

### Missionary Furloughs.

"And he said unto them, come ye yourselves apart into a desert place and rest a while."—MARK 6: 31.

In this portion of these living words of our living Master a picture is presented to us which is worthy of our examination. We see Jesus in the centre and around him his travel-stained and weary co-workers. His sympathetic eyes rests upon them with such tenderness that they at once know that they are welcome. His attitude speaks louder than words and says I know you are weary and I am glad you have come back. They catch the meaning of his significant glances and at once feel at home and at ease in their Master's presence, so much so that instead of apologizing for coming they begin and tell him all they did and all they taught—not in a boasting way but because they knew that he was interested in all they had been doing. Then his lips part but he does not ask why did you not stay longer? Why did you come home so soon? But he did say you are tired and needing a rest. You cannot rest here. Come away into the quiet of the desert. Then we read that they did so.

Some who had not been out and did not know what it was to be out as these men and as Jesus did might have said: No Master there is not any time for desert trips and rests until the work is all done and until the world hails thee as Lord. So many people need teaching. The souls of men are so precious and the time is so short that a trip into the desert, and the time and money thus spent will be a dire calamity to the work which thou has come to establish and to which thou hast set these people apart. These things would have been said in all good intention and, with their short vision, a true interest in the work and should not be judged too severely by us who are alike short sighted; but he who knew most about this matter and could weigh the value of the future of these men's lives as well as the present, did not say go and rest a while, but said come, and himself going with them, authorized by his word and justified by his very presence for all time to come the season of rest for the weary heralds of the Cross. No doubt the present need was clear to the mind of Christ in a degree that it could not be to any other; but the future to him was just as needy as the present, so that while some who could not see this as clearly as he could might honestly think that the time and money spent in this desert trip as great loss, he could and did count it a great gain. Jesus was a true economist, not only in time and money but also in the lives of his preachers, and he saw that the element of rest must enter into the economy of life and power and usefulness. None like him could and did teach and practice self-sacrifice and hard work. He could and did count and value the moments of time in the light of eternity as could no one else. He saw and felt the need of making every moment count for the best interest of the souls of men as no one since or before has felt or seen; so when he called a halt to rest a while he must have done so not only out of considerations for the bodily welfare of his people but also for the good of men then and now. A few days, weeks or months, as the case may be, at that time may have added a great many more days than they lost, besides adding increased energy and hence usefulness and profit. In this we see that Jesus wanted to make the lives of his preachers last as long and be as profitable as possible. He did not consider it economy to sacrifice the lives of these men when a few days and a little money would be the price of a rest for them. If we could look over the shoulder of Jesus and see in his secret books the reason for this invitation we would see, no doubt, that it was for the good of the generations then living; and if we could follow the result of this rest we would see that the influence has not died away even yet, but that we are reaping the benefit to an amazing extent.

It has been written and often repeated that history repeats itself, and it seems to be true. The circumstances may differ, but while men are in the present state they will be subject to the infirmities of the flesh. As long as this is so we can rest assured that to those who grow weary in the flesh in the Master's service these words are as truly spoken as they were to those first disciples. Not only that, but as it is our duty and privilege to obey every other command or invitation it is also our duty and privilege to obey this one.

In the light of this truth we can the more easily give up one who has for more than eight years been preaching Christ and him crucified to the perishing Telugus, and whom the Lord has called home to rest a while. Most, if not all of us, have been fearing that the Lord would make it necessary for our esteemed follow-laborers, Brother and Sister Morse, to go aside and rest a while. We have been conscious that the work and climate have been making a rest, in the near future, necessary. We as well as they hoped that it would not be this year, but if the call of the Master came before we wished it, we knew that it must be better for all concerned that it is as it is. I say in the light of this truth it is easier to give up our brother and sister for a time for so it is the will of the Master whose they are and whom they served faithfully and well these years.

The writer has felt with many that a great calamity befalls this work when a co-worker has been removed

for a season, but he cannot think so any longer since it has been in the plans of the Master that it should be so, and He never plans for disaster to his cause. We will miss their presence and counsel, but when they and the work will gain by what is to be our temporary loss, surely all can say amen to God's ways, which are so much better than ours. Since this furlough is ordained of God for his glory and the good of men, surely we cannot think it a calamity if we have to do without their fellowship, and surely any one cannot think it a calamity if some of the Lord's money has to be spent. Any way I feel that no one has any right to dictate to the Lord how he should order his affairs or spend his substance. We are today reaping the benefit of the disciples' furlough into the desert, and we should be willing to let the generations following us reap the benefit of this, as truly God ordained and Christ sanctioned rest. When we reflect that the Lord has more capital invested in this missionary enterprise than any one else can have, and that therefore he has more interest in the work, we should cease from feeling according as sense and sight would dictate, and let faith fill the heart with gladness, knowing that his ways are not our ways and that his thoughts are not our thoughts. God's highway to victory has often been along what men called the highway to defeat, and what has been will be. So true is this that what we often regard as a great misfortune is really necessary for success. Thus we ask or are asked—Why have our brethren to go home? The reply comes, "Even so Father for as it seemed good," not bad, "in thy sight." So in this case we can say because of the infirmities of the flesh Bro Morse was called to his native land for a rest. If any one asks why the Lord did not let these disciples of his day and the missionaries of today stay in the harness until he came or until they fell asleep we can answer that he thought and still thinks too much of the world lost in sin, and he placed and places too high a value on the work and lives of his servants to let them labor so as to live out but half their days.

Bro. Morse leaves us not by choice but of necessity. He tore himself away from home and friends and native-land at the command "Go ye," and now he tears himself away from his own children in the Lord in obedience to the just as imperative "Come ye" of Jesus. The former was a command as of a general of a king, the latter is an invitation more sympathetic than that of a mother, but both coming from the same source requires the same prompt obedience. If he had not obeyed the former he would have brought a blight upon his life that would have remained though forgiven; if he had not obeyed the latter he would have been guilty of crippling his usefulness and shortening his days without excuse. But this is only one of the "might-have-beens" thank God.

In closing I wish just to mention what is too sacred for any except their own hands to write about, but I am sure they will forgive me for mentioning the fact that since they came to these shores they have seen two of their darling children become victims to this unfriendly clime. Their first born was only to stay a few days and then go home. Then, no later than last summer, their dear little Frances came and won our hearts and then carried them with her within the pearly gates and thus proved how "a little child shall lead them." So they have made their offering of themselves and theirs for the redemption of those lost and careless Telugus. Pray that they may speedily recover their usual strength and come to us again in the fullness of the blessing of the gospel of Christ.

Palkonda, April 4, 1900.

JOHN HARDY.

### How to Pray.

BY REV. E. S. WISHARD.

There is a prayer that moves the arm that moves the world. How is it? Can we secure from God, by prayer, the things we need? Can we have answers to prayers which will not only transform our own life, but all life about us? A lady once said to me: "Why can I not get answers to prayer? I have been praying for one particular thing for years, but get no answer. How is it? Why is it?"

Can we pray so that we can secure the things we ask? Is prayer only a ceremonial, or is it a power? Said Moody: "I would rather be able to pray like Daniel than preach like Paul."

All Bible teaching, all Christian experience, absolutely declares that God is not only the hearer but the answerer of prayer. In answer to prayer he has saved every rescued soul. In answer to prayer he has healed the backsliding of his people in all the ages. He has poured out his Spirit, quickened his people, revived the dying graces of his church. The duty and privilege of his people is to come to him by prayer at all times, in all places, for all things. "Men ought always to pray," said our divine Intercessor, who opened the way for every soul to the mercy-seat.

But how shall we pray? This is a troubled and troublesome question that rises in many hearts and minds. "Oh that I knew where and how I might find him!" Well there is a way—there is a how. God has very clearly

taught us how, if we will listen to his instruction. Several things are very clear.

"We must come to him reverently if we would be heard and answered." Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth, therefore let thy words be few." It is not possible for the human heart to desire a multitude of things earnestly at the same time. Prayer without desire is mockery. Hence "let thy words be few." We are not heard for our much speaking, but for our much believing. Two or three of God's great gifts supply all our spiritual wants. The coming of the Holy Spirit into our lives insures our repentance, our faith, our separation to God, the enlargement of our vision, the empowering of our lives, our enrichment in all the graces.

It is said that Martin Luther prayed many hours every day. And all men who have wrought successfully for God have been men of prayer, men who spent much time in prayer. But they were not the men who spent their time in constructing long prayers. They rather pleaded importunately for one or two things. Moses prayed for the honor of God. Elijah's prayer that brought fire from heaven and overthrew the prophets of Baal, was offered in two sentences of have a dozen clauses. (See Kings 18: 36, 37. Read it.) He had no doubt done a great deal of praying before, but it was one thing that he had prayed for—the overthrow of idolatry.

Jacob prayed all night but it was for one thing—a blessing—that God would save him from the anger of Esau. Daniel's prayer that sent Israel out of captivity is not three minutes long, as it is recorded. (Dan. 9) It was a prayer of two parts, which indeed are one—confession and entreaty. Nehemiah "sat down and wept and mourned certain days, and fasted and prayed before the God of heaven;" but he was praying for just one thing—the restoration of the city, of his father's sepulchers, and of the gates that had been burned with fire. He did not travel all over the universe to find topics to weave into his prayer.

Follow the apostles a little way in their work, and learn how they prayed. Peter and John are arrested for healing the cripple in the name and by the power of Jesus, and for preaching Jesus to the people. They were imprisoned over night, and on the next day they were examined, rebuked and threatened. The Sanhedrim "commanded them not to speak at all nor teach in the name of Jesus." When they were released they went to their own company—people generally go to their own company—then went to God in prayer. They prayed for courage—"Grant unto thy servants that with all boldness they may speak thy Word," and that "Wonders may be done in the name of thy holy child Jesus." That is, they asked that God would confound his enemies. The answer came straight, direct, to the point. Their petition was recognized in the "shaking of the place where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." They received just what they had sought.

Paul was a man of prayer. His prayers were specific. He could say with the Psalmist: "One thing have I desired of thee—that will I seek after." And with the great overmastering desire he could say, "This one thing I do." He prayed constantly for his brethren, his own converts, but did not ask many things for them—mainly that they might know the love of Christ and his redeeming power. A few things, but great things, are what the people of God need.

When Paul asked his brethren to pray for him, he narrowed his request down to a few specific things. He wanted courage to open his mouth boldly, that he might make known the mystery of the gospel for which he was an ambassador in bonds. His prayers for others reached to those few things, upon which all Christian life is built; and for himself that he "might know him and the power of his resurrection."

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in his temple." Communion with God—life in him covers all want.—Herald and Presbyter.

JOHN HARDY.

### How Spurgeon Found Christ.

Written By Himself.

BORN TWICE—DIED ONCE.

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but some into which I plunged he seems to have never known.

I thought the sun was blotted out of my sky—that I had sinned so against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but I never had a glimpse of an answer that I knew of. I searched the Word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not

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