

ing with last night, here is a dead box. You would hardly recognize him, as he is cut all to pieces. He had met his death just a short while after I talked with him. Accept Him now, to-morrow may be too late. To-morrow you may be calling for the rocks and mountains to hide you from the face of Almighty God. You may be crying to-morrow, "The harvest is past, the summer is ended, and I am not saved."

Christian friends, just a word to you. May we not neglect to give this great salvation out to others. If we have accepted of this great salvation let us tell others of Jesus and His power to save. This salvation is the greatest thing in the world and let us not neglect it.

"How shall we escape if we neglect so great salvation?" There is no escape. My text is an unanswerable question.

How to Retain Converts in The Church

BY THE REV. A. C. DIXON.

IN order to retain converts there must be converts to retain. Every one who joins the Church, is baptized, and partakes of the Lord's Supper is not a convert. Nor is conversion "the process by which one who feels himself wrong, unhappy and unworthy begins to feel himself right, happy and worthy." That is a good formula for making Pharisees, but not genuine converts. The Publican who prayed, "God be merciful to me, a sinner," went down to his house justified rather than the one who thanked God that he was not as other men, and went down feeling worthy.

PAUL'S DESCRIPTION OF HIMSELF.

When Paul was a young Christian he wrote: "I am the least of the Apostles." When he had grown in grace several years he wrote again: "I am less than the least of all saints." And when he had become a mature Christian, ready for the crown of martyrdom, he signs himself "The chief of sinners." Growth in a sense of sinfulness and unworthiness is a mark of growth in grace.

We may make our churches so worldly in spirit that proud worldlings will feel at home as members of them. They become adherents, and adherents are barnacles that sink the ship. The less of them we retain the better for the ship. The real convert has been "born from above" (John 3:3). He has become a "partaker of the Divine nature" (II. Peter 1:4). "To as many as received Him to them gave He power to become the sons of God" (I. John 1:12). He has passed the crisis of the new birth which begins a process of growth and service.

Assuming that, as the result of a mission or of our regular services, we have a group of converts in a church whose members have been regenerated, what shall be done to retain them?

(1) *They must be furnished with a spiritual and at the same time a natural atmosphere.* When the atmosphere in a room becomes foetid and stifling, people are apt to rush out. They like to breathe an atmosphere that is pure and full of ozone. A spiritual atmosphere does not mean drowsy lugubriousness. It is an atmosphere of love and joy, and does not banish naturalness. "That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." There is a natural which does not conflict with the spiritual. The "holy tone" depresses like a London fog. Spirituality does not vitiate personality. Let there be no effort to make young converts like old Christians.

A PLEA FOR NATURALNESS.

Some one has defined can't as the attempt of a young man to have the religious experience of an old woman. Let young converts be themselves, with all their peculiarities and idiosyncrasies. Encourage them to talk and pray in their own individual way. If awkwardness and mistakes provoke laughter, let nobody frown. Laughter may be more pious than dullness, even in a prayer-meeting. It will do harm only when it savors of levity and trivialty. Charles H. Spurgeon's laughter and prayers mingled. Solemnity is not always an index to holiness. It is better to encourage

an awkward young convert to laugh at his own mistakes than to criticize them. If he laughs at his blunders, he is apt to be lenient toward the blunders of others. Making light of any sin is always and anywhere to be deplored, but making light of one's mistakes is a sign of healthy optimism. Genuine seriousness of spirit is not destroyed by ripples of merriment caused by awkward situations and quaint or even incongruous remarks. If you will let young converts feel that meetings for prayer are feasts of soul where life, mental and spiritual, finds natural expression, rather than formalities where conventionalities must compress all utterances into one mould and suppress all ebullition, they will delight to come, nor will they be nervous if the meetings run beyond the usual time.

FEEDING ON THE WORD OF GOD.

(2) *They must be fed.* Atmosphere will not take the place of food. Every pastor should preach to himself once a week on the text "Feed My lambs," and once a fortnight on the text "Feed My sheep." Both young and old need spiritual nourishment. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." All preaching is not feeding. "The Sword of the Spirit" is the Word of God, and people do not eat swords. They are for thrusting and piercing; but every sermon should contain food. Converts, however, should not be dependent upon preaching for their soul's supply. The Bible has many green pastures and still waters of truth into which the Good Shepherd will lead them if they will let Him. Every convert ought to be taught how to read and study the Bible regularly and systematically. Induce them to join the "Berean Band," with its Scripture verse committed to memory every week. Add to this the daily portion of the "International Bible Reading Association," and a few minutes devoted to the objects of these two organizations will not be burdensome, but very wholesome. A rapid reading of the Bible from Genesis to Revelation ought to be encouraged. The Word of God is alive and life-giving. If the soul is kept in daily touch with it there will be abundant life. Other books, like "Pilgrim's Progress," Doddridge's "Rise and Progress of Religion in the Soul," and many modern volumes, will be helpful, but let nothing good displace the best—the Bible. Insist on every convert securing the best Bible his means will afford, that he may become familiar with its pages and take it with him to all religious meetings. Eye-gate is a great help to ear-gate in receiving the Word of God.

(3) *They must be exercised.* For the proper appropriation and assimilation of atmosphere and food exercise is necessary. "Go, work to-day in my vineyard." The vineyard is suffering for the workers, and the workers for the vineyard. The two must somehow be brought together. Every convert should be given something to do for Christ. The more spiritual the work the better. Indeed, all work for Christ is spiritual.

HOW TO AVOID BACKSLIDING.

It is the motive that sanctifies the service. Impress upon

the young convert that his mission is to win another to Christ. As soon as Andrew was converted he went for his brother Simon, and "brought him to Jesus." Philip goes at once for Nathanael. A Christian never backslides while he is winning others to the Saviour. The good shepherd laid the sheep on his shoulders rejoicing. If the young convert who has just had a vision of Christ dying on the Cross for him can be given the vision of Christ rejoicing with the angels when one sinner repents, and then resolve to seek to make his Saviour and Lord happy at least once a week by winning a soul to trust and love Him, there has come into his life a motive pure and powerful. Such a motive will give him exercise along the highest plane of his spiritual being, and will keep him in dependence on the Holy Spirit for power.

(4) *They must have fellowship.* Sheep are gregarious. A lone sheep is an object of pity, and to be alone in a crowd is lonesomeness indeed. Is it possible for a lamb to get lost among a great flock of sheep? Certainly it is possible for a young convert to feel very lonely in the midst of a great church whose members pay no attention to him. Then comes the temptation to seek more congenial company else-

where. In a large church it is more difficult to be social than in a small one. In the smaller church with a warm-hearted pastor and spiritual people the new convert soon begins to feel at home, and this at-home feeling holds him a willing captive. But in a large church, full of many activities, the new-comer is more apt to be lost in a crowd. However, he can be held, if a little sanctified common sense is used in organizing the converts into groups, say, of seven or ten, with a mature Christian as leader.

A CHURCH WITHIN A CHURCH.

Let it be understood that this group is a sort of church within a church, with the leader as its pastor, whose duty it is to look carefully and prayerfully after each one of his little flock. The leader should be expected to know whenever one of his band is absent from church or prayer-meeting, and learn the reason why. He should study the capacity of each and seek to introduce him into the sphere of work for which he is specially fitted. He should be prompt to respond, as far as possible, to every need of his circle.

Thus through furnishing good atmosphere, good food, good exercise, and good fellowship converts may be retained in our churches.—*The Life of Faith.*

The Waiting Nations

THE CHURCH'S GREATEST OPPORTUNITY.

THE provision made by the Christian church for the evangelization of the world is still altogether inadequate for the accomplishment of the work; but this has been said so often that there is danger of the thought becoming so familiar that we should be unmoved by it. Yet what could be more serious, in view of the Great Commission of our Lord to go and tell to the heathen the glad tidings of full and free salvation? Missionary interest has always been closely connected with the deepening of personal interest in spiritual things. If the longings of God's people for times of revival were realized, we should doubtless see a fresh going forth to the nations yet in darkness. But the question may fairly be raised whether the subject does not call for heart-searching now by all whose hearts are stirred by it, whether others be cold or hot. All are not called to go, but the ideal for every child of God is

COMPLETE CONSECRATION

of life and resources to the doing of the will of God; and such a state of affairs even now would practically solve the problem.

The history of the Apostolic Church shows that we need not wait for what may be called favorable circumstances. The members of the Jerusalem Church "went everywhere preaching the Word," when they were scattered by persecution, because the Lord was with them. Paul and Barnabas went out from the Antioch Church, "sent" by the Holy Ghost, in the face of terrible perils (2 Cor. 11:26). The "thrusting forth" of the Lord may come under what seem to be threatening conditions, but the blessedness of obedience is written deep not only in the Epistles of the New Testament but in the lives of a multitude of His people in our own time.

A crisis in the life of the Apostle Paul arose when he and Silas would have gone into Asia, but were "forbidden of the Holy Ghost"; and into Bithynia, "but the Spirit suffered them not." With a map before us, we see how they were thus led straight on to Troas, where they heard and obeyed the call to pass into Europe, and were thus constrained to go further afield than they had purposed. Here we have in

fact, one of the steps by which Paul and the Church were led to take a world-wide view of the call to preach the Gospel.

The words "forbidden" and "suffered them not" suggest human purposes which were Divinely over-ruled—plans formed in advance of the Divine leading. Yet Paul was obedient whenever the will of God was made known to Him, and responded at once to

THE MACEDONIAN CALL.

We cannot think that he did not wait upon God at every step of the way; but others may claim a share in missionary policy besides those who go forth. Whose were the plans with regard to Asia and Bithynia which were departed from, we cannot tell. But may they not have emanated from Antioch, which was at that time the "home base" of missionary effort; and may we not see in the Divine intervention a lesson to the whole Church to form larger conceptions of what God may do through a few consecrated people?

Careful examination of the passage suggests that the arrival at Troas marks a new "thrusting forth" of His people by the Lord. As the "we" passages in the Acts show, the missionary party was strengthened by the addition of at least Luke. At the same time the subject of missionary finance entered upon a new phase. The Antioch Church had sent out the workers, and until they passed into Europe we have no hint of contributions from any of the newly-formed churches. We notice, however, that the first church founded by Paul after the Divine intervention—and to which therefore, he might be expected to explain the position as he now understood it—was the only one which for some time "communicated" with him "as concerning giving and receiving." It is, too, after this point that we find mention of Paul laboring for his own support.

If, as seems reasonable, the Antioch Church made provision for the workers, this would appear to have ceased with the arrival at Troas. The Divine leading to Paul and to them may have been that their resources did not warrant them in going so far afield, and that new sources must be

tapped for the work in Europe. Be that as it may, we have in Acts 16 the record of a fresh going forth such as is required in our own time. Now as then, the leading of the Lord is unmistakable, and we are plainly taught that the Lord will provide for the need of His servants, if they have faith to go forward. We have many examples; for human annals tell of nothing more heroic than the lives of devotion and self-abnegation lived by many messengers of the Cross. What is needed is the sharing of their spirit by others who will go, and yet more who will

"HOLD THE ROPES AT HOME."

God usually provides for His servants through human channels, but it is said that the church appears to have come to the end of its resources for missionary effort. Would it not be truer to say that it has only come to the end of the degree of sacrifice to which it feels called? The question of the personal and material resources of the professing church is another matter altogether; for who can doubt that they are adequate to the carrying forward of both home and foreign missionary effort, on a scale at present hardly conceivable, did believers but realize and obey the great impelling constraint.

What is wanting then, is surely a new measure of consecration; and, as we have said, the coming of the Revival, for which so many long and pray, would mean a corresponding enlargement of missionary conceptions. But none need wait for a general Revival; each believer may have one now in his own life. Thus are we driven back to our knees. For surely those who pray out of a full heart will be ready and obedient—going, if that be the will of God for them; giving, as they have received. Moreover, there will be neither mention nor thought of sacrifice, for the sense of blessedness will be such as to fill their hearts with thanksgiving and praise for the abounding grace of God.—*The Christian*.

Waters From The Sanctuary

Ezek. 47:1-5.

"KEPT."

MRS. MAY MABBETTE ANDERSON.

IT is well, beloved, that we do not have to "keep" ourselves. If we did, what a sorry keeping it would be.

In seasons when all things go well it does not appear so huge and hopeless a task to be our own "keeper." But when the storms break over our frail craft, when the waves roar and the billows roll mountain high, how unspeakably sweet it is to know that our Keeper is awake, that His hand is on the storm, that it may not rise an inch above His command, and that, as it raves and threatens to engulf us, His arm is about us, His face is bending down to us with solicitude and encouragement.

And, when the billows—or the fire—both are symbols of trial—rise higher and higher the faithful One whispers: "When I have proved thee, thou shalt come forth as gold."

It is true that we may feel like exceedingly dim gold, now: the fumes from the lowest pit seem to be passing over us and we feel their tarnishing breath. But we will not be dismayed, for God's Word stands sure. When the fiery blast has spent itself, there shall be found no "smell of fire upon our garments." More, we shall merge as gold, thrice tried in the crucible. Or, to follow our first figure, we may pass through "the waters, but they shall not overflow us." So, dear ones, we are safe, whether it is fire or water that threaten us.

Let us look up, look past the strife and the tumult, past the thoughtlessness of loved ones, past taunts of the world,

past those who say, as they watch the waters rise about us, or the fire kindling more fiercely: "Where now, in this time of trouble, is the God in whom you trusted?"

It is not easy, dear ones, to meet such challenges of faith while the tempest and the billows are raging, or while the crucible is at white heat. Even your friends in Christ speak mournfully and whisper in your hearing: "It does appear strange why such true soldiers are permitted such suffering." But, if our Lord is to be glorified through us, we must look past hell—if needful—straight up into the face of our victorious Lord, and shout: "But thanks be to God who giveth us the victory through Jesus Christ, our Lord!"

And as we thus stand the tests, we shall be enabled to add, in no uncertain tone, "He prepareth a table before me in the presence of mine enemies. He anointeth my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

So, beloved, we will rest our buffeted hearts on the sweet assurance that, "I, the Lord, do keep." And we grow more and more glad that we are not asked—nor expected—to keep ourselves. No wee babe on its mother's breast was ever more unable to keep itself than you and I. O, so often I say this to Jesus—If He does not "keep" then I cannot be kept. Nor can you. But He is faithful. His assuring voice rings down the ages—as well as in the heart of each trusting believer: "I will never leave thee nor forsake thee."—"I am with thee alway." Glory to His holy Name!

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FILLED WITH HIM.

The first calamity that fell upon our race was the knowledge of good and evil. The state of innocence is really a condition in which the consciousness of evil is absent. It is impossible for the human mind to be occupied with sin and the thought of sin without contracting defilement. The ancient fable of the Gorgon's head, which turned to stone every one that looked at it, is but the expression of a great moral truth. The modern discussion of the delicate subject of eugenics and the reckless suggestion of familiarizing the minds of our young people with all the prurient associations connected with the sex question is one of the devil's latest wiles, and is happily arousing the indignant protest of a great multitude of wise and thoughtful men and women. The ideal spiritual condition is one where the Lord Jesus Himself so fills the spiritual consciousness that we are occupied wholly with Him, and He is occupied with the evil against which once we so hopelessly struggled. Our very struggle with evil leaves contagion upon the spirit. It is our high privilege always to place the Lord's own presence and the atmosphere of the Holy Ghost between us and the enemy. God's gracious promise is to the overcomer "He that was begotten of God (that is, Jesus Christ the only Begotten Son), keepeth him, and that Wicked One toucheth him not." People who imagine themselves possessed by demon power will soon find the imagination a dread reality. Just as faith in the Lord brings the Lord, so the fear of the evil brings the evil. "I feared a fear, and it came upon me." Surely our safe and happy place is to abide in Him, sheltered from the power and consciousness of that great, dark underworld which our blessed Master has met and conquered for us. Is not this what the apostle meant by His prayer that we should be "simple concerning that which is evil?"

"I would have you wise concerning that which is good, and simple concerning that which is evil" (Romans 16:19).

LIVING WATER

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EDITORIAL

WEEKLY VERSE

"And He did not many mighty works there because of their unbelief." (Matt. 13:5-8).

Personal Work in Public Institutions

THERE are other public places apart from the church that afford many occasions for personal work. Zaccheus perched on a limb by the Jericho road, surrounded by a vast concourse of people was won by the personal touch, and it was amid the pressing throng of curious and excited onlookers that the woman wedged her way through and touched the hem of the Master's garment. There is a tragic appeal in a crowd. Look out over a sea of faces and there is enough sin to move any heart. The strange mingling of joy and sorrow, of poverty and wealth, of health and sickness, of those who are down and out and those who are up in the world. The friendless and the popular, the ruddy-cheeked youth and the hoary-headed, furrow-faced octogenarian make an impressive picture, and there are always in multitudes like this opportunities for individual work. Mother Wheaton stood out alone as an example of this kind of evangelism. Perhaps it would not be well for others to imitate her method, but all should emulate her spirit. Accompanying her to the workhouse one afternoon, we were delayed just a moment for a car. She spent the spare moment in rebuking a man for overdriving his horse, and then stepping into a saloon and exhorting the barkeeper, who was a young man, to get out of the business, both admonitions were not without effect. Reaching the workhouse this old white-haired mother run her fingers through the kinky hair of the colored boys and girls sympathizing with them and telling them that it was the work of the devil that had brought them there and then exhorting them to turn to Jesus, interspersing her conversation with gospel hymns, she sang until you felt you were in a full-fledged revival. Going from the workhouse into the jail, we arrived too late to gain admission, as the prisoners had all been locked up, but nothing daunted this indefatigable worker, for she looked through the lattice window and began to sing, just as she would in a revival meeting. In less than a minute the prisoners were sticking their heads out from their cells all around saying, we know you, you are Mother Wheaton; we met you at a certain prison, while she poured forth a rapturous song and then paused for a word of exhortation. This devout woman was the

most notable example of being instant in season and out of season that we ever knew personally. She traveled continuously from one prison to another, working chiefly in the penitentiaries. The railroad officials generally gave her passes. Her heart yearned over prisoners and when one was to be executed she wept over him with something like a mother's companion. Out in the north-west she presented a silk handkerchief to a boy who was to be hung, telling him to tie it around his neck so that the rope would not hurt so. She would hold services on trains. Her venerable and striking personality, her mother-like face and the irresistible pathos would touch any crowd. When she stood up in the coach to sing there was nothing for the people to do but to listen.

But Robinson, when standing in a crowded coach, said, "Boys, if I cannot get a seat, I will have to go to preaching," whereupon two or three people instantly offered him seats, and the humor of it all lay in the fact that he did not know whether they offered him the seat because he was a minister, or for fear he would begin preaching, but had they known this quaint and interesting preacher they would have heard him gladly. "He was instant in season and out of season—sowing beside all waters."

Do not attempt services in public places without securing permission. Authority should be respected, besides it secures the good will of those in charge. We have found it comparatively easy to get into these institutions if we go at it in the right way. At dinner or just about the time the people come out from their day's work is the best opportunity for factory people. If a person knows his business and will not bore the people they will often gladly take a few minutes off their dinner hour and listen to a stirring gospel message, or a group of workers may be lined up by the gateway having a good service going on as they come out and many of them will stop to hear. As has been stated, the working men are going less and less to the churches and meetings of this kind will reach them. In the first place it is a mark of interest that they appreciate, and in the second place it brings them into close quarters with the gospel. We have had excellent meetings at the Firemen's Hall. In some places they do not allow public services but in many they gladly welcome them. In one place here in our own city, we go as often as we can and always receive a most cordial greeting and we have had glorious meetings there. If the bell rings for fire we all understand that the meeting is suddenly closed, but usually that seldom occurs and if it does we have given them a bit of the truth anyway.

"The poor ye have with you always." Poorhouses are to be found in every part of the country and some poorer than others, but whether it is a stately edifice, found in counties occupied by large cities, or a more humble place in some sparsely settled county, it affords an opening for gospel work. The Master gave as a crowning evidence of His Messiahship, that the poor had the gospel preached to them, and whoever else may be neglected, be sure and minister to the poor. See to it that the poorhouses within your reach are not neglected. We usually take a group of workers who can sing, pray and do personal work and this is all interspersed with a brief sermon, winding up with an altar call, and there are nearly always persons sick in places of this kind where the individual touch is necessary. These friendless, needy ones constitute a very rich field for those who want to do personal work.

The public hospital is open to the public and oftentimes private institutions can be visited by wise workers. On visiting days any discreet worker can get in, and then in emergency cases permission can be secured to supply the

needs. Trevecca College students do excellent work in the hospitals and it gives them fine opportunities for becoming efficient in personal work. Visiting the sick requires a certain tactfulness of approach and gentleness of manner and usually brevity of address that calls for the very best there is in us. There are always strangers in these places who are glad to have a kindly handshake and a word of prayer. In fact there are no more needy places than these public institutions where all classes are congregated. The flower committee can do good service here. As a rule the stay must be short, but that need not make it ineffective. None need hesitate to enter this field through lack of experience, for people of piety and common sense will soon learn to adjust themselves to the conditions and may become skilled in this very delicate department of service.

The State Prisons always have chaplains, but unfortunately these positions are often obtained through a political pull, and therefore are held by men more or less unfit for the place, but they generally allow other work such as Sunday-school, Christian Endeavor, etc., thereby giving the prisoners a chance to get in vital touch with Christians generally. There is some very excellent work done in prisons, and perhaps the hospitals connected with the penitentiaries is the most open door for helping needy sufferers. Just the other day, passing through the hospital at a large prison, we had the opportunity to speak to something like a dozen sick people, some of whom were near the end of the journey and others just sick enough to not be able to work. It was an excellent field for work.

The homing of discharged prisoners until they can find suitable employment is now awakening considerable attention and there are in many places good Christian people who are looking after this need. We think the county jails, work-houses and calabozos are among the most neglected places in the country. They usually have only a few inmates and they perhaps are not known well enough to awaken a great deal of interest, and it is often the case that some languish for months or even years without having the ministry that they ought to have. Make it a rule to visit these places. See that they are well supplied with good literature, above all with the Bible. People who get into trouble appreciate friends in a peculiar way, and the prisoner is nearly always glad to see someone who is interested in his case. May it be said of us when we reach the celestial gate, "I was in prison and ye visited me," and may we have such an anointed tongue that we will tell them of One whose presence will make "prison palaces prove."

Hotels, especially the smaller ones where many permanent boarders reside, offer first-class inducements for soul-winners. As a rule the occupants of such places are strangers and would appreciate a friendly call or an invitation to some religious service. There are many families now living in hotels and other boarding houses, and the boarding house problem is one with which the church must deal wisely if she is to hold her place, especially in the downtown districts. In one of the judgments to follow, the Master is going to commend certain people because of their visiting strangers. The fact that the population of these places is more or less transient should in no sense lessen our efforts to reach them. Some people if saved at all must be caught on the wing. When A. L. Banks was sent to a church in Boston where many empty pews stared the preacher in the face, he secured a lot of advertising matter and went from boarding house to boarding house inviting the people to church, and in a short while he had hundreds of them crowding into his place of worship. It is an excellent plan to have someone visit these places just before church ser-

vices. If the weather is warm most of the guests will be found sitting out at the front and otherwise in the corridors or sitting-rooms and a kindly invitation to worship with the congregation at a certain place would find a ready response in the heart of many.

One of our friends, a wholesale merchant and a man who was continually working among those who were down and out, such as harlots and other friendless people, told us of an experience he had in one of the largest hotels of the city. He said that the call came clear and distinct for him to go and distribute tracts in the corridors of this hotel. It was unusual work for him, as he had been accustomed to other surroundings in his work. He was a very quiet, modest old gentleman and as he approached the place his knees trembled like Belshazzar's and when he put his hand upon the knob to open the door he scarcely had strength to do it; he feared he might see some of his customers there and they would be surprised at seeing him distributing tracts, but he went bravely on and he said after the door closed behind him all fear left him and he did his work with the blessing of the Lord resting upon him.

Shops, stores and offices are not closed to the personal worker, if he knows his business. He must move rapidly. It will not do to rush in on a lot of busy men and take an hour of their time. It requires quickness of touch, but we have found by experience that even busy men are glad to have a word on these great themes if it is fitly spoken. There are times when they can be found at leisure and then it may be only a passing word. Just drop in, shake hands, have a moment's conversation. Maybe there will be a little opportunity for prayer, and then go. Those who go thus will leave a streak of light behind them. They may pass into twenty such places in a couple of hours. Shake hands with the brawny blacksmith, invite him to church, inquire about his sick child, perhaps have a sentence prayer for him and then on to the busy merchant, catch him alone in his private office. Give him a word of encouragement, and then on to the next place with the same kindly ministry. It will bear fruit both here and in eternity. It is a great mistake to look at all these institutions as being closed to work of this kind. It is the only church that many people attend and if they ever get the gospel it will have to be given them there, and besides even earnest Christians appreciate a tactful call, and the whole day moves more smoothly thereby. You would be surprised to know how the heart of employees warm toward persons who frequent their places of work. They come to look on them as their friend and adviser. Sometime ago we visited a certain apartment house and prayed perhaps with every family in the building. It was just such a call as we felt ought to be made and we are sure the Lord blessed it though they were strangers we were sure that such work should be done and we left it with God. Not long afterwards the phone rang and we answered. It was a call from one of the mothers in this house to pray for her son who was in trouble. The fact of our going there and showing an interest in them established a bond of sympathy and she felt free in calling on us for help.

If you work in public institutions observe the following regulations:

1. Always get permission of the proper authorities.
2. Conform strictly to the regulations of the place. For instance, if you are in the prison and the bell rings, marking the expiration of the time, close as soon as you can properly do so.
3. Don't bore the people. Be brief. Make the services interesting.
4. Present the Gospel. Remember that possibly it is the

last opportunity you may have to declare it, and perhaps the last chance for them to hear it. The truth effectively stated is the most interesting thing in the world. Don't imagine that the people cannot be awakened to an interest in these great themes. There is something in their deepest nature that hungers after God.



THE JOY OF IT.

A missionary in Africa has written: "I have dwelt four years alone in Africa, have been thirty times stricken with fever, have been attacked by rhinoceri and lions, have been ambushed by natives, have eaten everything from ants to rhinoceri, but I would gladly go through the same experiences again for the joy of teaching these people to know the Savior Who gave His life a ransom for them."

This phase of Christian activity is not sufficiently stressed. The Lord Jesus for the joy that was set before Him endured the cross, despised the shame and is now set down at the right hand of God. Those who go forth in His Spirit will share in the wondrous joy of their Lord. Perhaps we dwell too much on the drudgery, the hardships, the suffering side of missionary work, rather than that of the joy and the great wondrous blessing of being thus privileged.

MISSIONARIES NEEDED.

A man that cannot succeed in adapting himself to his environment and winning souls in the homeland could not be expected to do any better in the foreign field. The mission field is no dumping ground for failures. We need to send our best material to the most difficult fields. Just anybody won't do for missionary work. They must have a measure of the gifts and graces of the Spirit before they can make much headway either at home or abroad. That prince among missionaries, Adoniram Judson, in writing about others coming to the field, says:

In encouraging them to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language, men of amiable, yielding temper, willing to take the lowest place, to be the least of all and be servant of all men, who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it—these are the men we need.

SECRET OF STRENGTH.

An Exchange says:

It is noted that George Muller, though a man always of delicate constitution physically, began evangelistic tours at the age of 70, involving a period of seventeen years, and of travel aggregating eight times around the world, and he continued to carry much of the responsibilities of the Orphanages besides, until beyond the age of 90. As a young man his frequent and serious illness and general debility had apparently disqualified him from all military duty and many prophesied early death, or hopeless succumbing to disease; yet at the age of 92 he is quoted as saying, "I have been able, every day and all the day, to work, and with that ease, as seventy years ago." He ascribed his marvelous preservation to three causes: (1) The exercising himself to have always a conscience void of offence, both toward God and toward men. (2) To the love he felt for the Scriptures, and the constant recuperative power they exercised upon his whole being. (3) Prov. 4:20; and, (3) To the happiness he felt in God and His work, which relieved him of all anxiety and needless wear and tear in his labors.

The indwelling spirit quickens both the body and spirit of those in whom He dwells. Sin is the fruitful source of disease, and though the righteous are often sick, they are not so liable to disease as the wicked. Dissipations of various kinds are a heavy tax on the vital powers. Those who will prayerfully heed God's law both in nature and grace may avoid much suffering and enjoy the quickening mind of Him who dwells within.

THE BEAUTIES OF HOLINESS.

We can sympathize with the child who did not want to go to heaven if a certain cross-grained kinsman was there. But there will be no more disagreeable people in that fair land. All crabbedness of spirit and ugliness of temper will be left this side of the "mystic river." There is no other refinery like that of grace. It chastens, enriches and beautifies the spirit, illuminates the mind, and leaves a profound impress upon the physical.

Helpful Thought says:

We want religion that softens the step, and turns the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends, a religion that goes into the family, and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the clean floor with his boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit.

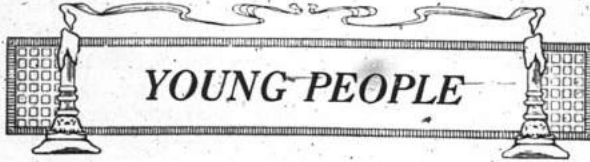
Some people are naturally more gentle, polished and lovable than others, but grace can transform the knotty, harsh, sour "disagreeables" until they are clad in the beauties of holiness. But the old nature must be crucified and the heart renovated and filled by the enthroned Christ. Then, and then only, will be exhibited the "beauties of holiness" in their full-orbed splendor.

WHO IS RESPONSIBLE?

"We thank God for every devoted missionary of the Cross of Christ who, since the Divine commission was given, has gone forth at His call to preach the Gospel, and for those who have laid down their lives in this glorious work. We thank God, too, for every missionary now on the field, and for those at home truly doing their utmost to fulfil the obligation resting on them. But we must face the fact, that, after all, the work for the most part is left undone, and day by day *thousands* of precious immortal souls are passing away beyond our reach into eternity without knowing Christ, the Saviour of the world.

"Who is responsible for this state of affairs? Scarcely, should we think, the unconverted men or women who know not Christ as Lord, nor heed His commands. Unable to understand the love of Christ themselves, how could they proclaim the story of the Cross? Angels are not responsible, for surely, had the privilege been entrusted to them, long years ago the Gospel Message would have been sounded forth in every part of the globe. No! we *alone*, as members of the Church of Christ, are responsible, and what are we each doing to fulfil the sacred obligation?"

Our responsibility for the world's evangelization is measured only by ability. We are to do what we can and trust God to multiply it as He did the loaves and fishes. Why a billion of people still in darkness? Because those who have the light are not true to it. Sad indeed to know that all nations are open for the gospel and there are, relatively speaking, so few to go. Well, the judgment is coming, and we have reason to fear that many of the works of the popular Christianity will go up in smoke.



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

A sister writes me that she has sent a package of picture post cards to India and one to China.

I am sure that the missionaries were glad to receive them. Post cards are common things with us. It is hard for us to realize that they mean a bit of real beauty and brightness to children of other lands. They will grasp eagerly what we would scarcely stoop to pick up. We are rather spoiled by our abundance of good things.

A little girl was pouting one Sunday afternoon. "I just hate Sunday afternoon," she declared. "It is so stupid. I don't know what to do, and I wish it never would come."

"There is the hammock under the maple tree, and the new book you brought home this morning," said mother. "It seems to me a hammock, a book, and a little girl ought to mean at least two pleasant hours."

"I don't want to read," said Alice. "I want to do just what I would do on a week day."

Mother looked at the frowning face. It made her feel sad, but she said quite cheerfully, "Come, sit with me in the hammock, and I will tell you a story."

Mother's stories were always interesting, and Alice brightened up a bit. Soon they were seated in the hammock, under the shady maples. The grass was very green about them; a big syringa bush was in bloom, and flower beds were gay with early blossoms. Birds twittered in the trees, busy over their new homes. Things did look pretty even if it was Sunday afternoon.

"If I were going to tell you a book story, I should say, Once upon a time there was a little girl. But, this is to be a truly true story, so I shall say, *Just at this very moment, there is a little girl named Salu.*"

"What an odd name," said Alice.

"Just what she would think of yours, dear. She is about your age, only she has brown skin and soft dark eyes. She lives far away from here, in a very hot country, which has so many, many people in it, that it would seem crowded to you. Salu lives in a village, and her home isn't at all like yours. It is built of cane, daubed with mud and it has no windows. There are no pretty papered walls, no nice floors with rugs on them. In fact the walls are plastered with mud, smoothed over with cow's dung."

"That is horrid!" exclaimed Alice. "I couldn't stay in such a house."

"Perhaps it isn't quite so bad as it sounds. The fresh manure is spread on, and then smoothed over with a small board, dipped again and again in water. The dirt floor is beaten down and has the same finish. When it dries, there is a tolerably hard, smooth surface."

"O, but I could never forget what it was," said Alice. "I couldn't bear a home like that."

"As there are no windows, there is little light or air," continued mother. "Of course there are no fresh white curtains, and Salu knows nothing of furniture. A blanket to roll up in at night, a few rude cooking vessels,—these form the furnishings of the home. The small, dark houses of the village are built very close together, opening on the narrow street, with perhaps a tiny back yard closed in with mud

walls. It is quite bare, with no trees or grass, or flowers. Salu plays in the hot, dusty street with other children. In a few months she will be seven years old. Then she will not be allowed on the street any more, but will be shut in the house, or kept in the back yard."

"Can't she go to school?"

"There are no schools for girls in Salu's country. You can see that she has rather a dull time after these few years of childhood. There is little to amuse her: no toys, no books, or lessons, no piano practice to pass away the time. As there is no school life, she knows nothing of a laughing, happy crowd of school boys and girls on their way to a picnic, or to find nuts."

"But why do they shut her up?" Alice demanded.

"Well, in her country girls are engaged to be married when they are very young. Often it is arranged for them while they are still babies. The little girl has nothing to do with it, and when the marriage takes place, she may find that her husband is a hideous old man, old enough to be her grand-father. They become wives when we would be calling them children. It is thought to be a dreadful thing for men or boys to look on a girl's face after she is your age. So, Salu will soon be shut in, and must pass away the time somehow until she marries. You see then that her people know nothing of the happy childhood which we make so much of in our country.

"Let me tell you something of Salu's clothes. For years she wore little more than a rag around her small brown body. She knows nothing of pretty shoes and hats, and dresses. But perhaps after all, she doesn't miss them so much. There is no Sunday-school, no day school, you know, and no place to wear them, as you have. This makes a much greater difference than you have any idea of, little daughter. Do you know why busy machines are busy in and mothers sewing all over our land, making pretty gingham dresses and dainty white ones? It is that their little girls may have something sweet and clean for Sunday school and day school. If we had never had Sunday schools, our girls would live very different lives. They would live very much as Salu does."

Alice looked grave. She had never thought

"One day," said mother, "a missionary of our age. She made her home among the people of Jesus, for they had never heard of Him. The grown people were not much interested, but the children were filled with curiosity about the stranger. They grew to love her very much, and after a while she had a Sunday-school for them. It was not like the one you have, no large, pleasant room, no pretty walls, no rugs. But the brown children came eagerly, because the missionary lady gave them bright picture cards which they had never owned before. They were tacked on the mudwalls when they were not in use, and they squatted on the floor, about her, and sang some songs. This was quite wonderful to them. Do you know, Alice, that all lands without Jesus have songs?"

"No, I never thought of that."

"Yes, when people do not have Him, they do not sing. Jesus gives us songs, and even now they make our lives so different from those of other people."

"Then the missionary taught them scripture, and their little minds reached out eagerly to learn. A child's mind loves to move and get hold of things, and its body does. Best of all, she taught them of Jesus. There came a desire in many of their hearts to be like Him, and to let Him make them good. You would

thought this much of a Sunday-school, but to the circle of brown children, some naked, some ragged, not of them clean and prettily dressed, was a very fine thing.

"Salu loved the good teacher very much and visited her often. She wanted to know all about the little girls in the missionary's country, and though she could never have understood without the help of picture books which the missionary carried in her trunk. There were pictures of churches and schools, of houses and yards, of tables and chairs and beds, of boys and girls in their pretty clothes. Most of all, Salu loved to hear about Sunday, with its schools, and crowds of bright-faced children. She never tired of asking and hearing about them.

"In my country," says the missionary, "Sunday is a wonderful day. It is different from the other six, because it is God's day. On Sunday the fathers are at home with their families, and those who are Christians go to church with their children, that they may hear and sing about Jesus. We begin to get ready for Sunday all through the week. The clothes are all washed and put away, and on Saturday the house is thoroughly cleaned. Nice food is bought, for the whole family will be gathered about the table on Sunday. On Saturday night the children are bathed and clean clothes are laid out for each one. I shall tell you about one little girl in particular, because she is my own little niece. She has a very nice room of her own, with pink walls and white curtains. There is a dear little bed and dresser and chairs all her own."

"Salu studies the picture of the room and is specially charmed with the little dresser. She tries to imagine the pretty things on top of it, the combs and brushes, and the nice drawers filled with clothes.

"Mother has placed Margaret's Sunday clothes on one of the chairs," said the missionary. "Even very poor mothers try their best to have something clean for the children to wear on Sundays. Margaret's white dress has lovely embroidery on it, and so have the white clothes which go underneath. Shoes and stockings are ready, also a big pink hat and a dear little hat with pink rosebuds on it. On Sunday morning she puts on her nice dress and has a good breakfast with her family, father and mother and brothers, all seated around the table. It is very strange. The girls and women in our country are never allowed to eat with the men, they eat what is left.

"The fathers love their little girls very dearly," said the missionary, "and they like to see all their children at the table."

"Very nice," says Salu. "I am now ready for Sunday-school. She puts up her Bible, gathers some flowers, and goes out to school. They look like moving pictures in their dresses, some pink, some blue, oh, some children have on white slippers, and some have on black ones. Gay ribbon bows are on their heads, and they carry bright parasols which look like flowers over them."

"It must be to have everything so lovely on the seventh day," says Salu. "I never thought of that."

"Yes," said Alice, "don't people bathe and have good dinners once a week everywhere?"

"Why should they? We wouldn't ourselves if we had Sunday to get ready for."

"I never thought about Sunday doing that for us," said

Alice looking down at her own dainty pink frock, and the shiny toes of her new slippers.

"The missionary then tells Salu of the bright room in which the children gather, built particularly for them. It has pictures on the walls, and chairs and tables suitable for them. She says kind men and women come each Sunday to teach the children lessons and songs.

"How they must love the children over there," says Salu. "I wonder why."

"Where people serve Jesus, they always love children," is the answer.

"Salu is much interested in hearing about the joyous songs, the march to class rooms, the lessons. 'All this is done for the children,' she says.

"The missionary goes on to tell her about the church service, and of the good dinner which each family enjoys in its own home.

"Is it all over then?" asks Salu anxiously. "Do the fathers go away, and do they all pull off their nice clothes and go to work?"

"O, no, Salu; Sunday lasts all the afternoon and until they are in bed and asleep."

"I am so glad," sighs Salu, contentedly. "Tell me what they do next."

"The missionary shows her the picture of a home with a large porch filled with easy chairs, a pleasant, shady yard surrounding it. 'Well, after dinner some of the children sit out in the yard in a nice shady corner and read books. Sometimes they go for a walk with their parents. Or perhaps friends and relatives come in for a visit and they all gather in the porch. If it is in the winter, they sit around a bright fire and talk.'

"And are the children allowed to sit and talk with the grown people?"

"Yes, Sunday is a great family day. Of course Christian people must not do exactly as they do in other days, for Sunday is set apart as a day of worship and rest. Perhaps you would get tired of it."

"O, I never would!" says Salu positively. She is silent a while, then she says: "Sunday does a lot for your country, doesn't it? It must be lovely to live in a Sunday land. Don't the children love it and watch for such a good day to come round?"

"What do you think the missionary answered, Alice?"

"I suppose she felt ashamed when she thought of some children who live over here," answered the little girl. "But truly mother, I didn't know there was such a difference between our land and heathen lands. Why, just think of what it would be to have no pretty Sunday clothes, no songs, no lessons, no family dinner, how sad and dull it would be."

"Yes," said mother, "and no school for girls. Girls are not educated in heathen countries. When there are no Bibles, no Sabbaths, no Savior, you find no real childhood, no happy times for little boys and girls; no dear Sundays in which the people gather in churches and homes. But, as you dislike Sunday so much, perhaps you would be glad to live in India or China."

"No, no," said the little girl. "I have been very ugly and ungrateful to God for my blessings. I don't believe I shall ever feel the same about Sunday again. Why mother, Sunday is a great privilege, isn't it? And I never thought before what it means to be able to read, or that I should be grateful for nice books and a shady corner in which to read them. I am going to get my book now, and while I read, I shall think of what a happy little girl I am."