

MISSIONARY CORRESPONDENCE.

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to get back before Papa and Mamma's return and also that the parents would be prevented from calling in a witch doctor who would "put in her" some evil spirits. The devil whispered, "You have gone too far. God can't answer that prayer and these heathen will have a chance to laugh." Well that day was Monday and on Wednesday the girl was back and well and not be-witched.

The third instance was more complicated and is still a great danger to our church. The Zionists around here are going back into the heathen custom of polygamy, and their influence is very bad for all the churches. We could see how the old heathen desire for many wives is creeping in even among our young men. A wave of it seems to be the special danger at the present moment, as the boys are coming to the meeting, not for the word, but for the girls, and the girls seem to like it.

Some specially flagrant instances attracted the notice and concern of our native workers, so they came to consult us about it. Paul was called and after thoroughly sizing up the situation a prayer meeting was appointed for the next day. Just the workers were to come and we were to bring this matter earnestly and definitely before the Lord. We did, and the Lord blessed us. In the meantime in our own home we would have our usual weekly evening prayer meeting, and begin right there to appeal to the Lord on behalf of His endangered work.

Paul started in as leader as it was his turn that night and right away the Lord drew very near. Soon He took charge altogether, and such a prayer meeting as we had then had never before been witnessed under our roof. Miriam was so blessed, the Lord just seemed to be free to speak and pray through her as He willed. The Holy Spirit came down upon her and upon us all first in intense agonizing travelling prayer—the kind Moses prayed on the mount. He carried us through from pleading to confident asking to victoriously claiming, and to glorious praising. I wish you could have heard dear little Norman crying to the Lord with tears, "Oh, God! destroy the works of the devil," over and over again and then a little later, "Oh praise Jesus! Oh praise Jesus!" and Charlie on the other side of me: "Oh, praise Jesus! He's washed all my sins away! He's made me whiter than snow! He makes me happy every day! Oh, praise Jesus!"

At last utterance failing to express the praise in his heart, he turned to me and said, "You praise Him!" I did. God's presence was right there in that room, and manifest to every one of us. Each of us were so richly blessed and filled that we know not how to praise Him enough. A day or so later Norman was talking to me about it and he turned to me and said: "Faith, God blessed me that night. It's nice to get blessed! It made me awful happy. God was so near I felt as if I could just reach out and touch Him!"

Grace's prayers since then have been so much longer and real. She is only 12, and usually 'can't think what to pray

about," but now "I think of so many things I can't say them all and get ashamed because my prayers are so long."

George has for some months now been holding an outpost service every Sunday and lately all alone. One Sunday I tried to persuade him to stay home and take it easy as he had been on a long hard tramp the day before and some one else could go, but "I promised the Lord the next time there was need I would go, and I must keep my promise!" So he went, and the Lord is blessing him. He just turned sixteen.

Charlie went with me to an outpost near by and so enjoyed himself that all the way home he was making plans how he would like to go every Sunday and perhaps have a tiny meeting all himself.

This letter is so long and I have not told you one-tenth of all the wonderful things the Lord is doing for us; how he blesses us and gives us answers to prayer every day. But from this you can see. Best of all to me is the way He is blessing us right in our home—my own little brothers and sisters! In everything give thanks, for this is the will of God in Christ Jesus concerning you. Thess. 5-18. This whole letter is to give thanks. Help us to thank God as he ought to be thanked!

Yours with a heart full of thanks,
FAITH SANDERS.

THE SPIRITUAL MAN—HIS PECULIAR TRIALS.

By Rev. C. E. Bess

In the following article the writer has made no attempt at elaboration, but has simply grouped together a few epigrammatic sentences, with a view to make the readers think for themselves.

To be spiritual implies more than nominal religious profession; more than church membership. To be spiritual implies more than "legalism;" more than a disciplinarian contending for "our issues." One might be austere religious, and as mechanical as a clock in the performance of religious duties, yet not be spiritual; yea, more, not even converted.

The supreme essential is a spiritual manhood. The spiritual man is more than a soul possessing animal. He has moved from the base animal region at the base of the brain, and located in the fine religious premises on the top of the brain. In consequence thereof, he says with Paul, "I keep my body under," or to put it as the little girl did, "I keep my soul on top." In religious profession and activities, the supreme need is spirituality.

The spiritual man is not half-carnal. The babe may be. He must be not only twice-born, but entirely sanctified. "The old man," "the body of sin," "carnality," "native depravity," "the bent to evil," "the Adamic nature," that which we are not responsible for having, but are responsible for keeping, must be put away. The spiritual man has entirely "stripped away the old self," and put on the "new self," which is "created in righteousness and true holiness."

The spiritual man is a peculiar man. For this reason he is not always understood. In fact, he is little understood. He is, however, consecrated to be misunderstood, knowing that his pattern, "the Lord

and Master," was not only misunderstood, but unknown. He says with a great degree of comfort, "The world knoweth us not because it knew Him not." Furthermore, he is not governed by popular opinion. The testimony of a good conscience, and the "honor that cometh from above" make up for the lack of public appreciation.

The spiritual man is a junior partner in the heavenly concern. Between the senior partner, God, and junior, the spiritual man, there is mutual confidence. The spiritual man recognizes the authority of his superior, and takes his orders from Him. He is under divine orders. He is therefore not easily intimidated. While semi-spiritual and half-carnal professors criticize his methods, his work, and his freedom from trammeling alliances, he realizes his resources. He knows he is under orders, and all heaven is pledged to insure his success.

The spiritual man is an originator, a system builder. He establishes precedents. He is a man with a vision, a vision, the keenness of which oftentimes pierces the distant future, and enables the seer to live in advance of his time. The result of this is the launching of a new enterprise. The blazing a trail for the oncoming generation. The spiritual man is the vanguard in the onward march of religion and civilization. He is the responsible human agent in every revival of religion. He prays things to pass. Heaven opens; angels draw near; and devils stand aghast or flee apace when he appears before God. He knows his God; his Christ, the Comforter. He knows sin as sin in the ten thousand shapes it assumes, and the guises of its variegated colorings. He is resourceful. "Equipped for every good word and work." With the accuracy of the aim of a "Texas ranger he hits telling blows in behalf of the interests of heaven. He is one hundred per cent loyal to the church and her needs.

The spiritual man heartily supports all reforms that make for the betterment of society. He is anti-Catholic, anti-Mormon; stands with the anti-cigarette and anti-rum forces, and is, in short, anti-everything that is contrary to the kingdom of God above, and good government on earth. The spiritual man creates a good community spirit, and a wholesome atmosphere.

The spiritual man is always more or less persecuted. "Every one who will live godly in Christ Jesus shall suffer persecution." A peculiar form of trial to a spiritual man is spiritual deadness. He abhors religious decomposition, a ghastly, pallid, pale, wan, deathlike religion. Another irritating form of trial to the spiritual man is "formality." Religious parade, "Wells without water," "broken cisterns," "trees without fruit," "whited sepulchres," a form of godliness but no power. Again, another source of great grief to the spiritual man is a comatose condition among those who profess spirituality, and whom we have reason to believe have been spiritual if they are not at this time.

Finally, the spiritual man will be tempted in all points as Christ was, who was tempted in all points as we are." In brief, as long as one is in the body he will be subject to every temptation incident thereto. —The Free Methodist.