

Living Water

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.—Jer. 3:33

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Thy Will Be Done

E. K. GROSSLEY

GOD has made every man a sovereign in his own little sphere. He has given us each an independent will, a will so strong that it is powerful enough even to resist God. He might have done otherwise; He might have forced us to do His bidding. But in such service God could have had no pleasure, for He can only be truly honored by voluntary service, the free and happy choice of a free will.

God always respects the freedom of the human will and never interferes with it. We are each conscious of the continuous power of free choice. God forces no one at any time to do right or to do wrong. Were this not so, God Himself would be the Author of sin—the most wicked Being imaginable. It is a mistake to pray, as some do, "Break down their stubborn wills." God never answers that prayer. If it were in His province to break our wills, He would be responsible for making us yield ourselves to Him. His way is to *appeal* to the will to make a right choice by the convictions, pleadings, urgings, promptings, persuasions and entreaties of the Holy Spirit.

In the right attitude of our wills toward the will of God lies, in large measure, the secret of victory. There can be no safer and higher rule for life than entire conformity to the will of God. Our peace and spiritual prosperity lies in the center of His sweet will.

The will of God and our attitude towards it may be considered under two aspects—the revealed and unrevealed will of God.

I.—OUR ATTITUDE TO THE KNOWN WILL OF GOD

Here the question is at once asked, can God's will be known for certain? We reply, yes, in the realm of *spiritual blessing*.

There is no doubt whatever of His will to *save*: "Who willeth that all men should be saved" (1 Tim. 2:5, R. V.). However hesitating a man may be to trust God for salvation, it is not any unwillingness on His part, but something amiss on the seeker's part, that causes any difficulty or delay.

Neither is there the faintest doubt about God's willingness to *sanctify*. "By the which will we are sanctified" (Heb. 10:10), His Word says. We may be as certain of His will to sanctify as to save. It is necessary in order to our complete deliverance from sin.

So God's will in the realm of soul-blessing with all that that includes, may be surely known. Then let us remember that *knowledge involves responsibility*. The moment we understand it, we are responsible for having God's will accomplished in us. *The attitude of faith to the known will of God should therefore be one of claiming.*

II.—OUR ATTITUDE TO THE UNKNOWN WILL OF GOD

In the *temporal realm* God's will for us individually is largely unknown. Here faith must take a different attitude

to that which it takes up in the realm of spiritual blessing. If in temporal things, where we do not know God's will, we presume to claim that God should bring our wish to pass, and dare to say that as we trust He must and will do so, we enter a position of great danger. For instance, we know some who are doing this about their boys at the front. The probable result will be that, should it prove not to be God's will to spare the life claimed, either they will malign God as untrue, or their faith will come to crash. The root of the trouble lies in the wrong attitude of faith.

(1) *The attitude of faith here is acquiescence.*

Notice the contrast: *Claim the known will of God, but acquiesce in the unknown will of God.* Where we cannot know God's will, faith can go no further than say, "Grant my request if it be Thy will, but what Thou sendest must be best, so Thy will be done." This is how *real faith* acts towards the unknown will of God. Nothing else shows absolute confidence in Him to do the best. To *claim* what we have no authority to claim, is to trust our judgment rather than the judgment of God.

(2) *The attitude of faith is far-sighted.*

Faith has wonderful vision. It sees much further than our natural perception and understanding. Real faith can afford to look beyond the gratification of present desire, and trusts God to send that which best suits His eternal purposes. We must not be so short-sighted as to demand for the present what would be bad for the future. We hear that in some cases the stretcher-bearers are not allowed to give a wounded man water, though he may cry for it. They receive their orders from experienced doctors, who must deny in the present what they know would hinder the ultimate recovery of the wounded man. So our faith must look beyond the present moment and be prepared to let God withhold what may seem to us as natural and necessary as a drop of water, that His purposes for our eternal good may be accomplished. Remember that, could a life be spared to us out of the will of God in response to a short-sighted, ignorant prayer, the very sparing of that life might cause far more suffering in the future than if it had been taken now.

What a calamity it would have been had God answered Christ's prayer in the Garden—"Let this cup pass from Me!" Think of the hopeless sin and sorrow and suffering in which the millions of earth would have been left. But He Who might have asked anything went on to pray, "Thy will be done."

(3) *The attitude of faith is unselfish.*

Naturally we desire what is pleasantest and easiest and most painless to ourselves. How seldom do we pray that we may be allowed to suffer, and glorify God under the cross! Real faith does not pray for what we want at the

expense of others. Sometimes it is best for those we love to pass away from us. Here faith should help us to be unselfish and rejoice in their joy. We are too apt to look upon death as a calamity. Often we hear people say when a Christian dies, "He's gone, poor fellow." Poor fellow, indeed! Death is no calamity to the children of God! Death is the gate of LIFE!

"There is a land of pure delight
Where saints immortal reign,
Infinite day excludes the night
And pleasures banish pain."

And real faith would not lose the valuable lessons of sorrow. We get to know God best in the School of Suffering.
III.—HOW OUR WILLS MAY BECOME ONE WITH THE WILL OF GOD

"Thy will be done," Christ taught us to pray, because by nature "we have turned every one to his own way." Inherited sin at work within us has caused us to desire our own will rather than the will of God. When, however, we were born again, the attitude of the will towards God was put right. But this is not enough to enable us always to do the will of God from the heart, for there is a vast realm in the nature of man which lies behind the will. However clearly we may see what the will of God is, and however determined we may be to do it, there is something in us which rebels. The will may absolutely be set on that which is good and right, while within us we recognize the stirrings of anger, pride, envy, jealousy and evil passion which the will cannot hinder. Such feelings are entirely contrary to the will of God, and show the absolute necessity for sanctification. Nothing but the removal of inbred sin will do away with that within us which a properly adjusted will does not touch. Sanctifying grace removes that which opposes the will to do right, steadies its action, and confirms it in obedience. We must have cleansed hearts to fully accept and do the will of God. Holiness is necessary to make our wills one with God's will.

IV.—"THY WILL BE DONE" IS A PRAYER FOR HOLINESS AND INSTANT HOLINESS

Holiness, and nothing less than holiness, can be the will of a holy God. He wills our holiness in this life, for the prayer Christ taught us enjoins us to say, "Thy will be done on earth." And that will is to be done "on earth as it is in heaven," where there is no sin; it is to be done whole-heartedly, joyfully, triumphantly, perpetually, completely.

That holiness, which is God's will for us on earth and according to the heavenly standard, is also to be sought as an immediate, instantaneous blessing, for "Thy will be done" is in the aorist tense, denoting that it is to be done now, at once, immediately.

Inbred sin is the chief obstacle to the fulfilment of this prayer. By a thorough submission to God on the part of His children and by the exercise of immediate faith for sanctification, both of which are implied and included in the petition, "Thy will be done," God the Holy Ghost will come in sanctifying power. Will you pray, then—

"Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say,
Thy will be done."

—Way of Holiness.

Make good use of time, if thou lovest eternity. Yesterday cannot be recalled, tomorrow cannot be secured. Today only is thine, which if once lost is lost forever.—Selected.

THE SHEATHED SWORD

BY S. L. BREngle

JUST as the moss and the oak are higher in the order of creation than the clod of clay; and the rock, the bird and beast than the moss and the oak; the man than the bird and the beast, so the spiritual man is a higher being than the natural man. The sons of God are a new order of being. The Christian is a "new creation." Just as there are laws governing the life of the plant, so there are higher laws for man, and still higher for the Christian. It was with regard to one of these higher laws that govern the heavenly life of the Christian that Jesus said to Peter, "Put up thy sword."

Jesus said to Pilate, "My kingdom is not of this world; if My kingdom were of this world, then would my servants fight." The natural man is a fighter. It is the law of his carnal nature. He fights with fist and sword, tongue and wit. His kingdom is of this world, and he fights for it with such weapons as this world furnishes. The Christian is a citizen of heaven, and is subject to its law, which is universal, whole-hearted love. In his kingdom he conquers not by fighting, but by submitting. When an enemy takes his coat, he overcomes him, not by going to law, but by generously giving him his cloak also.

When his enemy compels him to go a mile with him, he vanquishes the enemy by cheerfully going two miles with him. When he is smitten on one cheek, he wins his foe by meekly turning the other cheek. This is the law of the new life from heaven, and only by recognizing and obeying it can that new life be sustained and passed on to others. This is the narrow way which leads to life eternal, "and few there are that find it."

A Russian peasant, Sutajeff, could get no help from the religious teachers of his village, so he learned to read, and while studying the Bible he found this narrow way, and walked gladly in it. One night neighbors of his stole some of his grain, but in their haste or carelessness they left a bag. He found it, and ran after them to restore it, "For," said he, "fellows who have to steal must be hard up." And by this Christlike spirit he saved both himself and them, for he kept the spirit of love in his own heart, and they were converted and became his most ardent disciples.

A beggar woman, to whom he gave lodging, stole the bedding and ran away with it. She was pursued by the neighbors, and was just about to be put into prison when Sutajeff appeared, became her advocate, secured her acquittal, and gave her food and money for her journey.

He recognized the law of his new life and gladly obeyed it, and so was not overcome of evil, but persistently and triumphantly overcame evil with good. (Romans 12:21.)

This is the spirit and method of Jesus; and by men filled with this spirit and following this method He will yet win the world.

He came not to be ministered unto, but to minister, and to give His life a ransom for many. His spirit is not one of self-seeking, but of self-sacrifice. Some mysterious majesty of His presence or voice so awed and overcame His foes that they went back and fell to the ground before Him in the Garden of His agony, but He meekly submitted Himself to them; and when Peter laid to with his sword, and cut off the ear of the high priest's servant, Jesus said to him, "Put up thy sword into the sheath the cup which My Father hath given Me, shall I not drink it?"

This was the spirit of Isaac. When he digged a well, the Philistines strove with his servants for it; so he digged another; and when they strove for that, he removed and digged yet another, "and for that they strove not: and he called the name of it Rehoboth" (margin, room): "and he

said, for now the Lord hath made room for us, and we shall be fruitful in the land. . . . And the Lord appeared unto him the same night, and said, I am the God of Abraham, thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed." (Genesis 26:22, 24.)

This was the spirit of David, when Saul was hunting for his life; twice David could have slain him, and when urged to do so, he said, "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into the battle and perish. The Lord forbid that I should stretch forth my hand against the Lord's anointed."

This was the spirit of Paul. He says, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat." (1 Cor. 4:12, 13). "The servant of the Lord must not strive," wrote Paul to Timothy, "but be gentle unto all men." This is the spirit of our King, this is the law of His Kingdom.

Is this your spirit? When you are reviled, bemeaned and slandered, and are tempted to retort, He says to you, "Put up thy sword into the sheath." When you are wronged and ill-treated, and men ride rough-shod over you, and you feel it but just to smite back, He says, "Put up thy sword into the sheath." "Live peaceably with all men." Your weapons are not carnal, but spiritual, now that you belong to Him, and have your citizenship in heaven. If you fight with the sword; if you retort and smite back when you are wronged, you quench the Spirit; you get out of the narrow way, and your new life from heaven will perish.

"But will not people walk over us, if we do not stand up for our rights?" you ask. I do not argue that you are not to stand up for your rights; but that you are to stand up for your higher rather than your lower rights, the rights of your heavenly life rather than of your earthly life, and that you are to stand up for your rights in the way and spirit of Jesus rather than in the way and spirit of the world.

If men wrong you intentionally, they wrong themselves far worse than they wrong you; and if you have the spirit of Jesus in your heart you will pity them more than you pity yourself. They nailed Jesus to the Cross and hung Him up to die; they gave Him gall and vinegar to drink; they cast votes for His seamless robe, and divided His garments between them, while the crowd wagged their heads at Him and mocked Him.

Great was the injustice and wrong they were inflicting upon Him, but He was not filled with anger, only pity. He thought not of the wrong done Him, but of the wrong they did themselves, and their sin against His Heavenly Father, and He prayed not for judgment upon them, but that they might be forgiven, and He won them, and is winning and will win the world. Bless God!

"By mercy and truth iniquity is purged," wrote Solomon. "Put up thy sword into the sheath," and take mercy and truth for your weapons, and God will be with you and for you, and great shall be your victory and joy. Hallelujah!—*The Pentecostal Herald*.

"I WILL HELP THEE"

I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."

FEAR not, I will help thee," is a promise from three Divine Persons. Hear Jehovah, the everlasting Father say, "I will help thee." "Mine are the ages. Before the ages began, when there were no worlds, when naught had been created, from everlasting, I am thy God. By my strength I did set fast the mountains; by my skill I laid the pillars of the earth; and the beams of the firmament of heaven; I spread out the skies as a curtain, and as a tent for

man to dwell in; I, the Lord, made all these things. I will help thee."

Then comes Jehovah, the Son. "And I, also, am thy Redeemer, I am eternal; my name is wisdom. I was with God when there were no depths, before He had digged the rivers, I was there as one brought up with Him. I am Jesus, the God of ages; I am Jesus, the man of sorrows; I am He that liveth and was dead, I am alive for evermore. I am the High Priest of your profession, the Intercessor before the throne, the Representative of my people. I will help thee."

And then, in comes the Holy Spirit.

"And I," saith the Spirit, "am also God, not an influence, but a *Person*—I, eternal and everlasting, co-existent with the Father and the Son—I, who did brood over chaos, when as yet the world was not brought into form and fashion, and did sow the earth with the seeds of life when I did brood over it—I, that brought again from the dead your Lord Jesus Christ, the Shepherd of the sheep—I, who am the eternal Spirit, by whose power the Lord Jesus did arise from thralldom of His tomb—I, by whom souls are quickened, by whom souls are called out of darkness into light—I who have the power to maintain my children and preserve them to the end—I will help thee."

Now, soul, gather up these three, and dost thou want more help than they can afford? What, dost thou need more strength than the Omnipotence of the united Trinity? Dost thou want more wisdom than exists in the Father, more love than displayed itself in the Son, and more power than is manifest in the influences of the Spirit? Bring hither *thine* empty pitcher! Surely this well will fill it. *Haste*, gather up thy wants and bring them here—*thine* emptiness, *thy* woes, *thy* needs. Behold this river of God is full for *thy* supply. *What canst thou want beside? Stand up Christian*, in this *thy* might. Jehovah Father, Jehovah Jesus, Jehovah Spirit—these are with thee to help thee.

"Thy Redeemer." Did you never notice that a promise always seems all the sweeter for having Jesus in it? All the promises are yea and amen in Him, but when a promise mentions the name of the Redeemer, it imparts a peculiar blessedness to it. Brethren, it is something like (if I may represent it by such a figure), the beautiful effect of certain decorations of stained glass. There are some persons whose eyes are so weak that the light seems to be injurious to them, especially the red rays of the sun, and a glass has been invented which rejects the rays that are injurious, and allows only those to pass which are softened and modified to the weakness of the eye. It seems as if the Lord Jesus were some such a glass as this. The grace of the Lord, the Trinity, shining through the man Christ Jesus, becomes a mellow, soft light so that mortal eye can bear it. My God, I could not drink from Thy well, if thou hadst not put there the earthen pitcher of my Savior; but with Him, living waters from Thy sacred well I draw. Christ Jesus cast into the river of God, makes all the streams more sweet; and when the believer sees God in the person of the Savior, he then sees the God whom he can love, and to whom with boldness he can approach.

Surely I love this promise all the better, because I think I see my Savior with His hand all bleeding, stamping His hand upon it and saying, "And thy Redeemer," and there is the blood mark upon the promise. It is thy Redeemer that speaks, too. He says, "Fear not." He who loves thee, who knows thee, who has felt what thou feelest, who has passed through the woes which thou art now enduring—He who is thy kinsman, and thy Brother, He also says, "Fear not." Oh, it is sweet, it is precious to look upon that word as spoken by our Redeemer.—*Compiled from Spurgeon*.

LIVING WATER

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EDITORIAL

WEEKLY TEXT

"The gift of God is eternal life through Jesus Christ
our Lord." Rom. 6:23.

GOD'S VOICE

Not only in the quiet hours of life
The voice of God we hear;
Behold, among the tumult and the strife
His message soundeth clear.
Sometimes the gentle accents softly fall
Upon our listening souls;
Sometimes an echoing clarion call
Above the tumult rolls.
God speaks! To us what matters how or when?
Of questioning no need.
God speaks! 'Tis ours His voice to hear and then,
Hearing, 'tis ours to heed.—Sel.

THE IMPORTANCE OF PRAYER FOR MISSIONS

The present problems of world evangelization demand the most heroic, the most gifted, and the most powerful agencies. The supernatural must pervade every phase of the work. The problems and the conflicts are too great for the human mind. Man's planning—plan he ever so wisely—can never cover the situation. He must have the help of the Almighty.

Nothing but prayer can loose the mercenary grip and free the necessary money to carry on this great work of saving the heathen world. The money is in the hands of church members, many of whom have never gotten a vision of God, much less of the heathen world, to say nothing of the real joy of giving their money to help liberate souls from the bondage of heathen superstition and to bring them into the rich fulness of a salvation that saves, sanctifies, and keeps all along the way. Somebody must stretch out the rod of prayer over the financial needs of the present situation as to world evangelization. If the present work is maintained there must be an increase of giving. With the existing financial conditions on the mission fields, and the money pressure at home there must be an increase of givers. There will have to be some large giving, some self denial to give, there will have to be a conviction for giving. If this spirit of giving pervades the church the Holy Spirit must

move mightily upon the people, and this can come alone in answer to prayer. How vital then that there be an increased spirit of prayer. If the present ground is held there must be this; but how much more must there be this of persistent prayer if the missionary forces keep pace with the demands of the times. If the church enters into the rich heritage of privilege now awaiting her there will have to be much prevailing prayer, but how rich will be the life and the reward of those who pray.

It is so exceedingly important that prayer be offered for a heathen world. How vital that a great wave of prayer ascend for conviction to so come upon the people to whom the missionaries are preaching that they will have a desire to have this great salvation.

This is the work of the Holy Spirit. Nothing else can move upon people so long steeped in sin. Nothing but the marvelous, supernatural power of God can break these chains of superstition and sin. Satan has so long held high carnival in heathen lands; he has so entrenched himself that his strongholds will not be broken by any ordinary measures. The missionaries, with the church back of them, must put forth the extraordinary effort. The obligation rests no more heavily upon the missionary than upon the church. Each has his part, and God will not excuse either one for failure. But are not the faithful missionaries there preaching? How their hearts break over the need. Difficulties too numerous to mention beset them on every hand, yet how self-sacrificing and true they are; how tireless in their efforts, on the alert for every opportunity to win a soul. How they covet our prayers! The very existing need overpowers them and from bursting hearts they cry out for our prayers. Will we withhold, rob our own souls of this privilege and blessing, be faithless to our representatives on the thin line of battle, prove traitor in our duty to the heathen world, and disappoint our Christ?

It is important that pastors, evangelists, Sunday School workers, and other religious leaders emphasize this matter, and keep it before the people. It is necessary that the people be reminded of these needs and that the question of keeping them ever before the Throne in Prayer be impressed upon them. We should not forget this last command of our Lord to make disciples of all nations, nor be faithless in taking advantage of every opportunity offered to carry out this commission.

BLEMISHES IN THE GOOD

We were very much impressed as we read an editorial from Rev. B. F. Haynes in the *Herald of Holiness* under the above caption. The trait of Christian character referred to is gentleness, and the writer very forcibly emphasizes the importance of letting the Holy Spirit weave this trait into our lives. Very truthfully is it a growth in grace and a living in the power of the Holy Spirit. We believe this article should be read with prayerful attention. It follows:

That gentleness is a grace as well as, in a degree, a matter of temperament, is evident from James's declaration where he says: "The wisdom that is from above is first pure; then peaceable gentle, and easy to be intreated, full of mercy and good fruits." Paul puts "gentleness" (kindness, R. V.) as one of the fruits of the Spirit, in his letter to the Galatians. The same apostle in his second letter to Timothy says: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." In his letter to the Ephesians he exhorts them to be "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." The word "kind" which Paul employs in writing to the Ephesians means in

the original "mild, pleasant, (opposed to harsh, hard, sharp, bitter)."

However much or little nature may have done for us on this line, it is evident from the foregoing that the Holy Spirit wants to and can do a great deal more for us. A man can be true-hearted and yet not tender-hearted. We can be good, but not gentle. We can have courage, but lack kindness. God wants us to be tender-hearted as well as true-hearted, gentle as well as good. A man's heart can be right, and his head or voice be wrong. We get pure in heart in the work of sanctification by the Spirit. We get gentleness and tenderness of heart, voice, and manner by growth in grace. This is one of the many conquests to be made after we enter Canaan. While not to be catalogued as sin, the lack of leanness of this virtue is a matter of very grave moment. It is put in very mad company, and dangerously near to grieving the Spirit, by St. Paul in the context in Ephesians.

It will not be thought strange that so simple, and seemingly so small a thing as gentleness should receive such emphasis and be urged with such earnestness in scripture, when we look at the underlying philosophy a moment. We have only to consider the power of a look, the influence of tone, the significance of a simple movement of the body, to understand why Paul stressed this virtue. You can chill a heart by the tone in which you speak even a true thing, or the icy look and manner in which you wrap up a favor.

A pastor who resigned a rich church which desired to retain him to take charge of a smaller one at a much lower salary was asked if he had had any trouble with the church. He answered, "None." He was asked if they paid his salary promptly. He answered, "Yes, but their kindness was wrapped up in ice." The trouble with those people was they were formal, perfunctory, conventional, and lacked that thoughtfulness, unselfish consideration, and gentleness and kindness of spirit which was due to their pastor. Sometimes the very demands of business life under the sharp and growing competitions of commerce; sometimes the struggles and antagonisms encountered in promoting the right; and anon the conflict with adversity and misfortunes, if not allowed to induce a lapse of faith and zeal, is allowed to be absorbed and abstract us that we lose that delicate tenderness of manner and voice, and acquire unconsciously a hardness of tone, severity of speech or manner, which are the very opposite of the grace so warmly and frequently urged by Paul. We can not be too careful to cultivate that gentleness and tenderness which give at once a charm and a power to Christian character.

SUBDUED

"He is able to subdue all things." Phil. 3:21.

BEFORE God can launch us out into the breadth and sweetness of His service, and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will, and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners, subdued through and through so thoroughly that we will be flexible to all His purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our own way even in religious matters, must be subdued out of us. Conversion will not finish this work, and perhaps not one case in a thousand will a second work of grace produce this complete condition of teachable subjugation to God's Spirit. Being able to preach strong sermons on sanctification will not do it, or having charge of camp-meetings, or conventions, or Bible schools, or the

writing of books, and editing papers on Christian holiness, will not prove adequate for this grace.

We must be subdued, not merely in our own opinions, not merely think ourselves subdued, not only be subdued in the esteem of our friends and fellow-workers, but subdued so perfectly that the all-seeing eye of God can look us through, and the Omniscient One know that we are subdued. God must conquer the man that he can trust with His great thoughts and plans.

The Holy Spirit must saturate us with a Divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means, and if we sink lovingly and promptly into His mind, the work will be done, but if we have flint and iron in our nature, and it is necessary, He will use heroic means, and put us between the millstones and grind us to powder, until He can mould us without resistance to His purpose. The greatest difficulty in the way of God's using His servants, even His zealous and oftentimes sanctified servants, is that they are not perfectly and universally, and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with, so subdued as not to be calling God's servants *hard names*, and *thrusting at Christians who are doing what they can in their various fields for the Master*; so subdued that we can *hold our tongues*, and walk softly with God, and keep our eye upon Jesus, and attend to our own work, and do God's will promptly, lovingly, glad to have a place in *His kingdom*, and do a little service for Him.

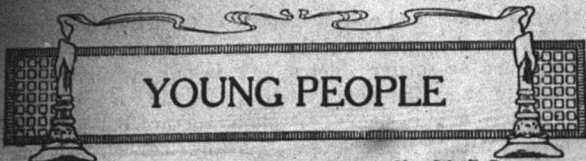
Oh, it is grand to be absolutely conquered by the Holy Spirit, and *swing out a thousand miles from everybody and everything into the ocean of God's presence*, and work with Him in humility, without chafing, without fault-finding, without stumbling over others, without *religious peevishness*, and bend with every plan that God gives to us.

When we are subdued in the sight of God, He will work *miracles in us and through us*; miracles of mercy and power in experience, in healing, in finance, in opening doors, in widening the fields of service, in gentleness and sweetness of the inner heart life; miracles of grace that will astonish us, and surprise our friends, and utterly amaze our enemies when they come to know the magnitude of what God has wrought. Let us get subdued in every way, in everything; so subdued that we can keep still in God, and see Him work out the great, bright thoughts of His eternal mind in our lives.—*Selected.*

PATIENCE

One of the most important requisites for a holy life is patience. By patience we mean a meek and quiet temper in relation to the moral and religious progress of the world. We may be deeply afflicted by views of the desolations of Zion; but let us ever remember and rejoice that the cause of truth and holiness is lodged safely in the hands of God. With Him a thousand years are as one day; and in the darkest moments, when Satan seems to be let loose with tenfold fury, let us thank God and take courage because the Lord God Omnipotent reigneth.

It is the Lord who adds to the church, but He is wont to do so by means, and while the preaching of the Word is one means by which He works, the daily walk of the saints is another. There are times when the Holy Spirit seems to put forth little power in public ordinances, but it is a question if He often ceases to give power to such a proclamation as is given forth in the daily walk of believers.—*Andrew A. Bonar.*



YOUNG PEOPLE

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Eastland Avenue, Nashville, Tennessee.

THE BRINGER OF LEARNING TO INDIA

Dear Boys and Girls: When David Livingstone was a boy working in the mill at Blantyre, another boy a few years older was busy preparing to go to the University of St. Andrews. This boy's name was Alexander Duff, and the most remarkable thing I can tell you about him as a boy is that he was only six years old when he listened to the sermon which made him a missionary. You can hardly believe that, I should think. Nowadays boys and girls of six are not supposed to listen to sermons. In some churches and chapels I have visited I have noticed that before the sermon begins the Sunday School children are sent away—not the six-year-olds only, but the twelve-year-olds as well. What a good thing that Alexander Duff was not sent away that day in Dundee by his father and mother to hear the great Thomas Chalmers preach. You have never heard of Thomas Chalmers, I expect, but he was one of the greatest of Scotland's sons.

OFF TO INDIA

That was the first, but it was not the last time young Duff heard Dr. Chalmers preach: for when the boy grew up and went to the University, the great preacher was one of the professors who taught the students. Many a talk the two had about missions in the lands of the heathen, and Dr. Chalmers did all he could to help the young student in his preparation for the foreign field. It was to India that Alexander Duff turned; and although he was twice wrecked he saved his Bible, which was to be his chief working tool in the new country. A very young missionary he was, for he was only nineteen when he set out. But in India he met a famous missionary then growing old—William Carey, whose story you will remember. It was to Mr. Duff that Carey said, "Speak not of Carey, but of Carey's Savior."

Every missionary, as we have noticed, seems to have been cut out for a special work. Alexander Duff turned his thoughts to the education of the people of India. It is a dark land to-day, but in those days there was the blackness of darkness. Mr. Duff said then that you might as well try to scale a wall five hundred yards high as attempt to educate the women of India. The women were despised, and it was thought ridiculous to expend any care upon them. It is different to-day, but there is still room for great improvement in the position of the women of India.

TEACHING THE YOUTH OF INDIA

Like all other pioneer missionaries, Mr. Duff met with a lot of opposition. Things were said about him that were not true, but he held on his way and paid very little attention to them. He had not long to wait before people began to find out the worth of his work, and even the princes of India saw what a great man this teacher-missionary was.

India is not a very kind country to many white people, and Mr. Duff had to come home more than once for the sake of his health. Nevertheless, his great school grew so that in ten years he had seven hundred pupils, all boys of course, of the high caste called the Brahmans.

About seventeen years after Mr. Duff went to India, something happened at home which meant that his school

was taken from him. The Church of Scotland was split into two, and Dr. Duff became a Free Churchman. That meant that he had to begin all over again in India; but it also meant that he began better than before, and his new college was a great success.

THE RESULT OF HIS TEACHING

It was a pull all the time, however, against the unhealthy climate, and after living there for thirty-eight years he was forced to come home altogether. Eight years after he left here is what forty-eight of his pupils were doing. Nine were preachers, ten were catechists, seventeen were Christian teachers, and twelve were doctors or in government offices. That is something worth living for, isn't it? But that does not tell us anything like all Dr. Duff did. He was one of the best speakers that ever addressed a congregation; and both in this country and in America he persuaded hundreds to go as missionaries, and thousands upon thousands who would never otherwise have given a penny to Foreign Missions poured out their money when they heard his story. Alexander Duff was one of the best gifts God ever gave to the Mission Field, and his name will always stand alongside Carey's and Livingstone's as one of the three greatest missionaries of their time, and perhaps of any time.

Your loving friend,

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FIELD NOTES

Rev. Guy Wilson is spending the month of May in an evangelistic campaign at Fort Fairfield, Maine.

Rev. Allie Irick and wife are at Liberty, Kansas, in a revival meeting to continue till May 20.

Rev. W. E. Shepard is holding evangelistic services at Neuton, Kansas. The date is May 3-19.

The Nashville camp-meeting will be held on the camp-meeting grounds in East Nashville, July 11-28, 1918. Rev. Roy T. Williams will be the evangelist.

The Revivalist camp-meeting at Cincinnati, Ohio, will be held June 7-16, 1918. Revs. G. B. Kulp, W. E. Shepard, L. B. Compton, J. T. Hatfield, and a number of other ministers

will be present; also a number of returned missionaries will be in attendance.

Mrs. Carrie Crow Sloan and her husband, Dr. J. H. Sloan, recently closed a meeting at the First Nazarene Church, Indianapolis. This year they have held a number of meetings in Ohio and Indiana. They give reports of many being saved and sanctified in these services, and of blessed outpourings of the Holy Spirit upon the services.

Rev. C. A. Kinder, of Kansas City, who for several years has been connected with the publishing house of the Pentecostal Church of the Nazarene, has just sailed for France. He has accepted a commission from the Y. M. C. A. for war work service. We trust that he may be made a great blessing to the soldiers.

REQUESTS FOR PRAYER

A brother in Mississippi requests prayer for healing. Prayer is requested for a young man in trouble. Pray for the salvation of two young men in Tennessee.

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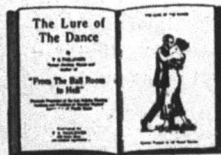
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Rev. J. T. Upchurch says:

“I believe ‘The Lure of the Dance’ is the greatest book ever published on this subject, and by ‘a man who knows.’ May

God bless you, Mr. Faulkner, a thousand fold. Hope you sell a million.”

The “Messiah’s Advent Press” states:

“‘The Lure of the Dance’ should be read by every father and mother on earth. It is a wonder along the lines it treats. Mr. Faulkner unglives his fist and deals it a solar plexus blow.”

“The Word and Way,” a Baptist publication, says:

“Prof. Faulkner in his book, ‘The Lure of the Dance,’ shows the modern dance up exactly as it is. He surely has been in a position to know. I know he speaks the truth.”

We could give many other words of testimony from all denominations just as strong as the above.

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“From Ballroom to Hell”.....Price 25 cents

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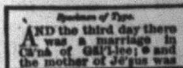
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JESUS EXERCISES KINGLY AUTHORITY

LESSON FOR SUNDAY, MAY 19, 1918

MARK 11:1-33

GOLDEN TEXT: "All power is given unto me in heaven and in earth." Matt. 28:18.

Vs. 1-11, 15. Christ's knowledge of invisible things is seen here, for evidently the commandment was based on His perfect acquaintance with every circumstance they would have to meet.

This should prove helpful to us. Our Lord does not send us on any work that will be in more of trial or difficulty than He knew about beforehand. And as He would not put upon us anything He would not give us grace to stand, we should always confidently undertake whatever we are clearly ordered to do, because, through Him, it really can be done. In this case the Lord's servants were told before of possible difficulties (3, 5), and thus definitely prepared for them. But this is not always the case. Often we know nothing of the difficulties till we come upon them, but we learn that, in general, difficulties of some kind are to be expected in the Lord's service and should merely trust Him to carry us through. If they are from Satan they will be overcome; if they are God's hindrances they mean that we are not in His plan.

2. In obeying God we will always find that circumstances will be favorable to do what we aim to do. Those men found the colt and were allowed to take it because they were carrying out God's will.

3. Though Jerusalem was a stronghold of Christ's enemies they could not stop that triumphal entry because God had decided to honor His Son thus. God's people need to see that God can bestow upon them just what He wishes (whether it be honor or dishonor, easy times or hard), and learn to take their circumstances from Him and not get their eyes on men or Satan.

4. Christ, in spite of His enemies, exercised His rightful authority in cleansing the temple. He was merely doing what those religious leaders should have done and what never would have been necessary if they had done their duty. They were enraged (18), but did not dare to lay hands on Jesus because God's time had not come to let their hatred take its course by arresting Him. God's perfect plan was carried out in Christ's life because He always kept perfectly in God's will. Whenever we step out of God's plan that plan is marred and this explains some of our troubles, and our slow progress. We come short of our Lord's example.

Vs. 12-14, 20-25. 1. Christ's real humanity—"He was hungry." 2. Leaves without figs (naturally, in the fig tree, fruit begins before leaves) were like profession without possession. This state resulted in a disappointment to Christ as regards His desire to satisfy His hunger. The fig tree offered, in appearance, what it could not furnish in reality. How many professing to be Christians are thus!

3. In reality, that tree was not a true fig tree, for it was not up to its ordinary character. It was unnatural for it to have leaves and no fruit. This seems to explain Christ's curse on it. It was a death sentence on what was abnormal, deceptive, false, and therefore had no right to continue. In

this it was an example, or type, of Israel as a nation. The nation's leaders had leaves without fruit and led the nation to final ruin. It was also a type of the Laodicean stage of the church, and also of the individual professing, yet fruitless, Christians. In both cases, leaves without fruit is an abnormal state that calls for final judgment and will get it if that state continues (Heb. 6:8).

4. The faith of Jesus is seen here. He spoke the words and passed on. He did not wait to see whether the result would come. He did not question that at all. Here is where we have often failed in faith, showing it by asking, or looking, whether the prayer was answered, or whether what we believed for had come to pass. When we are truly believing God, we will not look to see whether the matter has taken place, but if we look at all, it will be merely an expectant looking for it to take place just as God said.

5. Christ's lesson (vs. 22-24) is important for us all. The "whosoever" shows it to be of general application, hence the work on that fig tree was an important illustration for all of the Lord's people always. It shows the result of faith, and, therefore, the possibilities to faith.

Christ's teaching is, (1) *Have faith*—a present matter. (22) Therefore faith is possible to us. It comes through the Scriptures (Rom. 10:17) made plain, vital, by the Holy Spirit. Faith is to be real—not a mere idea, not merely a conviction as to what God can do, but a clear assurance that He will do. (2) "In God"—not in man, not in faith, but in God alone.

"The faith of God" is another way of reading this. That is, God's own faith imparted to us. This is what Paul witnessed to in Gal. 2:20, and mentions in I Cor. 12:9 and 13:2. Yet faith in God must come before our having the faith.

(3) Faith without any doubt in the heart (v. 23). The word translated "doubt" has the idea also of waver, or hesitate, for these are the attitude or result of doubt. Hence we are to believe and admit of no doubt at all. When anyone is about to believe God if a doubt is allowed to enter the heart there is failure to believe.

(4) There is a "whatsoever" as well as "whosoever." The rule is the same no matter what the thing is about which we are to believe.

(5) Faith can issue orders—"Be thou removed, etc." (6) Three times over Christ mentions that faith must be a present matter. If we put our believing in the future we never will believe.

(7) Believing and receiving (24) go together, but we may not consciously, or visibly, have the result at once (24).

(8) In Luke 17:6 Christ speaks of faith as mustard seed. It is not the size of faith, but the fact of it—this is the encouraging lesson. "Only believe."

(9) Unforgiveness hinders prayer (25), and is unpardonable (26).

Vs. 27-33. The fact that Christ's foes were keen witted people and could not answer Him shows how wise He was.



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