy it. Centuries of most strenuous and determined assault have been made upon it. Genius and philosophy and satire have assailed it; men have tried stronger weapons, and the mighty ones of earth have ordered that every Bible should be destroyed, and in their rage have decreed that all who owned Bibles should be put to death; but not a line of the blessed book has been taken away, nor the faith of men in the Bible as the Word of God. It is printed in more than four hundred languages today, and there is a Bible in every home. The old Book is unscathed and unchallenged in a single line. It still speaks to the heart of man, condemning sin, demanding renunciation of self, laying all human pride in the dust, "the Word of God, which liveth and abideth forever."—*Pittsburgh Christian Advocate.*

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UNPROFITABLE SERVANTS.

Lk. 17:1-10.

LESSON FOR SUNDAY, MAY 24.

GOLDEN TEXT: "He that glorieth, let him glory in the Lord." 1 Cor. 1:31.

1. *Offences* (1, 2). The word translated offences means an impediment, a stumbling-block, something that injures a person or causes him to fall. The impossibility of these things not coming is owing to the conditions that now prevail in the world. Satanic power and human sin operate to overthrow the people of God. Satan does this by his lies, deceits, resistance, opposition—either directly or by enlisting people to do his work. In this matter people may be his tools unconsciously. Even a person who is at heart true to Christ may become a stumbling-block to some one. Peter furnishes an example. Mat. 16:22, 23.

The woe here seems to apply especially to those who deliberately, or purposely, put a stumbling-block in a person's way or "neglect to remove" one that they know to be there. This is evidently a serious sin, for the punishment accorded to it is worse than bodily death by drowning. Those who are guilty of it sin against God and injure, or ruin, man. And God clearly values a "little one." To offend just one of them is a matter that He takes up in judgment. This shows how He watches over His own.

"Little ones" seem to include really those who have become "as little children" (Mat. 18:3), as well as the literal children who believe on Him. In the case of the latter, the heinousness of the sin becomes evident when we consider the helplessness of a little child. Yet, alas, how many are prone to discourage children from coming to Christ, or after they have come!

The warning in v. 3 ("take heed to yourselves") seems to have reference to what precedes rather than to what follows. Take heed as regards stumbling-blocks. The warning points two ways. First, as to our own need lest we allow something to stumble us, such as hand, foot or eye (Mat. 18:7-9); second, lest we take part in becoming a stumbling-block to some one as Peter was to Christ, though, of course, He did not stumble.

II. *Forgiveness* (3, 4). There are two wrong ways an injured person may act towards a trespassing brother. One is to get angry and hold a grudge toward him. Another is to treat the matter with good natured, or proud, indifference and say nothing. The right way is to bear the trespass meekly, and yet prayerfully to call the offender's attention to it with a loving desire to benefit him. The mention of the trespass should be made *first* to the offender *alone* (Mat. 18:15), and not first to others as is so often the case. And the purpose in this rebuke should not be self-vindication, nor a desire to get personal rights or dues, but to gain the brother to a right course for his own good. A hard, censorious (unforgiving) rebuke is about as bad, or worse, as the wrong that is rebuked. Rebuke should be administered with a disposition that promptly bestows forgiveness when it is possible through the repentance of the offender. So far as our heart's condition is concerned we should forgive even before an offender repents. Those who have been thoroughly cleansed, and in whose hearts there is nothing contradictory to love, can readily forgive an offender before he repents or asks forgiveness; and even if that forgiveness is rejected it is still in the heart, unaffected by any ill treatment. Our forgiveness should be like God's forgiveness in Christ (2 Cor. 5:19)—provided even before sinners desired it, or could actually receive and get the benefit of it. The Lord's command here (v. 3) deals with the matter with reference to those who have not grace enough to forgive, or offer forgiveness, before it is desired. He commands those who are not disposed to forgive.

And this forgiveness is to be unstinted—seven times a day. Of course this turning and repentance are both real, not careless nor shallow. "Seven" may be given as being practically the outside limit of what would occur in one day. I suppose none of us knows of a case that has gone that far and this large measure is given us to show what kind of a disposition we need on the line of forgiveness. We cannot rightly say, "You offend so often I cannot forgive you again." Christ-like love, patience and forgiveness (the only correct

standard for His people), will draw no such limit. This fact is, too, an encouragement as regards God's forgiveness to those who have often offended Him, for of course His forgiveness would be by no less a measure than that He commands men to give.

III. *Faith* (5, 6). Why did they ask for an increase of faith in connection with Christ's rule for forgiveness? Because he who rightly believes God could, and will obey, God. The record (Heb. 11) of those who believed God is also a record of those who obeyed Him. Those who face God's commands *believingly* do not regard them as impossible nor unreasonable, but as possible, right and good (Rom. 7:12). Hence the need of faith in regard to God's standard of spirituality, grace and service.

As the apostles asked for faith, not willingness, they probably had the latter. We have to be willing in our relation and attitude to God before we can be believing. He who is not willing to obey God on a matter cannot have faith to do it.

V. 6 teaches us that it is not the size of faith that should claim our attention, primarily, but the existence, the reality of it, and that it is a living faith just as the mustard seed has life in it. Results come from faith that is alive (Jas. 2:17). The question is, have I faith—real, living faith—about a matter, not have I great faith about it. Mustard seed faith will remove deep rooted difficulties and mountainous ones, too (Mk. 11:23).

What, then, is the meaning of "little" (Mat. 8:26; 14:31), and "great" (Mat. 15:28) faith? The same condition described as "little faith" is also spoken of as "no faith" (Mark. 4:40). Hence little faith is faith that stops short in the presence of trial and difficulty and, by giving place to unbelief, ceases to be present for that circumstance and the person has "no faith" for that special need. It is little faith because it stops with little, easy things. It does not go beyond the A, B, C's. Yet it is effective as far as it does go. Peter's faith started him on the water, but because it was little it stopped, when he saw the danger from wind and waves, and gave place to doubt (Mat. 14:28-31). It is helpful to notice that Christ delivered him from the trouble and danger his little faith got him into.

"Great faith" continues in the face of difficulties as did the woman of Canaan. It not only starts, but perseveres and goes through on what God has for it. It is great because it takes in much territory. It will measure a yard where little faith stops with a foot. It weighs out pounds upon God's promises where little faith takes only ounces.

Christians should expect an increase of faith both as regards its strength and extent. It increases "by growth" (2 Cor. 10:15 R. V.; 2 Th. 1:3); exercise (Ac. 27:23-25); testing (Gen. 22:8, 16; Heb. 11:17-19)—S. S. Illustration.

IV. *Unprofitable servants*. A thing is profitable when it yields an increase, when its owner not only has what is his, but something in addition. If a man invests a thousand dollars and gets back a thousand, his money is unprofitable. So in our relation to God as servants. He owns, so to speak, our obedience to His commands and when He gets it He is getting merely His own without increase or profit. Even when we have done all that is commanded (and how much that means), it is nothing more than what truly belongs to God. Those who see their real standing on this line take no credit, nor merit, to themselves for doing what God commands them. There is no room for pride nor self-satisfaction, even when obedience is costly and complete.

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