

to know that he is giving excellent satisfaction. Our six evangelists were in the work 1,715 days, 1,493 of which were spent in direct work among the people, 393 days were given to touring. Their reports tell of 48,476 hearers. As many of the same people are included in the reports of the different months we may estimate that at least 16,000 were brought, during the year, more or less frequently under the influence of the spoken gospel.

COLPORTAGE.

Our colporteurs now number four, but one has an evening school, another spends half his time in the reading room and all regard preaching as a prominent part of their work. They spent 316 days in touring. It is a great satisfaction to think that even when we are sleeping, many poor souls may be learning the way of life from the printed pages. One hundred and ninety rupees were received for the 5502 books and papers sold by colporteurs, evangelists and missionaries.

PROSPECTS.

We are more than ever persuaded that God has "much people" on all our fields and that what is needed is more godly living and more patient and wide spread proclamation of the glad tidings in the power of the spirit and thousands will be gathered into the honor and glory of our king.

J. C. ARCHIBALD.

Chicacole, Dec. 31st., 1922.

Unanswered Prayers.

BY J. D. ALLEN.

No one who believes his Bible can doubt that God answers prayer. Under certain circumstances the human heart instinctively fills with prayer, and God's book is filled with the spirit of prayer. It contains many examples of prayer and many answers to prayer. Why, then, do so many prayers seem to go unanswered? It is because there are conditions, too, that are very difficult for poor sinful mortals to fulfill.

Faith is one of these conditions, and perhaps the chief one, if there be any chief. Many talk and write as if it were the only essential element in prayer. It is one of the essentials; for "without faith it is impossible to please him." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This is strong, and we might hang every prayer on that condition, if there were no other passages bearing on prayer. But the Bible must be interpreted by the Bible, and that statement must be modified by other statements.

So, another condition of prayer is personal righteousness. David says: "If I regard iniquity in my heart the Lord will not hear me." The heart must be right with God. We can not hide sin in our hearts and obtain answers to our prayers, however much faith we may have. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

A pure and unselfish motive is also a condition of prayer. James says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." So, no matter how many other elements of prayer we may have, we may not ask for purely selfish ends and expect to obtain.

Still another condition of prayer is that it must be in Christ's name. "Whatever ye shall ask in my name, that will I do," etc. The ground of our asking must be Christ, not man. The merit is his not ours. It is his blood that has efficacy, not our works. "If ye shall ask anything in my name, I will do it." But does this mean we may ask without faith and without a right spirit and yet obtain? Certainly not.

One more condition is to ask for the right thing. Some prayers are foolish; some injurious, if granted; some impossible to grant, because wrong or because they contradict other prayers. The Judge of the earth must do right.

There may be other conditions of true prayer, but I mention only one more, and that is submission to the divine Will. Jesus taught his disciples to pray "Thy will be done." Himself prayed: "Nevertheless not my will, but thine, be done." There is no real prayer that is not thoroughly submissive to the will of God. We must be willing for him to revise, and strike out, and grant what he wills.

Now it is readily seen to be no easy matter for sinful men to come up to the divine standard for prayer. It is so difficult that we do not often reach it. We may today have some of the conditions, but fall in others. If so, how can we claim the promises? Indeed, can we ever be absolutely sure of any specific request? It seems to me we can not. We can only commit our ways unto the Lord; "trust also in him; and he shall bring it to pass."

It may have already occurred to the reader that there is a difference between answering prayer and granting the thing asked. So there is.

God hears and answers prayer, sometimes by giving the thing asked, sometimes by giving something else, sometimes by a refusal. In any case it is an answer. When Elijah prayed for fire to come down from heaven

God sent the fire. So also the rain. When the children of Israel confessed their sin of murmuring and asked Moses to pray that the fiery serpent might be taken from them, Moses prayed and God answered; but he did not remove the fiery serpent. He told Moses to prepare a remedy for its sting. Paul had a thorn in the flesh and three times besought the Lord to remove it. God heard and answered, but not by removing the thorn. "My grace is sufficient for thee" was the significant answer. Even the prayer of Jesus in Gethsemane was not granted. His prayer, however, was prefixed by an "if" "Father, if it be possible, let this cup pass." It did not pass. He drank it. He is our example in prayer as in everything. If we follow him he will lead us home.—Sel.

Some Famous Songs And Those Who Make Them.

Perhaps no song is dearer to the Germans than "Die Wacht am Rhein," and certainly that kind of music can furnish no air more stirring. From the earliest folk lore, such as the story of the Rheingold in the "Nibelungen Lied," that of the dragon on Drachenfels down through all the years, Germans have woven Romance and poetry about the Rhine.

When we realize how closely the life of Germany, in legend and in history, has been associated with the famous river, it does not seem strange that the "Watch on the Rhine" awakens feelings of patriotism in every true child of the Fatherland.

THE WATCH ON THE RHINE.

A voice resounds like thunder peal
Mid dashing wave and clang of steel;
"The Rhine, the Rhine, the German Rhine!
Who guards to day my stream divine?"
Dear Fatherland, no danger thine;
Dear Fatherland, no danger thine;
Firm stand thy sons to watch, to watch the Rhine,
Firm stand thy sons to watch, to watch the Rhine.

The words of this song were written by Max Schneckenburg, and music was composed by Carl Wilhelm.

TENTING ON THE OLD CAMP GROUND.

This popular air, which has had a sale of hundreds of thousands of copies, came as a sudden inspiration to its author, Walter Kittredge, when he was drafted into our army in 1861. He was born in the little town of Merrimack, N. H. in 1832 and was the son of a farmer, and the tenth child in the family of eleven children. His school education was limited to the small common school of the village. He showed a strong predilection for music when he was young, and he tells in one of his letters how deep was the impression made upon him when his father bought one of those old-fashioned instruments called a seraphim, and had it set up in the house and gave his family musical treats by playing upon it. How unusual for a poor farmer with eleven children to cultivate the musical art and bring music into the family for the delight of his children. When Walter Kittredge was twenty years old he began to give ballad concerts, and in a few years thereafter he joined that well-known company of singers, the Hutchinson family. During the first year of the Civil War he published a small, original Union songbook. When drafted and preparing to go to the front he wrote both words and music of "Tenting on the Old Camp Ground."

We're tenting to-night on the old camp ground,
Give us a song to cheer
Our weary hearts, a song of home,
And friends we love so dear.

We've been tenting to-night on the old camp ground,
Thinking of days gone by,
Of the loved ones at home that gave us the hand,
And the tear that said "Good by!"

These are the first two stanzas, and the refrain, which in words and music is tender and touching, was sung to each of the four:—

Many are the hearts that are weary to-night,
Wishing for the war to cease
Many are the hearts looking for the right,
To see the dawn of peace.
Tenting to-night, tenting to night,
Tenting on the old camp ground.

Like so many other good things in art and literature this song was for some time refused publication. But, the author being a singer and rendering the song sympathetically, soon made it popular, and Oliver Ditson & Co. brought it out. Mr. Kittredge has written numerous other songs, but none more popular than this.

THE CAMPBELLS ARE COMIN'.

This martial air, which had great popularity at one time, is very old. John Campbell, the "Great Argyle" of this familiar song, was referred to by Sir Walter Scott in "The Heart of Mid-Lothian," in these words: "Few names deserve more honorable mention in the history of Scotland, during the memorable year of 1715, than that of John, Duke of Argyle and Greenwich. Soaring above the petty distinctions of faction, his voice was raised for those measures which were at once just and lenient." Pope alluded to him in the lines:—

"Argyle, the Stat's whole thunder born to wail,
And shake alike the senate and the field."

It was perhaps more popular here thirty or forty years since, but it is still sung with zest in Scotland.

The Campbells are comin', o-ho, o-ho,
The Campbells are comin', o-ho, o-ho,
The Campbells are comin' to Bonnie Lochleven;
The Campbells are comin', o-ho, o-ho.

There are three stanzas only, the words of the second and third running:—

Great Argyle goes before, before
He makes the canons and guns to roar.
Wi' sound of trumpet, pipe, and drum,
The Campbells are comin', o-ho, o-ho.

The Campbells they are a' in arms,
Their loyal faith and truth to show;
Wi' banners rattlin' in the wind,
The Campbells are comin', o-ho, o-ho.

The poetry is nothing remarkable, and we do not know who wrote it. The chorus, or refrain, after each verse is stirring and martial and made the song popular.

These are only a few from a large number which at one time and another, and some of them for a very long period, have been popular on the tented field, on the seas, and in the homes of patriots. "Rule, Britannia" is one of the most stirring among them, which Englishmen sing with zest.

RULE, BRITANNIA.

When Britan first at Heaven's command
Arose from out the azure main,
This was the charter of the land
And guardian angels sang this strain:—
Rule, Britannia!
Britannia rules the waves;
Britons never will be slaves.

—The Standard.

As to Bill Blake.

A missionary who was one day visiting his parishioners, was asked by one of them why he never called to see Bill Blake. This Bill Blake was a notorious poscher and drunkard, a fierce, wild man. "He needs ye more than the lot of us, and ye never call. I say, aren't ye a bit afraid of him?"

Now, that was the truth. Deep down in the missionary's heart he heard a voice saying, "Coward!" He went straight off home, got on his knees before the Lord and said:—"Lord, I am a coward; give me courage to go and see Bill Blake, and I'll go."

Jesus Christ answers honest prayers, and he did in this instance. Strong in the Lord, his servant went to see Bill. Bill Blake was astonished. "I suppose you're come to try to convert me," he said. "I suppose you're about right," said the missionary. "Joey," said his father, "go upstairs and bring me that coil of new rope that's lying there." Bill's boy soon returned with the rope. "Sit in that chair, Joey," was the next command.

The missionary stood by, wondering what Bill Blake was up to, as Joey seated himself in a great wooden chair that stood by the fireside. In silence Bill tied his boy's body to the back of the chair, and knotted him, arms and legs, hard and fast, all over. When he had done, he turned to his visitor and said, "Is he fast?" "That he is," said the missionary. "Can he get away?" "No, indeed, he cannot," was the reply.

"Well, see here, missionary, that's just what I am; I'm fast bound hand and foot by my sins, and have been so for years, and I can't get away." Then pulling a knife from his pocket, he cut the rope all round his boy, and again turning to the missionary, said, "Is he free?" "Oh, yes," "Did he free himself?" "No; that he did not," said the now delighted missionary, who saw his chance to tell poor Bill of Jesus.

"Well," said Bill Blake, "when you can do that for me, I'll be glad to see you, but since you can't there's the door."

"Stop a bit, Bill," said the missionary, "stop a bit; although I can't, I've a friend who can."

Very soon the Jesus who was manifested to break every yoke, broke Bill Blake's and set him free.—Sel.

God's Way.

I asked the Lord that I might grow
In faith and love and every grace;
Might more of his salvation know,
And seek more earnestly his face.

'Twas he who taught me thus to pray,
And he, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour
At once he'd answer my request,
And by his love's constraining power
Subdue my sin and give me rest.

Instead of this, he made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

Yes, more: with his own hand he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourd and laid me low.

"Lord why is this?" I trembling cried:
"Wilt thou pursue thy worm to death?"
"Tis in this way," the Lord replied,
"I answer prayer for grace and faith."

"These inward trials I employ,
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou may'st seek thy all in me."

—NEWTON.