

Save

# Living Water

"Call unto me and I will answer Thee and shew Thee great and mighty things, which Thou knowest not." Jer. 33:3

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## The Gift of the Holy Spirit

BY REV. W. Y. FULLERTON.

HERE is nothing in the Bible about which we have more definite data than the Holy Spirit, and I think there is nothing about which most Christians have such hazy ideas. Happily, a great many people are able to experience what they cannot quite explain, and perhaps there are some of us able to explain what we do not experience. I hope that we may, by turning to six Scriptures, be able to get a view of the blessed country in the light of God, and to see something of the relation of the Holy Spirit to the sons of men. Two of these words will be prior-Pentecost words; two of them will be pro-Pentecost words, and two of them will be post-Pentecost words. I think the whole six put together will make a mosaic that perhaps may be remembered, and, I hope, may give us a more definite idea of our own relation to God by His Spirit.

### THE SPIRIT AND THE FLESH.

The first word is in the first text with reference to the relation of the Spirit to man—in Gen. 6:3. The words are: "Not always." The whole verse reads: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be one hundred and twenty years." There are a good many questions that arise when one reads that verse. I will pass all by, except that which refers to the two words I first mentioned, so that we might note as we pass that the Spirit strives with man, that the truth which Paul uttered in the Galatians was realized at the very beginning of fallen human history—that the Spirit fights against the flesh, and the flesh against the Spirit. What I want to emphasize is the words, "Not always." I do not think you can find any expression that will convey better the relation of the Spirit to man, in the Old Testament times, than just this one, "Not always." The Spirit dealt with man, the Spirit strove with man, the Spirit sought man *not always*. His visits were occasional, spasmodic, intermittent. Of course, God is always round about us, but when one speaks of the Spirit's dealings with man it is the realized Spirit in man's conscience. The Spirit came to one man here, and another there. He came to one man for a time, and left him. There was no guarantee of His continual presence. "Not always." I think you might read it over the whole of the Old Testament, that the Spirit of God, in relation to man, not always used this man, not always abode with any man. There was no guarantee of the Spirit's abiding.

### LIVING IN THE OLD TESTAMENT.

Is not that true today in many cases? Are not there some of us whose great grief is that we have not always the joy and the power that are ours occasionally; that our experience is interrupted and inconstant; that we know, or think we know, God, and we have our times of joy and triumph; but it is not always? Sometimes there comes a

time of rapture, and then, again, we are plunged into depths of sorrow. You sing in your drawing rooms sometimes, "I catch sweet glimpses of His face;" and that is all. You sing it in your prayer—

Once I thought I walked with Jesus,  
Yet such changeful feelings have—  
One time trusting, sometimes doubting,  
Sometimes joyous, sometimes sad.

"Not always." Will you let me tell you—and I say it without any hesitation—that if that is your experience you are living in the Old Testament? God meant it to be otherwise, and there came at last One of whom it may be said that He always did the things that pleased His Father, He always walked with God; He never took a step and never said a word, and never thought a thought but that God was in it.

The second word to which I would like to draw your attention is in St. John 7:39, and they are the words, "Not yet." You may say you are not living after the fashion of the Old Testament. You know the Lord Jesus, and have studied His fair and lovely life, and as you think of those three-and-thirty years your heart has gone out to Him. But *not yet* have you the secret of victory. There has between you and God your sin. But you know the power of God, you know how Christ took your sin and bore it in His own body on the tree.

### WHEN CHRIST IS GLORIFIED.

You say, "Is there any more 'not yet'?" Yes, something else. You read: "This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Until you follow Christ away up to the Throne, you do not understand what God can do for you. But when man is Christ, perfect man, God-man, was on the throne of man on earth, then God came down to be on the throne of man on earth. Until you glorify Christ as your experience, and recognize that He sits yonder triumphant, it is "not yet." "Will it ever be? Can I have what I have heard of? Is it possible?" The very expression, "Not yet," has an assurance in it. It is "Not yet," but it is certain. The thing is there in Christ for you. May He be glorified in our experience! May the time of waiting be over!

Before you get the Spirit as He may come to you, your life may be a series of dots and dashes with big spaces in between. "Not always." There are hundreds of people to whom the time has come when Christ became a great reality by His Spirit, and instead of a series of dots and spaces, there was one continual line of glory, and they ceased to count up the blessings, because it was all one from day's end to day's end, and from one year's end to the other. "Not yet," but it is coming.

You say, "How will it come?" The third word to which I would like to direct your attention is again a word of our Lord Jesus Christ, St. Luke 11:13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" "Ask." That is the third word. You want to get there, but it is "Not always," "Not yet," "Ask." That was something new. Before that, man waited for Christ's sovereign will, but Christ said: "I reveal to you the Father's heart, and the Father is willing to give it, if you ask; showing you that God argued from your own human heart to the Heart which is in the center of the Universe." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

#### THE PROMISE OF THE SPIRIT.

That, they say, was much more natural, much more likely to be the original form of the expression. I am inclined to agree. I think that it was what Christ said, that the Father would give good things. I agree that this is the original form of the expression, and that somebody has altered it. I will go further, and say that I know who altered it. The Lord said that first, and then one day, when some of His disciples were near Him—and I think it must have been in the gloaming, when hearts are open more readily to hearts—He whispered to them a wonderful thing that they had never heard before, mending and revising His former words: "How much more will your Heavenly Father give the Holy Spirit to them that ask Him?" I do not suppose they understood it—dull hearers, like ourselves; I do not suppose they grasped the wonder of its meaning; I do not suppose it ever occurred to them to ask. They had Christ by their side. Was not that enough? They did not know their need. Why should they ask for more? But they remembered it, and they wrote it down, and it is handed down to you and me, that veritable saying of our Lord Jesus, "Ask." It is an abiding word, and you and I may follow on and ask, and if we ask, we shall receive; not because of our great asking, not because we are earnest in asking, but because we ask and our Father's heart is willing, eager, glad, ready to give.

Christ did not stop there. He knew that His disciples were likely to misunderstand it; He knew how you and I would misunderstand it. And so, when He, in resurrection power, came into that upper room, you remember He gave another word. St. John 20:22: "When He had said this"—that is to say, "As the Father hath sent Me, even so send I you"—"When he had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost." *Receive*. That is a new word. I am inclined to agree with Dr. Elder Cumming—at least, I am inclined to think there may be a great deal behind what he says when he suggests to us that Christ, when He breathed in that upper room, did not necessarily out-breathe. He breathed audibly, and said, "Take the Holy Ghost;" and Dr. Elder Cumming suggests that Christ breathed in and took a breath, not to breathe the Spirit on the disciples, but to show the disciples how they were to receive the Spirit.

#### HOW TO RECEIVE THE SPIRIT.

I suggest it for your consideration with deference. No doubt He out-breathed and in-breathed, and the Spirit that the Father out-breathed is by us to be in-breathed. Do you wish to know how to receive the Spirit? Just as you receive by breathing. The word there is the middle word of the three, in the Greek, used for *take*. There is the

passive word, and the aggressive word. The passive word means to take, as you take a light meal. The aggressive word is to *take or wrest* from the unwilling, and the middle word is to take from one who is willing to give. The Lord says, "Take." It is the same word as in "Take, eat." That does not negative the other word, "Ask." There are some of my friends who say, "Christ said, *Take* the Spirit, and hence there is no need to *ask* the Father for the Spirit." I suggest to you that the second word completes the first, and the two together present the whole truth. I ask, and I take; I ask as I take; I take as I ask. I do not ask a blessing from an unwilling God; I do not ask as if bombarding the Throne of God until I overcome God and make Him willing; but I am asking a Father, my Father, and as I ask I take.

#### A HELPFUL ILLUSTRATION.

I learned a lesson once as I sat at a table. Exquisitely flavored oranges were brought in as desert. I took one, and I really thought I would like another. My host was there, and it was a bachelors' party, and I stretched my hand out for another orange. Then I thought to myself it would be more polite if I asked. So with my hand almost touching the orange I said, "May I?" "Of course you may," was the reply. I was taking while I was asking, and asking while I was taking. I was doing it this afternoon. I wanted a slice of bun, and said the same thing, and the response was, "Yes, of course, have it by all means." I was taking as I was asking, and asking as I was taking. That is the truth.

Whether is the out-breathing or the in-breathing first? Of course, you may divide them. If you have a drowning man, a man almost dead, he will heave his lungs before he takes the air. If a new child comes into the world, the air will enter before the lungs heave. But in the ordinary person the heaving of the lungs and the entry of the air are simultaneous things. The asking and the taking go together. Is it not a pity that we quarrel as to which is right when they are both right? I ask, and I take. I do not take the Spirit without realising that every donation of the Spirit is a gift of God, a gift of Christ. I do not ask without a petition to the Throne; I do not take without acknowledging God's right. But I do not ask thinking that I must continue to ask, and agonize, and overcome God, and go through a certain experience. I ask the Father, and as I ask my Father is holding out the gift, and my taking is in asking, and my asking is in taking. "Ask" and "take." The fifth word to which I would like to direct your attention is in the Revelation of Jesus Christ. I believe that in a great many of our books it is put "the Revelation of St. John the Divine," but if you will read the Book of the Revelation, you will see that it is not the Revelation of St. John, but the Revelation of the Lord Jesus. In the fourteenth chapter and the thirtieth verse we read: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Yea, saith the Spirit. That is about the blessed dead. Thank God, we may have an assurance concerning the holy ones who have gone before us. They rest from their labors, and their works follow them. God's Spirit answers to our spirit. "Yea." The promises are true. "Yea, saith the Spirit." "Blessed are the dead which die in the Lord." Yea, but blessed are the living that live in the Lord. Why? For the same reason that the dead are blessed—because they are in the Lord. And the Spirit answers "Yea" to all the promises of Jesus Christ.

## THE SURE WAY OF VICTORY.

There are some who are wondering whether the things they have heard are true. They are in the Book, they have been spoken to you out of the Scriptures, and you think they are almost too good to be true. But the Spirit speaks to you. "Yea, saith the Spirit; yea, it is all true, and more than true." One half has not been told you of what God can do for His people who trust in Him. They that trust Him wholly find Him wholly true, but He is wholly true, whether you trust Him wholly or not. He is true anyhow. "Yea, saith the Spirit." You have a desire today for something you have never yet experienced, and you wonder whether it is possible for you. "Yea, saith the Spirit." You say, "I have a besetting sin, and I have tried for years to conquer it. I would cut my hands off if I could conquer that thing. Is it possible that I may have the victory?" "Yea, saith the Spirit." You say, "I am of a doubting temperament; I take the dark side of things; I was born a pessimist. I would give anything for the triumph and for the blitheness that is possible to some Christian people whom I know, but can it be possible for me? Is it that they are made in a different mold, and can rejoice where I must sorrow? Can I triumph as they triumphed." Would you like to? "Yea, saith the Spirit." You say, "I wish I could serve Christ and bear witness for Him, so that through Him the Master would be honored, and souls blessed. But can it be?" "Yea, saith the Spirit."

Now, look at this. That Old Testament way is "Not yet." But this word cancels it—"Yea, saith the Spirit." The "not yet" time is over; it is past. That is the Old Testament. Thank God, there are two Testaments; thank God, there is a blank leaf in between, and I hope some of you will get over from one to the other. "Yea, saith the Spirit." You are living in a new time. Christ has made the difference. Christ's going up to glory has made this difference, and surely it is only to be mentioned to be admitted, that instead of the Spirit still being delayed, He has come to His Church, and to the world, and to the individual saint, and now He says to every one desiring to honor Christ and to live to Christ's glory, "Yea," always "yea;" there is nothing impossible to you who believe in Jesus Christ, to whom nothing is impossible.

## RELEASED FROM THE PAST.

Once again, Heb. 3:7: "Wherefore, as the Holy Ghost saith, To-day if ye will hear His voice." You say, "All that is possible, but when?" Today. The Holy Ghost saith, Today. If the Spirit says "Yea," that cancels the word "Not yet." If He says "Today," He cancels the word "Not always." "Today." That puts the past behind me. O that past of mine, that past of yours! Both of us would be glad to forget it—so much failure, so much sin, so many broken promises! The Spirit says, "Today." Let the past bury its past; let it be gone. He sets us free; He says, "Never mind about the past." The past is put under that precious Blood. You are released from the past. The Spirit says, "Today." No man is lost because he fails. Every man is lost because he does not make a new beginning. However much you have failed, and however often you may make a new beginning today. The Spirit says, "Today," in spite of the past; the Spirit says, "Today," in spite of the future. The only bit of time that is marked off definitely in God's Word is *today*. It is *ever* today. Never mind the future. The Spirit says, "Today," and He will still say, "Today." Never mind past sins, but trust Christ to put them away; never mind future sins—your Lord will be alive tomorrow, as He is this day. The Spirit says,

"Today," and He will do for you what you need today, and that will be constantly repeated.

Love hath taught me to obey  
All His precepts, and to say,  
"Not tomorrow, but today."

The Spirit says, "Today."

If you have ever in your heart any desire to live a purer, truer life, the Spirit says, "Today." If you mean some day to renounce that sin of yours, the Spirit says, "Today." If you mean some day to make a full surrender to Jesus Christ, the Spirit says, "Today." If you mean to cease your controversy with the Most High, the Spirit says, "Today," without waiting for any more experience, without waiting for any further knowledge, without waiting for more instruction, and without waiting until you hear what other people advise or counsel. The Spirit breaks through the whole, and says, with an unmistakable voice, "Today." "Not always." Yes, always, *today*; all today and tomorrow. If you are waking He still says, "Today," through the night shades, and He will give you songs in the night, and in your dreams He will keep you pure, and He will be in your sub-conscious as well as your conscious self, and He will help you in moments when you do not realize His presence.

## TAKING AS WE ASK.

The glory is that the Spirit is so near us that even when we are unconscious of His aid He is with us, holding us up, and saying always, "Today." As you begin every new day, you begin not alone, for He is with you. Why are we so foolish as to doubt God's heart, or to doubt God's power, or to fly from Him who is so ready to bless us? "Ask, and receive, that your joy may be full." "Do not harden your heart, as in the provocation," for the Holy Ghost says, "Today." Do not wait, do not think that your urgency will avail, but with a humble and contrite heart believe you have to deal with the Father, revealed in Jesus Christ, and that He will give you as you ask, and that you may take even as you request. That Yorkshireman was right. Somebody said to him, trying to explain salvation, "If you were hungry and asked your father for bread, would he give it?" "No, he would not." "He would not give you bread if you were famishing?" "No; he would say to me, 'Lad, take the knife and help yourself!'" You have been waiting, expecting some great thing to happen, and all the while the Father has in love been giving you the gift, and you have not received. As you ask, receive. No need for an inquiry meeting or any further parley, but even before this servant of God resumes his seat inside one minute, God grant that the experience, "Not always" and "Not yet," may be over, and that by the golden bridge, "Ask and receive," you may cross to the New Testament, to the abiding experience, the experience that is not intermittent and inconstant. God grant that the Spirit, not only by His Word, but by His very presence, making it true, may say to you and me in living power: "Yea, today."—*The Life of Faith*.

## PRAYER.

Operators used to say that one of the hardest things to teach users of the telephone was that they were not talking into a lifeless instrument, but directly into the ear of a living man who was intently listening to the message. There never was a complaint as long as this was remembered.

That is one of the secrets of prayer. When we are conscious of the reality of God; when we bring ourselves to feel that He is listening, and that we are not talking into the air, then our prayer will have meaning to us and to God.—*Selected*.

# The Distress of Nations

BY C. F. WIMBERLY.

The caption of this article is taken from words used by our Master; He was giving His disciples some prophetic talks touching the last days—things that must surely come to pass. It would not be pressing matter much to have used a caption from a statement taken from Rev. 11:18: "And the nations were angry." The long vista was opened in the apocalyptic seance of the third woe. "The nations were angry," declare the four and twenty elders. But for the neutrality of our own and a few minor countries, this prophecy would be literally fulfilled today.

This prophecy cannot refer to the historic wars of the past—when nations were provoked to deadly conflict; though often with little or nothing to provoke such wars—but rather a picture of a wrathful state of mind among the nations—world-wide in its scope. To this tragic situation we are nearer now than ever before. The great powers are gripping each others throats with fingers of bared steel. And each one is loud in their clamor, justifying their action—even making God a partner to the horrors and butchery. The few on the outside, painfully observing the cataclysm, can see only that which was spoken in the Scriptures: "They are angry."

However, we can use the above caption with a realism that is overwhelming and convincing—"Distress of nations!" One year ago the horizon seemed to be without a dimming cloud; peace conferences were being called, and enthusiastically attended; peace temples were being garlanded with bouquets. At last they shout: the Fatherhood of God and the Brotherhood of Man is a reality; we were learning to war no more. Any one who presumed to see other than an undisturbed reign of peace was a pessimistic, disgruntled calamity howler. Only a diseased brain and a distorted optical vision could divine anything but the ushering in of a semi-millennium of universal goodness.

There is something in us that craves such a gospel; it never fails to evoke rapturous applause and handkerchief salutes. Optimism is delicious; it brings the highest market price in the *pulpit* and on the *platform*; nothing will insure promotion more quickly. A sick man with mortification already in the extremities, feeling no pain, is glad to have the doctor tell him how well he is getting along, and he will be up in a few days—"getting better all the time." No doubt a soldier who is shot to pieces, bleeding internally, and burning up with fever and thirst, would rejoice to hear the surgeon say that his wound was not at all serious. Oh, yes, *dope* is a great thing—and much in demand; and here we want to say with double underscore, *this generation has been bountifully supplied during the past decade or two.*

The world—the whole world—is in distress. Of course, this is true of the warring nations. We insist it is true of the wide world, without an exception. Let us take an inventory of the situation twelve months prior to the present European holocaust. The Hague at that time was a very popular center. An artist of a secular press caricatured the old earth as a bomb, with an ignited fuse. What was going on then? Here is a partial list: Martial law in Spain; Serious trouble in Morocco; Riots in China; Strikes in England and Ireland; War clouds in Ulster, Ireland, over home rule question; Martial law in Vienna; The Commora operating in Italy; Food riots in France; Revolution in Russia; Civil war raging in Mexico, by which the ruling family was assassinated; Mining riots

with bloodshed in United States; Labor strikes in several cities. These were the big activities which got into the associated press.

Take an inventory of the present day troubles. The latest bulletin says: Germany, Russia, England, Austria-Hungary, Serbia, Turkey, Japan, Montenegro, Mexico, South Africa, Belgium, and India are in battle array; besides, Mohammadan Persia is fighting Russia on that neutral soil; China is tasting war from two outside countries. Turkey and all the Balkan states, including Greece, are depleted and impoverished from a war of which the smoke of battle has scarcely cleared away. It looks as if all these great countries are soon to be a vast graveyard, with mourning widows and weeping orphans everywhere. Then when we remember the poverty and suffering which are the inevitable concomitants of war, the brain reels and the heart grows faint. In our South American territory revolution and civil war have been almost continuous for many years.

What have we left? The United States—dear old land of the Stars and Bars; we are rich, peaceful, and powerful; a bumper crop sufficient to feed all the hungry; great and good men—patriotic men—at the helm of government. No, we are not at war; we are not angry. Wait, we are not discussing the anger of nations, but the Distress of Nations. Now, that we have gone the rounds, with all its sickening, hideous details, we are glad to pause a moment where the Dove of Peace—not like Noah's—has found a place for the souls of her feet—our own Columbia.

But does not the Master's words—Distress of Nations—include our own beloved land? If the signs of the times indicate any thing; fully ninety per cent of our people are facing a gloomy future; nearly half of them live in cities where competition is so sharp, that it is a survival of the fittest. Some one has said, that it is only necessary to puncture the skin of a socialist to reach the soul of an Anarchist. If that be true, we have over a million men in this land who are ready—once the movement is started—to swear eternal curses, by word and deed, on the present order of things. What is causing this growing hatred and unrest? The social cast of money—Commercialism—Plutocracy—Class Legislation—Class against the Mass—Industrial Inequalities, etc. In the face of these things; they claim a righteous cause and, while many will, and do condemn the methods used, most heartily indorse the principle involved.

We may be dealing in future; but the future cannot be eliminated when dealing with a situation so alarming; suppose the war, now raging in the East, should continue for another twelve months, the base of all food supplies would be of necessity in this country. Already, gaunt famine is stalking through the streets and rural districts of the war zone, where but a few months ago were heard the hum of happy, prosperous people. Let the ravages of winter bring up the reinforcement, with food prices already soaring above the income of the masses—and our country will be taxed to the limit; there will be desperation within our own borders—such as we have never seen before.

Think of our Southland; depending largely upon the bumper cotton crop—and perhaps it is the largest ever known—five million bales—and no market. This market cannot open as it should while all the supplies of Europe are silent, and the workmen dying on the battlefield. Not

since the dark days of reconstruction, has the South been so paralyzed.

Whether we are willing to acknowledge it or not, these days are the beginnings of sorrows—just what the Master said would come upon the earth. If we doubt this, one thing is certain: the nations are in distress. Furthermore, it is beginning to try men's souls; fear, real deep-seated fear abounds. There is not a single feature about it all that should surprise and alarm students of prophecy, or of the Word. Our Master said they would come; although the rainbow prophets, and sunshine apostles have been saying otherwise. There is but one thing to do: all who fear God and seek His face—be calm, sober, trustful, expectant, for our salvation draweth nigh. The "blessed hope of His glorious appearing" should keep our minds and hearts steadfast and unmovable. Amen!

Franklin, Ky.

### "Out of His Treasure"

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods nor worship the golden image which thou hast set up. Daniel 3:17 and 18.

THIS incident gives us a very clear picture of God's method of deliverance, and of what is involved in the deliverances God works for His people. The three young men in the story were in great extremity. No doubt many of the Jews had bowed down and worshipped the image set up by the King, contenting themselves with the thought that it was only an outward act, with no real significance, and that they could bow down outwardly and still retain their loyalty to God. The three young men, however, were made of different material from that; they looked on the King's command as a challenge to the God they loved and served, and, regardless of every other consequence, they took up the challenge on behalf of God. Their answer to King Nebuchadnezzar showed that they had a true perspective and a true idea of the relative importance of things.

I. The multitudes who bowed down and worshipped probably argued to themselves that the one thing needful was that they should save their lives, that God would understand the extremity in which they were placed, and would accept the secret devotion of the heart in spite of their outward denial. To the three, however, their own safety was a matter of very small importance as compared with God's honor. The one thing needful to them was not that they should be rescued, but that God's name should not be blasphemed by them. They were perfectly sure that God was able to deliver them, but whether He saw fit to deliver them or not, they were determined to honor and obey Him. They committed their case to God, put God between themselves and the furnace, and staked everything on His faithfulness.

In this we see the first and the greatest deliverance of all. With no outward change in the situation, with no change in their own bodies, with their flesh shrinking from the burning of the fire, with the fiery furnace in front of them and the angered King by their side, they were delivered from the fear of the furnace. God's greatest miracles are not those which are manifest and evident to the world. The great miracle wrought that day was the one quite unseen by the multitude when these three young men had their spirits so touched by God that they were delivered from fear of the threatened danger and were willing to be

cast into the furnace if He so willed. The first outward result of the committal of their case to God was that the furnace was heated seven times hotter, and no doubt they may have been tempted to doubt whether God had really undertaken their case or not.

II. This is often so with us. Some trouble has come upon us, and we have definitely committed it to God, but instead of the expected relief, some new factor comes in to aggravate the trouble and increase the burden. The sevenfold heat of the fire, in their case, however, only intensified the second deliverance God wrought for them when, having been delivered from the fear of the fire, they were delivered from its power to hurt them. For them the furnace became a place where they experienced a new freedom, their bonds being burned. Perhaps it was the extra heat that burned their bonds and perhaps it is the new factor coming into our troubles, when we have committed them to God, that is needed to liberate us from some sin or some weight that is binding us. In the furnace, too, they found a new companionship, one like unto the Son of Man coming down into the midst of the furnace and walking with them. Then it is interesting to see that the increased heat of the furnace placed an impassable barrier between them and their enemies. They themselves were perfectly safe in the midst of the furnace, but those who brought them to its edge were burned, and so the fire became to them a protection. In the furnace, too, they found an added usefulness and high honor. They were manifested to all the opposing forces as instruments for displaying God's power and glory, so that the multitudes who had opposed and therefore made the test of faith more severe, were now made to give added glory to their triumph by being called upon to witness it.

III. The third deliverance God wrought for them was by delivering them from the furnace itself. He might have done this without calling upon them to go into it at all, but they would have missed the enrichment of experience of faith and of usefulness that had come to them through the first two deliverances.

We are often faced with a fiery furnace, some trouble looming ahead which fills us with fear, and God's purpose is always to use every such opportunity to enrich us. He is always ready to stand between us and the furnace, to make the heat of the fire His servant and ours in burning our bonds and so giving us a new freedom. He is always ready to walk with us in the midst of the fire, and thus to draw us into closer fellowship and companionship with Himself. He is looking for men and women who will commit themselves to Him in the midst of life's dark and troubled experiences, so that through them He can display before the assembled universe His power to deliver those who trust Him.—W. J. Tunley, in *Life of Faith*.

#### CANCEL THE UNKIND WORDS.

Some of the older boys and girls have doubtless studied cancellation in school. But there is another kind of cancellation that can be used by boys and girls of all ages. For example, two boys were speaking of another boy.

"He is slow in games," said one.

"Yes," replied the other; "but he always plays fair."

"He is so stupid in school," said the first boy.

"But he always studies hard," answered the second.

Thus, you see, every unkind word spoken by the first boy was canceled by a kind word from the second. Suppose that the next time we hear an unkind word we try to cancel it by putting a kind one in its place.—Exchange.

## Prayer and Harvest Hands

I. Some natural questions and what they lead to.

Why should Jesus ask His disciples to pray for harvesters? Why does not He whose prayers always avail,—why does not He Himself offer prayer for this end? Why does not God, the Lord of the harvest, who must see the need, Himself provide laborers without requiring asking? Will not God, in His own time, without prayer, send harvesters?

These questions lead to the fact that prayer is a real power in the bringing in of the Kingdom. It is no mere form. Would Jesus, who is the truth, call upon His disciples to pray for harvesters if there is not real need of their prayer? Surely He believed their prayers would help. And who knows as well as He what is needed?

II. Read thoughtfully Matt. 9:35; 10:8 and note the progress of thought as suggested in the words: Look, Pity, Pray, Go, Preach, Help.

III. God dependent on His people's prayers.

Some reader may be startled at this statement. Perhaps such a reader needs to be aroused from lethargy about the teaching of Jesus our Lord concerning the prayer of Christians as a most important, yes, an essential, means of providing workers in God's harvest field.

Let us dismiss the discussion about why this is so. In the presence of the great need let us be glad of any hint as to how the need may be met, and let us act. This is the true, the scientific method.

It is, to say the least, a great dignity and a great responsibility placed upon man that he should have such a real and vital place in the economy of God.

Yet how little realized is this great and solemn truth that fields are now perishing for lack of reapers, who in turn are not provided because God's people do not pray.

"So wonderful is the surrender of His work into the hands of His Church, so dependent has the Lord made Himself on them as His body, through whom alone His work can be done, so real is the power which the Lord gives His people to exercise in heaven and earth, that the number of laborers and the measure of the harvest does actually depend upon their prayer."

IV. God dependent on His people for Harvesters.

This may partly explain why prayer is necessary in order to secure workers.

Did you notice the order of the words above which suggest the thought in the passage in Matthew? It is as follows: Look, Pity, Pray, Go, Preach, Help. It was from a company of praying disciples that Jesus selected His workers. It is always thus. Those who really pray that harvesters be sent, are ready to be themselves sent—and such only are prepared to do the work.

V. Some petitions in the light of the truths considered.

Help us to see with our Divine Saviour's compassion the multitudes as they are distressed and scattered as sheep not having a shepherd.

Give us grace to obey His loving, urgent command to pray for harvesters. Bestow upon us a life so one with Christ that His compassion may stream into us, and so His Spirit be able to assure us that our prayer avails.

May we possess the persistence in prayer that will obtain. Elevate us to the insight of our regal position, as those whose will counts for something with the great God in the advancement of His Kingdom.

Help us to live in the presence of the truth that a real share in Thy work has in downright earnest been intrusted to us.

Make us partakers in Thy soul-travail, our blessed Lord, that we may make Thee the more to rejoice when Thou shalt see Thy seed, and the pleasure of the Lord shall prosper in Thy hand.—*Record of Christian Work.*

### SONSHIP AND FRIENDSHIP.

BY HOWARD A. JOHNSTON.

NO single word gathers into itself so much of meaning for the Christian as the word "sonship." As we think of the Christ of God sharing from all eternity the glory of the Father; as we think of the Christ of history, coming down to bring to us this fellowship with God; as we think of the Christ of experience, coming in to realize unto our inmost souls the reality of God's life filling our own; as we think of the Christ of glory, returning to His throne to draw unto Himself all who come unto God by Him—the one word "sonship" covers the whole story and expresses the meaning of it all. Here we have sonship possessed, revealed, realized, shared, enjoyed forever. The Bible makes clear that man has forfeited his sonship as a child of God through sin. There would be no meaning in the statement that men are given the right to become the sons of God, if they had never forfeited that sonship.

A college student once said to me: "You preachers tell us that we cannot save ourselves. But surely it is evident that a man's responsibility reaches no further than his ability. Therefore, if we cannot save ourselves, we cannot be held responsible if we are not saved." It was an honest statement. Note the answer. We have not the ability to save ourselves, but we have the ability to accept or reject an offered salvation. Our responsibility is not as an agent, but as a recipient.

Now the point to be emphasized is that this responsibility of men as recipients is not simply for the act of accepting Christ, but rests upon every Christian in view of the way that he grows in the fellowship of Christ. Manifestly, sonship has just begun when the adoption has taken place. Every former slave has great dreams of what he will be as a citizen and son. Christ stands before every child of God, saying: "I have come that ye might have life, and that ye might have it more abundantly." "Henceforth I call you no longer servants (bondservants or slaves), but I call you friends."

We may mention at least four things that are essential to true friendship. First, loving the same things. The mere statement is self-evident. The question that ought to search us here is: Do we love the things of Christ above every other thing? In the realm of our desire have we put first things first? The second essential is mutual understanding. Only as people come to love the same thing, is it possible for them rightly to understand each other's aims and purposes and efforts in life.

The third essential to friendship grows along these lines, namely, mutual trust. Here, again, a question should search us. We come to the place where we are sure that we can trust our God; but what about our having reached the place where He can trust us? It must not be enough for us to say that we are sure we can trust Him; but we must seek to grow into that place where we can say: "Christ can count on me!" And this is realized in the fourth essential, namely, mutual self-surrender. Christ has given Himself without reservation for us and to us. We must likewise give ourselves without reserve to Him and His

cause. But friendship is utterly impossible unless you give time to it. No man expects ever to cultivate friendship without planning to give time to it, and giving all the time possible. He speaks to us through His Word and by the illuminating touch of His Spirit of truth; while we speak to Him in prayer and in the expression of our loving allegiance in our every action. Let us pause long enough to let this necessity grip us. No man ever grew into sonship, with the increasing strength of spiritual power in appreciation of God's truth and inspiration to service for mankind, who did not cultivate this twofold means of growth in grace and in the knowledge of the Lord. No man, who has been faithful here, ever failed thus to grow.—*Selected.*

### SANCTIFICATION.

BY R. A. TORREY.

SOME teach that a believer is sanctified instantaneously; others declare that sanctification is a gradual process, perfected in heaven only. What does the Bible teach as to this?"

The Bible teaches that every believer is sanctified instantly the moment he believes on Jesus Christ. (I Cor. 1:2, R. V., 6:11.) The moment any one becomes a member of the church of God by faith in Christ Jesus, that moment he is sanctified. By the offering of the body of Jesus Christ once for all, we are cleansed forever from all the guilt of sin. We are "perfected forever" as far as our standing before God is concerned. (Heb. 10:10, 14.) The sacrifice does not need to be repeated as the Jewish sacrifices were. The work is done once for all. Sin is put away (Heb. 9:26, compare Gal. 3:13) forever, and we are *set apart* (sanctified) forever as God's peculiar and eternal possession. In this sense every believer is instantly sanctified the moment he believes on Jesus.

But there is still another sense in which every believer may be instantly sanctified. It is his privilege and his duty to present his whole body a living sacrifice to God. (Rom. 12:1.) Such an offering is well-pleasing to God, and when it is made God sends down the fire of the Holy Ghost and takes to Himself what is thus presented. Then instantly the believer so far as his will is concerned is wholly God's, or perfectly sanctified.

But after he is perfectly sanctified in this sense, he may and doubtless often will discover, as he studies the Word of God and as he is taught by the Holy Spirit, that there are individual acts and habits of his life, that there are forms of feeling, speech and action, that are not in conformity with this central purpose of his life. These should be confessed to God as blame-worthy and put away, and thus this department of his life brought by the Holy Spirit into conformity with the will of God as revealed in His Word. But the victory in this newly discovered and unclaimed territory may also be instantaneous. There is no need of a protracted battle. For example, if I should discover in myself an irritability of temper that was manifestly displeasing to God, I could go to God at once and confess it and renounce it, and in an instant, not by my own strength, but by looking to Jesus and by surrendering this department of my life to the control of the Holy Spirit, overcome it and never have another failure in that direction.

But while there is this instantaneous sanctification that any child of God may claim at any moment, there is also a progressive work of sanctification, an increasing in love, an abounding more and more in a Godly walk and in pleasing God, a growing in the grace and knowledge of our Lord and Saviour Jesus Christ, a being transformed into the

image of our Lord Jesus Christ from glory unto glory, each new gaze at Him making us more like Him, a growing up into Christ in all things until we attain unto a full grown man unto the measure of the stature of the fulness of Christ. (1 Thess. 3:12; 4:1-10, R. V.; 2 Pet. 3:18, R. V.; Cor. 3:18, R. V.; Eph. 4:11-15.) Sanctification becomes complete in the fullest sense at the coming of our Lord and Saviour Jesus Christ. (1 Thess. 5:23, R. V.; 3:12, 13.) It is not in the life that now is, nor is it at death, but at the coming of Christ that we are entirely sanctified in this sense.—*Selected.*

### THE WAY OF THE CROSS.

The way of the Cross is not only the shortest way to Paradise, it is also the surest, because it is the one way by which our Father has pledged himself to lead us thither. Happy they who have courage to go straight in this royal road, looking neither to the right hand nor to the left.

All unworthy as you are, God has called you to become a saint by means of the Cross, and there have been moments when you could—so you felt—have accepted whatever trial it might please him to send. Our Lord, entering upon his passion, cried out, "Father, the hour is come; glorify Thy Son." So do you say, "Lord, the hour of trial is come, in which Thou wilt give Thy child a share in the Redeemer's glory; help me to do and bear all with a view to eternal life and glory." Strive to say with St. Andrew, "O sweet, O precious Cross!" for it is of God. If it seems very heavy, strive to lighten it by calmness and stillness. Take to yourself the consolation of knowing that you are under God's very special protection; for it is he that thus lays it on you. Your sanctification depends on bearing it. Do so, then, in all trustful simplicity and quietude. Try to dwell less upon the actual Cross than upon the Hand which lays it on you; seek, ask earnestly, to know what God would say to you by it, what lesson he means you to learn upon it.

Did you ever think how many temptations and faults are averted by the little crosses of daily life; how the graces of patience and forbearance, and sympathy and lowliness, are fostered by the watchfulness they foster in you? How often bodily weakness, or low spirits, or a sense of disappointment, keep one from the mischiefs attendant on exuberant life and energy; or poverty from the temptations of the world, or depreciation and coldness from those we love and wish to please, from self-satisfaction and conceit? It is a helpful practice sometimes at night to review the little crosses of the day past, and to examine wherein they have been blessings. Surely, if we knew how many graces are to be won from our troubles, we should rather welcome than shun them as we do. Sometimes people talk eagerly about holiness, and their desire after sanctification; and there is often a great deal of religious talk about ways and means of seeking it, which somewhat savors of gossip. In truth, there is no need to ask this or that person for new systems or nostrums; the surest way of sanctification is open to each and all of us, namely, patiently to abide on our own Cross, never seeking to come down, or to put it aside until our dear Lord himself removes it.—*Pere Grou.*

"As long as we abide in Christ our action is from Him and not from our own corrupt and broken nature," said Horace Bushnell. This is equivalent to saying that they who walk in the Spirit will not fulfill the lusts of the flesh. If God is the center of our activities, then all our goings forth will be in the light of His eternal presence and the power of His Spirit.—*Sel.*

# LIVING WATER

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## EDITORIAL

### WEEKLY TEXT.

"She hath done what she could." (Mark 14:8.)

Once to every man and nation comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil  
side;

Some great cause, God's new Messiah, offering each the  
bloom or blight,

Parts the goats upon the left hand, and the sheep upon the  
right,

And the choice goes by forever 'twixt that darkness and  
the light. —Lowell.

These three editorial pages were written by the deceased  
editor.

### BEGIN THE DAY WITH GOD.

We believe it was Moody that said he called upon the  
Lord every morning before he looked upon the face of man.  
Much has been written during the last decade of the quiet  
hour. It is very important to have communion with God  
in the early morning hour. Abraham arose early in order  
to begin the three days' journey to Mount Moriah where he  
was to offer Isaac. We read of the Lord Jesus arising a  
great while before day and going out into a solitary place  
to pray. Frances Ridley Havergal was advised by her  
friends to lie in bed late, as she was delicate in body, but  
she said she found that by doing this she lost her time for  
communion, that the pressure of other engagements absorbed  
the day. We are confident that a great many people  
are losing the blessing by not arising sufficiently early to  
pray before the other duties of the day crowd in upon them.  
If you are so situated that you cannot have this early hour,  
set apart some other portion of the day. By all means have  
the day begin with a prayer season if possible.

Begin the day with God,

He is thy sun and day;

He is the radiance of thy dawn,

To Him address the lay.

Take thy first meal with God,

He is thy heavenly food;

Feed with and on Him, He with thee

Will feast in brotherhood.

Thy first transaction be

With God Himself above;

So shall thy business prosper well,

And all thy day be love.

### THE BLESSING OF THE CROSS.

We too often, like impatient and fretful children, chafe  
under the disagreeable. We seldom stop to think of the  
irreparable loss we would suffer were our crosses all with-  
drawn.

The value of the cross and the immeasurable wealth of  
blessing that accompanies it is not properly recognized.  
Many things are regarded as misfortunes when really they  
are our greatest blessings.

Before seeking to rid ourselves of any burden we might  
well ask, Can we afford to suffer the loss entailed thereby?

We are aware that few take this philosophical and Scrip-  
tural view of suffering. Many would gladly suffer the loss  
of all their crosses, little dreaming of the poverty of spirit  
that would follow; suffering is one of the departments in  
God's great university where character is disciplined and  
trained for positions of trust and honor in the ages to  
come. He who refuses the needful preparation here will  
suffer loss in the heritage up yonder. So we had better be  
careful how we shun the cross here if we want a glorious  
reward in the coming kingdom.

Don't shirk your appointed task; endure heroically what-  
ever trial or hardship is incident to your journey, keeping  
in mind that cross-bearing here means crown-wearing yon-  
der. We cannot afford to lay our crosses down; it is a mis-  
fortune to have none.

"He who waits to do a great deal of good will never do  
anything," said Samuel Johnson. There are many who  
will not condescend to do little things, but, like Naaman,  
they are willing to obey if they can do some great thing,  
but only they have learned truly to serve who serve as  
readily in the little as in the great things of life and those  
who are waiting for some opportunity before they assess  
their faithfulness do the least of all. One of the poets has  
said, "In the measure in which thou seekest to do thy duty  
thou shalt know what is in thee. But what is thy duty?  
The demand of the hour." There is much truth in this  
statement. Inward affinity with the truth and a fixed pur-  
pose to walk in the light guarantees the large revelation of  
both.

"But if, impatient, thou let slip thy cross,  
Thou wilt not find it in this world again,  
Nor in another; here, and here alone,  
Is given thee to suffer for God's sake.  
In other worlds we shall more perfectly  
Serve Him and love Him, praise Him, work for Him.  
Grow near and nearer Him with all delight:  
But then we shall not any more be called  
To suffer—which is our appointment here.  
Could'st thou not suffer then, one hour or two?  
If He should call thee from thy cross today,  
Saying, 'It is finished'—that hard cross of thine,  
From which thou prayest for deliverance.  
Thinkest thou not some passion of regret  
Would overcome thee? Thou wouldst say, 'So soon!  
Let me go back and suffer yet awhile  
More patiently—I have not yet praised God.'  
And He might answer to thee, 'Never more,  
All pain is done with.'"

### ROOTED IN THE SCRIPTURES.

The lack of Bible knowledge is one of the chief reasons  
for failure in so many lives. The Scriptures are not studied  
by the multitude and they who do undertake to know the  
Scriptures often do so in such a desultory manner that they  
fail to grasp much that is fundamental, and therefore so  
essential in equipment for the highest usefulness. In many  
of our educational centers what attention is given to the  
Bible is in such a cold, unsympathetic spirit that the heart



remains unmoved and but little impress is made on the student. We verily believe that much of the work done in theological seminaries is of this nature. The Bible yields its largest blessing to those of reverent touch and earnest, devout spirit. Lay it on the table and examine it as you would a bug under a microscope and it is robbed of much of its beauty. Not that it cannot bear the light. The Scriptures challenge investigation. Nothing need be done in a corner. They have to run the gauntlet of hell's bitterest attacks and come out unscathed. They have stood the test of all kinds of criticism. They will continue to live here and to be honored up yonder, for did not John hear them singing the song of Moses and the Lamb? The skeptic may try to dispose of Moses, but that great company that John saw were believing in him as a faithful witness enough to incorporate his name in one of their songs of triumph. Yes, the old Book will out-weather all the storms. There is no danger at this point. It has come out victor in every conflict, but the danger is in the fact that people do not know the Bible. The fierce tide of worldliness which sometimes beats like a hurricane in their faces cannot be withstood only by the Word of God. The subtle yet powerful drift of unbelief which has invaded educational centers and so-called orthodox pulpits alike cannot be triumphantly met and vanquished only through the Word. The peculiar, the trying, the crushing temptations along the way cannot be withstood only through the use of the Sword of the Spirit. There are many tunnels through which we have to pass and there will be no shout as we go through unless we know the Word of God, for those who joy in tribulation also are found only among the number who have fed upon the Holy Scriptures until they can "run through a troop or leap over a wall." The great nominal church presents a weak front to the mixed multitude that is coming up against her, not because of the impotency of the truth, but because of her ignorance of it. When Satan attacked our Lord in that memorable hour of temptation Jesus answered every time out of the Scriptures. He pierced him through with the sword of truth, and so must we if we win the conflict.

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

doctrinally. We believe that men and women who abide in the truth of the Scriptures will not run on any side tracks, much less be led astray, way out into the dark by "doctrines of evil."

God reveals Himself to us through His Word. There is no other that speaks to us like Him, and if we feed upon the Scriptures until we are strong in their subject-matter we are fortified against every foe that may attack us. Sin is insidious in its approaches. It comes in a thousand different guises and talks all languages and apes everything, but those who have the Word hid in their hearts, those who are not merely tampering with the letter, but those who have gone into the heart of the Scriptures and know the spirit of the Book will be more than a match for every form of unbelief that may be brought to bear against them. If people would only give time to a prayerful study of the Word and then go forth and live according to its teachings, what a power the church would be, what revolutions would be brought about and what marvelous things would be accomplished. We will not love our Bibles if we neglect them. Some one has said I must keep studying my Bible to keep loving it, and this is a fact seldom recognized. If people studied their Bibles more they would love them better. Can we appreciate anything that we do not know about, and the beauty, strength, force and value of the Bible is realized only by those who have dug deep into its hidden treasures. We would bring no railing accusation against the servants of the Lord, but the question comes to us as we pen these words, have we not sinned against the people in failing to teach them the Scriptures. Are we not verily guilty concerning our brethren who are swamped in the bogs of worldliness, waylaid and robbed by the false doctrines, tramping up and down through the land, have we not been too much absorbed in other things to patiently instill into the minds of those over whom we have oversight the great doctrines of the Bible. We have foolishly imagined that the people would not be interested in these things, and we have given ourselves to the discussion of things literary, financial and otherwise, forgetting that our business is to preach the Word, and that only as our people are built up in the Scriptures they will be able to triumph in their own experiences and to help others. The work of the Lord will be pushed in proportion to our knowledge of the Scriptures. There will be no aggressive movement for God unless it grows out of the Word of God. Every great movement for righteousness has had its origin in some new light of fresh study of the Word, and if the church is to be strong in the Lord it must be strong in the only book that teaches us about the Lord. If we are to go out and push the battle against the powers of hell that confront us on every hand we must be armed with the Sword of the Spirit which is the Word of God. Brethren of the ministry, Christian workers of every class, people who love God and want to work righteousness, we beseech you to give yourselves to a patient, prayerful study of the Scriptures. Get all the helps you can. Study the Bible devotionally, topically, exegetically, dispensationally. Find out God's plan for the various ages, study His movements through the centuries, grasp at least something of his present plans and far-reaching purposes for the future, and go forth with this mighty baptism of truth which will blaze light in our own souls and proclaim it to others, and you will be amazed at how the people will be quickened under its healing touch. How few, even of those who preach the gospel, are sufficiently versed in the Scriptures to distin-

guish between the ages or to see any difference between the work of Christ for us and the work of Christ in us. What is true in this particular is true in many others. Many of us who preach the gospel have been playing along the shores. We haven't plunged out into the depths. We have not been giving ourselves diligently to a study of the message that we are to pass on to others and as a result our people have remained in the dark. But if those who bear the vessels of the Lord would only read the Book for themselves and go forth and live in the power of its tremendous truths how differently would we preach, for then He will make His ministers flames of fire and soon the church now in the wilderness would come forth "clear as the sun, fair as the moon and terrible as an army with banners."



### BEARING THE CROSS.

Self-sacrifice through a divinely given love for others is the way to happiness. Men seek rest by serving themselves, but they do not find it. Christ in the heart is the secret of wholeness, and as they are thus divinely indwelt will be continually going about doing good. As Robertson says:

"Sacrifice is the law of being. It is a mysterious and a fearful thing to observe how all God's universe is built upon this law, how it penetrates and pervades all nature, so that if it were to cease, nature would cease to exist. Harken to the Saviour Himself expounding this principle:

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' We are justified, therefore, in assuming the law of nature to be the law of His own sacrifice, for He Himself represents it as the parallel.

"Observe this world of God's. The mountain rock must have its surface rusted into putrescence and become dead soil before the herb can grow. The destruction of the mineral is the life of the vegetable. Out of the soil in which deciduous leaves are buried the young tree shoots vigorously, and strikes its roots deep down into the realms of decay and death. Upon the life of the vegetable world the myriad forms of higher life sustain themselves—still the same law, the sacrifice of life for life.

"It is as impossible for man to live as it is for man to be redeemed, except through vicarious suffering. His very being has its roots in the law of sacrifice, and from his birth onward, instinctively this becomes the law which rules his existence. No blessing was ever enjoyed by man which did not come through this law. There was never a country cleared for civilization and purified of its swamps and forests, but the first settler paid the penalty of that which their successors enjoy. There was never a victory won but the conquerors passed over the bodies of the noblest slain, who died that they might win.

"All this is the law obeyed unconsciously or instinctively. But, in the redemption of our humanity, a moment comes when the law is recognized as the will of God, adopted consciously and voluntarily obeyed as the law of man's existence. Then it is that man's true nobleness, his only possible blessedness, and his redemption from blind instincts and mere selfishness begin. The Highest Man recognized that law, and joyfully embraced it. Hear him: 'No man taketh my life from me. I have power to lay it down and I have power to take it again. This commandment have I received of my Father.'

"Estimate rightly the death of Christ. It was not simply the world's example—it was the world's sacrifice. He died not merely as a martyr to the truth; His death is the world's life. Ask you what life is? Life is elevation of soul, nobleness, divine character. The spirit of Christ was life; to give, and not to receive.

"Hear him again: 'He that loseth his life the same shall find it.' That is life, the spirit of losing all for Love's sake. That is the soul's life, which alone is blessedness and heaven."

### PREVAILING PRAYER.

A praying church is a victorious church. James Denny says, "When we get back our faith in Christian prayer, we will get back the courage of the Apostles, and of Him who overcame the world."

Andrew Murray says:

"In intercession our King upon the throne finds His highest glory; in it we shall find our highest glory too. Through it, He continues His saving work, and can do nothing without it; through it alone we can do our work, and nothing avails without it."

"But," some one asks, why pray? Will not God work out His plans anyway? We reply that prayer makes it possible to accomplish what could not otherwise be done. "The highest exercise and the glory of prayer is that persevering importunity can prevail and obtain what God at first could not and would not give."

### THE POWER OF PRAYER.

The neglect of prayer is the chief reason why the church has so little power over the masses, either at home or abroad. There is no Christian activity that can succeed without prayer. The more we have to do, the more we need to pray. Luther said: "I have now become so very busy that I find it actually necessary to spend three hours every day in earnest prayer to God for His help."

For what are we to pray? For everything that we or others need.

How are we to pray? In the name of Jesus. As A. T. Pierson says:

"'Whatsoever ye shall ask in My name.' We reach here the highest level of prayer—prayer in Jesus' name. The name stands for the person whom it separates, individualizes, distinguishes from all others; consequently to ask in the name of Christ is to ask by virtue of my identity with Christ Himself."

What is the limit of prayer? According unto your faith, so be it unto you."

"Taking hold of the lever of prayer with the hands of faith, the weight of one immortal soul pulling down with all its earnestness, fervency and power, could lift the mighty earth off its sinful foundations. Man has not yet fully tested the power of prayer."

The prayerlessness of the church is one of the most striking symptoms of her deadness. As Barclay F. Buxton says:

"Prayer, prayer! It is prayer that brings Pentecost. Prayer and Pentecost are always intimately connected. Prayer! Have you really waited upon God to be baptized with the Holy Spirit? I believe that God is complaining still that there are none to stir themselves up to lay hold of Him."

"Blessed are the busy for God."

"Christ was always busy, but never too busy to pray."

"God has a special plan and place and service for you."

"Stand firm, give no place to the devil, walk with God."

"A salvation that saves from sin is the one needed by man."

"Time may be money, but money is certainly not Time nor Eternity."

"Here's a good prayer:—'Help me to see if I am, or if I am not, just what Thou desirest me to be.'"



A dress all communications for this department to Mrs. John T. Benson,  
Eastland Avenue, Nashville, Tennessee.

*Dear Cousin Eva:* We are here again with our birthday dues. Four little brothers and one little sister, thirty-six cents in all. We are glad to help a little with our few pennies. We are so sorry for the little heathen children. We wish you and the little cousins a merry Christmas and a bright New Year. Your little cousins,  
ARNOLD, BRYANT, CHRISTIAN, CLAUD AND JAMES FEREBEE.  
Sylvia, Tenn.

I feel that I know the Ferebee cousins, who have been such faithful members of our band. Many of my cousins have grown into manhood and womanhood since I began the children's page. Some have developed strong Christian characters, while others have gone back into the world. They once loved the Lord; now they refuse to let Him have any part in their lives. He is shut out. Dear children, be very careful of the years of childhood and youth. In them you will probably make your decisions for life and eternity.

*Dear Cousin Eva:* Here I come again with my birthday dues. I was fourteen November 20. Cousin Eva, I must tell you what Jesus has done for me. He has saved my soul. I want you to pray for me that I may hold out faithful. I must close with love to you and all the cousins.  
Readyville, Tenn. EDITH GOOD.

*Dear Cousin Eva:* Here I come again. I send 12 cents birthday dues. I was twelve in October. Cousin Eva, I do not belong to Christ, but pray for me. I must close with love and best wishes.  
Readyville, Tenn. CHARLIE GOOD.

Both of these cousins speak of Jesus; one has found Him, the other has not. I want to give you a message about Jesus, a very fitting thing to do just now, when the world has been so full of thoughts about Christmas. For weeks past our own great land has been occupied with Christmas plans, and shopping, and gifts. From morning until night the stores have been crowded, rich and poor, old and young doing what they could to provide Christmas cheer for the loved ones. For the time American has dropped almost everything else, to give its attention, time, strength and money to Christmas. Why? It is our way of celebrating the coming of Jesus into the world. A very mistaken way, no doubt, one into which has crept much extravagance and selfishness. Yet, when we keep Christmas we are really declaring our belief in the fact that long years ago *Jesus* was born into the world. We did not have Christianity until He came. We could not have the Christian religion if He had not come. It all revolves about the One who came down from above, told us about God, died for our sins, and rose again to be our living Lord and Saviour. The Christian religion is Jesus. And Jesus is the Christian religion. The Christian believes in a crucified, risen Christ, his faith is in a *person* who has taken hold of his case, and is able to save from all past sins and change

him so that he hates the whole sinning business. Perhaps you are thinking that this message isn't necessary, that surely everyone believes this. I fear not, children. We poor mortals have a way of getting so very wise sometimes that we fix up beliefs of our own. Let me tell you what I heard on the car last week. Two school girls, not more than we fix up beliefs of our own. Let me tell you what I that I could not help hearing their conversation. They were discussing some lady whom they knew. "She talks about *the Lord!*" said one of them, contemptuously. "Says He is coming back again, and that she is happy over the thought of seeing Him."

"O, well," said the other one, "I am a little peculiar in my own views about such things. I don't believe in *experiences* or anything like visions or feelings. I believe religion is a *set of principles*. Live up to these principles and you are religious is the way I look at it."

My heart grew sick as I listened. I thought of our lesson the Sunday before. Jesus was leaving His disciples and gave them the tremendous task of preaching the gospel to the whole world. What a command to give to a handful of unknown, unlearned men! But here is what He promised them: All power in heaven and earth is given to *Me*, and lo, *I will be with you* all the days, even unto the end of the age."

Jesus did not say you will find all the power you need in the principles I taught. Nor did He promise. My principles will be with you and enable you to do the work I have given you. And then He did not add, "Tarry in Jerusalem until you have fully learned my principles. Then go out in the power of them to evangelize the world."

Children, do you see how widely the young school girls' words differ from those of Jesus? And do you realize that thousands of people who listen to preaching, and have the Bible, think just as this girl does? I wish I could make this very clear to you, that religion is founded and built up around Jesus Christ. If we open our hearts it is *He* who comes in. If we are earnestly seeking to be saved, and surrender to Him, it is a living being who uses His power to deliver us from sin, and our sinful natures. Are you saved? Seek to become better acquainted with the One who saved you. Learn more of His power to change you, to deliver you and make you all that your heart craves. Do you desire salvation as our little cousin does? *Go to Jesus, the person*. He is the only one who has power to do a real work in the human heart. But He can and is willing to use that power in every one who comes to Him. If you will honestly put yourself in His hands He will save you.

COUSIN EVA.

## BOOKS BY "BUD" ROBINSON

Six books by this spirit-filled man. They are written in his characteristic style and are interesting as well as very helpful. They are as follows:

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NASHVILLE, TENN.



## FIELD NOTES

Rev. R. A. Sullivan is conducting revival services at Beersheba Springs, Tenn.

Rev. P. R. Nugent, of Richmond, Va., gave several lectures to the students of Trevecca College, Nashville, last week. He is a very clear, practical, and spiritual Bible teacher, and is very helpful to young men and young women.

The year 1914 has been among the best years of my ministry (twenty-six years an evangelist). Over one thousand souls have been blessed in the meetings. Hallelujah! Oh, He still hears prayers! I have never seen more shouting, weeping, and crying in my life. I have some open dates for revival and camp meetings. Lost to all but Jesus. Ada, Okla. SAM S. HOLCOMB.

The meeting at this place, which was held by Brother J. G. Pitman, the evangelist of Kentucky, and Brother W. F. Norman, our pastor, was a blessed one. There were thirty-two prayed through and claimed blessed victory either in pardon, reclamation, or sanctification. Twelve of them joined the Pentecostal Church of the Nazarene, making twenty-six members in all, and the interest is still good.

Monteagle, Tenn.

LUCY GREGORY.

*Dear Living Water Friends:* I returned from a three months' absence at a sanitarium in Kingston (capital of Jamaica) to find over thirty parcels of papers and tracts piled up on my desk. Many, *many thanks!* I had to return, as I was still far from well, and stayed another eight weeks. I am now, thank God, very much better, though not perfectly well yet. I think I soon shall be, however. On both my visits to Kingston I took parcels of papers with me, and everywhere they were received with the greatest thankfulness. Some went to the hospital, some to the almshouse, others to 'busmen, car men, clerks in stores, and servants. On my second visit I was in lodgings near the sanitarium, going twice a day for treatment, and I gave tracts to street sweepers, etc.—any and every pedestrian—when going to and fro each day. I am now saving up material for the big Christmas parcel of papers, tracts, picture cards, etc., that I send every year to the hospital in Mandeville, eight miles from here. I send you all a sentence that struck me much recently. (It was on a card among the tracts received): "God had only one Son, and He was a missionary." With love in Christ Jesus, yours in Him,

LETTICE A. KING.

Snowden Rectory, Newport, Jamaica, W. I., Dec. 9, 1914.

### NOON PRAYER LEAGUE, MEMPHIS.

Owing to the rush of very many matters, I have been delayed in reporting the progress of our Daily Noon Prayer Meetings. Your readers will be glad to know that results have been far beyond our most sanguine expectations. The Lord has manifested Himself very graciously as a prayer-hearing and a prayer-answering God. Very many precious testimonies have been received, both through the mail and otherwise. The following are a few of them:

The wife of a prominent pastor in Mississippi, who made urgent request for several different cases, reports, with rejoicing, that God has already answered two of them—a drinking father, who had neither job nor ambition, has quit drinking and begun, of his own accord, to take up the study of bookkeeping and typewriting. He says: "I am trying mighty hard to make up for my past and redeem it, if possible." The other answer was in regard to one who underwent a very serious surgical operation.

Prayers were asked for an unfortunate motherless girl, who was being seriously abused by her stepmother. There were many marks on her body where she had been bitten and scratched. Word comes that God has answered our prayers by placing the child under other influences.

A woman in Louisiana who was a slave to the snuff-dipping habit requested prayer. Later on she wrote: "I have lost the taste for snuff, and praise God for answering prayer."

A Memphis girl writes: "I am only a little girl, seven years old, but I want to thank God for bringing me back to health, and all of you at the church for praying for me while I was sick."

Many business problems have been solved in answer to prayer. A prominent Memphis man testified at a recent meeting: "I have never been as prosperous as I have since I started to attend these meetings, and I have never had so many opportunities of doing good before."

Many have been raised up from beds of sickness.

Memphis, Tenn.

BEN COX.

### REQUESTS FOR PRAYER.

For the salvation of a man in Nashville.

For the healing of a brother in Nashville.

Pray for the sanctification of a young man in Tennessee.

A sister in North Carolina asks for prayer for healing from rheumatism.

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NASHVILLE, TENN.

## Messages from Our Missionaries

### COBAN, CENTRAL AMERICA.

We give a report from Coban given by Misses Watson and Barnett who are working there. These faithful young women are co-workers with Brother Butler and we thank God for His blessing upon their labors. How we thank Him that He has put in their hearts a desire to spend and be spent for the salvation of Guatemala. We give their letter:

"In the name of our soon coming King we greet you. It has been some time since you heard from us and our work in this part of the Master's vineyard. We are rejoicing in His great love and praising Him for His continued blessings to us. Indeed we are unworthy of the very least of His blessings, but Jesus is worthy and the Father only sees us through His beloved Son.

"The work of the Lord in this place is moving on. True it seems to move very slowly at times, but it is God's and He knows how to run it. There is not much outward show, but we trust that there is inward and lasting good being done.

"We were encouraged a few Sundays ago when ten persons stepped out and publicly acknowledged Christ. It was a time of great rejoicing to us missionaries as you all will suppose. It was a touching sight to see Brother Butler weeping and baptizing these converts. We all wept together, but they were tears of joy and gratitude.

"I am sure you would be interested to know something about these converts. The smallest was little May Butler, I believe she is about four years of age. I suppose that the oldest is about fifty (more or less.) This old man has been a drunkard for some years. His wife was a Christian, but she died some months ago. After her death he drank something fearful and would remain drunk for weeks at a time. It seemed that he really wanted to stop drinking, but the demon of drink had such a strong hold on him that it was very hard. But for some time we have been looking to God for the salvation of this one person and we thank Him for hearing and answering prayer in his behalf. Rejoice with us.

"The native girl that helped with our house work for nearly two years was another. We have talked with and tried to lead her into the light of the gospel since she first came to us and we believe that she understands more or less the step that she has taken. There has really been a change in her life and we believe that she will follow on to deeper things of God.

"Another was the little boy that has been working in the printing office for some time. He has been under Christian influence for a few years and we believe that he has it settled in his heart to follow Christ. Also a little sister of this boy united with the Mission, and two of the children that have been in the boarding school this year and John, Milton and Esther Butler. One other little girl that has been with us this year says that she knows that Jesus has saved her, but thinks it best to consult her parents before she becomes a member of the Mission.

"This has been a great encouragement to us, and made us feel like pressing on in the great battle for right against wrong. We know that we are fighting under a Captain that has never known defeat and in His powerful name we march on to victory, rejoicing to know that this same Captain will soon conquer His enemies and put them under His feet and reign Lord of lords and King of kings.

"We have had our school examinations and most of our children passed their grades and are ready for the next year of school. We are very well satisfied with the work of the school this year. Of course we can but wish that more of the children had been converted to Christ, but that does not make it so. We will sow the seed and patiently await the harvest which must shortly come. We would ask all who read this to pray that God will make us lights in this dark land. Yours awaiting His coming,

"EULA FAY WATSON,

"WILLIE ETTA BARNETT."

### A WORD FROM SISTER GALLOWAY.

We are sure the prayers of God's children will be with Sister Galloway in her work. We rejoice that God is so blessing her. So many people are asking the question, "Does it pay?" A testimony like the one from this dying child—this child saved from heathenism is the answer that cannot be questioned. It is the answer convincing to the most skeptical. Money, time, and prayer invested in heathen souls yield a dividend that is beyond the comprehension of the mercenary calculator. Why not be wise in investing? Why not grasp the opportunities as they pass? God will pour a blessing into your own soul. The letter follows:

"Last June I wrote you what the Lord had done the past eight and one-half years. But since writing you we have had a good deal of sickness in the school and one dear girl, Ah Yan, fifteen years old, who I was supporting through school to prepare to be a helper, was called home. She was fifteen years and saved three years ago. She left a blessed testimony to the saving power of Christ. I will give a few sentences she said after she was touched by death: 'Yes, Jesus has forgiven all my sins.' 'Jesus can heal.' 'Jesus has great power to drive the devil.' I said yes, dear, when we are God's children the devil cannot touch us because we trust Jesus and we are all praying. Then as she realized she could not live she said, 'Jesus will receive my spirit.' And about twenty minutes before she fell asleep in Jesus said to some one, 'Trust God.' It was the most peaceful death, no fear, just a quiver of the lips. I believe it was in answer to our prayers. The dear school girls were so astonished to hear her talk and have no fear at all. Her mother is our school girls' cook, was one of the first women saved, and is an earnest Christian. She was very poor, often having to beg for her two children, and as we needed some one to cook, go to market and do heavy work we took her and her children. We needed Ah Yan, but Jesus took her home. The funeral services were in the chapel and many came and all the girls and myself followed her to the grave with all our Christian men and women and all the boys. When we sang, 'Meet Me There,' all wept.

These saved ones make up for all the privations of being shut out from any fellowship with English speaking people. Now I want to tell you, dear ones, that I have taken the money raised while in U. S. A. and some that came since I returned for the new building and have the brick, tiles, lime, some timber and cement, but not enough money for the builder to finish the carpenter's work. But have two carpenter's preparing the windows and doors now. We are still praying some one or more that has the Lord's money may soon send it in so we can build.

Our women's meeting on Sunday before the preaching service for all men and women has grown to forty and sixty. Last Sunday sixty, church service over one hundred and twenty. I wish you could see our women and girls and boys carrying the bricks and our other girls, even blind, packing them up. So Hi carried the most bricks at one time, and they all helped Pastor Quon dig the large holes for the lime after school was out. We are all workers here, saving all we can. Remember us in your prayers and help as the Lord touches your hearts. I have been sick, but am well now and the weather is getting just a little cooler. Yours in Jesus.

Alice Galloway.

#### A TRIBUTE TO THE MEMORY OF REV. CONWAY G. ANDERSON.

The first time I ever saw Brother C. G. Anderson he was driving tent stakes at Clinton, S. C. I was there for a few days in a meeting conducted by Rev. N. J. Holmes. He was always cheerful and just as ready to do manual labor as he was to testify and just as ready to testify to the power of the Gospel as he was to do the other kind of work. Later on I was associated with him in a Bible institute in Atlanta, Ga. He showed himself faithful and I came to appreciate him for his sterling worth. He was one who had to be known to be appreciated.

In December of 1901, in company with my wife and one baby girl and Sister Emma Goodwin, I came to Guatemala. On the night of February 4, 1902, Brother Conway joined us at El Rancho, Guatemala. We were truly glad to see him. He brought along a tent and lived in it out under a tree for awhile. He and I had some good times together walking over the hills and wading some rivers. He helped me to wait on my first wife when she was sick and then helped me to bury her. During these last twelve years I have been with him in his home a number of times and have had the privilege of having him in our home a few times. Our children loved him and were always delighted when they knew he was coming.

I have seen him under trying circumstances and when his funds were short, but he was always cheerful and manifested a firm faith in God as his heavenly Father. His fidelity to his work has been, and is, an inspiration to me. Many others would have become discouraged long ago. As I knew him he was a man of prayer and took time to read God's Word. His home was a kind of a free lodging house for nearly all classes of people.

He was always glad to lay himself out for others when he believed he could thereby glorify God. Wicked men even loved him and respected him. It seems strange to us that he was not spared to the work, but God does all things well.

I loved him and thank God for the privilege I had of being associated with him. I look forward to the time when I shall see him again in a better land. I miss him and I know that Zacapa will seem strange to me without him. May God raise up some one who will go and take up the work and stand by it as faithfully as he did.

Coban, Guatemala, C. A.

J. T. BUTLER.

#### A MESSAGE FROM MISS LEONARD.

This has been a long, long rainy season. There have been weeks of heavy rain, without one ray of sunlight or a single message from the outside world. But, praise His name, this wireless telegraphy which Jesus made possible from any spot on earth to the heart of the Father has not and cannot be affected by the storms or isolation. It will soon be four months since I saw a white face, and the

rivers have been so high that no mail could be sent out or brought in.

My fourteen dear school children have done so well in their studies and can repeat the Lord's Prayer, the twenty-third Psalm, the Ten Commandments, a dozen verses of Scripture or more on the atonement. I have an illustrated Life of Christ, from His birth to the ascension, and most of the children can tell the meaning of the pictures at sight. Last Sunday week the Holy Spirit was so manifest in the Sunday school, after the talk with the children almost the entire class of fourteen claimed to be saved. I am not certain about all of them, but I feel sure that the largest one really touched the hem of His garment. Their parents also seem on the verge of accepting Him.

The rain broke for two weeks, and how we did enjoy the sunshine, and were getting ready to go on a tour; but the rains have come on again, and for the last five or six days we have had a regular downpour.

Some days ago the country judge, a high caste Brahmin, came to see me. He cannot speak Marathi, and so he spoke to me in English. When I tried to answer him, I seemed almost tongue tied, for I had not spoken or heard a word in English for almost four months.

We need your prayers. We long for the people to turn to God and live. In Him,

LIZZIE LEONARD.

#### GOD WORKING IN INDIA.

At Miss Carpenter's mission station at Dhulia, India, the Lord is richly blessing. In a recent letter a worker writes: "Brother Codding has just returned from Vasind, where he baptized thirteen children and one woman." We presume these are some of Miss Carpenter's Sunday school children. Our readers will remember that she has more than two hundred children in her Sunday schools at Vasind. This is a most encouraging feature of her work.

To show how the truth is taking hold in the hearts of these heathen people, we quote an incident given in a recent letter:

"One household got a very striking object lesson to convince them who the true God is. A little five-year-old girl took cholera. The Sunday school for their section of the village had been held in their house for quite a while and the mother had listened and learned gladly. She said to Miss Carpenter, 'I have prayed to Jesus all night that Mal's life might be spared,' and she lived. Her sister had always been opposed to the gospel and would not listen if she could help it. This mother's little boy took cholera one night and she said, 'I am praying to Rama and Sita,' and before 9 a. m. the boy was dead."

Another illustration of how it pays to sow the seeds of gospel truth. May the Lord help us all to be faithful.

#### TRANSMIGRATION.

It is the belief of the Hindus that the soul is eternal, and that it passes through innumerable births until at last it is absorbed into Brahma. A South Indian poet thus expressed his feelings at the prospect:

"How many births are past, I cannot tell;

How many yet to come, no man can say;

But this alone I know, and know full well,

That pain and grief embitter all the way."

"Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee."—Prov. 4:23, 24.

## NOTES FROM INDIA.

We have seven unsupported boys and several others whose support is from a few months to two years behind.

Our four boys who went away to high school are doing well, and friends at home have responded very generously to our appeal for their support.

Miss Leonard and her workers are touring out 47 miles beyond Parali, and I presume she will write you about it. Such interesting things always happen on tour.

On October 16 Mr. and Mrs. Coddling went to Dhulia, spent a few days and held a few meetings with the girls. While there Mr. Coddling baptized thirteen girls and one woman and on Sunday administered the Lord's Supper.

Miss Williams, of Dhulia, is doing the preaching at the Buldana Station of the Pentecostal Church of the Nazarene Mission during a ten days' revival. After this she expects to tour for three months. Please pray for her and for all our touring work.

We have eleven new boys, seven of the number between three and five years old. We find so many little ones quite a care, but they are so cute and bright that no one could help loving them and being amused at their antics and quaint speeches.

There is a great deal of plague in Igatpuri, 18 miles above us. George's little friend died of it, and discussing it with his mother, Georgie said: "Mother, one day we were coming through the native bazaar and Johnnie fell down and I think he must have swallowed a German."

Mr. Coddling and his workers have started to tour about 12 miles above Khardi and hope to go on and cover much territory before March. One night in the dim lantern light Mr. Coddling saw something at the foot of his cot which we thought was his belt, but when he stooped for it found it to be a lively snake. He says he did not pick it up nor put it on.

The cholera, which raged at Vasind for about six weeks, has stopped now. Because of this great affliction and Miss Carpenter's kindness to them through it, the people's hearts were softened and they listened to the gospel better than ever before, so it was a blessing in disguise. But cholera is an awful disguise for a blessing and I hope our Father will not find it necessary to use it again soon in our territory.

Waman Hiwali, a young man who was educated in our school and had taught two years and preached one, died last week of typhoid fever. This is the first death among the boys in our school, or those who had attended our school for seven years. He had married a nice young woman less than a year ago. He was bright and promising and everything seemed to point to a happy, useful life in the Lord's service. But through the sense of loss and grief and disappointment shines the fact that our God doeth all things well.

\* When the news of Brother McClurkan's death reached India, the District Assembly of the Missionaries of the Pentecostal Church of the Nazarene, which was in session at Buldana, India, passed the following resolution of sym-

pathy and mailed it to our Superintendent, Rev. R. G. Coddling, at Khardi:

"Moved, that the District Assembly of the Pentecostal Church of the Nazarene Mission, now in session at Buldana, express to the Pentecostal Mission and all its members their sorrow at the news of the death of Brother J. O. McClurkan and their heartfelt sympathy with them and all the work with which he was associated."

On October 3 the workers from the other stations came to Khardi, and we had a meeting lasting to the 14th. Counting the boys, there were seventy-five on the compound. Rev. Kiel Garrison, of the Christian and Missionary Alliance, came, and through him the Spirit gave us deep, heart-searching messages, most of them dealing with the sin question. We were conscious of the Lord's presence and work all through the meeting and some were saved, while others confessed and straightened up things that were wrong. We did not see some things we had hoped and prayed for, but we did see other things that we did not expect. The Searcher of Hearts knows better than we do what there is to bring to the light. We want to thank those of you who, though at a great distance, helped us in the prayer battle.

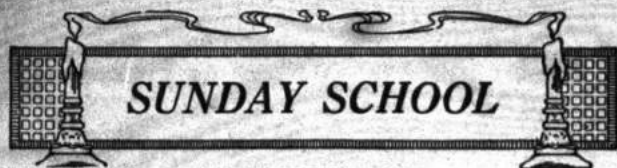
So far, the war has only affected us by delaying mails, causing us to get less money and to pay very high prices. Turkey has just declared war, but it is too soon to forecast what effect this will have on the 67,000,000 Mohammedans who live in India but consider the Sultan of Turkey their religious head. This kind of news you will get through the Associated Press dispatches long before you could get a letter from us. While our finances are affected more or less, the American missionaries can count themselves very fortunate in comparison with the missionaries from the Continent of Europe. Many of them are getting so little money that they are having to dismiss their native workers and curtail their work in all directions. All communication is cut off with Germany, of course, and the four or five hundred German missionaries are not receiving any money at all.

When one decides to become a missionary three things are necessary (among others) in order to get the gospel to the heathen. First, he must reach the country to which God has called him; second, he must get enough of the language to talk to the people; and third, he must have some kind of a conveyance. No one can sit down in one compound and get the gospel to teeming thousands covering a radius of twenty or thirty miles from his station, and there is a limit to the walking one can do, when for months at a time rain falls incessantly and at another season the temperature, in the sun, may range from 130 to 160 degrees.

Miss Graham has accomplished the first two difficult feats mentioned above, and during this rainy season has been praying for money for a tonga and horses or bullocks to pull it, and last week received \$30 toward this fund, which is so necessary to extend her usefulness in this dark land. We know you will all rejoice with us over this beginning of the answer to her prayer, and join her in prayer and faith that the rest may come.

## BOTH CHEAP AND PRICELESS.

Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little but they are priceless in their value.—F. W. Robertson.



P. R. NUCENT, Richmond, Va.

## DEBORAH AND BARAK DELIVER ISRAEL.

SUNDAY SCHOOL LESSON FOR JAN. 10, 1915.

(Judges 4:4-23; 5:1-22.)

**Golden Text:** "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." (Ps. 34:17.)

The incidents of the lesson are closely connected with verses 1 and 2 of chapter 4. The need for deliverance came on account of oppression by a heathen king, and that oppression had come because of Israel's sin. Obedience, protection, blessing went together; disobedience, exposure to enemies, defeat, judgment also went together. As long as Israel were on God's side He was for them (2 Chron. 15:2), but when they forsook Him they had to take the consequences by having others rule them instead of God. Those who turn away from God's rule take Satan's rule and must experience just what that rule means even now. This shows both the righteousness and love of God—righteousness, because Israel had no right to God's special favor and help when they broke His covenant and lived like the heathen; love, because the hard time they had under heathen rule showed them, in a practical way, the bad results of sin and thus became an incentive to turn away from what was injurious and take the course that meant good to them. God's justice is mingled with love and kindness.

That Israel's experiences in the grievous results of sin had a wholesome effect is evident. They were brought back to God, and, under the rule of God's deliverer, that generation seemed to remain obedient, for "the land had rest forty years" (3:11) and eighty years (3:30). But the trouble then, as now, was that people would not learn by others' experience. The lesson learned by the parents was either not learned, or forgotten, by the children, so that Israel's history, like that of the church, is a record of backslidings and restorations.

Notice the place of penitent prayer in connection with God's deliverance. "The children of Israel cried unto the Lord" (v. 3, ch. 3:9, 15). The heart cry of the penitent soul brings God's response, for God welcomes the returning backslider. People may fail to be restored to God for the same reason that they sometimes fail to get other things—namely, "Ye have not, because ye ask not."

Notice, too, the inferiority of Israel on the natural plane when compared with their foes. "Nine hundred chariots of iron" gave the Canaanites a great advantage in battle on the level country such as possibly lay near the river Kishon. It was only God on their side that constituted Israel superior to their foes, and the same is true of God's people now. We are naturally inferior to our spiritual foes and it is only through God that we can be victorious. His authority and strength can easily accomplish what ours can never do.

Another truth in the lesson is Barak's failure to take all the responsibility God had for him (v. 8). He seemed to want to lean on a strong, spiritual friend rather than go forth at the command of God and trust in Him alone. God's people have often failed Him and incurred loss by not taking all He had for them because they shrank from responsibility and difficulty, overlooking the fact that those

who refuse responsibility and difficulty also refuse the blessing and help that come to those who take up such things at God's call (v. 9). Barak lost some honor because he refused some responsibility by dividing it with another. He had gotten his message and inspiration from Deborah and possibly his faith rested somewhat in her instead of wholly in God.

Deborah is an example of faith. Her first message to Barak (v. 6) showed this, and her willingness to go with his army showed a courage born of faith in God. The same truth is seen in verse 14. Deborah had doubtless heard from God and was strong in faith to believe God and speak what she believed. What she said was not the result of what she saw in the way of outward evidence—there was none—but was simply the result of her faith in God.

The real victor was God (v. 15). Barak and his army were merely agents in God's hands. A clear understanding of this is calculated to inspire us to faith and humility—faith, because God is so great and so able; humility, because we are so small and so unable.

The failure of the people of Meroz (a town in that locality) is another lesson (5: 23) because the same kind of failure is possible now. Those people stood aloof from God by standing aloof from His servants who went forth to do His will. They looked only on Barak and his little army and did not believe it to be God's cause. They doubtless thought it was a hopeless task they were on and kept out as not wanting to be identified with a failure. Or perhaps they were afraid as to their own safety—especially if Barak failed, as they doubtless thought he would. And many fail now to come to the help of the Lord in the person of those who are in the conflict for His cause in our own time. Are such free from a curse? Meroz was not.

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