

LIVING WATER

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

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ALEXANDER MACLAREN

BY REV. F. B. MEYER.

THE DEATH of Dr. Maclaren on Thursday, May 5, at his residence in Whitehouse terrace, Edinburgh, removes one who was generally acknowledged to be the prince of modern preachers. In a sympathetic notice of his death, the *London Times* said that he will take his place among the comparatively small company of the great preachers of the world. My acquaintance with him began in 1872, and has continued through the subsequent years; but in this brief sketch I shall endeavor simply to weave together the appreciations that have been made by others, using my own knowledge of him as incidentally and impersonally as possible.

He was born in Glasgow in 1826, and came of Highland stock. His early training was obtained in the famous High School, where he had as his companion a lad who afterward became famous as Principal Rainy, the Free Church statesman. His natural gifts were far above the average. Dr. Robertson Nicoll, in the *British Weekly*, says that Maclaren was out of sight the most brilliant man, all round, that he ever knew. From his youth he looked like a Highland chieftain born to command. In any company, where he sat was the head of the table. His face combined in a wonderful manner tenderness and sternness. It became more refined and transparent as the years passed, but it was always full of light and shadow, cast on its mobile surface by the intense soul within. His eyes were magnetic and dominating. How they flashed when he preached! Those who remember his early days speak of the slim, eager figure, crowned with long dark hair, of the refined face with piercing eyes that seemed to transfix the hearers, especially when the preacher thundered out one of his tremendous denunciations or memorable illustrations that broke the quieter flow of graceful though always forceful exposition. He was endowed with a swift and clear-cutting intellect; could master any subject to which he turned his attention, but was satisfied to lay all his gifts and graces at the feet of the beloved Master by whom he had been apprehended when yet a lad.

Pre-eminently he was a good man. His religious life was hid with Christ in God. He walked with God day by day. If holiness stands for a consecration that controls one's whole behavior, for a loyalty to truth that decides the daily walk, for a passion for truth that burns up smaller ambitions, then Alexander Maclaren must be numbered amongst the saints of the church. The avenues of his



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nature were always open to the entrance of the Divine Spirit. He loved Jesus Christ with a reverent, holy, and worshipful love; and lived to make Him known. He seemed to prefer the humblest place. Though the biggest churches would be crowded to the doors wherever he preached, he appeared happiest in village chapels, and many of his finest utterances would be given in some poor edifice crowded with a rustic audience. He was gifted with rare powers of wit, humor and sarcasm, but they were held well in check, and only used sparingly and in strict subservience to the great ends to which he had dedicated his life.

He was fond of speaking of "this ministry," and saying that he was "neither priest nor philosopher, but messenger and proclaimer." He toiled terribly, says one, that he might be an effective preacher. He was wont to speak of the help derived from the advice of Dr. Binney, given in his student days: "Stand on your hind legs and talk." At first the effort to talk was assisted by the use of notes, but when one day the notes that he had carefully placed in the Bible were blown away, he resolved to face his audience without a scrap of paper, and continued the practice for the remainder of his life.

Every morning he spent the first hour in studying one chapter of the Bible in the Hebrew and another in the Greek. With intense labor he familiarized himself with the thoughts of God, and practiced the habit of speaking what he had known and tasted of the Word of Life. Addressing students in later years he gave a glimpse into his earlier life, that was very illuminating:

"I thank God," he said, "that I was stuck down in a quiet little obscure place to begin my ministry; for what spoils half of you young fellows is that you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea-meeting, that anniversary, that other breakfast celebration, instead of stopping at home and reading your Bible and getting near God. I thank God for the early days of struggle and obscurity."

Carlyle was a potent influence in his early years. He preferred Browning to Tennyson, though he had much of Tennyson's musical rhythm and grace of expression. Books of travel attracted him. He was a close student of history. He kept himself acquainted with the best current literature. But all that he read and acquired was laid under contribution to elucidate and enforce the gospel.

He lived to preach, says one who knew him well. He was not a pastor, not an organizer, nor did he take any prominent part in city life. His one aim and passion was to preach.

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And he did that supremely, but to the last every sermon cost him an agony. His expenditure beforehand was measured by the dejection and depression that ensued after his work was done. He put so much into his preaching that when it was over he paid a heavy penalty. In vestry or committee-room, he would say in tones of tragic despair, "A dead failure! I can never speak again." At such times it was impossible to persuade him that he was the only one who talked of failure, and that the brilliance of his speech had cast a spell of silence on his audience.

After twelve years of quiet work at Southampton, on the first Sunday in July, 1858, he began his ministry in Manchester, and from the beginning it was crowned with success. The first chapel was succeeded by another, which, though holding 1,500 people, was not a whit too big for the congregation that thronged it. Every sitting was taken, all available space was occupied Sunday after Sunday by the crowds that came to hear the famous preacher. "Grim, grimy Lancashire" became so dear to him that he steadily refused all kinds of tempting offers to other spheres of work. But Manchester is not an ideal place of residence, and the wonder is that he stood the strain so well. It was only in 1883, after a bad breakdown, that he accepted the offer of a colleague, who took part of the preaching and most of the pastoral work. But he never allowed himself to be absent from the pulpit, if at all able to be there. Throughout his long pastorate his mornings were regularly devoted to study, and the click of his typewriter could be heard for long hours at a stretch. In earlier years dinner was deferred till long past midday to give him an uninterrupted spell of work. But committees and preaching services made sad havoc of afternoon and evening.

There was a reserve about him at first, which was slightly repellent. It was assumed to save him from the attacks of interviewers, autograph hunters, eccentrics, and a whole host of such like folk, whose attempts to exploit him were deeply resented. But when this barrier was passed, those who were admitted to the inner circle of his friendship found themselves in the presence of a charming personality. He was a most loyal friend, an always delightful conversationalist, a raconteur of marvelous fascination, able to chat on every subject with the insight, the incisiveness, the sympathy, that made his "table talk" as remarkable as his public utterances. And what letters he wrote! He could say in a sentence or two what most men could not have said in as many pages. Here is a specimen:

"Old friends are becoming too few to let any of them slip, and I often go back in thought to the old days when shadows were not so long as they are now. It is only a day or two since that I caught myself thinking of our walk towards Miller's Dale and how we heard the lark singing. The lark and its song are long gone and yet they sound in my inmost self still and I suppose will do so forever. What a mysterious thing 'personal

identity' is. The I and you of those days—and the two entities that have the same names to-day, they would scarcely know each other in the face. Don't you think we are like shops that trick their customers by keeping up the old signboard, when the original baker or butcher has long been out of the concern?"

In 1856 he married Marion Maclaren, and for eighteen years their happy married life was unbroken. In a letter published in the *British Weekly*, he says:

"We read and thought together, and her clear bright intellect illumined obscurities and rejoiced in the truth. We worked and bore together, her courage and deftness made toil easy and charmed away difficulties. She was my guide, my inspirer, my corrector, my reward."

She did not live to see the honors that came thick and fast upon him. From Glasgow and Edinburgh he received the honorary D.D.; and from Manchester the Litt. D. The citizens of Manchester subscribed a handsome sum for the painting of his portrait to hang in the city Art Gallery. Twice he was elected President of the Baptist Union. At important demonstrations, religious and political, he was always offered a leading place; and if he could be induced to speak, people would wait patiently to hear him and would greet him with an immense ovation.

The lesson of his life is pre-eminently for ministers. We may not have that resonant voice, that was easily heard in the largest au-

ditorium, nor those keen, penetrating blue-gray eyes, nor that Celtic blood that was touched by the charm and mystery of mountain and flood, of autumn gladness and summer glory, nor that poetic nature that could interpret the spiritual significance of the most commonplace event. But we may become men of the Book, and set ourselves as he did to the systematic and careful exposition of the Word of God. Even when he took a short text, he viewed it in connection with its context, and never made it a peg on which to hang detached thoughts of his own. He refused to bring his ideas to the Bible, but strove to discover and elucidate God's thoughts that he found there. He cared little merely to interest. Before him he saw only dying men and women to whom he preached with the urgency of a dying man. He refused to turn aside to questions raised by the higher critics or social economists. The unflinching conviction that a preacher must be the herald of a Divine message possessed one who had come straight from the presence of God. The effect of such preaching may be illustrated best by the remarks of his old friend, Dr. Binney, after hearing him preach one of his noblest sermons:

"I went straight home and wept and humbled myself before God: for not only have I not reached the ideal Maclaren set up, but I fear that I have scarcely tried to reach it."

How often under his preaching have I felt the same!—*Record of Christian Work.*

Some Aspects of Sanctification

BY REV. HARRINGTON C. LEES.

MAY I turn your thoughts to the passage of the holiest fellowship which the Word of God contains? "For their sakes I sanctify myself, that they also might be sanctified through the truth." (Jno. 17:19.) My subject is the relation of the Son of God to sanctification in the life of the Christian.

Two things I would like to say about this: (1) We are touching the fringe of a subject which is unfathomable in the depths of holy mystery; and, therefore, all teaching on the subject can be only partial at the best. We come loosing our shoes from off our feet, for the place on which we stand is holy ground. (2) Though we may consider the subject separately, the Persons of the Trinity are inseparable, and therefore any discrimination made cannot be absolute.

The Son of God has a very definite connection with sanctification. Paul says: "Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption." The great danger of much of the teaching of our time is the peril of abstraction. Our fathers used to talk about heaven and hell, angels and the devil, as concrete things. People to-day doubt whether heaven and hell are anything more than states, whether angels are more than fancies, and whether the devil is more than an influence. The gain to us

will be infinite if we can get back the conviction that these things are

CONCRETE REALITIES,

and above all can prove to men that sanctification is being in the grip of the Sanctifier. Unless we are gripped by Him we have no experience of holiness at all.

This personal aspect of sanctification may be divided into several parts. (1) The example of the Lord Jesus. He is the Holy One. "For their sakes I sanctify myself." Let us remember that holiness does not mean the same thing as cleansing or righteousness. It would be impossible for the sinless Son of God to say, "I cleanse myself." Sanctification includes both cleansing and righteousness. Righteousness is incompatible with impurity. Holiness is the life surrendered because it has been cleansed. The converse of holiness is what we understand when we use the word "profane."

Dr. A. J. Gordon, of Boston, has used an illustration which emphasizes this point. Taking home a puzzle, he gave it to his children, thinking that the placing together of pieces to make one whole would occupy them for the entire afternoon. But in a quarter of an hour he returned to find the puzzle completed. The explanation given by one of the children was that at the back of the puzzle was

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Thus the complicated plan on the other side was easily found. Is not this the case with regard to sanctification? It puzzles you by its maze. How can you translate it into ordinary daily life? Let me say as did these children: There's a Man at the back, the Man Christ Jesus.

Passing from the personal example we proceed to consider (2) the aspect of *partnership*, "For their sakes I sanctify myself, that they also might be sanctified through the truth." As the writer of the Epistle to the Hebrews says: "Both He that sanctifieth and they who are sanctified, are all of one; for which cause He is not ashamed to call them brethren." It is a matter of common knowledge that people who are in each other's company constantly become more like one another: and that is the primary secret of holiness of life.

I don't know whether you have read the life of Helen Keller, who is deaf, blind, and dumb. Through the patience of one woman her life has become full of usefulness. Two passages from that book illustrate what I am emphasizing. The teacher says: "I kept spelling the words into her hard all day long, even when she was not understanding what I was saying." That is what is happening in the sanctified life. God is always saying things to us which we cannot apprehend at first; but He continues until we learn what He desires we should be. The other quotation from the book to which I am referring, is in Helen

Keller's own words. She says: "My teacher is so near me day by day that I can scarcely think of her apart from myself. Her very being is inseparable from my own. All that is best in me has sprung from her, and I have no aspiration or joy that has not been awakened by her touch." It is the fellowship and companionship of the Master day by day that will make our lives like His.

(3) The *provision* that is made in Him. "Christ is made to us Sanctification." In Him dwelleth all the fulness of the Godhead bodily." Sanctification is not an option. It is free, but it is the invariable consequence of being in Christ. The holy life is the outcome of that holy state in which we are if we have given ourselves wholly to the Lord. We think that sanctification comes as a result of the ministry of the Spirit, but the Epistle to the Hebrews makes it clear that it is the result of the death of Christ and the application of the precious blood. . . . A neglected Bible will mean an unholy life. We speak about receiving Him into our hearts by faith. The condition of a visit from our King is that for the time being everything in the house is His. Surely that is typical of the Lord who indwells His willing people.

Olsen Feyling was, on one occasion, preaching to a company of native chiefs in South Africa. At the close the chiefs, with raised hands, exclaimed: "We consent that Jesus Christ shall be our King." Shall we not make the same acknowledgment now in the quietness of this hour?—*London Christian*.

vest. Our natural self-planning and self-executing can never last in the face of the test of the spiritual and eternal. We must die to live. We must come to an end of ourselves, to reach the beginning of God. We must confess that we cannot, before we are taught to say that we can do all things in Him.

The natural man shows itself in so many ways. It takes so long to displace self by Christ; the superficial soul by the deeper soul, the natural by the spiritual. It is useless to try to understand how it is that we have become weighted by this burden of the flesh. It is enough that it is so. There is not one of us that does not know something of it; and hardly one that does not groan beneath its weight. In the political, commercial and social sphere, the dominant note is self-interest, under a thousand forms. Always the lusting of the flesh against the spirit. Of the earthly against the heavenly, of "I" against "not-I," of the old Adam against the Second Man, the Lord from heaven.

There is nothing for it but to see that in the person of Christ this old creation is nailed to the Cross, and to endorse the act that placed it there. We must, each by each, be called out by lot, till Achan, the son of Zabdi, the son of Carmi, is taken. We must, each for himself, see our worse self transfixed in Christ to the cross, and we must be willing for it to be so. It is a marvelous discovery, when a man sees himself where in his earlier life, he was wont to see his Lord—on the cross. Thereafter, when the world appeals, through his senses, to the affections and lusts of the flesh, he points to the cross, and recites again the words of the Lord, "It is finished." He may set forth this fact or not, in the symbolic act, but whether that be so or not, he knows that he has been crucified with Christ, and the life which he henceforth lives in the flesh is a life received from above, through faith in the Son of God, who lived and died.

In proportion as we realize this death, we become partakers of the eternal life of Christ; as we die with Him, we also live with Him; as we descend deeper into the death, we ascend higher into the life; as we, by the Holy Spirit, see to the dying side, the Lord sees to the living side. Do not relegate to your dying day, or to eternity, that glorious promise—"We shall also live with Him." Rather compare it with that other word, "Ye died, and your life is hid with Christ in God," which must apply to our present and daily experience. Or compare it with that noble affirmation of Romans 5: "They that receive the abundance of grace shall reign in life (*here and now*) through the one Man, Jesus Christ." Dare to enter into this experience! Drink of His cup, and be baptized with His baptism! Fall into the ground to die, and so as no more to abide alone; and henceforth live with Jesus in blessed hourly companionship.

If "we patiently endure, we shall also share His Kingship." There is added beauty and helpfulness here. The word translated *endure* is the same as is used in Heb. 12: 1, 2, of our Lord: "Who for the joy set before Him

"In This Sign Conquer"

THE Cross is Central. The Lamb that was slain is in the midst of the throne.

Around Him are ranged the concentric circles of the glorified and unfallen hosts of light. The outer circle is composed of every created thing in heaven, and on the sea, who, to the anointed ear of John, ascribed blessing and honor, glory and might, unto the Lamb. The circle next within is composed of countless angels, who cry aloud that it is fitting for the Lamb to receive all power and riches, and wisdom and might, and honor and glory and blessing. But the innermost circle is of those who have been purchased by Christ's own Blood out of every tribe and language, and people, and nation. It is gloriously possible for us to stand in that circle, if we know what it is to be freed from the power of sin. He that hath suffered in the flesh hath ceased from sin—*i. e.*, has done with sin, and during the future course of his earthly life, he is accounted worthy to stand before the Son of Man. Yes, it is certain that we may *here and now*, enter into and appropriate that old hymn of the church, quoted by Paul in his last epistle (2 Tim. 2:11, 12):

If we died with Him, we shall also live with Him;
If we patiently endure pain, we shall also share His Kingship;
If we disown Him, He will also disown us,

And even if our faith fails, He remains true—He cannot be false to himself. (*Weymouth*.)

"To die with Him" is the customary expression of Paul's epistles. It rings like a refrain through the epistle to Colossae. "Ye died with Christ" . . . "ye died" . . . "Ye were buried with Him." Not only was this the case in the Divine purpose, but also through individual appropriation, as signified in those days by the holy rite of Baptism (Rom. 6:4; Col. 2:12). Of course, that personal act of appropriation does not depend on any external act or rite, which at the most can only be the symbol and seal of the inner determination of the will. The main point to be concerned with, is the arming ourselves, as the Apostle Peter says, with the same mind, or determination (1 Pet. 4:1). It is not so much with sins that we are called to deal as with sin, the origin of all our misery.

It is with the self-life that we must deal. In each of us there is so much persistent and deep-rooted self-assertion. We make our own plans, essay to execute them in our own strength, and are more eager to receive man's praise for the manner in which we do our work, than God's praise for what is done. This is why our plans miscarry, and our efforts resemble the black ears of a sterile har-

endured the cross, despising 'the shame.' Sometimes it is given us to plunge into the fight and lead a storming party against the frowning fortifications of sin, but the harder trial is to remain steady and patient under some crushing burden, or to endure, through protracted years, a painful cross. It is comparatively easy to make a dash into the Valley of Death, like the 600 did at Balaclava, but it taxes men to the utmost to stand all day under heavy fire as at Waterloo. Endure! woman with a drunken, cruel husband. Endure! young girl, under a pitiless fire of taunt and sneer in workroom or mill. Endure! brother of mine, beneath a weight of business pressure, largely borne to extricate another man's family from beggary. All these may become part of the Saviour's cross when borne with patience and faith for Him.

But as we endure His cross, so do we sit down with Him upon His throne, as He sat down with the Father upon His. We may cry with Deborah, "O my soul, thou hast trodden down strength." There is a royalty, a victory, an abundant life in the soul, that has patiently endured, which are the kingship and throne of Jesus Christ. Principalities and powers become subject to the believer, who has become subjected to the cross of Christ. Blessed are they which are persecuted for righteousness sake, for *theirs is the Kingdom of Heaven*. Ah, how little do they realize, who seem to have nothing in life to do but suffer patiently, how really they are influencing those around them. No one thanks them, few notice them, the world never hears of them, but theirs is the throne-life. Insensibly others are being molded by them, unconsciously they are molding others. There is no speech, nor language; their voice is not heard, but their life goes out to all the household, and their words to the end of time.

"If we disown or deny Him, He will disown us." Peter disowned Him. He said—"I know not the man." This is the attitude

which the Master desires us to maintain towards our self-life—His enemy and ours. "Then said Jesus unto His disciples, If a man would come after me, *let him deny himself, and take up his cross and follow Me.*" We are betwixt these two. Either we must disown ourselves, and be owned of Christ, or we must enthrone and serve ourselves, and be disowned by Christ, when He comes in His own glory and the Father's, and of the angels. Every time you disown yourself you enthrone Christ. Every time you enthrone Christ you disown self. The Yes to Christ involves the No to self, and you cannot say No to self, except as you say Yes to Christ. By your own profession you have avowed your desire that what is true in the Divine purpose should be your habitual experience; now in the power of the Holy Spirit, reckon that it is even so. Reckon that God will make real in your experience, that which you have chosen as your portion. Directly any appeal is made to your senses, and through them to your self-life; directly any shall say to you what Peter said to our Lord, "Spare thyself, this shall not come to thee," then turn instantly and deny yourself to the suggestion, saying, "Away! Cease to tempt a crucified felon! This flesh of mine must never come down from the cross! I am crucified with Christ." To affirm this is to put Christ in His right place, to acknowledge that the Crucified One is King and Lord. One day He also will acknowledge thee amid the glory of His Father and the holy angels. There is infinite gain, here and hereafter, in confessing the crucified Redeemer and glorying only in His cross.

Even if our faith fails the Lord Jesus cannot be false to Himself. There are times when our faith does fail. We feel that we cannot believe for some great boon that looms in sight. It is, we say to ourselves, too

much to expect. That God should ~~blue~~ from heaven was much, but that He should dry the sea, and make a path through the mighty river, is to expect more than our any right to. We fall at the pierced feet of Christ and say, "Lord, my faith has given out; I believe, but help Thou my unbelief; work for Thy own Name's sake." Then our Lord begins to reason with us. He tells us that our salvation did not begin with us, but with Himself; that His grace supplied the motive-power; that He has gone too far in helping us to be able to draw back; that His honor is implicated in going forward; that even if He could retreat, He has no wish or desire to do so; that His character is at stake, and that He is anxious of making our case a specimen one for the instruction of the principalities and powers in the Heavens.

These suggestions are all grounded on the assumption of the text, that He cannot deny Himself. He never says yea and nay. All His promises are yea and amen. To Him there is no variableness, neither shadow cast by turning. To us, it may seem impossible that we should be rid of our sins. They are so deeply entrenched; they have ruled so long; they find so much to strengthen their hold of us, both in our circumstances and our hereditary tendencies. We cannot imagine that strength will be given to overcome, or that we shall conquer Amalek. We lie broken and hopeless on the ground, as Joshua before the coalition of Canaan, encouraged by the disaster at Ai. Then our Lord says, "Not for your sake will I do this, not in answer to your faith, not in respect of your prayers, but because my own glory is at stake, I will deliver you from the power of the enemy, and bring you from under the hand of him that is too strong for you." Then we become more than conquerors through Him that loved us. The cross stands central in our heart's experience; and we are overcomers in that sign.—*The Overcomer.*

Prayer, The Prime Factor in Christian Work

(Everything by Prayer.—Phil. 4:7.)

CHRISTIAN work, in its truest sense, is Christ's own work. It is that which He does, rather than that which is done for Him. There is a sense, it is true, in which we work for Christ; but it is not as those who are separate from, or independent of Him. In true Christian work we do not consider ourselves as isolated individuals doing our best to serve an external Master. In the earlier stages of service this is usually, and perhaps necessarily, the thought we entertain. But as we grow in the knowledge of His will, it becomes clear that it is God who not only *is* all, and *gives* all, but also who *works* all. This He does, however, not independently of us, "For it is God who *works* in you both to will and to do for His *glorious pleasure.*" We are still to work for, to

obey Him; but it is as the hand works for and obeys the will, or as the branch serves the vine.

Since Pentecost the Lord Jesus is the Head of the Church, which is His body, and we are to grow up into Him in all things. (Eph. 4:15). We, as members, are to be governed by His will, actuated by His Spirit working in us. Hence we are to yield ourselves unto God, we are to present our bodies a living sacrifice to Him. (See Rom. 6: 12, 1, 2.)

Oh, what a sacredness attaches to Christian work, when seen from this viewpoint. How the humblest service is clothed with a heavenly beauty! The unspeakable privilege of such close contact, such fellowship with our adorable Lord in the working out of His great plan is more than reward for the work done.

However hidden or small it may seem to the worker, such service will stand the day of testing. It will be like the gold, silver and precious stones which will abide.

As we glance over the past, it surely humbles us to feel that probably a large bulk of what we thought was "church work" was but the "dead works" of self-effort, wood, hay and stubble which cannot abide the fires of that day. Oh, think of the multitudes then, who, instead of receiving a full reward, will "suffer loss!" Saved by His grace, His name be praised, but no crown to cast at His feet!

"Whatever God does," says a great writer, "is done in answer to prayer." This must be so, since Jesus, the Mediator, through whom all the work of God is wrought, "ever liveth to pray." This is true

of God's work out in the realm of nature. The laws which govern the motion of worlds are subject to the higher law of prayer. This is clearly proven from the Word of God.

But we are here confining our thought to the work as it relates to His body, the church, the salvation of souls, their edifying, ministry, etc. In all this realm of work, prayer stands in the foreground as of the first importance.

A glance at the Old Testament Scriptures will reveal this.

PRAYER IN THE OLD TESTAMENT.

Observing its great epochal characters and events, we see this in the life of Abraham the father of the faithful and of the race. Especially do we see it in Moses, the mightiest man of history. Through his prayers God saved the nation. In the days of the judges and the kings prayer moved the arm of God in behalf of the nation and determined the measure of its blessings, the victory of its armies, and the power of its influence. Back of the great restoration movement, we see Daniel on his knees and he was one of many who made that movement pre-eminently one of prayer.

PRAYER IN OUR LORD'S MINISTRY.

His public ministry opened and closed with prayer—at His baptism He was praying, and on the cross He still prays, and all that lies between these, is preceded and accompanied by prayer. He, as none other, was the *Man of prayer*, and He it was who "worked the works of God."

PRAYER IN THE EARLY CHURCH.

The life of the early church set forth the same great truth. All that Jesus began both to do and to teach, is continued by His body, the church, after its baptism in the Spirit on the day of Pentecost. As its work is but the continuation of His, its prayer-life is also His own continued and extended. Accordingly we see, as one has said, that "the history of the early church is contained in the Acts of the Apostles, is a history of prayer and its answers."

It is in answer to prayer that the great Executive of the church is given, and the work of the church inaugurated; and after He gets possession of the church, we hear its leaders say, "We will give ourselves continually to prayer." And as we read the book through we see this to be the open secret of all its power and mighty works.

PRAYER IN THE PRESENT CHURCH.

All the true revivals and great missionary movements of the church from Pentecost to the present day connect with equal closeness with prayer, because prayer brings into action God's own working. Far beyond the influence of the man who prays; beyond even his range of vision, God works in answer to his prayer. "Whatsoever ye ask that will I do."

As one of the leading modern examples of what can be accomplished by prayer we naturally turn to the work of the late George Muller, and it is doubtful if the church ever

possessed a better one in any age of its history. Never, perhaps, at least since apostolic times, has any servant of the Lord so wondrously preserved the delicate balance between the invisible work of prayer and its manifestation in practical accomplishment.

An incident related by Dr. J. Wilbur Chapman will serve to illustrate. One day while Mr. Muller was writing in his office, Dr. A. T. Pierson, who was sitting near him, observed that several times he ceased writing for a moment and quietly bowed his head. Mr. Pierson, desirous of knowing what it meant, turned to him and inquired: "Mr. Muller, may I ask what you were praying about?" "My pen was not working well and I was just asking our Father about it. Don't you pray when your pen scratches and won't write?" "No," replied Dr. Pierson. "Then may I ask," continued Mr. Muller, "what do you do?" "Why, I throw it away and get a better one." "Well," concluded Mr. Muller, "I pray when my pen refuses to write."

At another time in his work he was having one of the large orphanages repaired. This necessitated the cutting off of all artificial heat for many hours together. The weather being very cold, Mr. Muller saw that the suffering would be great if something could not be done to counteract the cold. Then he took it to the Lord in prayer. A strong north wind was blowing. He asked that if it was according to His will, for the sake of the little orphans, He might be pleased to change the direction of the wind. It was only a few moments when the wind changed and began to blow directly from the south. This continued until the repairs were completed and the fires rekindled; then, almost immediately, the wind shifted and began to blow again from the north. "Everything," continued Dr. Chapman, "from the scratching of a pen to the direction of the wind was a matter of prayer."

The mother of Hudson Taylor set apart a day to pray for the conversion of her boy. That very day, while she was praying, God wrought in the heart of that boy. Though miles away and knowing nothing of the special day of prayer for him, he was constrained to give his heart to God. When his mother returned he hurried to tell her the good news, and was surprised when she informed him that she was already aware of it. She knew while in prayer, that God had answered.

Thus it has been with the Lord's praying people all down the ages. We recall the memorable night when Knox prevailed for Scotland and the other night when Goodell prevailed for Turkey, and the many nights when John Welch wrought for more than three thousand souls. As we pray in America, God works in India, China, Japan—anywhere. As the spirit guides in prayer, God works.

Prayer is itself the highest form of work. This the Scriptures abundantly shows. He who prays best and most helps most in the work of the Lord. Prayer brings conviction and conversion to the lost; unites believers; provides laborers; supplies means; opens

doors; conquers the powers of darkness; heals the sick; sets at liberty those who are bound; brings the Spirit from on high; revives the church; reveals the will of God; and will finally bring the King and the Kingdom of God upon the earth. Lord, teach us to pray. Amen.—J. A. Fraser, in *The Living Way*.

CRUCIFIED WITH CHRIST.

BY ALEXANDER WHYTE.

THERE is nothing more extraordinary, in this extraordinary man, than the way in which he always identifies himself with Christ, and especially with Christ crucified. Christ and Paul so coalesce, so to speak, as to become one man on the cross. It takes both Christ and Paul to make up "Christ crucified." Christ is apprehended, is bound, is accused, is condemned, and is crucified for Paul. And then Paul is arrested, is accused, is condemned, and is crucified in, and with Christ. It is this mystical, this transcendental, this evangelical coalescence and identification of Christ with Paul, and of Paul with Christ, that the Apostle so labors to set forth in his glorious doctrines of the suretyship and the substitution of Christ. That is to say, the imputation of Paul's sin and guilt to Christ; and, then, the imputation of Christ's righteousness, and the impartation of Christ's holiness to Paul.

My brethren, I can very well believe that these great experiences and these great doctrines of the Apostles are so divine, and so deep, that your half-evangelized heart does not as yet fully and joyfully respond to them. Paul's tremendously strong doctrines concerning Christ and His cross may somewhat stagger you. But that is because the holy law of God has not yet entered your heart, and your conscience, to your complete prostration and condemnation. When God's holy law comes home to you in all its burning holiness, as it came home to Paul, and then God follows up that by "revealing His Son in you," as your alone atonement, and your alone righteousness, you will then become as mystical and as evangelical in your anthropology, and in your Christology, as Paul was himself. Aye, you will become as evangelically startling and magnificent in your language about Christ and His cross as Luther was himself. Yes, my brethren, I can very well believe that Paul's so original, so passionate, so powerful, and so cross-concentrated faith, both staggers and angers some of you to-day. But these great doctrines do not stagger, nor anger any one of you half so much as they staggered and exasperated Paul himself at one time.

But now, and by this time, for Paul, "old things are forever passed away, and all things are become new." So new that Paul is now crucified continually with Christ, who loved Paul, and gave Himself for Paul.—Selected.

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Prof. Munsterberg says: "I myself am entirely unfit for such an investigation," and he maintains that scientists are credulous and are not good witnesses. On the contrary, I believe that men like Lodge, Crookes, Flammarion, Richet and others of powerful minds, of experience and trained to think, weigh facts and investigate false theories in relation to physical laws, are well prepared to pass upon the question of levitation for instance—whether or not it is produced by natural physical causes.

If the greatest experts in the world in physics and other sciences cannot pass on questions of sound, motion and the apparent violation of physical laws, who can do so? While the medium's knees, hands and feet were held, the table was lifted entirely from the floor. The circle of people was above reproach in character. The windows were fixed so as to prevent outside help. While the medium was outside of the cabinet, the table inside was thrown up and then fell with a loud crash. It also crept out of the cabinet. The curtains of the cabinet all bulged out with energy. Meanwhile the medium was outside. Prof. Munsterberg says that he "has no idea how she did it"—that he "has the least suspicion of outside help." Every time the table was lifted, her knees were entirely quiet, being held by the professor's hand. He saw some movements of the table in which he could not detect any contact with the medium's clothing.

Prof. Munsterberg seems to believe that Palladino took off her shoe, put her foot back into the cabinet and endeavored to reach the guitar (presumably to play it) and also to reach for the table (presumably to lift it) and was caught in the act while at the same time her hands were being held and he felt the distinct pressure of her foot on his. He thinks that Eusapia had a book on one shoe with which she pressed down the empty shoe on his foot, this empty shoe having been taken, by her, off of her other foot. All of this is very difficult to believe, especially as we recollect the instances of the same phenomena occurring under the strictest test conditions, for example when the medium's hands and feet were tied, etc., etc.

My opinion is that the scientists will either confess themselves baffled, or acknowledge

the spiritual origin of the phenomena, for this is the truth and the simple explanation of the Bible. It accounts for all of the phenomena, and the other theories do not.

My own experience has given me an implicit faith in the statements of the Bible that communications with mediums and the resultant phenomena are true and yet wrong. Some years ago, in the town of W—, I was invited to attend a seance. Meetings were held in a private parlor. I sat at the table with a kinsman who was a prominent and able man. On the calling over of the alphabet, the table tilted or rose on end and rapped on the floor when the letter desired was reached. In this way words were spelled. The communications were intelligent and entirely unexpected to me. At first they seemed to be benevolent in character but later changed. On one occasion a lady belonging to one of the best families of the town sat at the table. The communicating spirit purported to be that of a man who had died previously in West Virginia of intemperance. I asked what we could do for him. The answer came, "more liquor." This reply was strange and must have been unexpected to all present. Profanity was also used, and I had to conclude that if the communications were of natural origin and came from the medium, the lady was profane! A much more reasonable explanation was that they proceeded from the powers of evil.

I was informed that some or perhaps all in the investigation were unbelievers, and upon my asking some questions based upon the Bible—such as information in regard to the divinity of Christ, the table pounded the floor as if some angry intelligence were at work. We could not but feel that the phenomena proceeded from an evil source and began investigating our Bibles where, to our surprise we found that all such communications were positively forbidden and are "an abomination unto the Lord." The occurrences were highly exciting and calculated to injure and upset those who were not possessed of a well balanced mind. I do not believe that any one was present who either engaged in fraud or desired to do so. I do not believe that communications—at least most of them—were in the minds of those present and were due to any suggestions or sub-conscious mental action.

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that the same are bad for body, mind and soul. Many cases of insanity and suicide have been credited to it and also teachings opposed to Christian faith.

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In the Bible, we are told little of the condition of the spiritual world. Our language is not sufficient to describe nor our minds strong enough to comprehend and appropriate the wonderful glories of the realm of bliss not to speak of the abode of the wicked. The celebrated Rev. William Tenant, after being given a vision of heaven, in a trance, was not able to discharge the duties of ordinary life for months. Paul, in a trance, saw things unlawful or impossible to utter and was so elated that he needed a "thorn in the flesh" to keep him in bounds. On the contrary, we are told that "demons are ever willing to impart such information."

The Bible doctrine is that "Now is the accepted time." But we are told that spiritualism teaches that men may have another chance in the life to come. Bible teaches that we are saved by faith through the atonement of the Lord Jesus Christ; but the familiar spirit of M. A. Oxon has it that "Sin can be expiated only by personal suffering." Jesus himself taught that there was no marriage in heaven; but Mr. Herbert Hoyes says: "Of all the mischievous inventions blasphemously ascribed to the Almighty and published as his word, I doubt if there be more mischievous and mistaken one than the text that asserts that there is no marriage in heaven." The Bible doctrine is that meats may be eaten. Yet abstinence from flesh in every degree are told is "an indispensable condition of great mediumistic power."

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Some time ago I led the church prayer meeting on this subject, endeavoring to show that Christian people ought to be informed as to the facts and beware of it. A member remarked on the strange character of the subject. Later I found out that the table rappings were occurring at this member's house and that a kinswoman had bought and was much attached to Mrs. Eddy's book on Christian Science!

Recently a friend told me that her children were having table rappings, that she felt in-

stinctively that it was wrong, that she had written a minister for advice and that he had replied that some of the preachers at a church meeting which he was then attending had been having some of the meetings or experimenting with it. Surely the ministers of God's word rarely, if ever, take part in this wickedness denounced in the word!

I have known of several women abstaining from meat before childbirth, following the direction of a book with ear-marks in and about it of metaphysical teachings. The results were bad in the case of these women. Our social fabric, which in former years and in the days of our ancestors, was founded upon the solid rock foundation of the Bible and faith in Christ, seems to be more and more permeated by anti-Christian heresies and we are reminded of the "man of sin" and of the "mystery of lawlessness" of which Paul speaks and also of the saying of Jesus, "When the Son of Man comes will he find faith on the earth?"

Let us flee "to the law and to the testimony," and recognize intelligently the true nature of the forces which are leading many astray from the faith, contending for the faith and the word by precept and by practice.

SMALL THINGS

(Ex. 4:9.)

BY E. A. HUNTER.

M OSES was raised up for a special work; was unconsciously prepared for that work. He was providentially delivered from death in infancy and adopted by King Pharaoh. As he was to be the successor of the King, he was educated in the languages, arts, sciences and laws, both of his and other countries. He was also trained in the use of all the various weapons of war. He was taught how to manipulate great armies and to meet any emergency.

However when he had graduated from this school he was led by an Unseen Hand to the mountainous regions in order that he might take his post-graduate course in "Brush Creek College." There he kept his father-in-law's sheep to pay his expenses through the school. So cheer up, boys, you who have to work your way through school. In that school he studied nature and God. There he learned how to bear hardships and encounter difficulties; there he learned the meaning of sacrifice. At the end of the course the Lord delivered to him from the burning bush the commencement address in which He made known to Moses the work for which he had been prepared.

Moses was surprised. He loved his country and his people. Doubtless he had often thought of their suffering. In his astonishment he said to the Lord: "I am not eloquent, neither heretofore or since thou hast spoken to thy servant." (Ex. 1:10.) In other words he was saying he couldn't go. Moses was a modest man. "Modesty has

everything to gain, the arrogant everything to lose." Now let us notice Moses. The Lord reasoned with him about the matter. Presently Moses said: "Lord, give me an emblem of power and the assurance that thou will not forsake me in this undertaking and I'll go." Moses did not want to go as an ambassador without a flag. Then the Lord said to Moses: "What is that in your hand?" He said, "A Rod." The Lord then said for him to take that rod as the emblem of his authority and that with it he would be able to command the attention of the people. Then he was given this glorious assurance: "Certainly I will be with thee. "And Moses in keeping with his word went and the Lord went with him.

I believe that God has a plan for ever one of us; some work for us to do. If we fail to do that work, if we fail to measure up, we thwart God's plan to a certain extent. Perhaps we have been unconsciously educated for some work and now as we see what the Lord wants us to do suppose we let Him reason with us about it. Some men will reason about everything but their relation to the church, to God, and to their comrades. And because of prejudice and selfishness allow their lives to be marred and made into "vessels of dishonor." Every one ought to gladly and willingly sacrifice their personal likes for the general good of the cause. Many think that a minister ought to go where he can do the most good, and we agree with them (but you too, are a disciple and where-

ever your help is most needed, go there. And many shall be by reason of whom you spoken of. You ought to go.)

Many, like Moses, seek to that the right and to say: "We can't." Certainly many said: "Cease to parade your ^{power of} ^{is thin veiled pride and not modesty} ^{used and} ^{use you.} ^{He can make you great by or the} ^{you.} ^{The Lord uses the weak things of the} ^{world to confound the mighty.} He chooses the humblest instruments. He passes by the tempest and waters his fields with his imperceptible dews. He passes by the elephant and bestows the hues of sapphire and amethyst upon the tiny humming bird; He passes the lofty pines and huge elm trees and lavishes blossom and perfume on the violet. History shows this: Moses was the son of a poor Levite; Gideon was a thresher; David a shepherd boy; Martin Luther was the son of a poor miner; Fuller was a farm hand; Carey, the originator of the plan of translating the Bible into the language of the Hindustan, was a shoemaker; Morrison, who translated the Bible into Chinese, was a last maker; Adam Clark was the son of Irish Cotters. So, my friends, despise not the day of small things.

Listen! The Lord is saying to you now, "What is that in your hand? And what is it? That is what He wants to use. Call to mind the wonders Moses wrought with the "rod;" see Samson slay a thousand with the jaw bone of an animal; behold David as he meets Goliath and slays him with the pebble from his sling; note the Savior as he feeds the five thousand with two loaves and five fishes. They used what they had in their hands. God has not put a single individual in this world with absolutely nothing in his or her hand. I beseech you that you sanctify your talent for the cause of the Master. There is a ready market for every Christian gift. "Why stand ye here all the day idle?" The Church of God has enough at her command to evangelize this world in this generation if she would just use what she has in her hands. "What is that in your hand?"

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(Ex. 4:9.)

BY E. A. HUNTER.

M OSES was raised up for a special work; was unconsciously prepared for that work. He was providentially delivered from death in infancy and adopted by King Pharaoh. As he was to be the successor of the King, he was educated in the languages, arts, sciences and laws, both of his and other countries. He was also trained in the use of all the various weapons of war. He was taught how to manipulate great armies and to meet any emergency.

However when he had graduated from this school he was led by an Unseen Hand to the mountainous regions in order that he might take his post-graduate course in "Brush Creek College." There he kept his father-in-law's sheep to pay his expenses through the school. So cheer up, boys, you who have to work your way through school. In that school he studied nature and God. There he learned how to bear hardships and encounter difficulties; there he learned the meaning of sacrifice. At the end of the course the Lord delivered to him from the burning bush the commencement address in which He made known to Moses the work for which he had been prepared.

Moses was surprised. He loved his country and his people. Doubtless he had often thought of their suffering. In his astonishment he said to the Lord: "I am not eloquent, neither heretofore or since thou hast spoken to thy servant." (Ex. 1:10.) In other words he was saying he couldn't go. Moses was a modest man. "Modesty has

everything to gain, the arrogant everything to lose." Now let us notice Moses. The Lord reasoned with him about the matter. Presently Moses said: "Lord, give me an emblem of power and the assurance that thou will not forsake me in this undertaking and I'll go." Moses did not want to go as an ambassador without a flag. Then the Lord said to Moses: "What is that in your hand?" He said, "A Rod." The Lord then said for him to take that rod as the emblem of his authority and that with it he would be able to command the attention of the people. Then he was given this glorious assurance: "Certainly I will be with thee. "And Moses in keeping with his word went and the Lord went with him.

I believe that God has a plan for ever one of us; some work for us to do. If we fail to do that work, if we fail to measure up, we thwart God's plan to a certain extent. Perhaps we have been unconsciously educated for some work and now as we see what the Lord wants us to do suppose we let Him reason with us about it. Some men will reason about everything but their relation to the church, to God, and to their comrades. And because of prejudice and selfishness allow their lives to be marred and made into "vessels of dishonor." Every one ought to gladly and willingly sacrifice their personal likes for the general good of the cause. Many think that a minister ought to go where he can do the most good, and we agree with them (but you too, are a disciple and where-

LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE.

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EDITORIAL

"The grain must be crushed ere man is fed,
Plants must be bruised to restore his health;
From a wasted barrel and empty cruse
The prophet restored the widow's wealth.
'Twas by broken pitchers that Gideon won,
On the vessel's broken pieces, Paul
And his friends were saved, and even Christ
By His broken life and ransomed all!
By the broken bodies of the saints of truth
Was made to triumph, and glorious, too,
Was the broken box—Earth's broken hopes
May bring heaven's joy and our crown in view.
And precious in God's sight appear
The broken things that grieved us here."

"TO WHAT PURPOSE IS THIS WASTE?"

Judas was indignant that a treasure of such value should have been wasted, as he thought, on the Lord. Looked at from a commercial standpoint, the ointment was worth probably fifty dollars, and it seemed to him a needless extravagance to squander it in such a way. He was incapable of discerning the inwardness of this act. One of such covetous desires would be blind to the priceless value of this act of love. No price can be set on love. It is not a thing of dollars and cents. This woman's heart was bursting with devotion. The alabaster box was the most precious thing she had, and she brought it as only a feeble expression of her love. We had a friend who was so indignant on the eve of his daughter's going to the foreign field that he said he wouldn't give one of his children for all the people of the country where she was going. His was a narrow, selfish view, utterly unbecoming a professing Christian. When missionaries go abroad and fall a prey to the deadly climate, people are ready to cry, "A wasted life." Persons will traverse the globe, enduring all kind of hardships, in the interest of education, commerce, or patriotism, as the case may be, and they are loudly applauded for it, which is all right, but let such sacrifices be made in behalf of the Christian religion, and it is regarded by many as a waste. God in olden times chose the firstlings of the flock. The best fruits belonged to Him. His cause alone worthy of the most priceless gifts. The

ministry of love is never lost. The world is dying for more of it. Oh, if there were only a breaking of alabaster boxes by the wholesale, what glorious results would follow. A love that prompts such heroic sacrifices is never wasted. The world may sneer at it, but the Lord commends it. We may fail in every avocation save that of serving the Lord. Earthly awards are uncertain, but treasures laid up in heaven are sure. The service of God affords an avenue of the highest order of self-denial, and for the expression of the most intense love, and these, in the sight of God, are of great price.

IMPORTUNITY.

"And being in an agony He prayed more earnestly." All prayer is not importunate. There are restful, quiet seasons and times when the heart prays and yet does not make a single petition, but communes with the Father. At other times the desire becomes so intense and the need so piercing that the spirit cries out in an agony of desire. Those who walk in the Spirit will have these various seasons of prayer. Sometimes a little talk with Jesus; sometimes an hour of pleasant communion when not a voice is heard to break the stillness, and sometimes a mighty rush of the soul Godward in importunate, vehement cries. When faithful to God, the Spirit will direct the method of prayer, and it will be varied according to the emergency of the hour. We do not realize how much God may use us as intercessors, praying back the bolts of wrath and praying down showers of blessing. Scenes of importunate prayer are vividly described in the following poem by Justin Bare:

"When men of God besiege the throne
And will not cease by day or night,
The Lord cannot their cries disown
Nor keep them from their heaven-bought right.
He from within may make reply,
The door is shut, don't trouble me;
My children with me sleeping lie
I cannot rise and give to thee.

But if the man of God still pleads
And gives to him within no rest,
He'll rise and give him what he needs
To satisfy his hungry guest.
Our Saviour is the hungry guest
Who comes from far out of His way
To see if we will forfeit rest
And e'en at midnight rise and pray.

This midnight meal that Jesus craves
Is heart communion with His own,
With him who every peril braves
To bring the leaves from Father's throne.
With him who will not be denied
But by a night trip to the throne,
Has every need from heaven supplied
By importunity alone.

The leaves are faith and hope and love
(Naught else can satisfy our Lord)
And being brought down from above,
Each now becomes its own reward.
And they sit down to sup—these twain—
While heavenly hosts their deeds applaud,
One is the Lamb for sinners slain
And one a man who hears from God."

"ALL THINGS ARE AGAINST ME."

Jacob thought so, but it was just the opposite. He was walking by sight and judging by appearances. Joseph was in Egypt,

and now he is about to be bereft of his youngest and best loved—Benjamin. It seemed to the old patriarch that the tide had turned against him, and in a fit of despondency he cried out, "All these things are against me," when in reality they were the very best that could happen to him. How often do we make the same mistake.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercies, and shall break
In blessings on your head.
Blind unbelief is sure to err,
And scan His work in vain.
God is His own interpreter,
And He will make it plain."

The disagreeable things, disappointments, fiery trials, etc., are only golden rungs on the ladder by which we reach a loftier character. Some of the most beautiful flowers grow among the thorns, and the sooner we learn in whatsoever state we are in, therewith to be content, the better it will be for us. Apparent misfortunes are often blessings in disguise. With our present natures, there would be no living in this world without trouble. But too many, like Jacob, take only a surface view and cry out against the very conditions which are paving the way for larger usefulness. The sooner we learn to rest in the truth of Romans 8:28, the better. All things—this includes dark things, hard things, disagreeable things, disappointing things, mysterious things, cruel things, and, in short, all kinds of things. Everything is embraced in this comprehensive statement. In fact, the Christian life is so adjusted to everything around that they only prove disciplinary. Our Heavenly Father has so arranged it that nothing is allowed to touch us except in some way to bless us. This statement often seems untrue, but the fault is in the seeming. Faith counts it true and sings through her tears:

"I found the joy in sorrow
A secret balm for pain
And a beautiful to-morrow
Of sunshine after rain.
I found a glad Hosanna
For every earthly wail
A handful of sweet manna
When grapes of Eschol fail."

When it gets so dark, and the heart bleeds, and the way seems almost unbearable, look up, and assert your faith in God. When the tide seems to be rolling mountain high against you, remember that the Lord Jesus said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Go forth to meet the blinding storm, and the black clouds will pass away. By and by the sun will come out again, the birds will sing as of yore, and you will be richer and stronger in character by virtue of having passed heroically through this fiery trial.

"Sometimes on the mount where the sun shines so bright,
God leads His dear children along.
Sometimes in the valley in the darkest of night,
God leads His dear children along;
Some thro' the waters, some thro' the flood,
Some thro' the fire, but all thro' the Blood,
Some thro' great sorrow, but God give a song
In the night season and all the day long."

Editorial Comment

THE BLESSED HOPE.

PERHAPS we are laboring only before the piercing rays of the sun as they hold up their little white, red and purple faces to be kissed. Others are delicate and tender—so tender that we have to keep them inside of the bungalow, and they require the greatest care or we lose them altogether—such as the palms, ferns, begonias, etc. The gold chobur is tall and stately with its fernlike leaves and wealth of blossoms, gold and red, indeed a splendid sight.

But there! These are not the flowers I am to tell you about. I am to tell you about flowers that see, know and understand.

We have often written you about the Orphanage, the evangelistic work, Bible women, day school, Sunday school, sewing and fancy work and many other things, but you have heard very little about those known to all here as the "babies." Babies! Is that not some one may ask. Yes, but these are not the ordinary ones, the kind one sees running about the streets (if low caste) with nothing in the line of clothing to boast of save the brown that nature gave, or the little one strapped to its mother's back while she bears the burden on her head, nor are they like raised up who would give themselves to a study of the prophecies with regard to the close of this dispensation amid the ridicule of many.

And the celebrated Dr. Chalmers, writing on the same topic one-half century ago, said:

"Of this I am satisfied, that the next coming will be a coming, not to the final judgment, but a coming to usher in the millennium. I already despair of universal prevalence of Christianity as a result of missionary forces, but without slacking our obligations to help forward the great cause, I look for its conclusive establishment through a widening passage of desolations and judgments with the utter demolition of our present civil and ecclesiastical structure."

Certainly "coming events had cast their shadows before" when these words were written.

Another eminent divine of that day struck the key-note also when he said:

"Those that deny the premillennium . . . have led themselves and others to expect that at this present time, in this dispensation, that preceding the Lord's coming the preaching of the gospel is to be followed up with national conversions, or at least conversions of the dense masses of the world's population. . . . He has heard missionaries regret deeply that the church at home would be dazzled by the vain hope of conversions on a great scale. If the missionary would see that the gathering out of the elect is the sole hope, he would be far less disheartened by opposition than when vainly expecting every day to see symptoms of national and universal conversions."

These truths are so familiar to pre-millennialists that they hardly need to be restated, but we are reminded of the fact that a vast majority of the church are in darkness as to the scriptural teaching concerning the coming of Jesus. Some seem to think that pre-millennialism is a side track and a fad that has originated in disordered thinking and an overheated brain, but it is well for us to remember that the church for the first three

centuries was pre-millennial in its views, and that not till the seventh century did post-millennialism have much recognition among the true followers of Christ. The past quarter of a century has witnessed a great revival of interest in the expectancy of the coming of Jesus. This is the dispensation of the Holy Spirit, and the gospel is being preached to the Gentiles and a people gathered therefrom for the next dispensation.

We quote again from that learned essayist and scholarly preacher, John King Lord, whose dying words in 1849 were, "Tell the church to hold on till Christ comes."

"The methods of Divine Providence and the operations of the Holy Ghost all tend to this separation, and not to an ultimate absorption of the world by the church. The present age is the period during which this work is to be consummated. We expect, in the end of the age, the complete distinction. As to particular circumstances, and times, and operations, we have no knowledge. We know barely the general facts that God will discern ultimately between the righteous and the wicked, and that the whole course of human affairs is directed towards that decision. To express the matter in its simplest form, we know that, in predicted millennial glory of the church, all the individuals who through their election of God in Christ, constitute the church, will share; whilst all who are not ordained to eternal life, and enrolled among the members of Christ's mystical body, will be forever excluded from it. All believers will receive the promise; all unbelievers will come short of it, no matter where they lived. Isaiah looked for the glory of the Messianic age; Abraham looked for it; Paul looked for it; we who are Christians look for it. We shall see it and share in it; and so will they. They have the same interest in it that we have. They hoped for it, prayed for it, labored for it, just as we do. They had the same grounds for expecting it that we have. Surely, when it comes, when all the prophecies of Messiah's reign shall be fulfilled, and Jerusalem shall be rebuilt, and the fullness, the full number of the Gentiles, shall come in, and Israel, those called in Isaac, shall be saved, surely in that day of rejoicing the whole church of the faithful, without an exception, shall bear their part.

"Now, here is unfolded the whole objective design of redemption; not an imperfect church, greatly extended, but a holy church, absolutely triumphant; not an intangible presence, but a visible manifestation of Christ. This is rest, the glory promised Zion. Nothing inferior to this in nature, nothing anterior in time, will answer the promise. The dispensation introduced at the birth of Jesus did not answer it. The sharpest trials of the church have been since the death of Christ. The remaining period of this dispensation will not answer for it; for still sharper trials await the church in order to its purification. Deceivers of unparalleled subtlety, scoffers of the bitterest malignity, false Christs, who shall work lying wonders are to arise. The Man of Sin is to be revealed in all his giant proportions. False teachers shall introduce themselves, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon them-

seives swift destruction. And many shall show their pernicious ways, by reason of which the way of truth shall be evil spoken of. The great will be the confusion, that the righteous shall scarcely be saved. Certainly mercy is not, here cannot be, the rest of the church. It remaineth. The fruits and flowers of paradise will not grow on this accursed soil. Joy hath no home beneath these overhanging cypresses, and in the shadows of the tomb. The songs of the redeemed cannot be sung in so strange a land. Everything here is for trial, not for reward. This is the desert. Mount Sinai is in it, covered with lightning that announce the presence of Jehovah; Mount Pisgah is in it, whence faith may discern the coming glory; the tabernacle is in it, and the Shekinah, and the pillar of cloud and flame; but it is the desert still. Out there, beyond those swelling waves, whose further spores glisten in the reflected light of promise, beyond those distant mountains where watchmen listen for the sound of chariot wheels, beyond the reach of the noise and the tumult of earth—out there is the glorious land of our hopes. Thither our footsteps are tending. When the eternal purposes, now hidden in the mind of the Father, shall have been wrought out, the course of this world will be finished, the year of the redeemed will come, the rest that remaineth for the people of God will be theirs forever."

SHINING.

"Well, grandma," said a little boy, resting his elbow on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily. "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, whom I have learned to watch. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill.

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has had a dreadful hard time, grandma."

"Has she?" said grandma. "Oh, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and, to grandma's surprise, he raised the window, and called: "Susie, O Susie, come up here a minute; grandma wants to see you!"

The Brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie More," explained the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie. "You see, papa's been ill a long while, and mamma is tired out with nursing, and the baby's cross with her teeth, and, if I wasn't bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arms around this streak of sunshine. "That's God's reason for things; they are because somebody needs them. Shine on little sun; there couldn't be a better reason for shining than because it is dark at home."

—Apples of Gold.

OUR Young People

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

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

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

DEAR COUSINS: Since writing to LIVING WATER we have had four more women and my little blind girl So Hi baptized and received into our mission church which makes our membership now twenty of those who were once in darkness, yes, heathen darkness, not one of them ever before belonging to any mission, so we can truly say the heathen are being gathered in. I wish you could have seen the eager faces as they crowded forward to hear little blind So Hi answer the questions put to her in the service before baptism. She is only twelve years old, but a very strong, healthy girl and a good scholar in her school and loved by all. When home on a vacation she would talk to the heathen women about the gospel. I had her bring her writing pencil and slate so people could see her write and then read. I dictated John 6:1-21 which she wrote and then read to me to see that it was correct, and committed them to memory and recited at evening prayer. She knows much of the Bible, and can give book, chapter and verse. She can also knit. While home she taught a little girl ten years old "Sy Chi Keng," one of the first books learned in school, which tells about the gospel. She had learned it and committed it to memory, and the little girl learned fast. She would also teach her verses of scripture to recite at prayers and to sing. She has a sweet voice. All this is a wonder in these heathen villages, as they

do not care for the blind only as we missionaries can get them to send them to school. Dear little So Hi's parents were going to drown her when a Christian man took her, but his wife, not a Christian, did not want him to keep her, so when our preacher went to preach he asked him to take her, and so I have her as he has five children now and it takes every cent for his own family. Our girls' school is nearly finished, but the carpenters are so slow, but are doing good work. I had a small lot that a friend sold for me (the last of all I own) and with that and some of our members, for which we thank God. We from the Chinese friends of our native pastor and Tayi, Bro. Brooks' Bible woman, and a little from some of our members, for which we thank God. We shall have to enlarge our chapel by taking out my dining room and adding it to the meeting room. We have from eighty to one hundred people on Sunday. I wish you could see our school boys march in and take their seats. Before sitting down, when all are in, they bow to the preacher (we have fifty boys), this is a Chinese custom, and take their seats. Only school boys do, others do not. We were very short of money at the beginning of the new year, but I am glad we have had the money come in for the boys' school teacher so we could keep him, for he is one of the very best men, whose heart is on fire for the Lord. But we have been cramped for our preacher's money. Unless it has come to Bro. Brooks in this mail we have not received his money for the last quarter of 1909, nor the second quarter due the last of March. We are praying much that it may come in regularly. We could not get another like our preacher. Pray that the Lord answer our prayers. The head man of the village next to us, for whom we have been praying for three years, since we came, and he would never come, but, praise the Lord, last Sunday he came and stayed all through. He is our preacher's father and has opposed him very much, but has been friendly to us though would not come. We have all been praying for him and friends in the United States have joined us, so have our Christians here. We felt like shouting when he came in. I thought only to write a few lines. The Lord bless you. Ah, how much we see to do in helping helpless children. But we do all we can and thank the Lord for all He does for us. Lovingly yours,

ALICE GALLOWAY.

Chik Hom, Hoi Ping, Kwang Tung, China.

Dear busy Sister Galloway has taken time to write us this letter from China to tell us something of the work they are doing for Jesus there. We have given you a picture of her taken with the children, and one of Bro. Kwan and his children. This is the native preacher she speaks of. By some mistake these pictures were printed some weeks

The clouds ye so much dread
Are big with mercies, and shall break
In blessings on your head.
Blind unbelief is sure to err,
And scan His work in vain.
God is His own interpreter,
And He will make it plain."

The disagreeable things, disappointments, fiery trials, etc., are only golden rungs on the ladder by which we reach a loftier character. Some of the most beautiful flowers grow among the thorns, and the sooner we learn in whatsoever state we are in, therewith to be content, the better it will be for us. Apparent misfortunes are often blessings in disguise. With our present natures, there would be no living in this world without trouble. But too many, like Jacob, take only a surface view and cry out against the very conditions which are paving the way for lar-

ago as coming from India. I am glad to introduce him, with his wife and children to you, under his own name, this time. Pray for him. A Chinese Christian filled with the Holy Spirit can do far more for his people than the foreign missionary. Perhaps the largest work our missionaries are doing is leading such men to Christ, then training them to be preachers of the gospel. Many years ago the Rev. David Hill was laboring faithfully among the Chinese. He became particularly interested in a certain man who was quite a scholar. This man was bitter against the "foreign devils," but Mr. Hill by his gentle, loving, Christlike character won the scholar's heart. He was saved and baptized with the Holy Ghost. His heart was on fire with the love of souls, and he had a mighty belief that Jesus could save men and set them free from every chain the devil had bound about them. For long years he preached this gospel to the people, holding up Christ as the Saviour of men. No one can tell what was done for God through his efforts. But we can all see that David Hill, in heaven during most of those years, still lived and preached through his Chinese convert. I feel that we are greatly blessed in having letters from China, India and Cuba. They bring us so close to these fields and we know many things about the work that others may not know, and this puts a greater responsibility upon us. God has a purpose in letting you dear children get so many looks right into these far away places. He wants you to realize the needs of our cousins in heathen lands and to supply them. I am praying that we will take Sister Galloway's work on our hearts and help her in it by prayers and money.

It is May, the hottest, severest and most blasting month of the whole year. We dread it because we



GIRL'S ORPHANAGE, DHULIA, INDIA.

can't always leave the station and our work, especially the evangelistic work, is hindered to a certain extent. Our flowers, too, suffer. Many droop, fade and die. But somehow this year many have survived. The grand old neem trees, that seem to have been planted here expressly for Ishwardat, have donned a gorgeous gown of green. The tagar, mogara and jai (a species of jasmine) are so beautiful and fragrant, with the crotons have never been more beautiful and golden. And, too, there are little annuals (perennials here) so common at home. These seem to enjoy the piercing rays of the sun as they hold up their little white, red and purple faces to be kissed. Others are delicate and tender—so tender that we have to keep them in the shade of the bungalow, and they require the greatest care or we lose them altogether—such as the palms, ferns, begonias, etc. The gold mohur is tall and stately with its fernlike leaves and a wealth of blossoms, gold and red, indeed a splendid sight.

But there! These are not the flowers I am to tell you about. I am to tell you about flowers that see, know and understand.

We have often written you about the Orphanage, the evangelistic work, Bible women, day school, Sunday school, sewing and fancy work and many other things, but you have heard very little about those known to all here as the "babies." Babies! Is that all? some one may ask. Yes, but these are not the ordinary ones, the kind one sees running about the streets (if low caste) with nothing in the line of clothing to boast of save the brown that nature gave it, or the little one strapped to its mother's back while she bears the burden on her head, nor are they like those in high caste homes who are jeweled, painted and taught all forms of vice, with their minds turned toward marriage before they have the slightest idea of the seriousness of it; in fact they look upon it as a gala day, then weep bitterly as they are taken away from mother, often to a life of hardship, ill treatment or, worse than all, ushered into an early widowhood.

Ah, yes! These are different, plucked out, brought in, transplanted away from the blasting, destroying breath of idolatry and sin.

You know the Orient is noted for blending and liking many colors, while the Occident is more staid on that line—and a garden to be beautiful is made up of various colors and kinds.

Pushpalaya* is the name the orphan children have given the nursery, which is composed of three small rooms at one side of the bungalow, overlooking a nice playground with shade trees and swings.

Of course in true Christianity there is no such thing as caste, all are made one in Christ—colors blended, yet one can't help seeing the difference in disposition, taste, etc., even in these little ones.

Shegula is of Braham birth—that high, proud, selfish caste, hardest of all to win to Christ. She is a pretty child, with dreamy eyes and red lips; she is made for fun and the way she sings and skips about reminds one of a little bird. She is afraid of sorrow of any kind and shrinks from the very thought of it. We once thought she possessed very little of that element known as affection for others. Now see her as she takes little Malan by the hand and leads her off for a good play. Malan is of that class known here as "untouchable," low, carrion eating people, and to touch one of these means defilement. Imagine a Braham touching, playing with and even loving a Mang.

Suvartha (good tidings) is of that strong, fighting, hard-to-conquer Maratha caste, the first little one to come to our orphanage. She is a child of deep affection and sympathy and one who thinks it a great imposition to be made to obey when it doesn't happen to suit her.

One day before going to the meeting I had a spirit of prayer for our congregation and was alone pouring out my heart when I felt some one near. After the prayer I looked about to see who had come and there stood Suvartha, holding back the curtain and tears were raining down her little face. I asked her why she wept and she replied, "Oh, you were praying so hard," and went on to the meeting, weeping as if her heart would break.

* House of Flowers.

After my dear fellow-worker (Miss Long) went home I was ill and felt so dreadfully alone without her. Although little brown hands were loving and tender, this awful loneliness would seize me like some terrible power, and I would groan in spite of my efforts. Suvartha listened for a time, and when she could stand it no longer, with a trembling voice, she said: "Auntie, I endure all my sufferings alone, I go to school (kindergarten) and tell nobody, but what can I do to your sufferings?" The other day a letter came from the Hindus, filled with abuse and threats, they said they would take our bungalow and do me violence. As soon as this child heard this she came to me and would not let me out of her sight for a moment. If anything is the matter she positively refuses to be kept away.

Pramada, with her little round face and curly hair, is a great pet. She comes of Mohammedan birth. She takes nothing seriously and wants everything going, singing like a lark, pronouncing nearly every word with a "t."

Vishranti (rest) is unlike any of the children. She has a deep voice, peculiar features and large black eyes that seem to speak out something that we have not yet been able to understand. She was rescued from a life of temple service and came from that almost extinct kingly tribe known as Rajputs.

Sharada (wisdom) is a Sonir (goldsmith) child and has the quietest and best disposition of almost any of the children.



KWAN AND FAMILY.

Poor little Sita! How thankful we are when we remember what a life she has been saved from—begging on the streets, not a garment on her little body, holding out her hands to be filled by any who would. If this were all it would not be so sad, but we know that she would have been dragged to the very depths of sin, and who would have cared if this little flower had been crushed, bruised and buried under foot? We are trying to help her to forget some of the things that came so near leaving scars on her life.

There are still others, Kripa, Suchilla and Prabhawati, all of these with plain frocks and smoothly combed hair lie off to kindergarten and for a while all is quiet and peaceful behind them. Soon there is a sound of marching or dumb-bells, singing or rattling of slates and we know for a time at least they are busy and we will not be expected to answer a hundred childish questions while they are planning others to ask. While they are away we must work fast, for it will not be long until there is the sound of many little feet and the office will be flooded with young life.

Pushpa (flower) is quite happy to lie in her swinging basket and does not bother herself about any of these unnecessary things. She is not yet two months old, but she is the queen of the nursery. When the day's battle has been hard we find it restful to let these little ones love us, pull us, and have their own way for a time.

It gladdens our hearts to hear these childish voices

lifted up in song and prayer to the Master. The other evening in their meeting one was praying so earnestly; "Oh, Lord, don't let us be barren trees, or chaff that will be burned, but make us a grain in your store house." A baby voice was heard, "Dear Lord take us all to where our big Auntie is" (Miss Long in America).

Think of the possibilities hid away in these little lives, with the future all before them.

Will you not pray with us that these "flowers" may grow and develop into beautiful, fragrant ones? Not like those the world would call beautiful, for that might be a snare to them, but that they might adorn the gospel of Christ, remembering that the King's daughter is all glorious within.

Your sister in the Master's glad service,
FLORENCE WILLIAMS.

Don't you think this a beautiful letter from the girls' home in India? It seems to me I can almost see a garden filled with lovely *human flowers*, which dear Miss Long and Miss Williams are busily tending for the Master. It means hours of labor to weed and water and cultivate these blossoms, and there is a bitter enemy who is determined to spoil if he can.

The gardeners must watch as well as work therefore, and many times they grow weary, and perhaps a little heartsick. The garden is so far away from their own home and dear ones, you know. I wonder if we understand the great love which enables some to leave everything and go forth to labor for Jesus in these far-away, neglected places? Do we know what it is that makes them give up family, friends, ease and comfort and take a hard place? Why they are willing to pour out their lives for those who were strangers to them? Paul speaks of the love of Christ which constraineth us. Shall we not ask God to give us more of this love, so that we too will pray and sacrifice with Sister Galloway's boys and girls and for these human flowers in distant India?

A NOTICE.

A home is wanted for a bright little boy nine years old. The parties who have charge of him are not willing to place him anywhere but in a Christian home where he will be a member of the family and sent to school. It is to be hoped that he will find a place with some one who wants to adopt a child. Do not write us for particulars as we cannot give them. Address all inquiries to Miss Virginia Smith, 401 Fatherland Street, Nashville, Tenn.

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FIELD NOTES

See our premium advertisement on page 16.

The Lebanon Camp Meeting will be held August 12-21.

The Hartselle, Alabama, Camp is now going on. J. L. Brasher and Joseph Omen are doing the preaching.

The Scottsville, Texas, Holiness Camp Meeting is now going on. Andrew Johnson and C. M. Dunaway are in charge.

The Waco, Texas, Camp Meeting will be held August 9-19. Joseph Carter and Joseph Hogg will do the preaching.

The Vincent Springs Camp, Dyer, Tenn., will begin to-morrow. J. F. and Joseph Omen will do the preaching, and F. R. Yates will lead the singing.

The Carvoso Camp Meeting, near Guthrie, Ky., with S. Holcomb and wife in charge, began July 29, and will continue until August 7.

The meeting at Wilford, near Lebanon, Tenn., will be held August 6-14. It will be conducted by Mrs. L. O. Stratton and Miss Alice Cowen.

The Falcon Camp Meeting, at Falcon, N. C., will be held August 11-22. Rev. George E. Fisher, of Toronto, Canada, and Rev. N. J. Holmes, of Altamont, S. C., will be the principal preachers.

WANTED.

A home for a blue-eyed, fair-haired baby boy, three months old. Write to Mrs. E. B. Burgess, 125 Fourth Avenue, North, Nashville, Tenn.

The Lord is blessing in the tent meeting here. Sunday night the tent was crowded and seven were saved. Fifteen have been saved up to date.

Yours under the blood, JAMES C. MARTIN. Bristol, Tenn.

I have been laboring for the past two weeks in a tobacco belt in Middle Tennessee. This is the hardest field I have ever had to labor in, but praise God for victory through the blood. My next meeting will begin August 12 at Farley's Chapel, seven miles south of Nashville. Pray that God will endue us with power for this work.

Your brother in the Master's work, MARVIN S. COOPER.

We have a good Sunday School at Shiloh, where the children are taught a full salvation, unbiased, undenominational and free, without any straight jacket. They are taught the pure gospel of our Lord and Saviour Jesus Christ. Much interest is being manifested. Bro. L. W. Nesbitt, a spirit-filled man of the mission here, is our superintendent. About seventy-five members, mostly young people and children, have been enrolled. Pray for us. R. A. PARKER. Paimyra, Tenn.

We have opened up a gospel meeting on Jones' Creek, near Dickson, Tenn., and congregations and interest are encouraging. The tent is in a lovely, cool place, and I do not see why we should not have a helpful revival here. I believe that one great trouble with us to-day is that many of us are easily discouraged, and if a great big victory don't begin to burst on us like a thunder clap right in the start we get blue and many times we upbraid them both in person and testimony for hardness and unbelief and

this makes things harder, and after a few days of bombarding the camp, we are ready to pull down and leave them. I believe if we would hold on to God and the people in faithful prayer and an humble, loving administration of the blessed old truth, as it is in Jesus, that great victory would often come instead of defeat. Pray for victory here in Jesus' name. C. L. BRUNER AND WIFE.

Praise be unto the most high God! We have just closed our first meeting for this season. This is an old settled country and a generous hearted people, but the doctrine of holiness had never been preached here before. Some of the preachers had advised their members to stay from the "holiness meeting," but in spite of the preachers' advice and all the Satanic pressure that was brought to bear, the people came in large crowds. "Hunger and thirst for righteousness" seized upon them, and in accordance with the divine promise they were fulfilled. We have many hungry souls and ask you to join us in prayer for their salvation. We go from here to Ponce de Leon, Fla., and hold from July 28 to August 5. From thence to New Home, near Samson, Ala., August 6-14. Then to Light, near Taylor, Ala., August 18-25. Our other dates will be published later. Please pray for us. Yours in the Master's service, O. B. NEWTON AND WIFE.

Greetings in Jesus' name. Since my last message to you I have had a good meeting at Williamson, W. Va. About forty souls professed to get the Lord for salvation. From Williamson I went to Roanoke, Va., spent one day with Bro. Frank Cox, who was engaged in a revival. I then joined W. A. Willis at Statesville, N. C. God gave us a great time. Some thirty-five were saved, reclaimed and sanctified. Several joined the Pentecostal Church of the Nazarene. One of our workers was missed from the services. So after inquiring where she was we learned that she was sick. Bro. Willis and I were sent for, according to James 5:14, and while prayer was being offered the girl shouted and praised God for healing. My next work was at Blacksburg, Va., with Bros. Hess and Johnson. God gave us a blessed season, forty or more were blessed. We are now in Bedford City, Va., with bright prospects for a great time of victory. Please pray for us here. Yours out and out for lost souls, saved, sanctified and kept by the blood of Jesus. W. H. HUDGINS.

Our meeting at Erin was a success though the rain put us out of the tent, but the good officers gave us the courthouse. God gave us eighteen or more professions. Bro. Collier called us there. Bro. Roby and Bro. Pollard, with their wives, rendered valuable help. From here we went to Griffin's Chapel, where we stayed two weeks. Bro. Collier stayed one week, then went to help Bro. Cox. We continued with Miss Collier at the organ to help us. She certainly gave good service. Her kind words and fervent prayers added souls to the Lord. The Lord gave us twenty-one professions, with many hard sinners saved. To God be all the praise! We closed out

Monday morning at Bro. Sam Hawkin's home. Had a great shout of victory at the last service, 9 o'clock a. m. There were more than could get in the home. We began here Monday night. Have had a hard fight, but went out yesterday to visit a poor boy on the bed with tuberculosis trouble. We talked to him, prayed and he professed Christ; called his dear mother by beckoning his hand, so we prayed and the mother made a bright profession. The widowed mother, two daughters, one son out of the four are now saved, and the other promised to trust Him. Nine professions at the church last night. Amen. Saved and kept, B. L. PATTERSON. Cumberland City.

TREASURER'S REPORT.

(Collection for Missionary purposes for June.)

620.....\$ 5 00	621.....\$ 16 10	622.....\$ 2 00
623..... 5 00	624..... 8 00	625..... 2 00
626..... 6 25	627..... 6 00	628..... 9 00
629..... 1 00	630..... 2 14	631..... 1 00
632..... 75 00	633..... 5 00	634..... 8 00
635..... 14 35	636..... 3 00	637..... 3 00
638..... 30 00	639..... 1 00	640..... 6 25
641..... 6 50	642..... 25	643..... 3 30
644..... 10 00	645..... 4 00	646..... 6 50
647..... 1 00	648..... 7 50	649..... 6 25
650..... 13 75	651..... 15 00	652..... 1 00
653..... 2 00	654..... 3 00	655..... 6 50
656..... 15 00	657..... 2 00	658..... 2 00
659..... 4 00	660..... 6 00	661..... 17 50
662..... 5 50	663..... 1 00	664..... 1 00
665..... 6 11	666..... 10 00	667..... 12 10
668..... 12 03	669..... 50 00	670..... 25 00
671..... 1 00	672..... 5 00	673..... 18 75
674..... 7 62	675..... 5 00	676..... 12 50
677..... 1 00	678..... 44 11	679..... 25 00
680..... 2 00	681..... 2 13	682..... 10 00
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