

# Living Water

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

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## The Tilters At Work

BY REV. JOHN CONWAY

“Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel. . . . Therefore, saith the Lord, I will send unto him tilers, and they shall pour him off; and they shall empty his vessels and break his bottles in pieces” (Jer. 48:11-12; R. V. *margin*).

The figure here refers to the process by which wine is refined. When the grapes have been taken from the vintage they are put into the wine-press and squeezed, the juice being drained off into vessels beneath. These vessels are allowed to stand till the dregs have collected at the bottom, and the juice is poured off into fresh vessels. After a time a second pouring takes place, and a third, and so on until the wine has been thoroughly purified. In this way the possibility of the wine contracting a bad flavor is obviated.

Now the prophet uses this process as an illustration of those changes in life, and of those events in God's Providence that mellow and purify character. He is writing to a people who had no experience of such changes. For centuries they had remained stationary, consequently had made no progress. Their bad habits were clinging to them; they were as wicked and as idolatrous as on the day when they were first formed into a nation. God, however, is about to take them in hand. He is going to send tilers among them, who will break their bottles, empty their vessels and compel them to undergo changes. He is going to keep emptying them till they are ashamed of their idolatries and purified, as Israel had been purged of the idolatries associated with Bethel.

The truth, then, taught here is this: The purification of character, the ripening and the sanctifying of our spirits, depends in part upon the vicissitudes of life and the discipline of God's Providence. If there be no emptyings, no drainings, no transference from one set of circumstances to another, there is not likely to be much advance in grace or experience. In thinking of this lesson, I want you to note, first, that God's dealings with his people are an illustration of it; second, that the changes we undergo are of a varied character; and, third, that the benefits that may accrue from them depends upon the attitude we take up.

## A GLANCE AT HISTORY

(1) *God's dealings an illustration of this truth.* This is shown on every page of our Bible, in every chapter in national history and in many an episode in Christian biography. As soon as one set of circumstances has exhausted its moral content—has taught us, that is to say, the lesson it is fitted and meant to teach—either there is a change within the circumstances themselves or we are moved forthwith to a new set. Go back to the history of Abram and you will find that such was the case. There was the seed of a great nobility in Abram's nature, the germ of a most marvelous faith. But that seed could never come to flower so long as Abraham remained in Ur of the Chaldees. The idolatries of Uh will tend rather to raise a crop that is rank and

noxious than one that is wholesome and good. Abraham must remove to a land that is more conducive to the growth of holiness and of faith. And so the tilters are sent and the patriarch is emptied from vessel to vessel. He is first drained off from his native land, then from his father's house, then from his father's relatives, and, last of all, from the very son of the promise himself.

It was a long process, covering many years of separation you can see Abraham going deeper into the divine life. The patriarch's character was being left behind at every draining ground reached. He is even warned that which greatly attracts him, the earthly Canaan—and he is told that the foundations whose

Come down to  
children of Israel

When the opportunities brought them into the Old World. Especially towards to be their leaders, wisdom, and of gaining an calculable use to him when had to be undertaken.

There came a time, however, when Israel no more, when, indeed, there was nothing left of Israel, being tainted by its sins and idolatries, reprobated by its cruelties; and so the tilters were emptied, and the vessel was emptied from vessel to vessel. They were taken from the house of bondage into the wilderness, and in due time from the wilderness into the Land of Promise. Had God allowed them to remain in Egypt they would never have been the people they are to-day. And for many centuries afterwards the process continued—emptying after emptying—and all with a view to making them God's peculiar people, the channel of his revelation to mankind, the forerunners of the Messiah.

## THE SELF-EMPTIED LORD

Pass down the stream once more, and this time by a long stride come to our Lord himself; for if this process of emptying be one of God's methods with his people, you may be sure to find it countersigned in the life of our Lord. Did ever man undergo so many overturnings as He? Did ever a soul pass through so many vicissitudes? It was all planned, I know, but I am thinking of his life from the human point of view. Now the hero of the hour, anon the victim of man's malice and hate; now applauded by the populace, anon hooted by the mob; now nailed to a cross, anon raised to God's right hand.

From the day when He left the seclusion of his foster-father's home at Nazareth till the day He ascended upon high, Christ's life was one long series of emptyings. Yet, the initial act was an emptying, for do we not read that though He was in the form of God, and thought it not robbery to be equal with God, yet "He emptied himself" and made himself of no reputation? And you know what the author of the Epistle to the Hebrews says about it all: "He learned obedience by the things which He suffered." The spirit of obedience deepened within Him. He rose to every demand that the changes of life made upon Him, and thus He was made perfect.

#### JOY AND SORROW OF DISCIPLINE

2) *The varied character of the changes.* Sometimes there is nothing but joy in the tilting; we are moved up. Our services are appreciated, and Providence blesses our basket and our store. The brother of low degree is exalted. David is taken from the sheep fold at Bethlehem and placed on the throne of Israel. The lad who started life with a few pennies in his pocket lives to carry a full cup. It is a case of a man lower to a higher rung on the ladder. This is a joy, but it is nevertheless a very severe

nothing but sadness in the tilting. Taken from our midst, and these and vacant places in our midst, we love dearly. Children are left to mourn. Our hearts are

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Father, if this cup may not pass away from me except I drink it, thy will be done." Humbling ourselves under the mighty hand of our God, let us practice that attitude, for in the end it leads to exaltation.

Then, welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit! nor stand but go!  
Be our joy three parts pain,  
Strive, and hold cheap the strain;  
Learn, nor account the pang; dare, never grudge the throe.

—The Christian.

#### CHRIST IN THE BUSINESS

BY GERTRUDE COCKERELL

There are a few Christians who recognize no such distinction in their life as sacred and secular. Commonplace duties and callings are ennobled and spiritualized by the motive and principle which underlie their action. To them "to live is Christ."

Roughly speaking, however, there are two classes of Christians who hold their earthly calling in part or whole as distinct from their heavenly. Both classes may be equally encumbered with "the cares of this world," while to these, with the one class, may be added "the deceitfulness of riches." And the Word sown among "the thorns" becomes unfruitful (Matt. xiii:22).

Alas! how often the Word of God is "choked" because all our life is not under its control. How little difference there is between the ordinary Christian and the non-Christian in the conduct of his business! How many Christian men fail in commercial morality! Would not the apostles have once more proclaimed of many of us, "They have a earthly mind."

How many men and women could ask God to enter their place of business, audit the ledger, overhaul the stock and representations concerning the same, inquire into the status of the employees and find absolutely fair dealing on all sides?

But can we reconcile our earthly with our heavenly calling? Do you really wish to know? Then please take an early opportunity and deliberately, thoughtfully, prayerfully "take stock" of your business in the fullest sense, in the light of eternity. As the result of this, are you prepared for a possible revolution in your business life that will affect your social standing, prestige, cut short some ambitious project, curtail expenditure, mean retrenchment generally?

The Apostle Paul at one time of his life had a grand squaring of accounts and did some mental weighing. He collected all his assets and placed them on the scale. Things of intrinsic value that growing heap disclosed. Whoever else became bankrupt, his credit must hold good. Any of these would have been an open sesame to coveted position, and his ally was youth, with all its fire and force and latent energy. These things weighed heavy, were part and parcel of himself, interwoven and intertwined with each fiber of his being. One similarly situated lacked Paul's sense of balance, and of him we read, "He went away sorrowful; for he had great possessions" (Matt. xix:22). Calmly, deliberately, intelligently, Paul placed his earthly all on one side of the scale and on the other Him, the lowly Nazarene, Him of "visage so marred more than any man, and his form more than the sons of men;" "a Man of Sorrows and acquainted with grief." A few despised followers, a losing cause on the earth plane; no wealth, no position to secure the patronage of the classes. "Have any of the rulers believed on Him?" Things such as these do not attract the eye of sense or captivate the heart. But Paul had spiritual vision. The light that shone round about him on his journey to Damascus

#### HOW TO MEET THE TILTING

(3) *What shall our attitude be?* Such, then, are the characteristics of the emptyings we undergo. What shall our attitude towards them be? How shall we meet them? For, let us remember, we are free agents, and, to a certain extent, it depends upon ourselves whether life's overturnings shall be a blessing or a curse. There are two possible attitudes. We can meet them in a *spirit of rebellion*. We can be stubborn, kicking against the goads. Like Pharaoh, we can harden our hearts and refuse to submit to the divine commands. That attitude can never spell anything but disaster. The kindest hands in the universe are the hands of God; but if a man refuse to commit the fashioning of his life to them, it can only mean that he will be cast as rubbish to the void when God shall make the pile complete. The wine of life will be left on the lees to turn sour.

The other attitude is *submission*. Like Job, we can say: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." That is the attitude that leads to purification and growth. Like our Lord, we can say: "O My



caused the things of time and sense to be seen in their true perspective. Oh, that to us may be granted like heavenly vision. And the verdict unhesitatingly given by Paul as the scale rose higher and higher under its accumulated load was, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things . . . that I may win Christ." (Phil. iii:8.)

A vision of his Master, the God-Man, rose before Paul, who, too, at a moment of supreme crisis, made His choice. Being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men . . . cross." (Phil. ii:6-8). The die was cast. Paul's lot was henceforth with the despised and lowly followers of the despised and lowly Nazarene. And what his guerdon here? "Many a sorrow, many a labour, many a tear." (See II Cor. vi:4, 5.) But if *here* and *now* God hath revealed to us by his Holy Spirit what good things He hath prepared for them that love Him, things that "eye hath not seen, nor ear heard, nor yet heart understood, oh, what the guerdon *there*."

With the vision of Calvary all earth-glories become as mere rushlights in its full-orbed glory.

All the vain things that charm me most,  
I sacrifice them to his blood.

Oh, for Christ principles to permeate the prosaic, disenchanting or dangerous allurements and temptations of our professional and business life. Are you conducting your business with regard to eternity and time? Shall we accept the world's estimate of loss and gain, or Paul's of the same? "But to what do I pledge myself?" you ask, "if I, like Paul, count gain loss, loss gain?" What did it mean to Paul? Did he become, as regards life's duties and responsibilities, an irresponsible, dreamy, unpractical enthusiast? Let examples and precepts speak for themselves. "I laboured night and day." "We commanded you that if any would not work, neither should he eat" (II Thess. iii:10). "Not slothful in business." Do not these savour strongly of the strenuous man of affairs? Methinks they would not read amiss on any worker's roll.

Labor, then, of some kind being the order of the day, how is the Christian to "keep himself unspotted from the world;" to put "first things first," in the teeth of competition and conditions generally far from ideal? To have no commerce with the ungodly world, one would need, as the apostle himself said, to "go out of the world" (I Cor., v. 10). Instead of which he said, "Be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among which ye shine as lights in the world" (Phil. ii:15). And our blessed Lord prayed, not that his disciples should be taken out of the world, but—and here is the crux of the matter—that they should be kept from its "evil" (John xvii:15). Is your business life, dear friend, such as to make all this sound unsavory, visionary? If so, who is to blame—yourself or the Word of God?

You ask if you could conduct your business on strictly Christian principles and make it pay? That depends primarily on two things—(1) if you are limiting your business to your capital: pecuniary, mental, moral, physical; (2) what you consider "pay." The assertion and domination of things seen, unsanctified desires and ambitions lead many a Christian man in business to compromise with the world, and sharp practice. If we, like the Apostle Paul, have learned to suffer need as well as to abound, to be content in whatsoever state we are (Phil. iv:11, 12), we may be

sure of a sufficiency, if not an affluence. Let us remember that Christianity has no worldly bait wherewith to woo its votaries. And let us remember the apostolic injunction addressed to us as soldiers of Jesus Christ, "No man that warreth *entangleth* himself with the affairs of this life; that he may please Him who has chosen him to be a soldier" (II Tim. ii:4). Oh, man or woman, are you "entangled" in your business life? Do you say, "It is naught, it is naught," and go away and boast (Prov. xx:14). Is there unequal yoking? Would the methods and practices that transpire under the name of ——— & Co. be such as the Lord Jesus Christ would approve? Are you content "to make haste slowly?" Are you carrying on your business at the expense of those finer qualities of the heart and mind, above all loss of spiritual sight and appetite? What saith the Scriptures? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv:4). "The world is too much with us; getting and spending, we lay waste our powers."

And still another test we do well to apply to business life. Are you, as a Christian employer—can you be, with all that "business extension" means—in touch with your employees, so that at least no oppression, no injustice is permitted, or possible in your firm? In getting your pound of flesh, remember it includes not one drop of blood. Is blood of others found upon us? Does any cry of distress ascend to God on our account? "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. xiv:22). Perhaps a reader of this article points to some professional or business man to whom it seems to apply. But stay, friend, a word with you. We are dealing with *principles*, not individuals. Our own limitations may be such that never shall we be subjected to the peculiar temptations of the "merchant prince." But we alike need to see to it, be our sphere large or small, that while we are "not slothful in business," the cross of calvary ever determines its scope, its spirit, its actions, "by which we have been crucified unto the world, and the world unto us." God grant this amongst his own in business life, for Jesus' sake.—Ex.

Each morning when we arise we ought to tell ourselves, God is able. From what failures we should be held back, with what peace we should be garrisoned, to what heights of knowledge and character we should rise, what influence we should wield if we simply let Him win his triumphs in us and through us! It was not we who emancipated ourselves at the outset. It is not we who guard and perfect ourselves afterward. If it began in miracle, it travels on and is consummated in miracle as transcendent and rich. . . . Faith is the response on our side to miracle on God's side. When He does something which is matchlessly beyond our attainment, we answer Him—we can do nothing else—with an unquestioning trust.—Selected.

#### SOUL WINNING IN KOREA

A missionary to Korea tells some interesting things about the Koreans as soul winners. She was assigned to do visiting in certain homes and a book was given her with the name of each believer. On each page was a second name. This was the name of the unbelieving woman for whom the Christian woman had promised to work and pray till she became a Christian. As soon as this woman is saved her name is transferred to another place and the name of another unbeliever is placed opposite the woman's name, while the new convert assumes the responsibility of still another unbeliever. This is indeed definite personal work. We in Christian America could well profit by the zeal of these Korean Christians.—Selected.

# LIVING WATER

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## EDITORIAL

### WEEKLY TEXT

"Faithful is He that calleth you, who also will do  
it."—Thes. 5:24.

### COMFORTED

"The God of all comfort, He comforteth us in all  
our tribulation."

As a fond mother, when the daylight fades  
And evening deepens into shadowy night,  
Soothes her tired child, within the gathering shades,  
By lullaby and her sweet presence bright;

So God our Father, in his wondrous grace,  
When shadowing sorrows cover all our sky,  
Draws near with tender love and shining face  
And calms our fears while in his arms we lie.

Then, O my Father, I would ever choose  
Whatever grief or pain thou sendest me;  
Better o'erwhelming sorrow than to lose  
The joy of being comforted by thee!

—Selected.

### A SAINT CROWNED

Stephen B. Merritt, of New York City, recently went to be with the Lord. Of his home-going one might truthfully say that the Reaper has this time garnered a full, ripe sheaf. He was a man of faith and full of the Holy Spirit. His life has been an inspiration and blessing to thousands. One who had come under the touch of his Spirit-filled life told of him in Africa, and Sammy Morris, a black Kru boy of Liberia, came all the way to New York to hear from his lips about the Holy Spirit. It has been through reading the life of this saintly African boy that thousands of people have known of the Godly life of Stephen Merritt, while other thousands have heard from his lips of this wondrous *Third Person* in the Trinity. Had he never paid the full price and yielded his life all to God to be filled with the Holy Spirit he would likely never have been known outside his own circle, as have so many, many other business men of New York. The life that is yielded to God for his anointing and his service will be known far and near, and will be rich in blessing to others. At the time of his death Mr. Merritt was 84 years of age. He has spent a long life in the service of God and humanity and many will rise up to call him blessed.

### THE YIELDED LIFE

BY REV. D. M'TAVISH

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace."—Romans 6:12-14.

It seems like a contradiction in terms to say that a life of surrender is a life of victory, that perfect freedom is secured by yielding, yet this is entirely true to Scripture and to Christian experience. The supreme example of this we see in Calvary. There—as the Apostle Paul so clearly expresses it—"He humbled himself and became obedient to death, even the death of the cross. Wherefore God also hath highly exalted Him." He "stooped to conquer." By humbling himself and surrendering to the will of the Father, he won the mighty victory over evil and so obtained for all who trust Him an everlasting salvation.

What are the facts as set forth in Scripture and as known in experience? They are these:

I. There is a life to which man in his natural state is wedded.

It is set forth in the text, "Neither yield ye your members as instruments of unrighteousness unto sin." The natural habit of the unrenowned life is to keep yielding to sin—not necessarily gross sin, but sin as the ruling principle in life. On its reverse side it is a life of refusal to submit to God. Romans 8:7, "The carnal mind is enmity against God: for it is not subject to the law of God, neither can be."

II. There is a new life to which man is here called of God.

It is a call to have the natural habit reversed and to turn it into a habitual attitude of enmity toward sin and utter submission to God. The initial step in this process is usually called conversion. But this portion of the epistle is not dealing with the unconverted, but with Christian life and experience. It assumes the fact that while the general attitude is changed in conversion, large areas of the life may still be under the enemy's control and not definitely surrendered to God. It is these unyielding areas that make the difference between Christians and Christians. There are many of God's children whose sincerity you cannot doubt and whose interest in the work of Christ and his church you are bound to admire, who yet show by their conduct that they keep on yielding to habits that are contrary to the Spirit of Christ, and thus they bring discredit upon the Christian name. As Bishop Moule expresses it: "They are Christian, but not fully Christian. They easily lose their temper and worry over difficulties. They become discouraged and murmur and complain when things go against them. They yield in many little ways to self-indulgence and crave for the world's praise. They are often censorious, envious and unforgiving. Why do these evils continue in the Christian life? Is there no deliverance from such things? I fear many Christians have come to the conclusion that there is none. What, then, is the meaning of our text? Is it some high and impossible ideal, or one to be attained only by a few choice souls now and again? The apostle does not so limit it. His "ye" includes every believer in the church at Rome. He declares that the grace that is in Christ Jesus is sufficient to overcome these and all other unchristian evils.

That such a change is desirable surely goes without saying. A half-and-half life is never a strong, happy and fruitful one. Unchristian conduct is ever a barrier to Christian usefulness. What we are has a very intimate relation to what we do. A man with several dislocated joints cannot



render any very effective physical service. Neither can one who is out of joint spiritually render fruitful Christian service.

In what way and upon what conditions may this change be accomplished? The apostle says it is by yielding, or giving, ourselves freely and fully over to another. Rev. Evan Hopkins has pointed out that yielding implies three things:

1. *Ceasing to resist.* This is what Jacob did at Jabbok (Genesis 32:22) when the morning light dawned on his great night's struggle. It had been a night of resistance to the one who contended with him. Jacob—planner that he was—wanted to have his own way and carry out his own well-arranged plan. But would he yield and submit himself and all his plans to the control of God? It was a hard thing for him to do, just as it has been for many another, and it was only when the divine hand was laid upon him in affliction that he saw his folly and yielded. The bed of affliction has often been the gateway to a new experience. His new attitude is attested by a new name. "Jacob" is the name that represents his carnal energy in scheming and planning. But when he has yielded to God his name is called "Israel," God's prince, because as a prince he has power with God and man and has prevailed. It was easy for God to subdue the wild, revengeful spirit of Esau when Jacob was subdued. God can easily deal with our difficulties if we only let Him first deal with ourselves. How much bitterness and murmuring and worry arise because Christians do not cease to resist God's plan, and will, and method. Many form plans of their own; they may be very good ones, and they cannot bear to have them set aside, even though they must know that God's plan is always best.

2. *Ceasing to withhold.* We have an illustration of this also in the life of Jacob (Genesis 42:35-38). When Jacob's sons came back from Egypt they told their father that the only condition upon which they could go again was that they should bring their younger brother Benjamin with them. To this proposal Jacob made the strongest protest: "My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

We see the utter folly of all his fears and hesitation to yield up Benjamin. When we speak of giving up, I fear many, especially young people, think the Christian life must be a very narrow, strait-laced, anemic sort of life. Surely the very opposite is the truth. "I am come," says Jesus, "that they might have life and have it in overflowing measure." But Christ cannot give his large, gracious, overflowing life if we are withholding a portion of our life from Him. If Jacob had persisted in withholding Benjamin, he could not have known the joy and blessing and fullness of the Joseph life. He might have in some way procured a few sacks to keep body and soul together during the days of famine, but he would have missed the happy fellowship, the comfortable home and the vast storehouses Joseph had awaiting him. Oh, the folly of withholding some Benjamin—something to which one clings—when God has such abundant provision and has so clearly shown his love for us! "He that spareth not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

3. *Ceasing to struggle.* That is to say, ceasing to struggle in our own strength. That is the sad story of Romans 7. It is a pitiful story of utter failure—and why? Because it is endeavoring to live the new life in Christ by the old energy of the flesh instead of by the power of God. But some one objects, "Is our life to become one of mere passivity—to be dreamed away in mystic inactivity like a hermit in some lonely cell?" On the contrary, it is a life of the fullest activ-

ity. If ever a man lived a life of activity it was Paul, the writer of this text. To say a yielded life is one of passivity is to misunderstand one of the foundation truths of Christian experience. The great question is this—what is the source of the Christian activity? Is it mere self-energy or is it the power of God? Paul sets forth both sides of this truth in Philippians 2:12-13: "Work out your own salvation with fear and trembling." That is true activity. But what is its source? "For it is God that worketh in you to will and to work for his good pleasure." The life is yielded to God to work out what He works within. That is true activity. An operator may work very hard on a telegraph instrument, but if there is no electric current his efforts are in vain—there is no message going anywhere.

This yielded life involves a definite act of surrender. The words literally mean, "Do not keep on yielding to sin, but once for all yield to God." Philip Doddridge made himself over to God by a quit-claim deed. So with Christmas Evans. Vague generalities will not do. The yielded life implies a definite surrender of all our faculties and powers to God. They are called "members." They become "instruments" in God's hands—tools with which He can work, or weapons through which our battles are fought. This is no visionary life, but one that is being proved in blessed experience by an ever-increasing number of believers.—*Selected.*

## POSSESS YOUR POSSESSIONS

BY GRIFFITH THOMAS

There is a familiar story of a farmer who, after long years of toil, died lamenting that he had so little to leave to his needy sons. The sons had the same idea of their patrimony, and thought very little of it by reason of the poverty of the soil and their inability to realize any value on it. So they sold it to men who knew that underneath there was vast mineral wealth, which they turned, in due course, to good account. The father and son were potentially rich, possessors of a wonderful property, yet they did not possess their possessions. The Lord Jesus Christ is, to many Christians, like a vast estate with infinite possibilities, with wealth unexplored, territory uncultivated, beauties not enjoyed and produce unused. Yet God is asking us this question: "Are you possessing your possessions?"

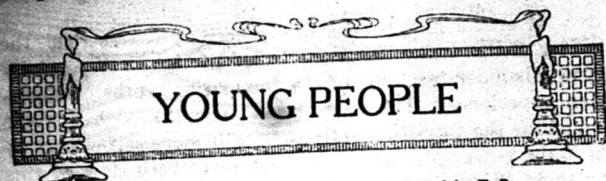
Why do Christians so often fail at this vital point? In some cases it is slothfulness that prevents God's people from entering into their possessions. They have touched the hem of Christ's garment; they have realized something of safety in Him from the penalty of sin, but they do not go forward. There is spiritual sloth, spiritual listlessness; and they do not possess their possession.

It is self-satisfaction in other cases. They are content with imperfect possession, and therefore imperfect enjoyment. They are content with a lower standard of Christian living that God means them to have. They believe that we must be content with living for the most part in the experience of Romans seven, and only occasionally get a glimpse of the glory of Romans eight. Their experience is like that seen in a most unfortunate hymn, one that should only be sung with vital alterations:

"Fighting, following, keeping, struggling  
Is He sure to bless?"

That is not full Christianity; it comes from the dark ages of the Greek Church, one of the translations of hymns that are not completely Christian. God's purpose for every one of us is the enjoyment of all those things that are ours in Christ Jesus.—*Ex.*

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Eastland Avenue, Nashville, Tennessee.

### ASKED OF GOD

Dear Boys and Girls:

To-day I am beginning a new life—a life which I know will not be easy, but I am a servant of God and know that He will help me every step of the way. The people call me "The Seer," because I am able to tell them what God wants them to do: for they all know that God answers me when I ask Him. He will answer you, too, if you will pray to Him as I do, and He will put it into your mind exactly what you ought to do if you will only give Him the chance of speaking quietly to you. Long ago I learned, though, that it is not of any use to pray in a hurry. You must not expect God to speak to you if you gabble a few sentences by your bedside at night and then jump into bed almost before you have come to the end. You have sometimes to wait quite a little while before God speaks, and then you will not always understand Him just at first. I will tell you a story of the time when I was a little boy to show you what I mean.

#### MY MOTHER'S PRAYER

First, I must tell you why I am called by a name which means "Asked of God." I am an Israelite, and amongst my people no married woman is really happy unless she has a son. My mother was very anxious to have a baby boy, but for a long, long time God did not grant her what she asked. She got so downhearted about it that her friends were afraid she would lose her reason. My father tried to comfort her; but it was no use, she would not be comforted. On one visit to the temple where they went once a year to worship, my mother went back by herself after the services were over, and there she prayed so earnestly that the high priest wondered if she were quite sober. He spoke to her, and when she told him what she wanted he prayed, too; and by and by they were both certain that, at the last, God had said "Yes." You can just imagine how glad mother was when I was born.

As soon as I was old enough Hannah, my mother, took me to the temple, and how well I remember that day! It is nearly thirty years ago, but it looks like yesterday. We had brought a bullock from home with us, as well as some other things for sacrifice; and when the sacrifice had been offered father and mother took me to the high priest, Eli. He had forgotten mother, but she reminded him of her prayer and of the promise she had made that her boy would be lent to God, to serve Him all the days of his life. She told Eli that she wished to have me brought up in the temple, and the old man was very glad to have me as his little servant. Then mother sang a beautiful hymn; and when they had worshipped God and thanked Him for me, they went home again. It was rather lonely for me, but I was kept very busy about the temple, and soon thought of it as my home. Every year mother came to the temple, bringing me a little coat, which I wore until she came back again.

#### TWO WICKED SONS

The high priest was a dear old man whom I loved very much; but he could not see to all that the priest had to do, and he asked his two sons to act as priests. Although I was only a child, I knew those two were not good men, and I could hear the people grumbling, when they came to sacrifice, about the wicked way the sons of Eli stole the best parts

of the animals they had brought to offer to God. Eli knew, too, but his sons would not listen to him when he talked to them; and instead of stopping them, he allowed them to go on acting as priests and doing exactly as they liked. It was a very unhappy time, for when the people saw how the priests behaved they began to do as they liked, too, and God was almost forgotten.

#### CALLED IN THE NIGHT

One night during this unhappy time I woke up with a start upon hearing my own name. "Samuel!" I heard someone call. Thinking it was my old master, Eli, I ran to him to see what he wanted. He wanted nothing, and told me he had not called me at all. I was very surprised, but I went back and lay down again as he told me to do. I had only just lain down when once more I heard my name. Once more I jumped up and ran to Eli, only to be told that he had not called to me. It seemed very strange, but I returned to bed and lay down again. A third time came the call, "Samuel!" and a third time I ran to the high priest. I was certain he had called me, because there was no one else about; but I found he had not.

"No," he said, "I have not called you, but I am sure this means that God is speaking to you. Go back and lie down, and if the voice comes again, instead of coming to me, say, 'Speak, Lord, for thy servant heareth.'"

It rather frightened me to think that God might be speaking to me. I had never heard his voice, and I rather hoped that the call "Samuel!" would not come again. But it did. "Samuel! Samuel!" called the voice, and in a frightened whisper I replied, "Speak, for thy servant heareth." Even then I was not sure it was God; but soon I knew, for He told me of the terrible things that would happen to Eli and all the people of his house forever because he had not made his sons do right. That terrible night I can never forget.

I could not sleep any more, and when morning came I was very glad indeed. I got up and opened the temple doors, and how I hoped the high priest would not ask me whether I had been called again. It was the first question he asked, and then he made me tell him all that God had said to me. It was very hard to tell him, but I did not keep back anything from him. When I finished he sighed and said, "It is the Lord: let Him do what seemeth Him good." I was only about twelve years of age, but I thought it would have been better if Eli had even then done something to stop the wickedness of his sons.

#### A GREAT DISASTER

Not long afterwards the punishment began. Both of the sons were to die in one day, and they did. A terrible day it was, too—a day of battle. Our old enemies, the Philistines, defeated our army, for we had no leader in whom our fighting men could trust, and God had left them to themselves because they had almost forgotten Him. Then they did a dreadful thing. They sent for the Ark of God, the sign of God's being amongst us. They thought it would act as a charm and scare the Philistines, but it did no such thing.

We looked long for the runners who would bring us news of the battle, and at last one came. Poor old Eli sat by the wayside and anxiously asked for news. The news was as bad as bad could be—the Israelites were thoroughly beaten, the two sons of Eli were killed, and, worst of all, the Ark of God had been taken by the Philistines. That last piece of news broke Eli's heart, and there by the wayside he fell dead from his seat. It was a sad, sad day, and a long, sad time followed. That was twenty years ago, and it has taken all that time for my people to come to their senses. Now they are once more turning to God, and they have chosen me, whom they call the Seer, to be their high priest



and their judge. I begin my new life to-day, and I have made a resolve that I shall continually pray to God and ask Him to speak to me when He has a message for my people, as He did when I was a little boy in the temple.—SAMUEL.  
—*Joyful News.*

## A NEW TRACT

Mrs. E. H. Welburn has just written and published a tract entitled, *A Great Moving Picture Coming*. This is a timely tract on the coming of the Lord. The author is an ardent teacher of this great and vital truth. She believes the signs of his coming are being rapidly fulfilled, and sets forth these views in her interesting tract. These tracts can be ordered from her at her address, 922 Russell Street, Nashville, Tenn., for 12½ cents per dozen or 90 cents per hundred.

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## FIELD NOTES

*Living Water* is 75 cts. a year.

Rev. George Bernard will hold revival services at Atlanta, Ind., March 4-18.

Rev. Will H. Huff is in a revival campaign at Marion, Ohio, to continue till March 11.

Rev. Aura Smith is engaged in revival services at Selden, Kan. He will continue till March 11.

Rev. W. R. Cain is at Richmond, Ind., for a month's revival campaign to continue till March 25.

Rev. L. J. Miller, of Nashville, is at Verona, Pa., holding revival services, and will remain till March 11.

Rev. Arthur Moore is in Atlanta, Ga., in revival work. The date of his meeting is February 25 to March 11.

Rev. T. F. Maitland reports a gracious revival with Rev. Elbert M. Fly, pastor of the Methodist Church at Cleveland, Kan.

Rev. F. W. Johnson, District Superintendent of the Tennessee District Nazarene Church, has been visiting churches in the western part of the district for the past week.

Our meeting at White Water, Mo., was much hindered by sickness; also by snow and bad roads. The pastor, Rev. D. R. Davis, is a good man to work with. My wife and daughter are assisting me. We go next to Harvill, Mo., after which we will go to Poplar Bluff, Mo., to hold services with Rev. J. A. Baxter. We will remain there till after the third Sunday in March.  
J. J. Smith.

Rev. W. L. Duncan and Mrs. Duncan, of Trevecca College, have been holding revival services at the Cockrill Street Chapel in North Nashville. They have been assisted by other students of Trevecca College. This series of meetings continued for more than three weeks, and seekers were at the altar in nearly every service. Quite a number were either saved, reclaimed or sanctified. Rev. C. H. Todd is pastor of this congregation.

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## SUNDAY SCHOOL

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## LESSON FOR MARCH 11

JESUS THE BREAD OF LIFE.—John 6:24-37.

GOLDEN TEXT—"Jesus said unto them, I am the bread of life."—John 6:35.

Read to v. 40, and also 47-58.

The multitude that Christ had fed was evidently much stirred up with excitement and carnal hopes that led them to try to find the Lord as soon as they discovered his absence the next morning. The question of v. 25 may have meant *how* as much as *when*, for they had seen the Lord send the disciples away, and so they wondered both when and how He himself had gotten to Capernaum. They knew nothing about his walking on the sea.

V. 26. In R. V. "miracles" is given literally as *signs*. The people sought Him "not because they saw the sign"—they saw no *sign* in that creative work of Christ; to them it was no proof of Christ's character and office; no suggestion of something for higher and better than the mere bread and meat. To them it meant only something earthly and bodily, and suggested the possibility of having a king who could and would make it possible for them to get an easy support.

V. 27. "Labour" here seems evidently to have the meaning of being concerned, or busy, about something (*Alford*). The thought is that people should not be taken up with getting perishable food. Let that be secondary and let the main purpose and attention be with reference to eternal life and that which pertains to it. The meat which endures unto eternal life is as truly and exclusively the gift of Christ as eternal life itself is. This life and its nourishment are both found in Christ alone. "Sealed" refers to God's evident indorsement and approval of the Lord Jesus (Acts 2:22; Isa. 42:1; II Pet. 1:17).

V. 28. "Works" referred to those of the law and possibly, too, to such a work as Christ had just done. They may have aspired to work miracles such as they had just seen.

V. 29. "Work of God" does not mean here the work of God wrought in man (though faith is connected with God's working), but the work of God carried on through and by man. This work is brought to pass in men's lives by believing on the Lord Jesus. Hence Christ said that believing on Christ "is" the work of God because that work springs from faith. Faith contains (so to speak) the work of God as a seed does the plant that springs from it. Belief in Christ is the work of God in the sense in which we might say that the plant is the seed that gives origin to it. The effect is found in the cause.

Vs. 30, 31. They had just failed to see the sign in a great work (26), and now ask for one that they may believe. They had wanted to make Him a king and now want a sign to cause them to believe on the very man they had just wanted to crown! Surely man is a strange mixture. Probably (31) the kind of sign they wanted was a continued miraculous supply of food.

V. 32. The manna was given by God, not by Moses. It was "not from heaven" in the sense of not being heavenly and spiritual. It came only from the atmospheric, or lower, heaven and was material, corruptible. "True bread" means the real bread of which ordinary bread is merely a type. That which is heavenly, spiritual, divine is the "true" as distinguished from that which is carnal, material and temporary.

Vs. 33, 35. Christ is for the maintenance of spiritual life. It is for "the world" to read is of bodily life. It is for "the world" to read it will receive the life and its bread. Christ, the living bread, is both the life eternal and the support of that life (35). "Cometh," because of accepting Him, and to receive everlasting life (ch. 5:40). "Believeth" refers to a further step of faith, I think—faith with reference to receiving the Holy Spirit. He who comes for life gets both life and bread to sustain it; and he who believes for the water of life has a continuous supply that continually satisfies his thirst.

V. 36. Note that this unbelief existed in the presence of and in spite of Christ's mighty works.

Vs. 37-40. I do not regard "giveth" as referring to a purely arbitrary act on God's part and apart from a person's own free choice. The people given to the Son are from among God's people and are given with their own consent. These two classes are apparently referred to in vs. 39, 40. The former (39) are the believers given to Christ; the latter the general class of believers. Vs. 37, 38 show (*Alford*) that what Christ did was not a mere personal caprice. It was not partiality on his part, but a carrying out of the Father's will. The verses show the Lord's perfect obedience and subjection to the Father. The "nowise cast out" of v. 37 goes farther than the present time. It includes a blessed resurrection (39, 40). Since it is evidently true that people are absolutely helpless to raise themselves to the glory of eternal life, how helpful it is to know that the believer's hope rests on the Father's will and the Son's glad consent and obedience to it. Father and Son are one about that as about all else.

*A Request*—Please remember me in prayer, that I may be strengthened in body and fully accomplish God's will before the end comes.  
P. R. N.

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