

WHAT SHALL WE DO WITH SEEKERS?

W. C. WILSON.

This is a subject that needs much careful prayerful study. That there is much of superficial in religious meetings, and a lack of care, thoroughness and depth in many centers, no thoughtful person will deny. We seem to be in a rush and hurry. A big crash, a big crowd, a big time, a big lot of professions, and I often think, a big lot of show work is done, that will not stand the light of the judgment.

Much of the altar work of today reminds of wagon factories or buggy shops where the nice looking line of vehicles is turned out, covered with oil, varnish and paint; but on rainy days and heavy loads and what is the result? Old irons, poorly welded; snarly gear and brash wood. So in a short time the nice appearing vehicle is back at the shop for repair. Spokes must be tightened, a bolt replaced, a little more oil and varnish, a new coat of cheap paint that will last until the next special meeting.

Honesty and thoroughness in the factories and shops of this country would give us a better line of vehicles, and the same can be said in reference to the work of the churches of today.

Where God's Word is fearlessly and unceasingly spoken we are sure that men will be drawn to the heart and seekers will be forward. What shall we do with them?

Many of us object to card-signing and edge-taking methods, and well we may, but let us remember there are other ways of detaching seekers besides sliding them into dead churches on a plank oiled with card-signing, mislabeled with nice promises, and painted with intellectual loyalty.

Let's be honest, let's be thorough, and seekers will get Bible salvation.

We fear that among sanctified people it is not often true that there is a tendency to give a "big" time, turning off lots of work, a large number of professions, and a much smaller number of real possessors.

Some one has said that no question is settled until it is settled right. There is no place where this can be more truthfully applied than in the settlement of the sin problem.

There is a growing conviction on my heart that one of the weaknesses of the present holiness movement in many quarters is a tendency to rush seekers to profess something before they have surrendered or consecrated.

No sinner can believe for pardon until repentance is thorough, scriptural and finished; neither can any believer be sanctified wholly until all passes into God's hands for time and eternity by an act of consecration on the part of the seeker. Much of the so-called "taking it by dry faith" is nothing but dry imagination, and is not taking it at all, and the longer you try to keep up the imagination the dryer you get.

It would seem proper, sensible, right and

Scriptural for us at the altar to take time to let the sinner pray, repent and confess until God is satisfied and lets them know. Also tell the believer to tarry, wait, yield and surely faith will be easy when all is consciously given to Him in a complete consecration. So all aboard for honesty, thoroughness and salvation. Amen.—*Nazarene Messenger.*

The Lord's Coming

BY E. P. MARVIN.

The chief end of God in the several dispensations of Redemption is the exaltation of His Son with His fellow-heirs, His Bride, invisible majesty and glory in the New Creation.

We magnify this blessed hope because Christ and the Apostles magnified it, and commanded us to do the same. It is a semi-nary canon, that we should deal out truth in the relative proportions found in the Bible, and especially in the New Testament. Now, as this subject is spoken of more than three hundred times in the New Testament, let public teachers and preachers follow this canon. Christ and the Apostles preached on this subject, at least ten times as often as upon water baptism, twenty times as often as upon death, forty times as often as on church government, and forty million times as often as on politics, science and literature combined!

They connected it with every doctrine of the Christian system and every duty of the Christian life. They commanded us to teach it (Tit. 2:15) and pronounced a blessing on those that read and hear the great prophetic Book of the New Testament (Rev. 1:3).

We magnify this Blessed Hope because it is "present truth" of ever-increasing interest and importance.

It is the general belief of the Church that the Lord Jesus will come again, personally and visibly, and those who diligently and devoutly study the Word, generally believe that the promises of this advent do not refer to the descent of the Holy Spirit, the destruction of Jerusalem, nor to death. Indeed, many of these promises were given after the first two events occurred. Death differs from our Blessed Hope more widely than any other two events in all the known future. These promises simply mean what they say and say what they mean.

Now some teachers believe that this advent will occur after the millennium, and others before. The only absolutely fair and sure way of settling this "post" and "pre" question is by exegesis of the New Testament. Allow me to assert, kindly and positively, to my dear brethren in the Gospel ministry, that no one has a right from God to teach or preach the post-millennial doctrine, unless he can establish its fundamental principles with plain texts from the New Testament. Who ever undertakes this.

I will present seven series of texts which prove unmistakably that there can be no millennium until Jesus comes:

1. The purpose of God through this dis-

persation is witness-bearing and the outcalling of a people for the Bride of Christ (Matt. 24:14; Acts 1:8; Acts 15:14-17).

2. The coming and the Kingdom are contemporaneous (Luke 19:12, 13; Acts 3:20, 21; 2 Tim. 4:1, 2).

3. Anti-Christ and Satan will be alive and active until He comes (2 Thess. 2:8; Gen. 3:15; Rev. 20:1, 2).

There can be no millennium while these two great enemies are on earth.

4. The Church enlarged, spiritualized and elevated, would still lack the kingdom form (Isa. 31:1; Luke 1:32-33; Rev. 20:4).

The Church is not the kingdom erected and manifested. The Greek words for each are never interchanged. Elders and deacons are not the officials of a kingdom. We pray "thy kingdom come," not thy Church come. All the New Testament writers, after Pentecost, spoke of the kingdom as future, and St. James calls Saints "heirs of the kingdom." Finally, in Dan. 2, the God of heaven sets up a kingdom "in the days of these kings"—the ten kings, and not the one, Tiberius, who reigned at the time of Pentecost. The kingdom comes by catastrophe.

5. It is plainly prophesied that the Church will remain in its present imperfect, mixed and humiliating condition until the Lord comes (Luke 18:2-8; Matt. 7:22-23; John 16:33; 1 Tim. 4:1; 2 Tim. 3:1-8).

To this agree the parables of the mustard tree, leaven and drag net, correctly interpreted. Also the present unbelieving and worldly condition of the professing Church, and that of many ministers who are chiefly distinguished for their unbelief.

6. Jew and Gentile will continue in unbelief and sin until the Lord comes (Rom. 11:25-26; Luke 21:24; Matt. 13:30).

It is distinctly declared by Christ Himself that the days immediately preceding His coming will repeat the times of Noah and Lot (Luke 17:26-30). Therefore we are not to conform to the age (Rom. 12:2), but come out and be separate (2 Cor. 6:17).

7. We are repeatedly commanded to watch for His coming with expectancy, as for an event, to our knowledge always imminent (Matt. 24:51; Matt. 25:13; Mark 13:35-37; Luke 12:35-40).

"CO'SE I TOOK 'EM IN."

"Yas'm, Rosie's back ag'in," admitted Aunt Chloe over her washtub. "She an' de baby didn't hab nowhars to stop jes' now, an' de pore chile is ailin'. Yas'm I took 'em in—co'se I took 'em in," she added, defensively. "But she is only a cousin, and don't you remember how she went off and left you before, and all the trouble she made?" asked the indignant listener. The old woman meditatively flecked the suds with her black hands for a minute before her slow answer came: "Well, ye see, honey, I nebber did hab no great membry nohow. 'Pears like it's dat crowded full of t'ings ob mo' 'eount dat I jist has to keep pitchin' rubbish like dat out'n it, 'r else I wouldn't hab no room to move 'round. When ye 'members what de Lord says 'bout forgibbin', ye don't hab no place to 'member a whole lot ob odder t'ings."—*Selected.*

WHAT SHALL WE DO WITH SEEKERS?

W. C. WILSON.

This is a subject that needs much careful prayerful study. That there is much of superficial in religious meetings, and a lack of care, thoroughness and depth in many centers, no thoughtful person will deny. We seem to be in a rush and hurry. A big crowd, a big crowd, a big time, a big lot of professions and, I often think, a big lot of slow work is done, that will not stand the test of the light of the judgment.

Much of the altar work of today reminds me of wagon factories or buggy shops where a nice looking line of vehicles is turned out, covered with oil, varnish and paint; but on rainy days and heavy loads and what is revealed? Old irons, poorly welded; snarly paper and brash wood. So in a short time a nice appearing vehicle is back at the shop for repair. Spokes must be tightened, a bolt replaced, a little more oil and varnish, a new coat of cheap paint that will last until the next special meeting.

Honesty and thoroughness in the factories and shops of this country would give us a better line of vehicles, and the same can be said in reference to the work of the churches of today.

Where God's Word is fearlessly and unflinchingly spoken we are sure that men will be brought to the heart and seekers will be forward. What shall we do with them?

Many of us object to card-signing and edge-taking methods, and well we may, but let us remember there are other ways of dealing with seekers besides sliding them into dead churches on a plank oiled with card-signing, and larded with nice promises, and painted with intellectual loyalty.

Let's be honest, let's be thorough, and seekers will get Bible salvation.

We fear that among sanctified people it is too often true that there is a tendency to give a "big" time, turning off lots of work, a large number of professions, and a much smaller number of real possessors.

Some one has said that no question is settled until it is settled right. There is no place where this can be more truthfully applied than in the settlement of the sin problem.

There is a growing conviction on my heart that one of the weaknesses of the present holiness movement in many quarters is a tendency to rush seekers to profess something before they have surrendered or consecrated.

No sinner can believe for pardon until repentance is thorough, scriptural and finished; neither can any believer be sanctified wholly until all passes into God's hands for time and eternity by an act of consecration on the part of the seeker. Much of the so-called "taking it by dry faith" is nothing but fancy imagination, and is not taking it at all, and the longer you try to keep up the imagination the dryer you get.

It would seem proper, sensible, right and

Scriptural for us at the altar to take time to let the sinner pray, repent and confess until God is satisfied and lets them know. Also tell the believer to tarry, wait, yield and surely faith will be easy when all is consciously given to Him in a complete consecration. So all aboard for honesty, thoroughness and salvation. Amen.—*Nazarene Messenger*.

The Lord's Coming

BY E. P. MARVIN.

The chief end of God in the several dispensations of Redemption is the exaltation of His Son with His fellow-heirs, His Bride, invisible majesty and glory in the New Creation.

We magnify this blessed hope because Christ and the Apostles magnified it, and commanded us to do the same. It is a semi-canon, that we should deal out truth in the relative proportions found in the Bible, and especially in the New Testament. Now, as this subject is spoken of more than three hundred times in the New Testament, let public teachers and preachers follow this canon. Christ and the Apostles preached on this subject, at least ten times as often as upon water baptism, twenty times as often as upon death, forty times as often as on church government, and forty million times as often as on politics, science and literature combined!

They connected it with every doctrine of the Christian system and every duty of the Christian life. They commanded us to teach it (Tit. 2:15) and pronounced a blessing on those that read and hear the great prophetic Book of the New Testament (Rev. 1:3).

We magnify this Blessed Hope because it is "present truth" of ever-increasing interest and importance.

It is the general belief of the Church that the Lord Jesus will come again, personally and visibly, and those who diligently and devoutly study the Word, generally believe that the promises of this advent do not refer to the descent of the Holy Spirit, the destruction of Jerusalem, nor to death. Indeed, many of these promises were given after the first two events occurred. Death differs from our Blessed Hope more widely than any other two events in all the known future. These promises simply mean what they say and say what they mean.

Now some teachers believe that this advent will occur after the millennium, and others before. The only absolutely fair and sure way of settling this "post" and "pre" question is by exegesis of the New Testament. Allow me to assert, kindly and positively, to my dear brethren in the Gospel ministry, that no one has a right from God to teach or preach the post-millennial doctrine, unless he can establish its fundamental principles with plain texts from the New Testament. Who ever undertakes this.

I will present seven series of texts which prove unmistakably that there can be no millennium until Jesus comes:

1. The purpose of God through this dis-

persation is witness-bearing and the outcalling of a people for the Bride of Christ (Matt. 24:14; Acts 1:8; Acts 15:14-17).

2. The coming and the Kingdom are contemporaneous (Luke 19:12, 13; Acts 3:20, 21; 2 Tim. 4:1, 2).

3. Anti-Christ and Satan will be alive and active until He comes (2 Thess. 2:8; Gen. 3:15; Rev. 20:1, 2).

There can be no millennium while these two great enemies are on earth.

4. The Church enlarged, spiritualized and elevated, would still lack the kingdom form (Isa. 31:1; Luke 1:32-33; Rev. 20:4).

The Church is not the kingdom erected and manifested. The Greek words for each are never interchanged. Elders and deacons are not the officials of a kingdom. We pray "thy kingdom come," not thy Church come. All the New Testament writers, after Pentecost, spoke of the kingdom as future, and St. James calls Saints "heirs of the kingdom." Finally, in Dan. 2, the God of heaven sets up a kingdom "in the days of these kings"—the ten kings, and not the one, Tiberius, who reigned at the time of Pentecost. The kingdom comes by catastrophe.

5. It is plainly prophesied that the Church will remain in its present imperfect, mixed and humiliating condition until the Lord comes (Luke 18:2-8; Matt. 7:22-23; John 16:33; 1 Tim. 4:1; 2 Tim. 3:1-8).

To this agree the parables of the mustard tree, leaven and drag net, correctly interpreted. Also the present unbelieving and worldly condition of the professing Church, and that of many ministers who are chiefly distinguished for their unbelief.

6. Jew and Gentile will continue in unbelief and sin until the Lord comes (Rom. 11:25-26; Luke 21:24; Matt. 13:30).

It is distinctly declared by Christ Himself that the days immediately preceding His coming will repeat the times of Noah and Lot (Luke 17:26-30). Therefore we are not to conform to the age (Rom. 12:2), but come out and be separate (2 Cor. 6:17).

7. We are repeatedly commanded to watch for His coming with expectancy, as for an event, to our knowledge always imminent (Matt. 24:51; Matt. 25:13; Mark 13:35-37; Luke 12:35-40).

"CO'SE I TOOK 'EM IN."

"Yas'm, Rosie's back ag'in," admitted Aunt Chloe over her washtub. "She an' de baby didn't hab nowhars to stop jes' now, an' de pore chile is aillin'. Yas'm I took 'em in—co'se I took 'em in," she added, defensively. "But she is only a cousin, and don't you remember how she went off and left you before, and all the trouble she made?" asked the indignant listener. The old woman meditatively flecked the suds with her black hands for a minute before her slow answer came: "Well, ye see, honey, I nebber did hab no great membry nohow. 'Pears like it's dat crowded full of t'ings ob mo' count dat I jist has to keep pitchin' rubbish like dat out'n it, 'r else I wouldn't hab no room to move 'round. When ye 'members what de Lord says 'bout forgibbin', ye don't hab no place to 'member a whole lot ob odder t'ings."—*Selected*.

LIVING WATER

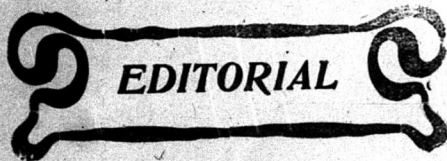
PUBLISHED WEEKLY AT NASHVILLE, TENN.  
125 Fourth Avenue, North,

BY THE  
PENTECOSTAL MISSION  
PUBLISHING COMPANY  
(Incorporated)

J. O. McCLURKAN.....EDITOR  
JNO. T. BENSON.....BUSINESS MANAGER

ONE DOLLAR A YEAR IN ADVANCE.

Entered Jan. 3, 1903, at Nashville, Tenn., as second-class matter  
under Act of Congress, March 1, 1879.



TIMELY WORDS.

A great work has been accomplished by modern evangelism. But like everything else that is good, it has its abuses and counterfeits. Brother Pierson's article on this subject in this issue is a timely admonition. Thoughtful observers, while recognizing the great work that has been wrought through this medium, discern certain dangers which must be avoided if the best results are obtained. All honor to the humble, devout evangelist who, though often but poorly remunerated, yet like his Master continues to go about doing good. May their number be multiplied. There is room in this erring, straying world for a great army of such.

STATE-WIDE PROHIBITION.

The State-wide prohibition bill has passed both houses of the Tennessee Legislature and will doubtless become a law within the next five days. Should the Governor veto the bill, the majority is sufficient to leave no reasonable doubt as to passing it over his veto. The vote in the Senate was twenty to thirteen, and in the House was sixty-two to thirty-six.

Seldom if ever in the history of Tennessee was such interest manifested. The Senate and House of Representatives were crowded with earnest men and women, some of them among the most prominent in the State; and the sentiment in favor of Prohibition, among these auditors, was overwhelming. Opponents of the measure were present, but from all indications they were hopelessly in the minority.

During the discussion of the bill in both houses there were frequent outbursts of applause on the part of Prohibitionists, and when the final vote was taken the multitude gave vent to their long-pent-up feelings in uproarious shouts of victory. Not often in the history of a generation are such climaxes of enthusiasm reached.

The people had made up their minds to have Prohibition and no earthly power could prevent it. Various reasons strengthened this indomitable purpose.

1. In the last quarter of a century a war

of extermination has been waged against the saloon through what has been known as the four-mile law, which originally prohibited the location of a saloon within four miles of a church or school house, towns and cities being excepted; but successive Legislatures kept extending the law so as to include more and more territory until there are only four places in the State where intoxicating liquors are now sold. Consequently at least nine-tenths of the territory within the State were without saloons, and the beneficent effects accruing therefrom were so marked that for years not a single district where prohibition prevailed has even asked for the return of the saloon; but the rural districts were overrun by whiskey sent out from the cities until they felt that their only protection was to drive the traffic entirely from the State, hoping that other States will soon do likewise. Prohibition had been tested and has proven such a blessing that the people knew for themselves that the old stock-in-trade arguments used by the advocates of the liquor traffic, such as "Prohibition won't prohibit," and "It will ruin the town," were false; and as nothing succeeds like success, they were quite ready to vote for ridding the entire State of the saloon curse.

2. Again, during the last year, the State has passed through one of the most extraordinary campaigns within its history. The gifted Edward Ward Carmack made the race for Governor on the State-wide issue against the present Governor. The opposing candidates being able speakers, the entire State was aroused on the subject, and the iniquitous effects of the dramshop were so scathingly exposed by the eloquent Carmack that the people were awakened as never before to the necessity of banishing the saloon from the State. However, other issues divided the Prohibition sentiment of the State sufficiently to give Governor Patterson the nomination by a small majority. Some believed that prohibition would be inevitable regardless of who was nominated for Governor.

3. Following the primary were a number of political schemes on the part of whiskey Democrats which more and more provoked the people until only an opportunity was needed to vote the saloon out. A majority of the members of the Legislature were elected on the State-wide issue. Following this was the assassination of ex-Senator Carmack within ten steps of his own gate, where once stood the home of a President of the United States. The fearless champion of civic righteousness was shot down on the street like a dog. The people were stunned under the terrible shock. Strong men wept like children, and prohibition went forward with a mighty bound. If Satan inspired the killing of Carmack, he evidently overdid himself, for it was another signal gun summoning the people to the war for the extermination of the rum traffic. It poured oil upon the flames, and all that was lacking for the elimination of the saloon from the politics of the State was an opportunity for the Legislature to vote on it.

4. But deeper than every other motive, and underlying the entire prohibition movement,

was the inwrought conviction of devout men and women that "the saloon must go." To this end they worked, fasted and prayed. It was a fight of the right against the wrong, and the most potent of all influences brought to bear upon the Legislature was the *oughtness of the question*. The saloon had no right to exist, hence it must be destroyed. The awakened conscience of the people was irresistible. They have spoken. The law will be passed, to go into effect July 1, of this year, and Tennessee will be forever free from a partnership in the liquor traffic.

Much credit is due the Woman's Christian Temperance Union for the very efficient aid rendered in this hard-fought battle.

Among the secular newspapers The Tennessean took first rank in championing the cause of prohibition. Seldom does a newspaper make such a fearless attack upon a monied interest as the saloon trade. Many other papers of the State, mostly from the rural districts, fought a good fight.

Not being a politician, and knowing but little of the inside working of such machinery, we would not assume to speak of the correctness or incorrectness of all the methods used by friends and foes of this measure. In the heat of political strife there are sometimes things said or done not for the best. But the cause was right and the fight in the main was made by good people who had at heart the highest interests of their beloved State. We join with the multitude of those who love the Lord in a prayer of thanksgiving on behalf of the thousands of homes which have so long worn the galling yoke of the saloon.

"THY WILL BE DONE."

How often these words are uttered lightly, but when they come from the depth of the heart, as a glad choice, they mark the blending of the human with the Divine will in such a way as to bring great enrichment of character and peace of heart. Communion is based upon union with God. An exchange says that the following beautiful poem was found on the fly-leaf of a Bible of a missionary who died in Africa:

Laid on Thine altar, O my Lord divine,  
Accept my gift this day for Jesus' sake,  
I have no jewels to adorn Thy shrine,  
(Nor any world-famed sacrifice to make;  
But here I bring within my trembling hand,  
This will of mine, a thing that seemeth small,  
Yet Thou alone, O Lord, canst understand,  
How when I yield Thee this, I yield mine all.

Hidden therein, Thy searching gaze can see  
Struggles of passion—visions of delight,  
All that I have, or am, or fain would be,  
Deep love, fond hopes and longings infinite;  
It hath been wet with tears, and dimmed with sighs,  
Clinged in my grasp, till beauty it hath none;  
Now from Thy footstool, where it vanquished lies,  
The prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fail,  
And merge it so into Thy own will, that 'e'en  
If in some desperate hour my orles prevail,  
And Thou give back my gift, it may have been  
So changed, so purified, so fair, have grown  
So one with Thee, so filled with love divine,  
I may not know or feel it as my own,  
But gaining back my will, may find it Thine.

# Editorial Comment

## THE PREACHING NEEDED.

The Apostle Paul bade Timothy preach the Word, and there is in the Scriptures an end-variety of truth, so that no phase of life is neglected. There is no need for leaving the land in search of subjects for pulpit treat-

Mr. Spurgeon, who published sermons for forty years, says that he had only just reached the shores of this mighty sea of life. We need Bible preachers; men whose hearts are all ablaze with the truth, who will be everywhere preaching the Word. This kind of ministry is never barren of results. That goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him. Watchword and Truth quotes the following from Alexander Maclaren, which is the point:

If we had to offer to the world a Gospel message, the form of our ministry would be indistinct. If we had to offer a Gospel of rights, it would be professorial and didactic. But we have a Gospel of fact, and therefore we preach. Not, we perform, not we recite—we preach. The metaphor in the Scriptures is full of instruction. We are heralds, messengers, tellers of a message. We have not received it from our own brains; we have received it from the King.

The churches need to be roused anew to the prime importance of the preaching of the Gospel to those who are without. No reform more needed than the restoration to its proper place of the evangelistic character of the Christian ministry and the Christian Church. There should be a tone of pleading, urgency and invitation. It is not enough that we deliver our message plainly and faithfully. If we have any conception of our work, or any communion with our Master, we shall feel that we poorly represent it, and wholly fail to resemble to Him unless we plead with Him.

The voice tremulous with earnestness, persistent in entreaty, is, at its softest and most winning cadence, but a poor echo of His. It will carry further than the thunders of the whole park of logical artillery, and move hearts as nothing else will. Let us not be ashamed of emotional preaching. We have more need to dread and be ashamed of the unloving handling of the message of love, and its transposition of it into another key which is not its music."

## PRAYING MOTHERS.

The gifted Randolph of Virginia said that his mother's prayers saved him from infidelity. Spurgeon bore testimony to the profound influence of his mother's prayers, and Farrar says:

My mother's habit was, every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour reading the Bible, in meditation and in prayer. From that hour, as from a pure fountain, she drew the strength and the sweetness which enabled her to fulfill all her duties, and to remain unruffled by all the vexations and pettinesses which are so often the terrible trial of narrow neighborhoods. I think of her life, and of all it had to do with me. I see the absolute triumph of Christianity in the lovely ideal of a Christian lady.

I never saw her temper disturbed; I never heard her speak one word of anger, or of calumny, or of idle gossip. I never observed in her any sign of a single sentiment unbefitting to a soul which had drunk of the river of the water of life, and which had fed upon manna in the barren wilderness."

The position of a mother is one of the most important, dignified and far-reaching. Much as the thoughtless may laugh at the "Now I lay me down to sleep," and other similar prayers of children, the fact remains that this early prayer habit is one of the most potent forces in the formation of character. Keep up the prayer life; let the children be cradled and nourished in it. Not a long-faced, gloomy type of religion, but the bright, joyous salvation experienced by those who walk with God. Children never pass beyond the influence of such homes. As the Mother's Magazine, commenting on this subject, says:

"I believe that our children ought, from the moment they are able to feel and think and dimly hope and aspire, to receive the touch, the pressure, the help, the uplift, of our religious ideals, our religious care. They ought to be taught to pray. Suppose they do pray as children, foolishly: we who are older do the same. But just as you love to have your little child climb upon your knee and pour out its little sorrows and longings and hopes and fears and wants, no matter whether they are wise or not, so I believe the great Father-Mother around us and above us loves to have us pray. I believe that this father-love, this mother-love of ours, is only a little hint and suggestion of what is infinite in the heart of the infinite Father and Mother of us all. I believe our little children at home, then, ought from the very beginning to be taught that religion—right relation with God and right relation with our fellow-man is the most important thing in the world, the sweetest, noblest, most sacred thing in the world."

I believe that the effect of prayer, of its own prayers, on the mind of a child, is never wholly effaced. It is a kind of seed-sowing that sometimes bears fruit long after the years of manhood and womanhood have been reached. And how many times have men testified that they owe their salvation to the fact that they had praying mothers who taught their children to pray!

The praying mothers of the world, and the mothers who have taught their children to pray, have been nothing less than benedictions to humanity, and great shall be their reward.

## POWER OF GOD'S PRESENCE.

"The angel of his presence saved them" (Isa. 63.9).

Who has not felt the measureless strength of another personality, even though not a word was spoken? This recognizing the presence of God is one of the most potent of all forces having to do with religious experience. Just the consciousness that we are in His presence—what quietness, what rest it brings to the burdened heart! Practicing the presence of God may not be the most happy statement of the thought, but it conveys a great truth. A better statement would

be, recognizing the presence of God. He is always with His people, but, alas! how few of us live in the power of this fact. The recognition of it has a marvelous transforming power. Silent forces are the most powerful. This is true in nature as well as grace. As George Matheson says:

Strange that men should be saved by a presence; it is such a quiet thing. Salvation might be thought to require something strong, potent, compelling; we are surprised at an influence so gentle. Yet, I think, the most potent think in the world is just a presence. What is it that determines the rank in society? It is the answer to the question, "Who are *there*?" What is it that brings condolence to an hour of bereavement? It is just the saying of one to another, "I am with you." It is not what is spoken; it is not what is done; it is the sense that some one is there. So it is with my Father. I am not anxious to know the *why*, but only the *where*, of God. It matters little to me for what purpose He walks upon the storm, nor is it of deadly consequence whether or not He shall say, "Peace, be still." The all-important thing is that the feet upon the sea should be His feet—His, and not another's. Tell me that, and I ask no more. There is all the difference in the world between a silent room and an empty room. There is a companionship where there is no voice. Is it not written, "In thy presence is fulness of joy?" In the very sense that my Father is there, though He speak not, though He whisper not, though He write not His message in a book, there comes to my heart a great calm.

Reveal Thy presence, oh, my God. I want Thy presence even more than Thy power. The stilling of the waves is something; but it is not the main thing. The main thing is that Thy way is *in* the sea and Thy path *through* the deep. I would rather have the bow in the cloud than the cloudlessness without the bow. I would rather have the storm with Thee than the calm without the sign of Thee. I would rather have the cross with Thy presence than the crown in Thine absence. Art Thou in the thunder, and the earthquake, and the fire? That is all I want to know. I ask not the revealing of Thy truth; I ask the revealing of Thee. Keep Thy mysteries in the great deep; bury Thy purposes in the vast silence; conceal, if Thou wilt, the meaning of my terrors and my tears; but tell me—oh, tell me, that the room which is silent is not empty. Tell me that in the midst of the furnace is one like unto the Son of Man. Tell me that amid the lightnings of Mount Sinai sits the form of the Law-giver. Tell me that the burning bush of Horeb was lit by the torch of love. I am not afraid of any judgment-day where Thou art on the throne; the angel of Thy presence is enough for me.

## THE SURE HARVEST.

I cast a seed in earth  
In perfect faith and trust  
That life would spring to birth  
Beneath the sheltering dust  
The tiny plant my waiting eyes  
Behold at last without surprise.

A seed of truth I tried  
Within a heart to sow;  
To God in prayer I cried  
That He would make it grow.  
But when I saw the ripened fruit  
I stood and gazed with wonder mute.

O blind! to think that He  
Who careth for the less,  
Would still neglectful be  
The greater work to bless—  
The tiny floweret's life perfect—  
Yet His eternal truth neglect.

—Selected.

## 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 Ave., Nashville, Tenn.

LETTERS WILL NOT BE PUBLISHED UNLESS  
WRITTEN ON ONE SIDE OF THE SHEET ONLY

### A DEPENDABLE GIRL.

Mabel Taft was the only girl in school that owned a camera. Sometimes she took pictures at recess and after lessons were over for the day. The children thought it great fun to pose for her.

"Oh, take us playing London Bridge!" proposed Caro Conklin.

"All right," said Mabel, "I will."

This was just before the afternoon session; but by four o'clock it had grown so cloudy that Mabel decided they would have to wait until another day.

"I know I could not get a good picture now," she said, "it is so dark."

"Oh, dear!" mourned Sadie Brown. "I can't come to school tomorrow. I'm going to Hartford with mother. Don't take it while I'm gone, will you?"

"No, Sadie, I won't take it till you are here," Mabel promised.

The next day it rained, but the day after that was sunny, and the girls begged for the photograph.

"I can't take it," Mabel said. "Sadie isn't here."

"Never mind," argued Caro Conklin. "She can be in another one. It's a lovely day for it, and all the rest of us are here. Come, do!"

Mabel shook her head. "I promised Sadie I wouldn't."

Caro pouted. "You didn't promise to wait forever," she fretted. "Beside, she didn't propose it, and the one that did ought to have her say."

But Mabel held to her word, and it was a whole week before Sadie and sunny skies came together. Then the picture was taken, and each girl had a print to keep.

Not long after this Caro's grandmother fell sick, and one night after school Caro was sent across the town to her grandmother's home. On her way she met Mabel Taft.

"Oh, come with me!" she begged. "I don't believe I can get back until late, and I'm afraid to go through Veteran Street alone after dark."

"I have an errand to do for mother, over east," Mabel said; "but I'll tell you what—you won't be afraid as far as here; and if you get back first you can wait here for me; and if I'm first, I'll wait for you."

So it was agreed. But when Caro reached the corner on her home walk, there was no Mabel in sight. It was later and duskier than

even Caro had anticipated, for she had had to stay to do something for grandma.

"Oh, I'm afraid she's gone on!" Caro said to herself, feeling very much life crying, for she was a timid girl. Then she happened to think of Mabel's picture promise, and she took heart at once. "Of course, she'd have waited," she argued, "'cause she never breaks her word." So she walked up and down in front of the drug store; but the minutes went by and Mabel did not come. "Perhaps I ought not to wait," she muttered. "What if she has gone?" And her heart gave a leap of dismay. Again she cheered herself with the assurance. But, no, she said she'd stay, and she would"—and just then Mabel's trim little figure showed in the darkening cross street.

"I was hindered," she explained.

"I was almost afraid you'd gone on and left me," Caro said, with a joyous squeeze of Mabel's arm.

"Why, of course I wouldn't," said Mabel. "I promised, you know."

Then suddenly Caro realized what a splendid thing it is to keep one's promises, for a friend who does this can always be depended upon.

Caro is learning to be dependable, too, and the picture of London Bridge is an ever-present reminder of the girl who never breaks her word.—*Selected.*

### A CHILD'S THOUGHT.

Jamie had been reading, and at eight years of age reading is a rather wearisome process of spelling a number of words, and guessing at others. Jamie rested at length and gazed at his mother, who sat over her mending at the other end of the table. For a while he looked at her with the inscrutable thoughts of childhood working in his mind. Then he spoke.

"Mother, why don't you be nice?"

"What do you mean, child?" she said. She did not speak sharply, for it was such a hurtful little question that she felt the tears rising to her eyes.

"Why, nice and cuddly, you know, like Elsie's mother. She sings to her and tells her stories, and goes to the woods, and has little picnics with her in the orchard, and she always talks nice and has pretty dresses. I like to go to Elsie's house," he finished, meditatively.

Jamie's mother did not answer aloud, but in her heart she was saying something like: "Like Elsie's mother, indeed! Mrs. Ames keeps a maid, and has one little girl and an abundant income for those pretty dresses, while I do my own work and have five children, and never have enough to get along with. I could be nice, too, if I had Mrs. Ames' advantages."

The child turned to his book again and promptly forgot his question. But the mother, though she had dismissed it so indignantly, in her mind did not forget. The cruel little question kept returning to her. She looked in her glass when she went up to bed. In truth she admitted she did not look very "nice." She worked so hard, and one by one she had let the little daintinesses of her first

married years slip away. She knew that voice was often sharp, her manners abrupt and almost rude with her hurry. But her little son should have noticed that was different from the mother with no leisure! She had spent herself unsparingly that her children might have the advantages that others had. She had contrived that their clothes should be as neat, that their educational advantages should equal their companions', that they should have their share of pleasure. Now, were they going to be cheated because she had not given them the right kind of a mother? She gazed at herself unsparingly, from her furrowed brow the not very tidy work-dress that she wore all day.

"Well, they shall have a 'nicer' mother," she said aloud. And then she began to wait quietly.

The next afternoon when the family came home no one noticed that she had put on a fresh afternoon dress. They did not notice either, that she ate her supper without looking at the clock, and her thoughts on the next task. She packed away her dishes and joined them in the living-room an hour before the time she usually did. They were all busy. They did not seem to need her any more. When she had followed her inclination, she would have gone upstairs to keep again. How did one set about being the kind of mother that Jamie admired? It had not been hard on her when they were dear babies. Then it had been natural to pet and cuddle, but alas! she had let them grow away from these things. She thought of it in good earnest as she sat in the dimmest corner with folded hands. Once every one had loved her singing, but she had not sung since Jamie was little enough to be rocked to sleep. The grave man reading his evening paper had praised her voice extravagantly on a certain moonlight night as they floated down the river. She remembered once when Ross was little that he had hung over her chair as she sang and sang proudly: "My mamma sings the bestest anybody." It was these two memories that gave her hope. Yet she felt as shy as if she had been facing a company of strangers who she began unasked a sweet old song. She paused in her sewing, Ross laid aside his book, the father lowered his paper and Jamie came and leaned on her lap.

"How lovely you sing, mother," said Rita.

"Oh, mother, could you sing 'In the Battle Front I Stood'?" breathed Jamie. "I think that's the nicest song there is."

She sang it for him, and followed it with two or three more old war songs. For Jamie was at the soldier's age.

"I wonder, mother, if you could sing the bit from the 'Rose Maiden' that I am having so much trouble with," said Rita. "We are practicing it for the concert. I will get the music."

"You need not get the music. I know it, and the mother's voice carried it through sweet and true.

"She's got all you girls skinned," said Rita, and his boyish slang went unrebuked.

"It's a long time since I've heard you sing," said the husband, when they were alone.