

The Faith For Desperate Days

BY REV. S. CHADWICK.

THE Bible is full of such days. Its record is made up of them, its songs are inspired by them, its prophecy is concerned with them, and its revelation has come through them. The desperate days are the stepping-stones in the path of light. They seem to have been God's opportunity and man's school of wisdom. There is a story of an Old Testament Love-feast in Psalm 107, and in every story of deliverance the point of desperation gave God His chance. The "wits' end" of desperation was the beginning of God's power. Every page of the Bible confirms the testimony. Recall the promise of seed as the stars of heaven, and as the sands of the sea to a couple as good as dead. Read again the story of the Red Sea and its deliverance, and of Jordan with its ark standing mid-stream. Study once more the prayers of Asa, Jehoshaphat, and Hezekiah, when they were sore pressed and knew not what to do. Go over the history of Nehemiah, Daniel, Hosea, and Habakkuk. Stand with awe in the darkness of Gethsemane, and linger by the grave in Joseph's garden through those terrible days. Call the witnesses of the Early Church, and ask the apostles the story of their desperate days.

The Bible is one long record of desperate days, and its pages are written for desperate days of all ages. The grief-free cannot read it. Dry eyes cannot find its treasure. It is for the broken-hearted. I never knew the meaning of the twenty-third Psalm till I heard my mother repeat it as her feet touched the river. The "wise and the prudent" are blind to its mysteries, but the babes and the broken-hearted know.

DESPERATION IS BETTER THAN DESPAIR.

Faith did not make our desperate days. Its work is to sustain and solve them. The only alternative to a desperate faith is despair, and faith holds on and prevails. Its strength is in its power to wait. Unbelief judges by the immediate; faith stakes everything on the ultimate. Despair looks helplessly at the problem; desperate faith trusts God against all odds. Hear what Job says from the ruined heap of his life: "Though He slay me, yet will I wait for Him." Isaiah says: "Who is among you that feareth the Lord, that obeyeth the voice of His Servant? He that walketh in darkness, and hath no light, let him trust in the Name of the Lord, and stay upon his God."

There is no more heroic example of desperate faith than that of the three Hebrew children. The situation was desperate enough, but they answered bravely: "Our God Whom we serve is able to deliver us from the burning, fiery furnace; and He will deliver us out of thine hand, O king. BUT IF NOT, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." I like that "but if not!"

I have only space to mention Gethsemane. Ponder deeply its "NEVERTHELESS." "If it be possible . . . nevertheless!" Deep darkness had settled upon the soul of our Lord. The "why" of the cup pierced His heart. Trust meant anguish unto blood and darkness to the descent of hell—NEVERTHELESS! NEVERTHELESS!!

When Paul was storm-tossed, they were caught in a tempestuous wind they could not face, so they gave way to it and let her drive. That is all very well in daylight and with plenty of sea-room, but at midnight, with a starless sky and a rocky coast, it was dangerous to move, so they let go four anchors from the stern and prayed for the day.

Now get your hymn book and sing your favorite hymn of desperate faith.—*Joyful News.*

Hope in God

BY GEORGE MUELLER.

"WHY ART THOU CAST DOWN, O MY SOUL?" saith the Psalmist. Is there ever any ground to be cast down? There are two reasons, but only two,—if we are as yet unconverted, we have ground to be cast down,—or if we are converted and live in sin, then we are rightly cast down. But except for these two things, there is no ground to be cast down, for all else may be brought before God in prayer with supplication and thanksgiving, and regarding all our necessities, all our difficulties, all our trials, we may exercise faith in the power of God, and in the love of God,—and in His own time, help will come in answer to prayer and faith.

"HOPE THOU IN GOD." Oh, remember this,—there is never a time when we may not hope in God. Whatever our necessities, however great our difficulties, and though to all appearances help is impossible, yet our business is to hope in God. And it will be found that it is not in vain,—in the Lord's own time, help will come.

Oh, the hundreds, yea the thousands of times that I have found it thus within the past seventy years and four months! When it seemed impossible that help could come, help DID come, for GOD and His own resources and these resources may be counted by hundreds, by thousands. He is not confined to this thing or that thing, or to twenty things; in ten thousand different ways, and at ten thousand different times, GOD may help us. Our business is to spread our case before the Lord, in childlike simplicity to pour out all our heart before God, telling Him,—"I do not deserve that Thou shouldst hear me and answer my requests, but for the sake of my precious Lord Jesus,—in whom alone I trust for the salvation of my soul, thy perfect Servant, my Saviour,—for His sake answer my prayer, for I believe Thou wilt do it in Thine own time and way." THUS INVARIABLY I HAVE FOUND THAT, WITH THE EXCEPTION OF ONE CASE FOR WHICH I HAVE PRAYED SINCE NOV. 10, 1844,—MY PRAYER HAS BEEN ANSWERED, AND I CANNOT TELL YOU WHAT AN EFFECT THIS HAD ON MY LIFE, AND HOW IT HAS MADE ME A HAPPY MAN, AND IN MY GREATLY ADVANCED AGE, IT MAKES ME A VERY HAPPY MAN.

"FOR I SHALL YET PRAISE HIM." MORE PRAYER, MORE EXERCISE OF FAITH, MORE PATIENT WAITING, AND THE RESULT WILL BE BLESSING, ABUNDANT BLESSING. THUS I HAVE FOUND IT MANY HUNDREDS OF TIMES AND THEREFORE I CONTINUALLY SAY TO MYSELF, "HOPE THOU IN GOD."

"WHO IS . . . MY GOD." This is just the great point to remember that this God is OUR God,—JEHOVAH, the ALMIGHTY GOD IS OUR GOD.

Now the Psalmist tells God in all simplicity that his soul is cast down (v. 6). So may we tell God our Father, tell the Lord Jesus Christ, and ask Him that He would now speak a word to us in season, because we are weary. That is His own precious promise in Isa. 1:4. And when we are weary and tired either through difficulty, sore temptation, losses, crosses or greatly reduced through sickness, under such circumstances we may turn to the Lord Jesus and remind Him of His precious promise, saying to Him, "MY PRECIOUS LORD JESUS, I AM WEARY, WILT THOU NOW SPEAK TO ME A WORD IN SEASON?" And He will comfort us, refresh our spirit, and so strengthen us by His Spirit in the inner man.

Oh! if you have never made trial of Him, make trial of Him, and you will find how ready He is to do this!—*Sol.*

LIVING WATER

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EDITORIAL

WEEKLY TEXT.

*"This poor man cried, and the Lord heard him,
and saved him out of all his troubles." Ps. 34:6.*

The Annual Convention of the Pentecostal Mission will be held in the Pentecostal Tabernacle, Nashville, Tennessee, beginning Thursday evening, October 8th, and continuing through Sunday, October 11th.

It is very important that all who are interested in this work be present at this convention. We trust, therefore, that our friends will make the necessary sacrifice to come and be with us. Come praying that the Lord will lead us and guide us in making new plans for the continuation of the work. Much prayer and godly wisdom is needed.

Entertainment will be furnished free to all who attend. This entertainment will be in the homes of our people, most of whom live at a distance from the Tabernacle. We have therefore concluded to furnish only lodging and breakfast to our friends as it would be more convenient for them to get their dinner and supper up town. We are expecting the Lord to meet with us.

We shall not be able to have any special railroad rates.

These three editorial pages are filled with matter by the departed editor. "He being dead yet speaketh." May these messages carry a blessing to many hearts.

• ALONE WITH GOD.

Joseph Parker, in the following striking paragraph on prayer, emphasizes a tremendous but sadly neglected fact:

"Jesus went into a mountain apart to pray. We wonder how a grand outward ministry can be sustained. The answer is simple in its sublimity. Every outward ministry that is massive, life-taxing, so to say, blood-drinking in its fierce demands upon the minister, is sustained by mountain climbing, solitary communion with God, the nursing of old gentle Mother Nature, and soul-fellowship with the Father of all life. The inward man must be renewed day by day; we must deepen the soil if we would enrich the crop. If the Master could do without lonely prayer, the servant surely cannot dispense with secret devotion. It is not enough to pray aloud, nor is it sufficient to pray in company in the language of common prayer; we must know the agony, which is joy, of speechless communion, and the exquisitely tender gladness of secret fellowship. We must be closeted with God."

BACK TO THE BIBLE.

Gordon, writing to his sister, said: "In times of barrenness or coldness I read the Scripture much. That is, when Christ recedes, I apply my mind and heart to the Scriptures, and He comes back."

This is a remarkable statement from an eminent Christian. It is to be feared that most people in times like that neglect the Word. Fluctuations in the emotional life should not in any sense effect the habitual study of the Scriptures. The neglect of the Word is responsible for a widespread shallowness of conviction. People who daily explore these mines of truth and ponder over their contents *believe something*. The gentleman from whom we quote, though having a large library, said: "I have come to the conclusion so far as realities are concerned I could do away with all these save the Christian Scriptures." Not that he underrated other good books, but he found nothing absolutely essential but the Bible.

Wagner wrote on the "simple life," but unfortunately a book on "the frenzied life" would fit now-a-days. People live in such a rush. Things are agog. Bustle, confusion, late hours, unsettled habits, weakening convictions, abound. If the Church would but appropriate the mighty truths of the Scriptures, what marvelous results would follow! But as it is, only a few have anything like a strong grasp on the fundamental doctrines of the Bible, consequently they are pigmies in the grasp of the giant of worldliness which is going through the land with colossal tread, leaving wreck and ruin everywhere. "Back to the Bible!" "Back to the Bible" is the need. Alone with God. Feeding upon His Word until in us, like the prophet of old, it becomes "the very word of life," "a fire shut up in our bones," which must find utterance.

We verily believe that a prayerful study of the Scriptures as a habit of life would correct most of the errors which now abound, for "the entrance of thy words giveth light." "Search the Scriptures." Roam daily amid these pastures of truth and you will be an adept in handling the sword of the Spirit.

"WHAT SHE HAD SHE USED."

Mark 14:8 (Rotherham's Translation).

It was the last week in our Lord's earthly pilgrimage. He had gone to a quiet retreat in the village of Bethany, and while there in the home of His friends, Mary, with that intense devotion and profound discernment peculiar to deeply spiritual natures, brought the most costly gift that she had, an alabaster box of precious ointment, and anointed His head and feet, then dried them with her own hair. This touching act provoked criticism, when the Master replied, "What she had she used," and who could have done more.

The world is full of unused forces. There are plenty of alabaster boxes, but few willing to break them. Talents tied up in napkins can be found everywhere. The church has never suffered for want of ability, but rather because of her failure to use what she had. Our ancestry cooked their food in rude utensils suspended over the fire by pot hooks and with skillet and lid on the hearth stone. Now the magnificent range or gas stove takes their place. A century ago people traveled on ox-carts at the rate of three miles an hour. Now they can go a mile per minute and complain because they are going so slowly. It used to take weeks to communicate with people at a few hundred miles distance. Now we can ring up central and talk to them as if they were in an adjoining room. Why all this change? The discovery of unused forces. No new materials were introduced, we

only learned how to use what we had. So it is with regard to our own equipment. We are not suffering for want of gifts, but we oftentimes neglect to use them. What Mary had she used. The town in which she lived was poor. They were not wealthy people, but she brought what she had to the Lord, and such a touching act of supreme devotion wrung from His lips an encomium that will not cease to be told as long as the gospel is proclaimed. The church has always had at her disposal everything necessary for the accomplishment of her mission. The same can be said of us individually. No man fails in his appointed task for want of resources, but rather because he will not use what he has. There is latent energy enough and unused forces sufficient, if brought to Christ, to girdle the globe with salvation in a very short time.

What strange creatures we are, continually wanting somebody else to do for us what we should do for ourselves, and crying unto the Lord for the accomplishment of things that we ought to put our hands in our pockets and bring to pass. Take, for instance, the matter of giving. Recently we have had appeals for contributions from communities that were abundantly able to supply the need, but they were deluded with the idea that somebody else ought to do it. We wonder why the Lord does not answer our prayers for money like He did for Hudson Taylor and Mueller. Might it not be because they used what they had and we do not. Is it not true that we often call upon the Lord to send us money before we have used what we have ourselves. Only of a very few could it be said, "What she had she used." If true to the facts we would have to say, "The most of what we had we kept." Doubtless this is one reason why some of us have so little success in praying for money. We haven't used what we have. There are the fewest number who in matters of finance have done all they could. Think about it a moment. Couldn't you have done better. Are there not unused forces of this kind lying about your place. If the Master were to appear today would He not find it so. Alas, alas, we will not be able to say to Him that the material needed for His work was not in hand, but rather that we held on to it for ourselves rather than bringing it to Him. This is the trouble today. We are full handed, but we are not using it for the Lord. As a rule the more we get the less we use. The selfish spirit grows as it is indulged. Brother, sister, think a moment. Can it be said of you as of this friend of Jesus in the long ago, "What she had she used?"

It may be the gift of song, of prayer, or personal work. It may be the art of teaching. It may be the ability to suffer. The Master only knows, but hidden away in the heart and mind are treasures that need to be brought to Him. It is not a question of their relative worth. He only wants what we have. On one occasion He was confronted by a hungry multitude. They were far from market. The perplexed disciples knew not what to do. They reported only five loaves and two fishes to feed such a vast multitude. "Bring them to me," said the Lord, and He blessed them and passed them on to the disciples and they multiplied in their hands, for the whole multitude was fed and twelve basketsful were gathered up from what was left. The boy lost in the great crowd had all that was necessary, if only it was brought to Jesus, to feed this throng of hungry folks. It is not the quantity that the Master looks at, but it is the spirit. The Lord "saveth either by the few or the many." The old, decrepit woman dropping less than two cents into the treasury, He said, did more than they all. Why, because she brought all that she had. So it is in every department of service. It may be singing, praying, preach-

ing, visiting the sick, teaching Sunday school, going as a missionary, it matters not. The only condition of blessing, large blessing, is to use what we have.

Mark you, the measure of our love is the measure of our sacrifice. If we love little, we will use little. "Why this waste" is the world's answer to such sacrifices of love. The gifted young missionary who goes to a degraded people and there wears out for God is thought to be half crazy by the sordid self-worshippers. They cannot understand the motive. It is to them an insoluble mystery how people could love so much, give so much and find supreme joy in such service. Ah, where there is little love, there is little sacrifice, and where there is much love there is much sacrifice, and the sacrifice instead of being a burden is esteemed a very great privilege. Bishop Whipple, the Indian's friend, said to a poor Indian who handed him \$2.00 for missions, "This is too much for a poor man like you." With tear-bedewed eyes and quivering lips the red man replied, "Bishop, \$2.00 may be too much for a white man, but it is not too much for a poor Indian like me." He thought that there had been so much done for him that any sacrifice would be small compared to that wrought in Christ for him. God so loved that He gave, and as the eccentric Peter McKenzie said, "When He loved He loved a world; when He gave, He gave a Son." There was the universality of love and the highest gift possible. In the days of Oliver Cromwell a soldier was sentenced to be shot for dereliction of duty, at the ringing of the curfew at 6 o'clock that evening. There was one who loved him passionately. She determined to at least delay the fatal hour as long as possible, so she climbed into the old church belfry, and when the hour came for the old deaf sexton to ring the bell, she seized the clapper and held on to it for life. The old man pulled the rope, but as he could not hear he was ignorant of the fact that the bell was not ringing. In the meantime the condemned man had been brought to the place of execution. The soldiers lined up to shoot. Cromwell himself was there to see that the execution was properly carried out, but no bell rang. Growing restless, he hastily dispatched a courier to see what the trouble was. He, too, pulled the rope, but there was no sound. Climbing up into the belfry he was astonished to find this girl holding on to the bell clapper with all her might. He immediately took her prisoner and carried her into Cromwell's presence. "Why did you do this?" exclaimed the Lord Protector. "Because I loved him so," was the reply. "Well," said the rugged but tender-hearted old soldier, "love like this requires a reward. He shall not die. You may save him."

Mary so loved that she brought the best. She did not hesitate to use what she had. Neither will we if we love as she did. The great apostle exclaimed, "The love of Christ constraineth us," and the apostle to the Gentiles was a glorious example of one using what he had. "Now let me burn out for God," exclaimed Henry Martin, as his feet touched the shores of India. The alabaster box will be brought and broken when we love enough. The Master is here no longer in the flesh, but he is here always in the Spirit and we serve Him best now by helping others. Use what you have. Begin to-day to take an invoice. Bring it all to Jesus and may be you will be surprised at the vast amount of material that you find lying around. When the journey is over and we stand before the Master to give an account of our stewardship, to what extent can it be said of us, "What he had he used."

A righteous life, or efficient service, without a holy heart are impossible.



EDITORIAL COMMENT

GO AND DO LIKEWISE.

A. B. Simpson says:

A few years ago two or three earnest women were led to ask in united prayer that God would lay it upon the hearts of some men of wealth to give largely to foreign missions. In the town where they held their little prayer meeting there was a very rich man who was opposed to foreign missions and had often spoken of the folly of giving so much to the heathen when there was so much need at home. After a time this man died, and when his will was probated it was found that he had given over a million dollars to foreign missions, and that the will was made the very time these ladies were praying about this matter. God had quickly answered their prayer and had touched his heart without his knowing whence the impulse came.

Some of us have seen the emphasis placed upon the getting of money rather than the saving of souls until we have swung to the other extreme and neglected to show the people their duty in matters financial. We have no right to be silent on the subject of money. People should be instructed with regard to their duty in this respect as well as in any other. The abuses of money getting for the church do not furnish any excuse for failure to declare the whole counsel of God with regard to the stewardship of life. We ought to labor to bring our parishioners up to the perfect standard in Christian beneficence. Two things are to be done for the accomplishment of this object. First, show the people their duty and then pray that the hidden eyes may be opened and that they may be led to do their duty as in the above mentioned case. If the people were kindly indoctrinated with regard to money and this followed up by earnest, persevering prayer, great would be the results. Give the folks the truth and then pray it into them.

WANTED—LEADERS.

Despite the appalling indifference to deeply spiritual truth which is so manifest, yet there is a quick response on the part of many to the faithful declaration of the Gospel. Doors are open in every direction for men and women who will go and toil as Jesus did for the salvation of the people. Notwithstanding the misunderstanding and prejudice among holy people still the demand is greater than the supply; in fact, it seems to us that ten times as many as are now in the field might be successfully engaged in the Master's work. The people are much more ready to respond to the leadership of aggressive, Spirit-filled men than many suppose. The direct need is more such leaders. O what mighty awakenings would follow if the ministry of to-day would but awake to the needs and possibilities of the hour and go forth in the power of the Spirit and witness to and suffer with Jesus! There seems to be a settling down and an indifference and a loss of that keen thirst for souls; a substitution of intellect for heart power; a refined and cultivated habit of life, but, Oh! how destitute of saving power. General Booth, in speaking on this subject, said:

"The facts that awaken sad feelings are the reckless and useless waste of human strength, the decline of moral thirst and hunger, and the irrational feverish haste after things purely material; we are engrossed with the things of earth, and the people are stumbling along in moral blindness.

"What is the remedy? What indeed, but that the people want fearless leaders, wise teachers, whose energy and example in a higher walk of life will compel the people to stop and think. The people require to be led, but, alas! the shep-

herds are few. Think of it, look at it—such a field for work, such a great call awaiting us, such grand openings in a wilderness of Godlessness."

J. R. Mott, after a world-wide tour, emphasized the same vital need in the following paragraph:

"The secret of enabling the Home Church to press her advantage in the non-Christian world is one of leadership. The people do not go beyond their leaders in knowledge and zeal, nor surpass them in consecration and sacrifice. The Christian clergyman, minister, pastor—whatever he may be denominated—holds the divinely-appointed office for inspiring and guiding the thought and activities of the Church. By virtue of his office he can be a mighty force in the world's evangelization."

For want of more Spirit-filled leaders—those who will teach and arouse people to the responsibility of the hour—the work not only suffers especially in the home land, but is inexcusably neglected abroad. Mr. Mott says:

"At the present time in India a far larger number of people are asking for Christian teachers and preachers than were actually brought into the Church during an entire generation of modern missions beginning with Carey. Whole villages are ready to give up their worship of idols. It is difficult to explain to the villagers, who ask that preachers be sent to teach them the truth, why they are not sent. With such ripe harvest fields awaiting on every hand our reaping, it is as inconsistent for us to neglect to enter in and reap as it would be for a farmer to give attention to the planting and cultivation of a crop, and then, when it was ready to be harvested, to be contented with gleaning a few sheaves here and there, and let the whole wide field of ripened grain remain ungarnered."

If we do not give Christianity to the multitudes in Asia, Latin America, and Africa who have lost faith in their old religions and superstition, their minds will be occupied soon with ideas which it maybe even more difficult to remove than their former faiths. A failure to press our campaign with vigor now may result in our being excluded from some fields which are wide open to us, and in every case it will delay our triumph and make our task far more arduous. *The seriousness of the situation cannot be easily overstated.*

On the other hand, if we take advantage of the present unexampled opportunity we shall witness ingathering into the Kingdom of Christ such as the Church has never known. Bishop Thoburn, with prophetic vision, has expressed the deep conviction with reference to India alone, "that if the Protestant Churches would unite together, would look that problem in the face, if they would take the lesson to heart God is teaching them, within ten years we might have 10,000,000 in India, who are worshipping idols to-day, either within the pale of the Christian Church or enquiring the way thither." Can we doubt that the very success of missions have brought us face to face with our greatest crisis? Let us be wise in time, giving heed to the African proverb, *"The dawn does not come twice to awaken a man."*

Surely in the face of these great problems, mighty men of God are needed to meet the demands now upon us. Who, like Isaiah, will get the touch of fire and say: "Here am I; send me?"

We verily believe that a great Pentecostal revival would increase the working force of the church at home at least tenfold. Ye that have the open vision, grasp the sword and spring to the front of the battle, for it waxes hot and we dare say will become more and more severe until the end of the age.

"And blessing each as well as blest.
Stand for thy Father in the world's great Fight;
With loyal heart uphold His Knightly right
To reign from pole to pole;
Wear royal arms, and boldly strike a blow
For God and right, that heaven and earth may know
Thou hast a God-like soul."