

## THOUGHTS ON ORDINATION.

BY M. EMILY ELLYSON.

**W**HEN a young man has finished his preparatory studies and still remains strong in his purpose to serve in the ministry, he is sometimes in danger of putting off his actual work in the pastoral field too long; or it may be, on the contrary, he is in danger of being ordained to this sacred calling too soon. The saintly Leighton did not enter the ministry, or take holy orders, until he was thirty years old, according to his avowed opinion that "Some men preach too soon and some too long." Our Lord did not begin his public ministry before he was thirty years old. Some of the apostles were men evidently of middle age, though others were young men; but there was no apostolic rule left us fixing the age of men who begin to preach the Gospel of Christ. Yet an ordination into the Christian ministry which the church fathers entered upon with fear and trembling should not be approached in a rash spirit, but with deliberation and prayerful thoughtfulness.

One takes upon himself profound obligations. He is to be the leader, the shepherd, a caretaker of souls.

The idea of probation though by many censured, yet nevertheless is not without much value both to the candidate and to the church. As to length of time we would say it should be of such duration as to enable both parties to become sufficiently acquainted with each other and become a bona fide trial of the candidate's fitness. One who is to become a teacher of truth should be severely and broadly trained.

Ordination is a solemn induction by the church into the ministerial office of one who is regularly called and chosen to be a herald of the Gospel. The word ordain is found but twice in the New Testament in the sense of setting apart to the function of an office, Acts 14:23, and Titus 1:5. In the other instances where translated ordain the meaning is not so apparent. Ordination is a scriptural ceremony, having a sacred significance, and like a marriage ceremony is not to be frequently or lightly repeated; but is done once for all; for it has reference to a permanent office and work, a work to which the subject has devoted his life. Ordination is the installing of an officer into the office to which he was previously called. It does not confer a mysterious power, it is not an act of power, but of order. It may not be absolutely essential, but it is necessary to good order in the church and in the ministry, and its modern neglect is a cause of great evil, lessening the dignity, efficiency, and permanency of the ministry and increasing the liability of imposition and fraud upon the churches. Again, the omission of ordination destroys the feeling of responsibility in church and minister, and this is most injurious to the church's prosperity.

The church has no right to ordain an unfit person, one who is opposed to the scriptural idea of the ministry. Christ, we hold, is higher than the church; and the minister, though placed in office by the church is primarily called and delegated by Christ and derives his authority from Him. The church cannot make a true minister of the Gospel; Christ alone can do it. It is the inward calling of God that makes a minister, and the church militant recognizes and sets apart by ordination such ones to the office.

It is to be regretted that this ancient ceremony, which has in it so much of spiritual impressiveness and quickening, which is so beautiful and solemn, should seem to be losing its power and place in the church, and that a kind of commercial and everyday idea is attached to the relation of a minister to his people.

## PERFECT THROUGH SUFFERING.

**I** KEPT for nearly a year the flask-shaped cocoon of an emperor moth. It is very peculiar in its construction. A narrow opening is left in the neck of the flask, through which the perfect insect forces its way, so that a forsaken cocoon is as entire as one still tenanted, no rupture of the interlacing fibres having taken place. The great disproportion between the means of egress and the size of the imprisoned insect makes one wonder how the exit is ever accomplished at all—and it never is without great labor and difficulty. It is supposed that the pressure to which the moth's body is subjected in passing through such a narrow opening is a provision of nature for forcing the juices into the vessel of the wings, these being less developed at the period of emerging from the chrysalis than they are in other insects.

I happened to witness the first efforts of my imprisoned moth to escape from its long confinement. During the whole forenoon, from time to time, I watched it patiently striving and struggling to get out. It never seemed able to get beyond a certain point, and at last my patience was exhausted. Very probably the confining fibres were drier and less elastic than if the cocoon had been left all winter on its native heather, as nature meant it to be. At all events, I thought I was wiser and more compassionate than its Maker, and I resolved to give it a helping hand. With the point of my scissors I snipped the confining threads to make the exit just a very little easier, and lo! immediately, and with perfect ease, out crawled my moth, dragging a huge swollen body and little shriveled wings. In vain I watched to see that marvelous process of expansion in which these silently and swiftly develop before one's eyes; and as I traced the exquisite spots and markings of its colors, which were all there in miniature, I longed to see these assume their due proportions and the creature to appear in all its perfect beauty, as it is, in truth, one of the loveliest of its kind. But I looked in vain. My false tenderness had proved its ruin. It never was anything but a stunted abortion, crawling painfully through that brief life which it should have spent flying through the air on rainbow wings.

The lesson—I got that day has often stood me in good stead. It has helped me to understand what the Germans mean when they speak of the "hardness of God's love." I have thought of it often, often when watching with pitiful eyes those who were struggling with sorrow, suffering, and distress; and it has seemed to me that I was more merciful than God, and would fain cut short the discipline and give deliverance. Short-sighted fool! How know I that one of these pangs or groans could be spared? The far-sighted, perfect love that seeks the perfection of its object does not weakly shrink from present, transient suffering. Our Father's love is too true to be weak. Because He loves his children He chastises them, that they may be partakers of His holiness. With this glorious end in view, he spares not for their crying. Made perfect through suffering, as the Elder Brother was, the sons of God are trained up to obedience and brought to glory through much tribulation.—Selected.

## SWEETEST THINGS OF LIFE.

The best things are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Lord Houghton.

# LIVING WATER

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## EDITORIAL

### WEEKLY TEXT.

*"I am with thee to save thee and to deliver thee, saith the Lord. Jer. 25:20.*

"Lord, what a change within us one short hour  
Spent in Thy presence will prevail to make!  
What heavy burdens from our bosoms take:  
What parched grounds refresh as with a shower.

"We kneel—and all around us seems to lower,  
We rise—and all, the distant and the near,  
Stands forth in sunny outline brave and clear.  
We kneel: how weak! we rise: how full of power!

"Why, therefore, should we do ourselves this wrong  
Or others—that we are not always strong?  
That we are ever overborne with care;  
That we should ever weak or heartless be  
Anxious or troubled, while with us is prayer,  
And joy and strength, and courage are with Thee?"

Among our own fellow-citizens are about 185,000 Igor-  
rotes of the Philippine Islands. They are savages and  
head-hunters. Under certain provocation they are relent-  
less head-hunters, the spoils of the hunt are often the proof  
of devoted loves. Many of these people are now reading  
Luke's Gospel as a result of the tireless efforts of mission-  
aries. This is a thing that should give us a deep sense of  
gratitude, and it seems an imperative privilege to help—  
by our prayers. Prayer will greatly aid in the truth tak-  
ing hold of their hearts, and unless this occurs there will be  
no change of heart such as will cause these savage people  
to be gentle and Christlike.

In a recent fifteen-day missionary campaign in Osaka,  
Japan, a new method of evangelization was used. Printed  
sermons and lectures were scattered all over the city from  
an aeroplane. This is a rapid and rather novel method of  
preaching the gospel. It is a departure from the sped too  
long employed in Eastern countries. Oh, that missionaries  
and evangelists everywhere might hasten to tell this good  
news of salvation to a needy, dying world. The church has  
tarried so long in Jerusalem and Judea, not heeding the  
express command to go "into all the world," until a lethargy  
has settled upon her and her revival-fires are burning low.  
How blessed it would be if such a passion for the lost would

possess the people that they would hasten the message by  
using these rapid means of communication to bring men to  
Jesus ere "His feet stand again upon Mount Zion," and the  
terrible Tribulation comes upon the earth.

### HINDRANCES TO USEFULNESS IN CHRISTIAN WORK.

P. R. NUGENT.

In Paul's letter to Timothy (2 Tim. 2:21) we find the  
expression, "Meet for the Master's use." A more literal  
translation is—highly useful (or very useful) to the  
Master. Hence it is possible to be not merely useful, but  
very much so to our Lord, the degree of usefulness being  
the result of the fulfilment of necessary conditions, for  
Paul's mention of this very useful state is connected with  
an "if." "If a man, therefore, purge himself from these,  
etc." So if we, through love to Christ and a right desire  
to make our lives count as much as possible, want to be  
even very useful, it is for us to find out, and fulfil, the  
necessary conditions and, by God's help, see that all hin-  
drances are removed. The hindrances are somewhat nu-  
merous.

1. *Uncleaness.* "Be ye clean that bear the vessels of  
the Lord" (Isa. 52:11). The Levites receive a purging  
from the Lord before they make their offering to Him  
(Mal. 3:3). An unclean, crooked life, words and deeds  
that contradict the moral standard of Scripture, hinder or  
even destroy a person's usefulness. Hence a very useful  
person must be clean both in outward living and inward  
disposition. The world expects this of God's servants. It  
has a right to, and when a would-be worker does not satisfy  
that expectation his usefulness is hindered.

2. *Unbelief.* Moses, mighty man that he was, lost some  
usefulness because he did not believe on the Lord to enable  
him to rightly speak to Pharaoh (Ex. 4:10-14). God could  
easily have made use of him in this respect, but on account  
of his unbelief God chose Aaron to do the work on that  
line.

A similar failure in his, and Aaron's, life is noticed years  
afterward when, through lack of faith (Num. 20:12), they  
struck the rock instead of merely speaking to it, so that,  
in some measure, God's purpose was not fulfilled. And the  
ten spies who, through unbelief, brought an evil report of  
the promised land were worse than useless. They were  
positively harmful.

If we would be very useful to our Lord we should have  
faith enough in Him to believe that no matter what our  
deficiencies may be He can give us fitness for every service  
to which He calls us, and would, therefore, respond to every  
call He gives. Those who see only the difficulties (they are  
generally plentiful) that beset Christian work, or pay un-  
due attention to them, are apt to either give up entirely or  
labor in a hopeless, lifeless way that cannot bring the best  
results. Difficulties are really a call to faith and an oppor-  
tunity and food for it, as we see in the case of Caleb and  
Joshua (Num. 13:30; 14:6, 7). And difficulties are an  
opportunity for God to show His power to bring things to  
pass in spite of them.

3. *Lack of prayer.* Prayer has to do with our useful-  
ness in two directions. (1) In our personal testimony and  
work for those with whom we come in contact either by  
word, act or letter. Usefulness here is vitally connected  
with prayer. Those who prevail with men should first pre-  
vail with God as Jacob did before he met Esau, for when  
a worker neglects prayer he also loses power to prevail with  
men—unless, perhaps, some one else prevails with God for



him. Work should be "prayed through" as well as worked out. I know of useful Christians who are not what would at all be called great speakers, but they *pray* and results come.

(2) Usefulness in prayer extends beyond the circle that we ourselves can touch. We can take part with workers we never see and "bear one another's burdens" by praying for them. And we can pray for the salvation of souls we will never see on earth. So men need not think that because they are prevented from reaching many people by contact that therefore they can be of very little service to the cause of Christ. You can reach that cause anywhere on earth by prayer.

Of course the life of prayer has its own conditions to fulfil. There must be entire dependence upon the merit of Christ; the heart must not regard iniquity; there must be yieldedness to God's will; there must be some knowledge of His promises, and trust in them; there must be patience and perseverance. But all of these conditions are within reach of all of God's servants so that usefulness in prayer is a very blessed opportunity for all. Are you making good use of it?

4. *Ignorance of Scripture.* "Ye do err, not knowing the scriptures" (Matt. 23:29). The man of God who is "perfect, thoroughly furnished unto all good works," gets his furnishing through the scriptures inspired of God (and "profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. 3:16, 17), as well as by the direct help and power of the Holy Spirit. The Christian who knows scripture on any line can be useful by passing it on whenever there is opportunity; and it is quite evident that he who is ignorant of a truth is useless when there is a need for it. The Holy Spirit cannot use such ignorance (except, possibly, to convict the person about it), for we are in His hands like an organ in the hands of a musician. Only the open, well conditioned pipes are useful. As a stopped pipe is useless to the musician, so wrong views, or no views at all, through ignorance of scripture, make a person useless to God on that line.

This line of truth was what Paul was referring to when, in writing to Timothy, he speaks of "a workman that needeth not to be ashamed." This workman is one who rightly divides "the word of truth." Of course, he could not do this if he was ignorant of it (2 Tim. 2:15). And the vessel that is "meet for the Master's use" is one who has purged "himself from these"—false doctrines of the false teachers he had just referred to (vs. 16-18, 21).

So the popular saying, "It makes no difference what a man believes if his life is right," is evidently false. It does make a difference for Satan to put falsehood in a servant of God and then get him to diligently give out the discords of falsehood instead of the harmonies of God's truth. In proportion as a person gives out error he is serving the devil instead of Christ.

Some years ago I met a lady who was concerned about her personal salvation and did not know how she could be saved. She told me she had asked about twenty, or more, church members to help her and not one was apparently able to tell her how to be saved. Certainly none had done so up to the time when I met her. Yet as the Word of God is clear and simple in stating the way of salvation the inability of these professing Christians would not have existed if they had had a reasonable furnishing from scripture: "What must I do to be saved?" is a question that every converted person ought to be able to answer.

5. *Fear of man.* To fear man is to forget God (Isa. 51:

12, 13), and it surely brings a snare (Pro. 29:25). Paul's testimony was that he had not shunned to declare all the counsel of God (Ac. 20:28), for he was not ruled by the fear of man. Even he realized his need of God's help to keep him above what is a hindrance to so many, for he asked payer that he might open his mouth boldly (Eph. 6:19). Fear of man works of course in connection with the acceptance and presentation of some unpopular truth. It may be the matter of rebuking sin in public or private, or it may be becoming identified with the doctrine and profession of sanctification, or some other truth that is unpopular or misunderstood. To refuse truth through fear, or undue regard for people's good opinion, will, of course, make a person entirely useless to the Lord as regards that truth. He who would be used of God to declare *all* His counsel must, of course, be willing to declare all and not only part.

The promise to the overcomer in Rev. 2:17, that he would eat of the "hidden manna" seems to refer to this matter. Hidden manna was apparently that which was placed in the ark and refers to truths in Christ that Christians generally do not see nor accept. Such truths are, therefore, almost sure to be opposed, or ridiculed, and misunderstood. Hence in order to accept and stand for such truth a person has to overcome all shrinking from criticism and all fear of man.

6. *Lack of power.* Not intellectual ability, but spiritual power. A man may be strong in mind and have much knowledge; he may be brilliant in speech, but none of these things will take the place of the power of the Holy Spirit. The Spirit's power is even contrasted with that of man—"not by might, nor by power, but by my Spirit, saith the Lord" (Zech. 4:6). The great importance of having the Holy Spirit and His power for effective service is seen in our Lord's command to the disciples to wait until they were thus empowered before they began their testimony and service (Lk. 24:49). It was better to lose time while waiting for equipment than to go without it.

This Gift has been provided by God for His people, yet how many fail to give heed to His provision and fail to receive what is needed to make them more useful to the Lord's cause! A short service under the power of the Spirit has far more result than much labor without the Spirit's power.

7. *Self.* "For all seek their own, not the things which are Jesus Christ's," is Paul's explanation of why he had no one to take Timothy's place in helping the Phillippian Christians (Phil. 2:19-21). It is only those who recognize that they are not their own, but are the property of Christ, and, as such, live no longer unto themselves, but unto Him (2 Cor. 5:14, 15)—it is only such who are in line with being especially useful to the Lord.

Those who seek easy, comfortable work, being more concerned about their own welfare than the welfare of God's cause and the salvation and helping of souls, amount to little or nothing. It is those who lose their lives for Christ's sake that keep them unto life eternal. The grain that dies is the one that brings forth much fruit.

So self must die in order to bring the best results in our lives. This is true not only on account of what has just been said, but also because God could not bestow much success on a self-seeking, or self-exalted, person without endangering his soul's welfare through pride. And when it comes to self will, this hinders God from having His way, and whatever hinders the operation of God's will in one's life necessarily hinders a person's highest welfare and efficiency in every way.

(To be Continued.)



## EDITORIAL COMMENT

BY THE LATE J. O. M'CLURKAN.

### FINDING OUR PLACE.

Carlisle says: "Blessed is he who has found his work. Let him ask no other blessedness. He has a work, a life purpose; he has found it and will find it." As Phillips Brooks, commenting on the same thought, says:

This truth comes to us more and more the longer we live, that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere, somehow, to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives unto some feeble echo of the life of God.

Unless we are in our place we are like a fish out of water. We fit our work and it fits us, just as the body does the garment and the garment the body. We are made for a certain place, and the dangers, difficulties and endless confusions is either because we or some one with whom we have to do is out of his place. Even if a man does right he will meet many obstacles, because there are others doing wrong. But this should not deter us. We should find our place and occupy it until He comes.

### THE REAL TROUBLE.

People hold on to sin because they do not want to give it up; they have a sweet tooth for it. They would like to be saved if they could hold on their sins, but they prefer sin. It is a common remark made to Christian workers, "I am not ready to be a Christian now," which simply means that the individual prefers something else and, therefore, does not wish to ask the Lord for pardon. This is aptly illustrated by a story that Helen Hunt Jackson tells of her temperance work among the Southern negroes:

A colored sister in the church, one who helped me a great deal, was greatly addicted to wine; and was, moreover, a woman of much influence in the church, many members of which were very intemperate. A few days ago I went to her house and read the Bible to her. She told me she did not drink wine any more. She said: "I thought I couldn't do without it, but I axed de Lord to make me stop, and I just worried Him until He did. Then I drinked beer in de place of wine; but I didn't want to, and I studied 'bout dat a heap, and I knowed if I axed de Lord He would make me stop, for He's de same God. So I did ax Him, and I stopped drinkin' de beer. Now," she says, 'dere's one t'ing more, dat's terbacker; I know de Lord will help me stop, but I don't feel like axing Him as I did afore."

### LIMITING THE SPIRIT.

Writing under the above caption, G. D. Watson makes the following sensible suggestions:

The Spirit is grieved by our having limited views as to blessing for ourselves. Oftentimes God wants to begin with the leaders of a meeting and lead them into a wide-ness of blessing or a baptism of fire or into a depth of annihilation beyond anything in their past; but their rigid and narrow views of God's saving grace is a positive hindrance to the Spirit's power. And then the people who attend the meetings—each one who claims to want any blessing brings before the Lord a certain mental conception of his needs and the extent of his desired blessing.

Oftentimes this mental conception of needed grace is almost infinitely below what God wants to give. Many times persons will use big words as to what great things they want, but when they are thoroughly sifted as to what they

really expect from God, it is found to be contemptibly small. Many have measured out a fanciful blessing of a mere pathetic, ephemeral sort, without ever dreaming of going to the substratum of their nature, and having the miserable self-life destroyed, and the whole being emancipated and flooded with divine love. In spite of the largest preaching that can be done, the people will have little, narrow views of grace.

### FAITH VS. WORKS.

That eminent scholar, Max Muller, says:

"I have devoted as much time as any man living to the study of the sacred books of the East, and I have found the one keynote, the one diapason, so to speak, of all these sacred books . . . the one refrain through all to be *salvation by works*. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works, deserving, etc. Our own Holy Bible, our sacred book of the East, is from beginning to end, a protest against this doctrine."

This testimony from such a noted thinker shows that these false religions are based upon grossly legalistic ideas of salvation. There is far too much of the same leaven at work in the West. More and more is the drift away from salvation by grace to that of works. As people go away from God, they put more and more stress upon winning salvation by merit—working it out for themselves. How infinitely better is the redemption provided by Jesus Christ, the gift of righteousness, received by simple faith in God. Praise His name!

My hope is built on nothing less  
Than Jesus' blood and righteousness.  
On Christ the solid rock I stand  
All other ground is sinking sand.

### ENDURING HARDNESS.

W. Remfry Hunt, in writing to some missionary students, says:

"In the mission field one needs the constraining love of Christ, the consuming fire of self-sacrifice, and a quenchless passion for souls. He needs wisdom, knowledge, and culture, not only as a gilt frame on his life, but as a tool in his hand. Consecration, patience, tact, common sense, a kindly sense of good-naturedness, are also indispensable prerequisites. All the fine genius of the trained pulpiteer, and of the apt teacher, is required to hold an audience of some five hundred people composing a heathen Chinese audience.

"Here are some standing, there are some gazing vacantly around, others eating rice, some cracking peanuts, eating melon seeds, some even catching fleas; and all this is proceeding while the missionary is strategically using apt illustrations in the gospel!

Sometimes the discourse is interrupted by absurd questions. They will ask about our peculiarity of color, expression, shape of eyes; some will turn up the trousers and inquire the price of the cloth. Once I was asked to turn around and explain the mystery of 'those two buttons' on the back of my coat. Once my queue was pulled off, to the frantic amusement of the crowd. On entering a strange town some of the boys announced lustily that 'the devil had come.' We are a conundrum to them, as they are a mystery to us. But in their needs, and sins, and sorrows, they have the same actual need of the Saviour and of His mighty salvation."

Just anybody will not do for the mission field. The firstlings of the flock need to be offered on that altar. The need is for material tested, disciplined and tried as by fire. The romance of missions will soon wear off, and a missionary must know the secret of hard mental work, and, above all, that of having his heart fed from the tables above. It is not always necessary that persons should be kept in the home land a long time to go through the above-mentioned discipline; just so they have the basal elements of character to endure the strain and win the battle will be sufficient.