

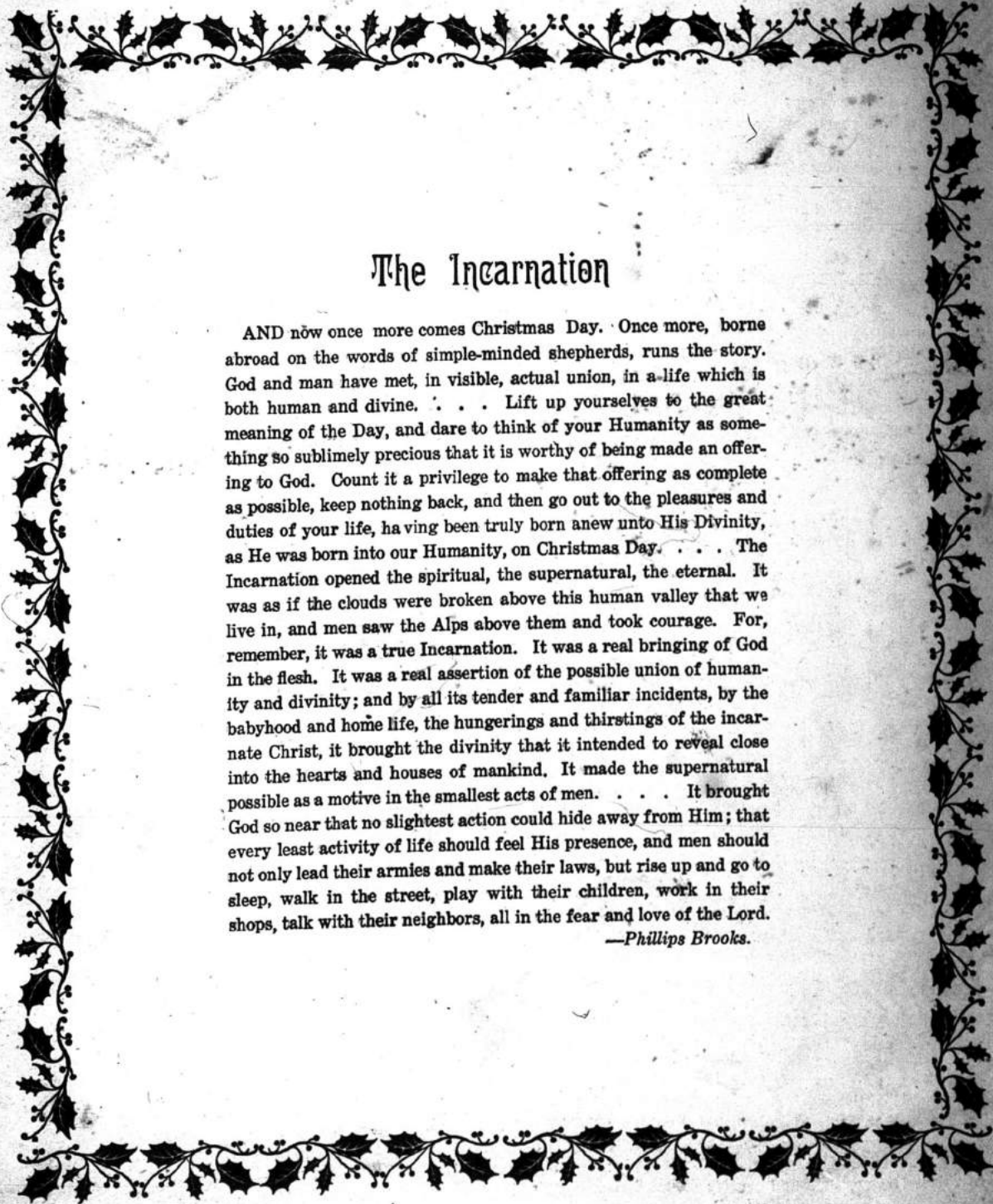
# LIVING WATER

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

J. O. McCLURKAN, Editor  
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## The Incarnation

AND now once more comes Christmas Day. Once more, borne abroad on the words of simple-minded shepherds, runs the story. God and man have met, in visible, actual union, in a life which is both human and divine. . . . Lift up yourselves to the great meaning of the Day, and dare to think of your Humanity as something so sublimely precious that it is worthy of being made an offering to God. Count it a privilege to make that offering as complete as possible, keep nothing back, and then go out to the pleasures and duties of your life, having been truly born anew unto His Divinity, as He was born into our Humanity, on Christmas Day. . . . The Incarnation opened the spiritual, the supernatural, the eternal. It was as if the clouds were broken above this human valley that we live in, and men saw the Alps above them and took courage. For, remember, it was a true Incarnation. It was a real bringing of God in the flesh. It was a real assertion of the possible union of humanity and divinity; and by all its tender and familiar incidents, by the babyhood and home life, the hungerings and thirstings of the incarnate Christ, it brought the divinity that it intended to reveal close into the hearts and houses of mankind. It made the supernatural possible as a motive in the smallest acts of men. . . . It brought God so near that no slightest action could hide away from Him; that every least activity of life should feel His presence, and men should not only lead their armies and make their laws, but rise up and go to sleep, walk in the street, play with their children, work in their shops, talk with their neighbors, all in the fear and love of the Lord.

—Phillips Brooks.

## A CHRISTMAS MEDITATION

J. O. MCCLURKAN.

One day nearly two thousand years ago a humble peasant and his wife entered the gate opening into the chief street of the little village of Bethlehem. The inn is said to have been located at the further end of this street. Here they applied for admittance, but it being a public occasion, the place was so crowded that there was no room for them, and they repaired to a cave, or stable, hewn out of the rocky hillside back of the street. Here the beasts of burden and rougher class of teamsters were usually quartered. In this lowly place Jesus was born, and the angel choir proclaimed the glorious news in songs of wondrous joy; the wise men brought their trophies and poured their treasures in adoration at His feet.

Then followed the flight into Egypt and the return to the home at Nazareth, where He spent the greater portion of His life as a carpenter. Few of us are sufficiently acquainted with the way in which the poor lived at that period to realize the extreme poverty of the home in which Jesus grew up. Perhaps it was a single room with one door and a small window, possibly eight or ten inches square, and no floor save that of the solid earth. A carpenter's trade in a village and that at a time like this would necessarily be a very humble occupation.

It would be very difficult to find a poorer man than Jesus was. Even after He began His public ministry He said: "The Son of man hath not where to lay his head." Why should He, "The fairest of all the fair who filled the heavenly train," the Creator of all things, vacate His throne and take the lowest place among the sons of men? The apostle answers, "For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sake He became poor, that ye through his poverty might be made rich." He traveled over the country as the poorest of itinerants proclaiming the wonderful message of life. Some received it gladly, others mocked and treated Him with scorn. The very nation to whom He had committed the oracles of truth, their patriarchs, prophets, priests, kings, the temple service with every smoking sacrifice, all pointing to Him, yet they had so far apostatized as to reject His message and crucify

Him. "He came unto his own and his own received him not."

It is well for us during this Christmas week to prayerfully gather the following lessons from the life of the Babe of Bethlehem:

1. The sanctity of the home. All Pagan religions in some way degrade the family life. Women in many places are not held in as high esteem as some of the dumb brutes. Motherhood, with all of its sacred responsibilities and priceless opportunities, is esteemed very lightly by many. Even in our own so-called Christian land society is exhausting itself in efforts to avoid the God-given obligations of motherhood, but Jesus set His seal upon, and dignified maternity in becoming a little babe and passing through all the usual trials and sufferings incident to child life. Wherever He is loved and hon-

3. Tradition says that Joseph died early in the life of Jesus, so that He, being the oldest child, the responsibilities of becoming the bread-winner of the family would naturally rest on Him. Evidently he knew the burden as well as the blessing of daily toil. He was a "working man," and He knows how to sympathize with those who are earning their bread by the sweat of their brow. Toiling in a lowly sphere, the Son of God exalts all honest labor and shows us that we can be king in the performance of menial duties of life. Cincinnatus at his plow, Gladstone at eighty-five years of age chopping trees in the forest, and Tolstoi digging away in the earth, illustrate this fact.

4. *His ways are not our ways.* Athens was the seat of literature and philosophy. Rome was the center of law and government. Why

not let the infant Christ be born in one of these great distributing points so as to have all prestige attached thereto? This would have been man's way of ordering it, but "His thoughts are not our thoughts." A small town in a small nation, and that a conquered province, was chosen as the theater of the most stupendous transaction in the annals of history, and when the Babe was born the angelic choir went neither to Athens nor Rome to the wise and great to announce their wondrous message, but passed all these by



BETHLEHEM.

(From the Land and the Book. (Copyrighted by Harper Brothers.)

ored and obeyed the family with all of its heaven-born relations is held sacred.

2. Encouragement to those who are lowly born. Talmage suggests that Jesus, in order to get His shoulder underneath a world staggering in helplessness under the weight of its own sin, went down to the very bottom. No one has ever had a humbler birthplace than a stable, so we need not be discouraged on account of early environment. Character does not consist in the quality of the blood, earthly titles, noble ancestry, where and by whom we were born, etc. A large portion of the world's greatest men were cradled in poverty and grew up in obscurity.

It isn't where we are, but what we are, that constitutes the real charm of our lives. It matters little whether we first saw the light from a hut or from a palace, so far as our future is concerned. Jesus dignified the humblest birth.

and first sang the song of redemption to the astonished shepherds who were watching their flocks on Bethlehem's hills. God chooses "the weak things of this world to confound the mighty." Man's method is to begin at the top and go down; but God begins at the bottom and goes up. The plain, simple-hearted peasants taking their turn watching their sheep were the first to hear the thrilling message from the skies. It is so nowadays. Lincoln used to say that God must love the common people because He had so many of that kind. And it was the common people who heard Jesus gladly. This is a day of colossal combinations; meat trusts, lumber trusts, grain trusts, and even coffin trusts, but no one has been able to put a trust on salvation. The veriest pauper that walks the earth has as much right there to as any king that ever sat on a throne. Nineteen centuries have passed since that

angel song rang out over the Judean hills, but to-day it is reverberating in the hearts of millions.

5. The final triumph of truth. Viewed from the world's standpoint, the humble beginnings of Christianity promised nothing but failure. When our Lord said, "Fear not, little flock, it is my Father's good pleasure to give you the kingdom," worldly philosophy laughed Him to scorn. Human reason could see no grounds on which to base such a prediction. With no social or financial backing, with no army, navy, or crowned head to support Him, how could He, unknown to the world at large, with only a few despised adherents, chiefly fishermen, how could He ever make good that promise? Ah! but Jesus was looking at it from the Godside, and the angle from which you view a subject has much to do with determining your opinion of it. The truths which He taught began at once to grapple with the false systems of Pagan philosophy and the conflict has been raging severely ever since, in exact proportion to the fidelity of His servants. Right in the midst of the world's proudest achievement in civilization and the largest output of world-wide government, under the very shadow of the Caesars, Jesus laid the foundation of a kingdom that will ultimately break in pieces and consume all others. (Dan. 2:44.) His sword never hung over the tomb of a lost cause. He will conquer. During this dispensation of witnessing, His people are being gathered out from all nations through the mighty working of His power whereby He is able to subdue all things unto Himself. The combined forces of evil have conspired with Satanic hate and ingenuity against the people of God, but His church remains unshaken. "The gates of hell shall not prevail against her." Redeemed by His precious blood, sanctified and indwelt by the Holy Ghost, she has passed through the fire of persecution and is destined to share His glory in the coming ages. (Eph. 2:7.)

6. He is coming again. The first advent was a prophecy of the second. The three wise men who brought the richest treasures of earth and laid them at His feet only did in a small way what will be done when He returns again. There is an old legend that says that the first of these was a king, the second a priest, and the third a prophet. "The king brought gold to represent the dominion of the Christ over all the earthly things and His supreme right to all our wealth; the priest brought frankincense, to represent the

offering beside the low manger bed. The old legend states that the Holy Babe, which had not noticed the other offerings, was deeply moved by the last gift, and raising His finger He gently touched the mourner's hand and looked into his face with a tenderness and love, reminding us that Christ accepts above all our other gifts the gift of our sorrow and our need."

While this is only one of the many traditional stories about Christ, it well illustrates the fact that He came first in poverty, humiliation and suffering, in order to bear the grief and carry the sorrow of sin. But when He comes next time it will not be as a poor babe in a stable, a toiling wage earner, misunderstood, persecuted, rejected and crucified Saviour, but as the Lord of Lords and the King of Kings. Standing amid these



A SHEEPFOLD.

(From the Land and the Book. (Copyrighted by Harper Brothers.)

holiday festivities, how we do glory in the humble origin, the faithful ministry and the sacrificial death of our Lord! We delight to follow His earthly footsteps and to meditate upon His marvelous life, from Bethlehem to Calvary and to find in Him the shadow of a great rock in a weary land, yea, more than that, a full and complete deliverance from the power and dominion of sin, but we do well to-day to take our stand with that little company on the hillside near Bethany and to look on Him as He ascends on the cloud and hear the angels say: "This same Jesus shall so come in like manner as you have seen Him go away." Joseph's tomb could not hold him,

on high," from whence He is to return, resurrect, translate, and catch away his bride, and then, attended by a glittering escort from the sky, He is to return and chain the devil and judge the nations, and usher in the millennial kingdom. The vision of the carpenter, the man of sorrows, the thorn-crowned Saviour will be exchanged for that of the millennial splendor and the still more glorious kingdom of universal righteousness, which is to follow in the dispensation of the fullness of times. (Eph. 1:10.) "His feet shall stand again upon the Mount of Olives" and the proud nations that have so long rejected Him shall bow thereunto. The Babe of Bethlehem is destined to reign without a rival. When He came first His glory was veiled, and the old prophet, speaking of the way in which the world would regard Him, said, "As a root out of dry ground. He hath no form nor comeliness, and when we see Him, there is no beauty that we should desire Him," but when He comes again His glory will be unveiled, and this old world will behold Him in His dazzling splendor and surpassing beauty. (Matt. 24:30.)

We close this meditation with an illustration from A. B. Simpson:

"One cannot help recalling the fine incident in the life of Ivan, the Emperor of Russia, relating how one stormy night he went forth in disguise through the humble streets of his capital to see how his subjects would receive a poor, wandering tramp.

Dressed in humble apparel and in the disguise of a beggar, he went from door to door asking alms, only to be repulsed and insulted, until at last he came to a lowly home where a peasant mother was lying upon a pallet of straw with her wailing babe in her arms that had just been born. The husband kindly opened the door and welcomed the beggar to the best they had, a crust of bread and a bed of straw. Thankfully the hospitality was accepted and the tired Emperor lay down to rest

in a meaner lodging than any of his subjects, but glad and thankful to find at least one true and loving heart.

Next morning he hastened away, but before the afternoon had closed there came down that humble street a mighty cavalcade followed by the chariot of the Emperor. With horsemen in front and horsemen behind and liveried pages and splendid pageant, the royal chariot rode to the door of the peasant and stopped, while Ivan stepped out and an attendant loudly thundered at the door. The poor man came holding the babe in his arms and his face blanched with a look of terror, as he began to ask for mercy, wondering

done nothing, my good man, but entertained your Emperor. It was I that came to you last night in the disguise of a tramp and you received me and entertained me, and now I have come to reward you." Throwing a bag of gold at his feet he said: "Use that for the comfort of your suffering wife and needy home, and as for this boy you hold in your arms, consider him my ward, and when he is of sufficient age I will adopt him to my household, educate him for my service and give him a place of honor on my staff."

Some day down these heavenly arches will come the chariot of Him who is seeking now

our love and welcome as the lowly Son of Man. Will He be able to say to us, "You received me in the days of my poverty and shame, you confessed me when it meant dishonor, loss and death. Now I have come with my reward to confess your name before my Father and his holy angels and give you a crown for every cross and a diadem of glory for every tear of sorrow."

"Christ is coming back again,  
Just the same, but not as then;  
He is coming to a throne,  
Heaven and earth His sway shall own,  
Shall we share His second reign,  
When He comes to earth again?"

with our peculiar balance of faculties and powers. We err when we wish to be somebody else; let God make us what He will.

II. *This sacrifice is to be "holy."*

You may say, "Ah, how can I, so imperfect, bring a holy offering to the Lord?" Let us return to the figure of the text, and let it teach us the truth. The old Israelite's cattle were all alike, no one of them particularly holy. But one of them is caught and brought to the priest, who slays it and puts it on the altar. "Whatsoever touches the altar is made holy."

So it is with us. If we wait until we are holy before we present ourselves to God, we will never make the gift. But it is not that better somebody that God wants, it is you, as you are now, hating your indwelling sin and longing to be holy, that God is calling for. "The altar sanctifieth the gift." Jesus is the altar: bring yourselves and He will make you holy. Man does the consecrating; God does the sanctifying and making holy.

III. *The offering will be "acceptable to God."*

Strange that it should be! But have we not said that God is gracious, and only asks what we can give Him? He looks down in pity at our offering when we bring our little unworthy selves, and says in pity: "Poor thing, it is all he could do!" "She hath done what she could." An angel could do no more.

And some one may ask, "How may we know that our offering is accepted and we are sanctified?" God has some way of showing to each His acceptance. In Abraham's case it was the smoking furnace and the burning lamp, that witnessed his acceptance. In Elijah's case the fire fell. The witness of God was different. And one had to wait hours for his, while the other got his at once: why such a difference we do not know. But Jesus says, "I will manifest Myself to him." How is nothing to us. I put myself on the altar and leave the offering there, content till God shall accept and take it. The holy Wm. Taylor, the famous Missionary Bishop of Methodism, waited two weeks for the witness of the Spirit. "Cast not away, therefore, your confidence, for ye have need of patience, that after ye have done the will of God ye might receive the promise."

IV. The text says "*it is a reasonable service.*"

Is sanctification too much? Has not God such a claim upon us? He created us with all our wonderful wealth of faculties for His glory. He has preserved us and kept us in, being all our days with sleepless vigilance. And then He shed the cleansing blood on Calvary, that He might sanctify us (Eph. 5: 25, 26). O Creator, Preserver, Redeemer, let me give myself entirely to Thee to show forth Thy praise and live for Thy glory.

Many are afraid to do this for they fear they will lose something. Yes! they would! They would lose inward corruption, and evil habits and evil companionships and worldliness. But they would gain, O, how much! Purity, holiness, the indwelling Spirit, great

## A LIVING SACRIFICE

REV. A. M. HILLS, D. D.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Rom. 12:

The word, "therefore" refers to the argument for the salvation by grace, through faith, made in the preceding eleven chapters. They are a survey of God's plan of salvation. The early chapters state the awful wickedness of the world. But through the atoning work of Christ, we can be justified (3-5) and sanctified (6-8).

The opportunity for such a salvation is universal "whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13.) "For God hath shut up all unto disobedience, that He might have mercy upon all" (Rom. 11:32.) "O the depths of the riches, both of the wisdom and knowledge of God." "To Him be the glory for ever. Amen!" (Rom. 11:33-36.)

"I beseech you therefore"

### I. Consider the required duty.

Here is a call to the second blessing of holiness. There can be no mistake about this. This epistle was written "to all that are in Rome, beloved of God, called to be saints." "Your faith is proclaimed throughout the whole world." (Rom. 1:7-8.) Paul calls them in the text, "brethren," a word which does not apply to sinners.

Now, what does he exhort these Christians to do? "To present your bodies a living sacrifice." The Greek verb is *paratesi*, an aorist infinite, and it means "to consecrate once for all." It teaches us to make an enduring, final consecration, complete and eternal. We may observe:

(1) *It is a possible service.* The old Israelites were required to bring sacrifices, but always something within the means of the worshipper. If he was rich he could bring a bul-

only asked what was possible. God now wants our bodies and spirits that inhabit them. In other words, He wants us to bring our whole selves, and it is clearly a possible offering. Like David, we must bring our own.

(2) When we have given ourselves to God we are our own no longer. When an Israelite brought an offering to the Lord he surrendered all further claim to it. So with a Christian after consecration; he is no longer owner of himself. His intellect, affections, desires, will; his body, possessions, reputation, influence, are all God's to be used by Him and for His glory. They are never again to be taken from the altar.

(3) *Notice this peculiarity—it is a living sacrifice.* The ancient lamb gave up its life to be a sacrifice. We keep ours. The mind goes out on excursions of thought as before: but now it thinks for God. The will makes its choices and forms its purposes, exercising its god-like power of volition as ever it did, but now it is all done with an eye single to the glory of God. The sensibilities thrill as ever, at the touch of pleasure or pain; but now God inhabits them, and we enjoy or suffer for Him.

We are still our own conscious selves, but minus sin and plus the Holy Spirit who inhabits us His temple. Solemn thought. While our bodies are primarily subject only to ourselves, yet we are so made that not only our own spirit, but another spirit may dwell within us. The spirit of the world, the spirit of the age—the devil, or the Spirit of God may dwell within, nay, more, will certainly have joint occupancy with us. O that it may not be the spirit of Satan to degrade us, but the Spirit of God transfiguring us until we are changed into the likeness of Christ.

(4) *Notice, also, that one's own peculiar individuality remains.* Peter will be impulsive Peter to the end of the chapter. John will be the meditative "son of thunder" softened by the Spirit into the apostle of love.

theme! It is always coming up in the Bible and in all serious Christian thought. Every spiritual soul is filled with humiliation at the spectacle which the Church of God presents: "walking hand in glove with the world," or, with drugged conscience and shameless face, reclining guiltily in its arms! The blood-bought church delighting itself with the pleasures of the world! Pursuing them with the same zest and zeal! Given up to the same mad scramble for gain! Loving the world's honor and its applause more than she appreciates the smile and approbation of her Lord! What, O Christ, can take away this reproach and break this spell of infatuation? Nothing, absolutely nothing, but a revival of holiness, wrought in us by the Spirit of God.

#### VI. "Be ye transformed."

The Greek word is the one used to speak of the transfiguration of Christ. "Be transfigured." Get sanctified, and begin to shine with heavenly radiance, "and prove what is that good and acceptable and perfect will of God."

"This is the will of God even your sanctification." Most Christians do not know how great a salvation God has for them, for they have never put Him to the test. Bring yourselves to the altar and *prove* Him, and see how much He can do for you. "Be transfigured" (*metamor phouste*), as the loathsome caterpillar crawling in the dirt is metamorphosed into a beautiful butterfly, that feeds on honey, and floats in the air. So let groveling, worldly Christians get transfigured into sanctified men and women, whose

spirits "mount up with wings as eagles," and are children of the light, shining in the glory of God.

When the Church of God does this generally, then she will be clothed with power as a garment. She will march forth to the conquest of the world, "glorious as the sun, fair as the moon, and terrible as an army with banners." Her weakness and shame will be a thing of the past, and "the days of her mourning will be ended."

#### VII. Now the exhortation "I beseech you."

It is holy. It is acceptable. It is reasonable. God is ready and calls every real Christian who reads these lines to accept this great blessing. Jesus prayed for it in the upper chamber. For this he sweat the bloody sweat of Gethsemane and endured the agony of Calvary. It was that He might have an unworldly, sanctified church and a peculiar people, zealous of good works.

When will you make the sacrifice? Why not now? Why not say with Jesus, "A body hast Thou prepared for me," "I give it Thee: Lo! I come to do Thy will, O God."

The Lamb had to be taken to the temple: but God is right where you are just now, and can make your heart the temple of the Holy Ghost. Do not postpone this unfinished business which you have with God. Offer your own poor self to Him now. Do just what you can here and now and God will do the rest. He will touch the offering you bring with the cleansing, purifying fire, and make you such a son that you can look up and say, "I do all those things that please Him."  
—*The Way of Holiness.*

#### TESTIMONY OF WM. CARVOSSO.

"I have sometimes had seasons of remarkable visitations from the presence of the Lord. I well remember on one occasion, while paying a visit to my Cambrone friends, I was one night in bed, so filled, so overpowered, with the glory of God that, had there been a thousand suns shining at midday, the brightness of that Divine glory would have eclipsed the whole! I was constrained to shout aloud for joy. It was the overwhelming power of saving grace. Now it was that I again received the impress of the seal, and the earnest of the Spirit in my heart. Language fails in giving but a faint description of what I then experienced. I can never forget it in time, nor to all eternity. Many years before, perhaps not fewer than thirty, I was sealed by the Spirit in a somewhat similar manner. While walking one day between Mousehole and Newlyn, I was drawn to turn aside from the public road, and, under the canopy of heaven, kneel down to prayer. I had not long been engaged with God before I was so visited from above, and overpowered by the Divine glory, that my shouting could be heard at a distance. It was a weight of glory that I seemed incapable of bearing in the body; and I, therefore, cried out (perhaps unwisely), 'Lord, stay Thine hand!' In this glorious baptism, these words came to my heart with indescribable power, 'I have sealed thee unto the day of redemption.' Giving glory to my God, I can say, to the present moment, I feel the blood of Jesus Christ cleanseth me from all sin. I am become a living temple, glorious all within. I can now love God with all my heart, with all my mind, and with all my strength. My inward heaven of joy and peace was, I think, never so great as of late. O Lord, help me to make some suitable return of love and gratitude! O stupendous, redeeming grace. Feelingly can I sing:

'O Love, thou bottomless abyss,  
My sins are swallowed up in thee!  
Cover'd is my unrighteousness,  
Nor spot of guilt remains on me,  
While Jesus' blood, through earth and skies,  
Mercy—free, boundless mercy—cries.'

#### ONE WITH US.

The founder of the Russian empire left his palace and capital, and all the pomp and royalty, to acquire the art of shipbuilding in the dockyard of a Dutch seaport. He learned it that he might teach it to his subjects; he became a servant that he might become the better master, and lay in Russia the foundations of a great naval power. So Jesus came as a little babe to pass through the stages of boyhood and manhood that he might be the more helpful to all.—*Ex.*

"If each worker realizes himself as a temple of the living God, an instrument possessed and governed and used by the Almighty, there is no place for discouragement. Before Him, the hard, dry rock shall be turned into a pool, the flint into a fountain of

## Waters from the Sancturary

Ezek. 47: 1-10  
Mrs. May Mabbette Anderson. Washington, D. C.

### GOD'S GRANITE.

#### PART II.

Did you ever pause to consider, dear ones, what a pillar is really for?

Just study the next one you see and note it supports an enormous weight. And, if it is lacking in strength, a collapse of the building or structure in which it is placed, is almost inevitable.

Such a collapse occurred in a tunnel not many years ago, through which the writer passed only a few moments before it occurred. Some extra strain had come, and the pillars had become weakened. As we passed out of the gloomy shadows, the tunnel "caved in," the jar of the train being too much for the pillars to stand.

Do you suppose, beloved, that our Father is not wise enough to avoid this danger in the temple He is building? Every piece of granite will be tested so thoroughly before it is placed in its position that all possibility of a "collapse" will be removed. Just remember this when the next fiery trial overtakes you, and gird yourself anew with his patience and with His strength. Don't let the enemy scare you out of God's preparation for His ap-

moments when the anguish becomes so intense that the heart and lips can only whisper: "I am thine, Lord, have Thy way with me. But, O, remember that I am only clay, and temper Thy dealings with me with mercy and with compassion."

He is very pitiful toward our weakness, and will often rest in His process of forming His granite, and will grant us time to recover and to draw fresh life and courage from His heart of love.

Some of us feel ourselves to be such poor specimens of granite that we think our Father will only be able to use us in "chinking" in some little part of his building where such small pieces may be needed. Well, to be in the building at all is a wonderful honor and privilege, and if we allow His hand to shape us to His mind, it will not matter much where He places us. A piece of granite that "chips in" perfectly may be as important as the pillars and arches, even though no eye but His may note us.

So let us sing along our way: "His banner over us is love," and draw in long breaths of fragrance from the flowers that nod and beckon to us from the homeland over yonder

# BUT PRAYER

(ACTS 12:5.)

Herod the king put forth his hand to afflict certain of the church, and he killed James, and when he saw it pleased the Jews, he proceeded to seize Peter also. They put him in prison because the Passover was nigh at hand.

He is guarded by sixteen soldiers, chained to two of them, as they sleep. Inside and outside guards, a clamoring mob, and Herod about to bring him out and deliver him to death. Alas, for poor Peter! Everything was done to make escape impossible, but when God wills to work no power of any kind can prevent Him, for He is God Almighty.

Where could Peter look for help? True there were a few hundred despised followers of Jesus of Nazareth, who had so recently been crucified as a malefactor, but they had neither ecclesiastical or civil power. If they had presumed to have petitioned Herod for the life of Peter, their petition would have been slighted and the petitioners apprehended to share a like fate.

All this Peter knows right well; but look! He sleeps! As we gaze upon that rugged face, we shall see no indications of anxious care, but a calm, sweet assurance pictured there, which would seem to say, "I shall glorify Him, whether by life or by death."

"But prayer!" Look again upon another scene—a little group of men and women, behind barred doors, but barred from within. The world is shut out and they are shut in to God. With tear-stained cheeks and uplifted hands they prayed for the deliverance of Peter.

Prayer was not answered at once and Peter remained in prison. Why was this? That God might be glorified and patience strengthened and faith also. Sometimes God does not at once answer prayer because we are not ready for the blessing, but it will come at the right time which is God's time and that is always the very best time. Hours go on—still they wait before God; sinking lower and lower until they symphonize with the meek and lowly One. Then the wireless message reaches the heart of God. Look once more, upward—all heaven is astir; a cohort of angels issues forth, earthward; past sun, moon and stars, through the midst of principalities and powers that occupy a place in the lower heavens. We can easily imagine their surprise and wonder as this heavenly host sweeps through their midst. From their aerial heights they watch the descending train as it moves onward into the city. They surround the prison; enter, and lighten up its gloom, fling wide its doors. One touches Peter. His shackles fall off. Then with that sweet touch of human sympathy (which would almost make one believe that Jesus Himself led the

covering his retreat until he appeared, a personal answer, to the praying ones, and then escaped safely from the reach of his enemy. Thus the ecclesiastical and civil powers of Judea were baffled and defeated. How? By prayer.

There was no hurry—even sandals were to be put on. Why not go out barefoot and run no risk of awakening the soldiers? But God can afford to let noise be made. What cannot our heavenly Friend do? How precious to have such a Friend! How do we get this friend on our side? Washed in the precious blood of Christ, we become His blood-bought ones, precious in His sight, and the objects of His care.

"They came unto the iron gate." This is often the way in our own experience. We are in perplexity and trial, and we pray, and help and deliverance seem coming, then suddenly instead of this, rises another still greater difficulty that we had not expected. Are we to stop praying and give up the matter as hopeless? No! We are to go on in faith and patience, and an answer will surely come. Here is this iron gate—how can I get out? It is impossible with man, but with God, nothing, nothing is impossible. The Creator of the heavens and earth is my precious Friend; he is on my side. Let me go on waiting, waiting, waiting, and blessing will come. And allow me to say, in my long Christian career, this has invariably, invariably, invariably been the case, and I expect it to be so to the end. . . . God could have opened one hundred iron gates had they been there to set Peter free.

"Which opened . . . of its own accord." This was miraculous, but God has thousands of ways of helping without anything of this. "When they had opened the door and saw him (Peter) they were astonished."

Let us not malign Peter's friends by saying "they doubted the answers to their own prayers." That is not at all the idea conveyed in the word "astonished." In the seventeenth place where it is found it never means *unbelief*. It is a word of dignity, always describing the *joy* or *ecstasy* of faith already in exercise. So in Cornelius' house the gift of the Spirit surprised. Peter's friends did not doubt; they were beside themselves at the manner of his deliverance.

Suely prayer makes a difference; for it is the mightiest force in the universe. Alas that the Church of God is yet so blind to this fact. Just in proportion as the Church or individual members of the Church, come to realize that the Christian weapons are not carnal, but spiritual, will they see the importance and the power of prayer.

tion of the work of prayer, either in its exercise or results.

I can imagine that if some of the twentieth century Christians had been in Jerusalem on that memorable night, they would have said to that little group of pleading ones, (as they knelt before God,) "Why don't you get out and do something, don't you know Peter is to die to-morrow, unless you do something to rescue him from the craft of Herod and the hatred of the Jews?" I think they would have answered, "Our Lord Jesus told us before He went away that what we should ask in His name, the Father would do it for us. We are asking him to liberate Peter and we are believing Him; this is not only work, but it is the work of God, the selfsame work in which our adorable Lord is now engaged. "He ever liveth to pray." And we believe that every saint, that has passed on into the unseen world, is now engaged with Him in His ceaseless intercession.

The Church is facing a tremendous crisis. It is wavering between intellectualism and supernaturalism. The prayer meeting is going. The rooms in which were heard strong crying with tears, now resound with flashes of wit and wisdom. A few there are, thank God, who see the peril and are crying out for the "old path" that leads direct to God, through Jesus Christ. We rejoice that thousands of God's children all over the world, are seeing that the hope of the Church is its ministry; that prayer is the inlet and outlet of the supernatural. Eliminate prayer from the Church, and she becomes like any other society, of the earth, earthy. On the other hand; revive the prayer meeting, revive the family altar, let the ministry say: "We will give ourselves to prayer and the ministry of the Word." Let a united Church say, "Let us pray," she would soon evangelize the world. Neither man nor devil can stand before a united, praying Church.—Sel.

## CHARACTER REQUIRES A STILL AIR.

There may be storm and upheaval around, but there must be peace within for the soul to thrive. But anxiety is the reverse of peace. It teases the mind with questions it cannot answer; it broods over possible evils; it peoples the future with dark shapes; it frets the sensibilities with worrying conjecture. It spoils the present by loading it with the evil of to-morrow. Its tendency is, by dwelling on evil, to make us cowardly and selfish. Character cannot grow in such an atmosphere. Hence, as a matter of fact, we seldom find any great height and sweetness of character in an anxious-minded person, for the simple reason that it has no chance to grow; all the forces go in other directions. But when one in wise and righteous ways has learned to trust in God, and so has come into peace, then the seeds of all grace and beauty spring up, and spread out their leaves in the calm, warm air, and blossom out into full beauty, fed from beneath and above. It was

# A QUIVER OF ARROWS

Illustrations for Christian Workers

## A WONDERFUL PENNY.

Fifty years ago a child gave a penny to the missionary box. A little tract costing just one penny was bought with it and some one gave it to a young man, the son of a Burman chief. He traveled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others and fifteen hundred heathen were converted and baptized.—*Sel.*

## AN UNUSED BIBLE.

A bright little boy once took the Bible from the center table of his father's home and turned its dusty pages and said, "Mother, is this God's book?" "Certainly," was the good mother's reply. "Well, I think we had better send it back to God, for we don't use it here," said the little fellow. This is a fair picture of many a home and the way the Bible is treated. The center table Bible is a catch-all. It is a place for relics, letters, poetry and pressed flowers.—*Exchange.*

## CONFIDENCE IN FATHER.

J. Wilbur Chapman tells that in one of the schools of a great city a cry of fire was started. The children were panic stricken and the teacher as well. In rushing from the building many were injured; some were killed. When it was found that the alarm was false, returning to her room one of the teachers found sitting at her desk a young girl who had not stirred. When asked the reason for her braveness she said: "Father told me if ever there was an alarm of fire in the building, just to sit still and he would save me. My father is a fireman and he knows, and I just trusted him." Such was the confidence of Paul in the word of his Father.—*Sunday School Journal.*

## "MY MASTER IS ALWAYS IN."

A boy was once taking care of a store while his master was out. Presently a man came into the store and asked for some goods. Then, seeing the boy was alone, he added, "Johnnie, you must give me an extra measure; your master is not in."

Johnnie looked up into the man's face very seriously and said quietly, "My Master is always in."

Johnnie's Master was the all-seeing God, and Johnnie was trying to please Him all the time.

Whenever we are tempted to do wrong let us say as Johnnie did, "My Master is always in." If we take this as our motto and live up to it faithfully we shall find that we can overcome every temptation that attacks us.—*Christian Intelligencer.*

eyes from growing dim, and the wrinkles from chiseling their way across your brow. But if from all these vicissitudes to which life subjects you, you draw a bit of wisdom, of profit, of goodness, to grow old is to become free and large. One of the most beautiful things in the world is an old person who, made better by experience, more indulgent, more charitable, loves mankind in spite of its wretchedness and adores youth without the slightest tendency to mimic it. Such a person is like an old Stradivarius whose tone has become so sweet that its value is increased a hundredfold, and it seems almost to have a soul.—*Charles Wagner.*

## SAVED TO SERVE.

James Anthony Froude says: Many years ago I read a story of a slave in a French galley who was one morning bending wearily over his oar. The day was breaking, and rising out of the gray waters a line of cliffs was visible, the white houses of a town, and a church tower. The rower was a man unused to such service, worn with toil and watching, and likely it was thought to die. A companion touched him, pointed to the shore, and asked him if he knew it. "Yes," he answered. "I know it well. I see the steeple of that place where God opened my mouth in public to his glory, and I know, how weak soever I now appear, I shall not depart out of this life till my tongue glorify his name in the same place." That place was Saint Andrews; that galley slave was John Knox; and we know that he came back, and did glorify God in this place and others also.—*Selected.*

## LASTING INFLUENCE.

Mr. Moody has given a graphic picture of the benefit which has come to the world through Paul's imprisonment. "Think of Paul up yonder. People are going up every day, every hour, men and women who have been brought to Christ through his writings. He set streams in motion that have flowed on for more than a thousand years. I can imagine people going up to him and saying, 'Paul, I thank you for writing that letter to the Ephesians; I found Christ in that.' 'Paul, I thank you for writing that epistle to the Corinthians.' 'Paul, I found Christ in that epistle to the Philippians.' 'I thank you, Paul, for that epistle to the Galatians. I found Christ in that.' When Paul was put in prison he did not fold his hands and sit down in idleness. No! he began to write; and his epistles have come down through the ages and brought thousands on thousands to a knowledge of Christ crucified."—*Selected.*

## THE REPEATED INFLUENCE.

was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless, but it was done again and again and again for ten minutes, and lo! at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later and the chill was followed by vibrations. At the end of half an hour the great bar was swinging like the pendulum of a clock.

And no man is mighty enough, in his own energy and will, to feel secure, if he is exposed to a constantly repeated influence for evil.—*Exchange.*

## UPPER CURRENTS.

A vessel lay becalmed in a glassy sea. Not a breath of air filled the sails. The crew, waiting and watching, all at once notice that a little pennant far up on the masthead begins to stir and lift. There is not a ripple over the glassy sea—not the faintest movement on the deck. But when they see the pennant moving they know there is a rising wind. The upper sails are quickly spread to catch it. Instantly the vessel, under the power of the higher currents, begins to move. On the surface of the sea the dead calm still lingers. So it is in the realm of life. There are the higher and lower currents. Too many set sails catch only the breezes from the lower levels. There are strong winds that blow down from the hills. It would be an unspeakable gain to us if we could always bring our lives under the magic spell of the upper currents.—*Selected.*

## GOD'S TIME.

A naturalist one day was studying a cocoon in which a butterfly was struggling to be free. He heard it beating against the sides of its little prison, and his heart went out in pity for the helpless creature. Taking a tiny lancet he cut away the fragile walls and released the little captive. But to his amazement it was not the beautiful creature he expected to see. It lay struggling upon the table, unable to walk, unable to fly, a helpless, unlovely object. In place of the gorgeous colored wings that he had expected to see were weak, shriveled members. What was the matter with this creature that should have been so fair? The prison gates had been opened too soon, the obstacle had been removed before the struggler had developed sufficiently through struggling to be ready for its glorious flight into the sunshiny skies and among the perfumed flowers. O God, when the walls seem to close about us, when we struggle and agonize to be free when thou dost not cut away the barriers, is it not because, in thine infinite wisdom, thou dost see that we are weak and dost want us to become strong? When at last the struggle is finished, like the butterfly, we may come forth, not perhaps

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ONE DOLLAR A YEAR IN ADVANCE.

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## EDITORIAL

## PRIDE.

1. Pride in things physical. Some are proud assumes so many different forms, disappearing in one only to be seen in another. There are statements in the scriptures leading us to believe that pride was the cause of the overthrow of Satan and the other fallen angels.

Pride in things physical. Some are proud of their physical appearance. They dote on their good looks. They gratify their excessive vanity in extravagant ornamentation. They strut like a peacock. How foolish to glory in a thing as shortlived as the flesh. A wail at birth and a groan at death works the checkered life. Who gave us physically attractive bodies, who keeps them out of the grave? Think of the many who have gone into eternity. Think of the many whose bodies are mouldering in the tomb who had as promising a beginning as we. Think of the maimed and diseased in hospitals, asylums and elsewhere. By whose hands have we been preserved from confirmed invalidism. It is of His mercy that we are not consumed. Death in a thousand forms is on our trail. The very air that we breathe is charged with deadly germs. Diseases of every kind stalk our streets and knock at our doors. Instead of glorying in fleshy attributes, we should, in the deepest humility, thank God that we are alive at all.

2. Pride of material possession. Many are proud of what they possess. They are snared by the love of wordly goods. They flatter themselves with the thought that they have succeeded in laying by in store because of their superior merit. "By my hand have I gotten this," is an oft repeated phrase. They seem to forget that persons just as capable as they are, who started with them, and who promised to be sharp competitors were stricken down in various ways, and that many with just as high order of gifts are stretched on cots in hospitals, or pining away like caged

who said, "Soul thou hast much goods laid up for to-morrow. Take thine ease, eat drink and be merry." The houses and lands we now possess will soon be owned by others. During the past centuries scores of different people have had title to the same piece of property. They don't own it at all. It is the Lord's Ps. 24:1. A western farmer was walking over his large plantation with a friend; yonder, said he, I own that town. It is built on my property, and these large farms lying round about, they are mine also. His companion, who was a christian, pointed up and said, how much have you up yonder. It was a stunner. He made no reply. How absurd to swell up like a toad over the fact that we can ride in automobiles or live in a palace. A Rockefeller is just as poor as the veriest paupers that die in the county home.

3. Pride of intellect. There are those who look with disdain upon pride of things in the outer realm, but they glory in intellectual achievement. They are "proud as Lucifer" with regard to their mental attainment. They are heady and self conceited. They don't hesitate to stand their wisdom over against that of the Lord's. They thank God that they are not ignoramuses like the common folks, with an amazing conceit. They wander to and fro, counting nothing too sacred for their profane touch, whether it be the weighing of a soul or proscribing the movements of the Most High. "Professing themselves to be wise they become fools." This is seen in some of the boasted higer criticism of the day, trying for instance to explain away the supernatural with regard to the burning bush by saying it was only the sun shining on it, as if a man who had lived in the desert forty years, and had seen the sun shine on a thousand bushes would not be able to distinguish between that and the miraculous. At the Centenary Anniversary of the Campbellite Church, held at Pittsburg recently, a lawyer, endeavoring to harmonize the longevity of primitive times with the present length of life said that higher criticism had discovered that a Hebrew year was twenty-nine and a half days, making Methuselah seventy-nine and a third years old. He seemed to forget that, applying this calendar, Enoch was five and a half years old when he begat Methuselah, and that Abraham, when he moved his family into Canaan, was under six years of age, and that when he died "in a good old age," with nine sons and many grandsons he was less than 15 years of age. How absurd that poor deluded mortals will become so inflated with a little knowledge that they should make themselves supremely ridiculous. "The wisdom of this world is foolishness with God." If the Lord would appear to them and ask them eighty-five questions like He did Job, if they are not absolutely gone it would puncture their conceit.

Pride of intellect! How foolish, when we

the mind may fail and we become a raving maniac, when a little touch of fever will turn us wild with delirium. Who made us to differ from the idiot? By whose mercy is it that we possess any mind at all. Robert Tombs, the pride of Georgia, with mighty intellect, in his latter years, mind gone, had to be cared for like a child. No place for pride here.

4. Pride of position. What an insidious foe Christianity finds in racial pride. The Eskimo, living in an ice house, and eking out a miserable existence in those snow bound regions, regards himself as the very elect of creation. We smile at the Eskimo living in an ice house but we are equally foolish in the pride we exhibit in matters of races, classes and caste distinctions. Who are we that we should lord it over another? What evidence have we that God loves us any better than He loves a Chinaman? Who made one red and the other white? A thousand years ago our ancestors were among the most degraded barbarians. The center of civilization shifts, one people rises and the other goes down. Well may we heed the scripture that saith, "He hath made of one blood all nations and people of the earth," and well may we find in every need a call to us for help, and if a merciful God, for reasons best known to himself, has put his seal upon the Anglo Saxon race in a peculiar way, and has shown his favor to them, in order that all others might be blest through them should it not be an occasion for deeper humility on our part, and does it not lay upon us the additional responsibility of the strong taking care of the weak.

5. Spiritual pride. If a subject like this can be compared spiritual pride is the worst form of it, for certainly, whatever we have of religion is of grace, "not of works, lest any man should boast." Christ put the stamp of disapproval upon pride in things religious in the case of the pharisee and publican. It is through mercy that we are saved at all. Every one of us might have been in perdition. Think of the many who have been cut off in their sins while we have been spared. Had our lives been as brief as theirs many of us would have been lost. Had we been placed among difficulties equally great many of us would not be Christians now. We might have been born heathen. Surely every added blessing is only an occasion for further humility. With deeply spiritual people, each favor from Heaven is only an occasion for them to sink lower and lower in the depths of self abasement. The larger the blessing, the deeper the humility, because the more the goodness of God is manifest the more their own unworthiness is seen by the contrast. Some people are proud of their humility, but the truly humble are least conscious of it. An old Saint prayed that he might be able to accomplish a great deal of good without knowing it. Those who are doing the most good spend least time in glorying in it. Ecclesiastical.



seemed to him to be pride, but Plato told him that he was just as proud in the way he had tramped the bed as he had been in arranging it. Antihenes wore a coat full of holes in order to show his humility, but Socrates told him that he was proud of the holes. Alas, how often spiritual people have been grieved at the worldly pomp of the church. "He that exalteth himself shall be abased, and he

that humbleth himself shall be exalted." Pride goes before destruction and a haughty spirit before a fall."

What is a cure for pride? The life wholly surrendered to God. Christ in the heart and His enthronement in every detail of life, then and not until then will our lives be adorned with that rare and most beautiful of all graces, humility.

ago, and at that time such a vital force, has gone. The old methods of revival have also largely passed away. Whether this is for the better is doubtful.

With the spread of education and the changed social conditions, the methods of the old day are not found applicable to our time. In many cases the preacher of that period was not an educated man. The pew is more enlightened now than then. Yet we all are quickened by what is called the "old-fashioned" preaching. I some times doubt if the scholar in the pulpit reaches the people as successfully as did the man of God of old, who talked less elegantly but more directly to the people.

I am one of those who believe that the people still like to be told that they are sinners and to be warned against the wrath to come. We have refined hell and eternal damnation out of our religion and have tried too much to make the church worship just a matter of spending a pleasant hour on Sunday morning to listen to a delightful discourse by a learned divine upon some public topic with a little religious exhortation thrown in at the end to simply rem'nd us that we are in a church and not at a lecture.

The old-fashioned Methodist expounded the Scriptures. He took a text and stuck to it. He did not take it as a basis for a talk upon science or politics, but just to tell you what it meant and to apply the lesson to be drawn from it to our individual cases. For myself I like that method of preaching best. There was power and fire in it.

These men were not trained orators. They just spoke naturally. I sometimes wonder whether the modern theological seminary is not taking all the natural force out of the ministers of to-day in their efforts to refine them in their pulpit work. The strong man is the natural man; the powerful preacher is the one who uses both his head and his heart in reaching the people. It was this element in the circuit rider of a century ago that gave to Methodism its potentiality and power.

There are 6,000,000 Methodists in the United States. What a tremendous force for righteousness this is in the body politic rightly directed and applied! Its influence for good is beyond estimation. There never was a time in our history when there was a greater need for the preachers to proclaim righteousness and the church member to exemplify it than now. We are too prone to be indifferent; to be politic, in church and public affairs.

The difficulty with us all is that we are set upon things of time rather than eternity. We are all after money or fame and are willing to try to get it at almost any cost. We close our eyes to evils—known and recognized all about us—for fear we may hinder our getting on or offend some one who might help us to get on if we told the truth or stood too strongly for the right. Oh, for some of the fire of the fathers; for a return of the zeal for religion and civic righteousness which they possessed! May it come and that right early!

"He that believeth shall not make haste!" What a word for our own day! He shall not get excited, become fussy, or be thrown into panic! "He shall not make haste!" There shall be progress without perspiration! There shall be strenuousness without strain! There shall be running without panting! "They shall run and not be weary, they shall walk and not faint. They shall be fed with "hid-

## Editorial Comment

### GOD OVER ALL.

If God were only recognized and served as a great loving father, how changed things would be. When the soul takes the right attitude towards Him it is seen that everything comes from the divine hand and nature becomes radiant with beauty. As an eloquent preacher says:

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine of the mountain top waves its somber boughs, and cries, "Thou art my sun!" And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun!" And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun!" So God sits, effulgent, in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childlike confidence and say, "My Father, Thou art mine!"

### WHAT THE BIBLE IS TO ME.

Dr. Tyng, in an address on the above subject, says:

When I go to that book God speaks to me. I need no succession. I go at once to the fountainhead. It is not man that speaks. It is God who speaks, and He speaks to me as if there were but one single Bible on earth, and that Bible an angel had come down and bound upon my bosom. It is my Bible. It was written for me. It is the voice of God holding communion with my own soul, and never will I forfeit my right to commune with God.

Nor is that communion to be held before councils, or in open temples, or in the presence of sects and of priests, and through the intervention of others. It is an act to be transacted in the most secret sanctuary of the Lord. No sects, no priestly interference can be admitted. It is an affair between God and my soul; and as Abraham bid the young man abide with the ass at the foot of the mountain, so will I ascend and go to meet God alone upon the top.

That book is the book of God, and when I go out and commune with it I hold communion with my God. I am Moses, just come down from the burning mountain, his face shining with joy and the glory of the Lord. I am Isaiah, and have come from the golden courts where the seraphim and cherubim shout hallelujah to the Lord God of hosts. I am Paul, and have seen the third heavens and can tell what is uttered there,

sweet counsel which He has breathed into my ear.

It is not from an intervention or interpretation of man that it derives its power. God gave it to me. He made it, and He has preserved it. It is still bread and food for all the world.

It is said that the late Dr. Cullis, of Boston could hardly be in a room where there was a Bible without wanting to lay his hands on the sacred volume. The story of how Mary Jones worked for years and then traveled for many miles to purchase a Bible from these hard earnings roused people to the importance of having the Bible put in cheaper form, and the great Bible Societies thereby sprung into existence, but folks are now stumbling over the very cheapness and commonness of the book.

Imagine how we would appreciate the Bible if we had never heard of it before and some angel were to bring it from the skies. It would startle and thrill the whole world. In times of self-examination it is well for us to ask the question, what is the Bible to me?

### OLD TIME METHODISM.

Old-time Methodists were not worldly. They had the fire. They loved and enjoyed frequenting their Bibles, and they believed them from lid to lid. They believed in, sought, obtained and enjoyed the experience of holiness. They went everywhere preaching the Word as flaming evangels "enduring hardness as good soldiers of Christ Jesus." They sought neither ease, money, nor worldly honor. They lived for God and the Lord rewarded such singular devotion with mighty triumph.

Not so to-day. Modern Methodism has its head upon Delila's knee. She is being shorn of her strength. Within her ministry, and among her laity, there are many who have not bowed the knee to Baal, and who walk with God, but any thoughtful man can see that there is a worldward drift that needs to be severely rebuked, and a serious falling away that calls for fasting and prayer on the part of those who love God. At a recent centenary celebration of Methodism in Camden, New Jersey, Governor Fort, in contrasting the two Methodisms, the old and the new, after paying a glowing eulogy to the old, spoke as follows with regard to the new:

**OUR  
Young People**

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

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

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

Dear Children: This is our Christmas number, and I wish you all a happy Christmas and a happy New Year. What if you lived in a land where they know nothing of this delightful season? What if you had been born in a country where the life of Jesus was left out of its stories, its songs, its customs?

I was thinking to-day of the precious record we have of our Lord's days upon earth. I am so glad I have been permitted to read and study it.

TOOK OUR NATURE.

First of all, in coming down to be our Saviour He made Himself as much like us as possible. He did not take the form of an angel. I am glad that He did not. An angel is so different from us that I don't think He would have been very much help or comfort to us in that form. No, He took the nature of Abraham, and dwelt in the same kind of body that you and I dwell in. Notice, however, that Jesus did not come as a full grown man. Do you know why? I think one reason was because He did not want to overlook childhood. Suppose Jesus had never been a baby, a little child, a lad, a youth, do you think you would feel so closely drawn to Him? It is a wonderfully beautiful thought to me that

Jesus loves little children because He was once a little child too. When I look in the bright face of a child six, eight, ten or twelve years old, I feel sure that Jesus loves that child, remembers how it was with Him when He was just that age, and was tempted by the enemy to leave the paths of truth and righteousness. O, it is blessed that our Lord lived part of His earthly life as a boy, as a

that the angelic messenger said, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born a Saviour, which is Christ the Lord. And this shall be a sign unto you, ye shall find

THE BABE

wrapped in swaddling clothes, lying in a manger. How beautiful, how tender and loving God's plan was. It gave childhood such a great big part in Jesus. More than one-half of His life belongs to you, dear children and young people.

AS A SCHOOL-BOY.

Like other children, Jesus had lessons to learn. All Jewish parents had their children taught, particularly in the law, that is the first books of the Bible, and in the writings of the prophets. He must have studied His lessons well, for the wonderful truths of God's word sank into His heart very early. He visits Jerusalem when but a lad and the learned doctors of the law were astonished at his questions and answers.

Do you read the Bible? Nothing so prepares us for life as the word of the Lord. It enlightens our eyes, points out danger, strengthens all the powers of our minds, makes wise the simple, leads to true success in this life and the next. Jesus stored His mind with truths from the sacred pages and often quoted them during His ministry in after years.

HE HAD HIGH PURPOSES IN LIFE

When He was very young He began to

ing a good time your view of life? Some girls do not see farther than a pretty dress, a fine hat, a dance, or a theater. What poor small things these are with which to fill up a young, strong life!

Frances E. Willard lived on a lonely farm when she was a young girl. But she studied hard and had dreams of what the future would bring. I am going to do something by and by she would say. I am going to be of some use in this world. She started right by giving her heart to God. Later on she put her whole life into His hands, trusting Him to lead her where He wanted her to go. And God accepted the life which she offered Him. He shaped, strengthened, fitted her for the great work He was going to let her do. He not only made her a blessing to her own generation, but her influence will be felt until the history of this old world is ended.

I am sorry for that boy or girl whose heart doesn't swell with great desires.

HE GREW AS OTHER BOYS GROW.

You must not think that Jesus was a queer unnatural child, more like an old man than a boy. No, the Bible tells us that He increased in wisdom and stature and in favor with God and man. I feel confident that He was a delightful boy to be with, oftentimes playful, always gentle and courteous, ever brave and true. I think He laughed as merrily as other boys, but I am sure that He never imposed on a little child, teased a girl, was cruel to an animal or disrespectful to His elders.

HE WAS OBEDIENT.

One of the most beautiful things about Jesus was that he was subject to His parents. No boy or girl, no young man or woman loses anything by being obedient to his parents. Honor thy father and mother is the first commandment which has a promise coupled with it.

A young man who had been raised by Christian parents went out West where he made a large sum of money. He had worked hard for four years and at last with several thousand dollars in his pocket start-

ed for home. He was going to put it in a good business in his native state, marry the girl he loved, and settle down in a little home of his own. He stopped overnight in a large city and after supper went out walking with a pleasant stranger he had met. The man asked him to go into a gambling room and the young man consented. He is not clear



THE SHEPHERD'S FIELD.

(From the Land and the Book. (Copyrighted by Harper Brothers.)

think about the work He wanted to do for His Heavenly Father. High and noble aims thrilled the heart of the boy Jesus, and He spoke of this to His parents when He was but twelve years old. Dear boys, have you any lofty purposes in your heart, or do you merely think of becoming a rich man some day, of living in a fine home, and having all you want? Some boys look forward to the time

get back any of the large sum which was stolen from him. The results of years of labor were swept away in a few hours. If he had honored his father and mother this would not have happened. They had taught him that a gambling house was a wicked place and he walked right over their teaching, their wishes, their ideas of what was right when he entered the door. Although Jesus was the Son of God, the Lord of glory, yet He set you a perfect example in that He was obedient to the earthly parents in whose care God had placed Him. He must have been the comfort and joy of their lives. God has placed you where you are and expects your father and mother to train you. Are you doing your part by being subject to them? It is impossible for you to do well in life unless you are.

#### JESUS WAS TAUGHT TO WORK.

Jewish boys were taught a trade, and Jesus acted like all the boys of His country. We know what His trade was, for the people were astonished at his wonderful preaching later on and said, Is not this the carpenter? They were used to Him in the shop where He worked with His hands, using the few rude tools which carpenters had in those days. He did not have turning laths and all sorts of machinery to do His work for Him. Our Lord had to saw and smooth and plane and use his own muscles to drive the implements. I have no doubt but that He really knew what it was to be tired sometimes, when His days of toil were over. So you see that Jesus took part with us in our labors, and worked just like other boys and men worked.

#### WONDER-WORKING HANDS.

Those hands were afterward laid upon blind eyes, upon dumb lips and deaf ears, and sight, speech and hearing were restored. They touched the leper and he was cleansed. They lifted the patient from the bed of fever and raised the dead from the bier. And yet for many years they drove the plain, and held the chisel, the hammer and the saw. This is truly a marvelous thing. Think of the one who created the world's standing by a carpenter's bench and making yokes and plows to pay for the bread which He ate!

It seems to me that a boy or girl would be ashamed not to work when Jesus the Lord of earth and glory spent such a large part of His life in daily labor. Are you industrious? No lazy boy or girl accomplishes anything. A ten-year-old boy lived opposite a rich merchant. The boy was full of energy, whistling as he went about his work. He built all the fires in the morning, carried in water and did what he could before he went to school. He split kindling and took in coal in the afternoon, raked the yard, swept walks, mopped the porches. The merchant watched him and offered him a place to work when he left school at fifteen. The boy is now a partner in the business, goes to Boston twice a year

#### HE BECAME POOR FOR OUR SAKES.

But Jesus not only worked as most people have to do, He became poor also. He did not select a rich home or a wealthy father when He came down to earth. The larger part of the world's population is poor and our Lord wanted to be one of us. So He passed by the few rich homes and took up His place in one of the many humble ones. He was used to all the glory of the skies, but He chose to live under a working man's roof in the little village of Nazareth.

Jesus did not have much money. After He began His public work there were times when He did not have where to lay His head. After studying His life and thinking over His words, it seems very probable to me that He sometimes slept out doors with only the earth for His bed and the heavens for His roof. He owned no property and had no bank account. Ah, dear children, the making of money just to gratify self is the poorest, smallest success a man can have. We are too much given to weighing everything by dollars and cents. The Son of God, the Redeemer of men, lived His life, did his great work and used only enough money to pay for a very plain, humble living. Have great desires, cherish lofty purposes, but do not imagine that becoming rich is one of these things. The man who gains great wealth is a miserable failure unless his riches are put at God's disposal and used for His glory.

#### HE CAME TO SERVE.

Jesus did not come to be ministered unto, but to minister to others. Though equal with God He took upon Himself the form of a servant. I am among you as one that serveth, He told His disciples.

We think that our governors and Presidents should have a great deal of waiting on. Very likely President Taft has more serving done for him in a day than our Lord did in His whole life time. Jesus said that He did not want us to be like the great men of earth in this respect. He wanted us to follow His example and be a servant to others.

These are some of the facts about our Lord's earthly life. It is very different from what we would have planned for Him and from what we want for ourselves. But His ways are not our ways, and He knew how to choose the things which would turn out best after all, and that is what we don't know how to do.

Jesus came as the Babe of Bethlehem, lived out His childhood, studied His lessons, learned His Bible, attended the services in the synagogue, obeyed Joseph and Mary, and worked at His trade. About thirty years were spent in this way, and then he entered upon His public ministry. For nearly three years he taught and preached and healed. He sought out the lost, was the friend of publicans, and had compassion on the multitude. His life was crowded with great works, miracles of healing and hours of the most marvelous teaching that ever fell from the lips of man.

to meet our every need as He was during His lifetime here.

More and more I am realizing that we have a mighty Savior. He has all power in heaven and earth, and can fulfill every promise He has made us.

#### HAVE YOU ANY NEED?

I want each one of you to pause a moment, and with me imagine that Jesus had come down to earth again. Let us suppose that we hear daily of the multitudes who are following Him, and of the blessings He is showering upon them. Is there anything you would want Him to do for you? Looking into that wonderful face of compassion and truth, knowing that He had power to do more than you could think of, wouldn't you want something from Him? Well I would I wouldn't ask for wealth, or fame, or wisdom, or long life even. I would ask Him for the thing I wanted most in all this world, What is it? To be like Him in my heart. O, to be like Jesus! To be like Him in tone of voice, in words, in thoughts and deeds. I can't imagine anything more desirable than this. And God has been putting this truth more and more into my heart; that Jesus is just as able and willing to answer me now as He was when He walked upon the streets of Jerusalem or the banks of Galilee.

More than anything else, I praise God for giving us a Savior who can do all things, who can really save and keep His people. I am going to trust Him to do more for me this year than I ever have before.

COUSIN EVA.

Do not fail to read our liberal rates and to take advantage of getting Living Water into the homes of your friends.

#### OUR MISSIONARIES.

- Teofilo Castellano, Trinidad, Cuba.  
 Mrs. Teofilo Castellano, Trinidad, Cuba.  
 Miss Leona Gardner, Trinidad, Cuba.  
 Miss Gertrude Smith, Trinidad, Cuba.  
 R. S. Anderson, on furlough, Laurens, S. C.  
 Mrs. R. S. Anderson, on furlough, Laurens, S. C.  
 J. T. Butler, Coban, Guatemala.  
 Mrs. J. T. Butler, Coban, Guatemala.  
 Miss Augie Holland, Coban, Guatemala.  
 C. G. Anderson, Zacapa, Guatemala, C. A.  
 Roy G. Coddling, Khardi, District Thana, India.  
 Mrs. Roy G. Coddling, Khardi, District Thana, India.  
 Miss Mary Moss, on furlough, Nashville, Tenn.  
 Miss Lizzie Leonard, on furlough, Alleghany Springs, Va.  
 Hugh Gregory, Khardi, District Thana, India.  
 Mrs. Hugh Gregory, Khardi, District Thana, India.  
 Miss Florence Williams, Dhulla, West Khandesh, India.  
 Miss Mattie Long, Dhulla, West Khandesh, India.  
 Miss Eva Carpenter, Vasind (Thana), India.  
 Mrs. Bertha Davis, Khardi, District Thana, India.  
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 Mrs. Alice Galloway, Chik Hom, Hoe Ping, Kwang Tung, China.  
 Frank Ferguson, on furlough, Glasgow, Ky.  
 Mrs. Frank Ferguson, on furlough, Glasgow, Ky.  
 John Burman, Sucre, Bolivia.

## FIELD NOTES

Now is the time to get your subscription to Living Water free. See offer on page 16.

The third annual convocation of Christian workers for Meridian, Miss., is to be held with the Meridian Colleges, beginning December 26. Rev. Joseph H. Smith will be in charge assisted by E. S. Dunham of Ohio and E. A. Ferguson of Illinois.

J. W. BEESON.

We started our mission the first of February and have had our hall opened for services every evening. God has favored us with good meetings and a good attendance. Souls are being saved, backsliders are being reclaimed, the blessing of God has been upon every service, to God be the glory. We have Him on our side so are in the majority, and we are watching for His return. OREN KELLOGG, Supt.

Lansing, Mich.

Can you not spend some of your Christmas holiday time in securing subscribers for Living Water at club rates? What a blessing it would be to your friends. Remember this offer expires January 1.

The meeting near Manneysville, Henry County, Tenn., closed with victory. Brother McGowan did the preaching under the power of the Holy Spirit. Nine were either reclaimed or sanctified. It was a time of seed sowing, and we trust will bring a harvest. The Lord dealt graciously with the people, old difficulties were settled, and the people were blessed. Brother Collier preached for us recently and the Lord blessed in the services. We believe that many people here desire the truth. Yours in Christ,

M. HERNDON.

I have been in the evangelistic work since July. Have witnessed many professions of conversions and sanctification and much shouting in the old-fashioned way. The Lord has blessed abundantly, and my soul has rejoiced exceedingly. We are now in the beginning of our eighth meeting for Stewart County. The Lord has given us over two hundred souls in this county and we trust that some fruit of our labors abides in Williamson and Rutherford Counties. We have secured a number of subscribers for Living Water and hope to add many more new names in this meeting. My home address is Murfreesboro, Tenn.

C. R. POLLARD.

We are still in the battle. Praise the Lord! Since convention we have been in five meetings counting the one we have just begun near Adairville, Ky. The Lord has wonderfully blessed us in our own soul, and we trust made us a blessing to others. In the four preceding meetings there have been about fifty or more professions while we were there and in two of the meetings there were a number either before we arrived or after we left. Unto Him who was slain and hast redeemed us unto God by His own blood be all the glory both now and forever. Pray for the people to whom we have ministered and are ministering. Yours complete in Him,

J. F. PENN.

Returning to Beersheba Springs, Tenn., our home town, soon after the convention at Nashville, we assisted in a meeting in which the Lord signally

mother and her two daughters were blessed in the same service. The daughters were reclaimed. The mother was sanctified and prayed and rejoiced most of the following night. J. F. Penn and I are engaged in a meeting near Adairville, Ky. Pray for us. (Psa. 103:1-3).

MACKEY BROWN.

Our work in Carterville is moving along well. We have a real revival spirit on us at this time. We had quarterly meeting December 3-5. The services throughout were good. Our church was dedicated on Sunday of this meeting. Sermon by H. L. Powers of University Place, Nebraska. Dedicatory exercise by J. W. McKinney of Carterville. The entire indebtedness was raised, and on Monday all bills were paid. All the money with which to build the church was given in free-will offerings. At the evening service Brother Powers told his experience, after which fourteen bowed at the altar and ten were blessedly saved. I feel like saying and best of all the Lord is with us. Yours in Jesus,

MRS. EDNA WELLS, Pastor.

Carterville, Ill.

## NO PAPER NEXT WEEK.

According to our custom we publish fifty issues of Living Water each year, omitting the Fourth of July and Christmas.

This is our last issue for 1909.

I am glad to say that this has been a fruitful year in my ministry. God has smiled upon me and blessed the work. The Pentecostal Church of the Nazarene in Jasper has accomplished a splendid work this year and we are looking for greater things in the future. We have a nice building 40x60, and have a good Sunday School and prayer-meeting. The organized holiness work is proving a success. There has never been a time that we have had the unity and fellowship we have now in Jasper. The work is growing and prejudice is giving away as never before. We are preaching a full gospel and Jesus is blessing.

I have just returned from Mississippi where I helped Rev. P. M. Covington in a meeting. Some good work done. Bro. Covington is pastor of two Nazarene churches near Cascilla, Miss., and is doing a good work.

The second annual district assembly of the Alabama District Pentecostal Church of the Nazarene will be held at Nauvoo, Ala., August 17, 1910. Rev. Edgar P. Ellyson will reside. If there are any who want to attend remember the date and plan to be there. The annual camp will be held in connection with the assembly. C. H. LANCASTER, Supt.

Jasper, Ala.

The Lord has given us an "old time revival" at this place, for which we praise Him. The meeting began soon after the Convention and continued almost six weeks. This has been a hard field. Each year we have had a few professions in our meetings, yet there always seemed to be a strata that remained untouched. We felt that this was God's time to do a "new thing" among us, so we continued to pray and the victory came. Many were saved and sanctified. One dear old grandmother who had, as

faithful in our place. Expect much of Him. The blessing that Living Water is to us cannot be estimated. We should do all that we can to get it into new homes. Please join us in prayer for the unsaved yet in this place and for the work in general. We love "His appearing and are looking for Him soon. Yours kept by His power,

MYRTLE DYKES.

Beersheba Springs, Tenn.

The time in which to secure subscribers at club rates is rapidly passing. Do not let this opportunity pass unimproved.

## CAMPAIGN ON ST. THOMAS.

We are just bringing our campaign on St. Thomas to a close. We have been having seven services each day conducted by our American missionaries. Last night I believe we had near three thousand people in and around our big tent. When the altar call was given two hundred or more sought God either in His saving or sanctifying power. The closing service in our tabernacle was at 5:30 o'clock this morning. One hour before daylight the tent, fifty by eighty feet, was crowded and many standing around who could not get under the canvass. Just as the sun's rays were driving back the nocturnal shades, more than fifty souls found rest from their burden of sin at the cross of Calvary. We have had over one thousand seekers at the altar during the twelve days and we believe it very conservative to say that a vast majority of them found the Lord either in pardon or purity. Continue to pray earnestly for us.

We leave here to-morrow for Saba, St. Kitts and Nevis where we are to spend four weeks. Our band is in good health, living in the sweetest harmony and love. Pray for our dear Bro. Goodman who was stricken down with fever. We hope he may join us in a short time. Yours in seeking the lost,

JAMES M. TAYLOR.

Twelve Hours Later—We have just held the final service at St. Thomas. The service will never be forgotten. Over four hundred seekers at the altar. Marvelous to behold. We are waiting now for the steamer.

J. M. T.

I am glad to say that we are still in the Holiness movement, the fire is burning in our souls to-day, and we are pressing the battle and shouting the victory. God has certainly been with us this year. The fight has been hot, but the dear Lord has stood by us, and this has been the best year of our life. We have held fifteen meetings this year, preached 315 times. We have worked in some other meetings and have seen between 300 and 500 souls saved or sanctified. A large number of God's children were established and settled down in Him, and we are going on to the deeper things of God. The Holy Ghost is our great leader and teacher and we do want to obey His voice. This is the only way to know the deeper things of God. When the Holy Ghost comes to abide in our hearts and lives and we obey His gentle voice then we can help sinners to the Lord, believers to the experience of sanctification and the sanctified church to a deeper life in God. May God help us to see that we have not got it all when we get sanctified, but let us reach out day by day for the richer things that God has in store for His children. I want to say to all who read Living Water that the mighty work of grace which we call the second work of grace has been wrought out in my

God. The professor of the high school there, a young preacher, stood by us in the meeting. I am on my old field that I have been on for four years and I see no chance to leave. God help us to stay with the work. Mrs. Weaver and W. H. McChesney have worked with me in the meetings.

LIGE WEAVER.

You have the opportunity of getting your friends to read the kind of a paper that will help them in their Christian experience and tend to establish them in the things of God. Get them to subscribe for Living Water at club rates of 50 cents a year.

REQUEST FOR PRAYER.

A sister at Quebec, Tenn., asks prayer for healing.

A sister requests prayer for restoration to health that she may be able to rear her children.

Prayer is asked for a sister at Palmyra, Tenn.

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"A man cannot lift up the people on whom he looks down."

"God never goes back on what He has said; His calls are inevitable."

"Holiness and knowledge are power; prayer is the greatest outlet of power."

"Some folds have no wolves without because there are no sheep within."

"The people who have nothing to say have the hardest time saying it."

"The world has never been the better for the saints who advertise their crosses."

"We cannot serve God by accident. We must want to do it, and plan to do it."

"Painting the pump is throwing away money, if there is poison in the water."

"Look for gall somewhere in the man who talks much of sweetness and light."

"Letting your light shine does not mean turning a searchlight on your neighbor's weak spots."

"Some people never feel sure that the Lord loves them until He seems to chasten their neighbors."

"Diversion is not conversion. Diversion is religion in the head, conversion is salvation in the heart.—Ex.

"It will keep you busy walking in the light you have. Why trouble about what you do not understand?"

"There are many thieves who are not in the penitentiary—those who steal from God. My friend, are you a thief?"

Many say with their mouths that Jesus is the Christ, but by their actions they say He is "one of the prophets."—Ex.

"Success does not sit on a fence by the roadside waiting for an invitation. It is fleet of foot and must be run down."

"Tranquillity is beautiful; repose is a divine attitude. A Christ-like quietude proves the soul's strength and fortitude."

"Your knowledge of Christ and His doctrine, unless it is put into practice, will only make Hell a harder place for you."

"Some people seem to regard their business in life as that of convincing Heaven that they have all the misery they can hold."

He who embraces in his prayer the widest circle of his fellow creatures is most in sympathy with the mind of God.—Dean Goulburn.

"Why, the folks know that you haven't got the blessing. That scowl, that harshness in your voice

Publisher's Column

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A Sixteen-Page Undenominational Paper Without Worldly Advertisements.

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## From Darkness to Light

Clap, clap, clap! Tingle, tingle, tingle! Then the rising and falling wail of a woman's voice as she repeated, "Amida Buddha; Amida Buddha," swaying her body backwards and forwards, while the blue smoke of the incense curled silently upwards in front of numerous idols and ancestral tablets in her sitting-room in Japan. From the neighboring house the train of a hymn came, wafted on the breeze, "Kai Nushi, waga Shu yo." "Jesus like a shepherd lead us." Louder and louder rose the clang of the bell and the wail of the woman, to drown, if possible the hated sound of her neighbors worshipping their foreign God.

In the little back room of the same house lived an old lady. A very different life had been hers in the years which lay behind her. Then, as governess to a princess, she had seen something of life, but now paralysed and almost helpless she was cut off from all intercourse with the outer world. For many years after her only son was comfortably married, she had spent time and money in visiting many shrines and temples in search of a god who would satisfy her heart's longing, but now darkness was closing in upon her. Death must come soon. Seek to stifle it as she would, deep down in her heart a secret fear gave her no rest. What if these gods in whom she had trusted should not be able to help her in her hour of deepest need! I doubt not, that even unknown perhaps, to herself her heart and flesh cried out for the living God. And He in His infinite love and mercy, sent her an opportunity to learn of Him.

It was the younger woman who now walked far and wide to worship at the shrines and occupied much of her spare time in preparing feasts for her gods which the Buddhist priests were only too glad to eat.

She was secretly attracted by the bright face of her Christian neighbour, but resolutely turned her back on all her advances of friendship. One night she and her husband were passing the house then used by the Christians for their meetings. Suddenly, as a stream of light shining through the sliding paper screens fell across her path, she was seized with an irresistible desire to see what these Christians were doing. She told her husband to go home without her, and pulling her shawl well over her face, she crept into the darkest corner of the court, softly pushed open the screen about an inch and looked in. Inside men and women were sitting on their mats with their heads bowed in prayer, yet without any visible symbol before them of the God to whom their prayers were addressed. She listened while a woman uttered a simple prayer, ending with the assurance that God would hear and answer her. Then, as the meeting closed, for the first time in her life she heard the words, so familiar to us all, "The grace of our Lord Jesus Christ, and the love of God." As these two new and wonderful truths fell on her ears, the conviction was born in her heart that she had stumbled upon what she had

been seeking for years. God loves people, and they can know their prayers are answered! If this were true, this, indeed, was the kind of God she needed. There would then be no longer any need to dread the vengeance of the so-called gods at whose shrines she had not yet offered sacrifices.

She hurried home and told her husband and his old mother of the new hope which had sprung up in her heart. He remembering many outbursts of enthusiasm for other gods in the past smiled as he said, "You will be joining the 'Amen's' next." But in the heart of the old lady a ray of light sprang up. A God who answers prayer! A God who loves! Would that she, too, might feel after Him and find Him.

That night, for the first time in her life, the younger woman could not worship her idols. She lay tossing on her bed unable to sleep. Before morning dawned she had made up her mind to seek out these despised Christians and learn about their God.

It was not long before she found peace in believing in the One who so loved that He died even for her. All she learnt she passed on to her mother-in-law, but was disappointed that the old lady made little outward response. Suddenly, however, she asked for a large type Bible and then, day by day, she read for herself the things concerning Jesus and His salvation.

The next step was the decision to get rid of their idols and ancestral tablets. What would burn, they burned with tobacco pouches and pipes on the top, and threw the rest into the lake. But the younger woman had two tiny golden idols of great value. She had saved her money for years to buy them. She no longer believed in them, but was sorely tempted to sell them. However, she won the victory, for she asked the Bible woman to go with her and throw them into the river. "They have deceived me so long they shall deceive no one else," was her comment.

One day the old lady called her daughter and said, "It was in the book, 'Whosoever believeth and is baptised shall be saved.' I do believe and I wish to be baptised."

The missionary who had been teaching the younger woman had never seen the old lady so it was a great surprise to her when she received this request for baptism. Unfortunately she and all the other workers were leaving for the holidays, and she had reluctantly to ask the old lady to wait for her return, when she should be properly taught and baptised.

But God's opportunity had been made use of and the darkness of that once heathen home had been turned into day. "Our home is so different now," so their missionary friend was told, we used to quarrel from morning till night, but now I call the old lady 'dear mother' and she calls me 'dear daughter.'"

The first thing the missionary heard on her return was that the old lady was very ill. She could not live long and her constant cry was,

"When is that missionary coming back. I want to be baptised. I won't be buried with the Buddhists. I belong to Jesus Christ."

The visiting pastor who was over for the Sunday went to visit her and came away deeply touched. She had failed to answer his questions, and seemed puzzled by his explanations, but one sentence speedily put all his doubts as to her fitness at rest. "I am an old woman," she said, "and the sins of seventy-two years were in my heart, but the blood of Jesus washed them all away, and I am waiting to go home to my Father."

"She may not have much head knowledge, but she has real faith," was his report.

The next day, in the sitting-room once so full of idols, the old lady was received into the visible Church of Christ. Her face was lit up with heavenly joy, and I do not think those who were present will ever forget the overpowering sense they had of God's near presence. When the little service was over her son carried her back into her room, and through the sliding screen we could hear her rubbing her hands together, as the Japanese do when they are pleased, and her voice raised in jubilant thanksgiving, "Oh, heavenly Father, I thank Thee, I do thank Thee."

Three weeks later she was laid to rest in the little Christian burying ground out on the hills, in sure and certain hope of a glorious resurrection.

After her death a note-book was found into which many of her favorite verses had been copied. One, especially, was marked by thick lines, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." This verse was chosen to be engraved on her tombstone.

The younger woman and her husband have both been baptised; their son is being taught, and is to marry a Christian girl. They have moved from their old home, but when I last heard of her she was witnessing brightly for Jesus.

For them the Light has dawned, but brother! sister! there are millions sitting in darkness, and in the shadow of death without hope. They need Jesus, the Light of the world.

What are you doing to let others know there is a God Who answers prayer, and Who so loves that He saves men and women from their sins. Do not be deceived by those who say the heathen are happy in their beliefs.

The best Christians are generally those who have been most faithful in the worship of their former gods. What we need to fear most for Japan to-day is that while we are so slack in sending them God's message they in their hunger and the dissatisfaction of their hearts shall give up all profession of religion and become still harder to reach.

Shall it not be our most earnest prayer that we may so fully know His uttermost salvation for ourselves, that we may be set free to respond by prayer and gifts, or by personal service, to God's claim upon us all to be His witnesses to the uttermost parts of the earth.

—J. C. G., in *Way of Holiness*.



**Sunday School Lesson**

P. R. Nugent, \* \* Richmond, Va.

Lesson for January 2, 1910

**JOHN, THE FORERUNNER OF JESUS.**  
(Matt. 3:1-12.)

**Golden Text:** "The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight." (Matt. 3:3.)

Verses 1-3.—The word translated "preaching" means to announce as a herald. An Eastern king had heralds to go ahead of them to announce their coming and to call upon the people to prepare the way, so John the Baptist came before Jesus, God's King, to announce His coming and to call upon people to prepare the way for Him. In earthly matters the way was prepared by leveling, filling, straightening and smoothing (Isa. 40:3, 4), the way by which the ruler was to come. In spiritual matters roughness, crookedness, etc., are all summed up in the word sin, and he who wishes to rightly receive this King must prepare the way by repentance, that is a change of minds towards and forsaking of sin. The "way" (verse 3) for this King is made ready in people's attitude and behaviour.

The truth that John preached is still in force. Whenever "the kingdom of heaven is at hand" in the Person of the Holy Spirit, as He pays anyone a visit to call him to Jesus, there is need for repentance before that kingdom be received in the heart by faith in Christ. Many try to get in without true repentance. A vain effort.

John lost himself in the One whose herald he was. He was a "voice," and not, in his own estimation, a mighty preacher. He who can be merely a mouth-piece for the Holy Spirit, and realize it, will be of much service to God.

Verse 4. John's habits of life were rigidly simple. This accorded with the rather severe tone of the message he brought.

Verses 5, 6. John did not come with any human endorsement that we know of. He simply stepped forth as God's messenger with God's message. God stood by him and the whole of Jerusalem and the surrounding country was moved. All classes were reached. Pharisees, Sadducees, Publicans and soldiers (Luke 3:12-14) responded to his call. The word "all" in connection with Judea and the Jordan country means, we suppose, that all parts and all kinds of people were reached. The movement was general though probably some individuals resisted the call. Note (6) that repentance is accompanied by confession.

Verses 7-10. John's question (7) was the wall of a loving heart and not a harsh, abusive speech. Those who would really imitate him must first have divine love ruling within. Love, regulated by wisdom, will show people their wrong opinions and practices for love seeks the real welfare of people and this is always connected with right behavior. There is a time when God's forbearance ceases and deluded sinners—especially the religious ones—should be warned about it.

Verses 11, 12. Notice that John's marked testimony to Christ was concerning his office as baptizer with the Holy Ghost and fire. The fire is that of the Spirit Himself and is not to be sought as a special "blessing" apart from the spirit.

Lesson for January 9, 1910

**THE BAPTISM AND TEMPTATION OF JESUS.**  
(Matt. 3:13-17; 4:1-11.)

**Golden Text:** "In that he hath suffered, being tempted, he is able to succor them that are tempted." (Heb. 2:18.)

The baptism of Christ shows the importance of

obedience to God in every detail. Jesus had no need of repentance, but because He came to be identified with man, He came, when God called men to the baptism of repentance, to obey God as did others. Hence if people wish to walk as He did they must undertake to fulfill "all righteousness," baptism included. He who dismisses any righteous act, on the ground that it is so small that it makes no difference, will not walk on with God.

The fact that Christ's act of humble obedience was followed by the descent of the Spirit is significant, for the Spirit is given to those that obey (Acts 5:32), obedience being, not a price, but a condition that has to be fulfilled. This is why some who seek the Spirit do not obtain—they do not go forth to fulfill all righteousness by an obedient life. The Spirit comes to rule in our lives but He cannot do so unless we obey.

Verses 1, 2. The coming of the Spirit does not mean a mere pleasant time. He comes to lead forth to trial and conflict. And those who have learned obedience can easily go through victoriously by putting free trust in God's power. A Spirit filled person sees, as never before, the reality of the conflict with Satanic and demoniacal power (Eph. 6:10-19). The receiving of the Spirit is a preparation for this spiritual conflict for Jesus, in His humanity, went forth to it as soon as the Spirit came. People who receive the Spirit should understand this. "Forewarned is forearmed" is a saying with much truth in it. The forty day period in Scripture seems to mean a time of full testing.

Verses 3-11. It is harder to resist temptation when the body is weak. Hence our Lord's physical condition meant that trial was at its height. The first appeal (3) was an effort to get Jesus to step aside from the human life of dependence upon God and also to give undue importance to material food. The "If" too was to suggest a doubt and stir Christ to hastily and wrongly vindicate his character and office.

The second appeal was to have Him prove His character by doing something marvelous, but useless—a temptation to act in pride and self-sufficiency.

The third appeal was in the line of God's purpose for Him (for He was God's King of earth) but the suggestion was to arrive at God's purpose in a wrong way, and, in reality, not to arrive at it at all.

**Religious Notes**

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