

M. E. Barber

A Seed Sown in China

James Reetzke

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INTRODUCTION

The Christian life is a matter of the divine, eternal life. The Lord came that His flock might have life and have it abundantly (John 10:10). In His resurrection He sent His apostles to feed His sheep (John 21:15, 17), again taking the principle of life. The Apostle Paul also followed this pattern. He considered his words not merely as teachings, but also as food to the church (1 Cor. 3:2) and to his fellow workers (1 Tim. 4:6).

However, in order to reach its full potential, life requires training and discipline. The higher the expectation is, the more training is required. For this reason the Lord charged Peter not only to feed but also to shepherd His sheep (John 21:16). God uses discipline to bring forth the peaceable fruit of righteousness in His children (Heb. 12:7, 11), and He continually breathes His word to convict and correct us (2 Tim. 3:16).

In this book we consider the Lord's servant, Miss Margaret E. Barber, who became a seed of the divine life sown in China. She learned the lessons of life, strictly disciplining herself to follow the Lamb in detailed obedience while also becoming a pattern to train the younger believers. Through this process she became a faithful steward, committing her learning to faithful men who later became competent teachers also (2 Tim. 2:2). Perhaps the most notable of those under her training hand was Watchman Nee.

In taking up the burden to move from England to China for the Lord's interest, Miss Barber deeply experienced the cross and learned to live by faith. Her poems, which are included in this volume, exhibit her deep experiences of Christ. She was very much in the Lord's presence, and she eagerly anticipated His coming back.

In China she lived in a suburb of Foochow, traveling little and receiving no publicity. She simply prayed for the Lord's move and helped those who sought her counsel in seeking after the Lord. Through Miss Barber, Watchman Nee obtained a founda-

tion for his spiritual life. When the young Brother Nee would admire the eloquence, knowledge, ability, zeal, or natural power of persuasion shown by a Christian speaker, Miss Barber would point out that these things were neither of life nor of the Spirit. They could stir people up but could never minister life to people. She paid more attention to life than to work. She also warned the young brothers against doing a popular work, which would bring shipwreck to their spiritual life. By deliberately putting himself before Miss Barber's instruction and strict rebukes, Brother Nee received much help.

In Witness Lee's biography of Watchman Nee (*Watchman Nee: A Seer of the Divine Revelation in the Present Age*, Anaheim: Living Stream Ministry, 1991, 18), he mentions the help Watchman Nee got from Dora Yu and Margaret Barber: "He frequently told others that it was through a sister [Dora Yu] that he was saved and that it was also through a sister [Margaret Barber] that he was edified." It was Sister Barber who introduced Watchman Nee to the writings of D. M. Panton, Robert Govett, G. H. Pember, Jessie Penn-Lewis, and T. Austin-Sparks.

This biography of Miss Barber includes material from various sources such as her letters which cover the first period (1896–1906) of her labors in China, a few of her letters from the second period (1909–1930) in China, and recollections from Watchman Nee.

Her poems are also a rich source of material which tell us of her person, her spiritual character, and the nature of her spiritual experiences. In a sense, her poems, as well as her letters, are a valuable source of autobiographical information. Her poems were collected and published in Foochow in October 1931 by her niece Miss Ballord under the title *Verses of a Pilgrim*.

M. E. BARBER AND THE
CHURCH MISSIONARY
SOCIETY

Margaret Emma Barber was born on March 28, 1866, in Peasenhall, County Suffolk, England, the daughter of Louis (a wheelwright) and Martha (nee Gibbs) Barber. Twice she was called by the Lord to go to China. At 63 years of age, M. E. Barber was taken by the Lord to be with Himself. She continued faithfully laboring with the Lord until her death on March 1, 1930.

M. E. Barber was trained at the Church of England's missionary-training school for women known as The Willows in Stoke Newington, United Kingdom. The other training schools for women conducted by the Church Missionary Society (C.M.S.) were The Highbury and The Olives in South Hampstead. During the years leading up to her departure for China under the C.M.S., the Society seriously considered whether they would be financially able to support the increasing numbers of candidates for foreign service. In just a short twelve-month period, the laborers for the harvest fields had more than tripled. This was an increase never seen before in the Society's history. M. E. Barber was among that number. How was such an increase possible? We will consider this in the following pages.

The question was raised as to how they were to be supported. Andrew Murray (68), quoting *The History of the C.M.S.*, says,

In the year 1887, the Church Missionary Society... came to the resolution...to refuse no candidate who appeared to be God-called....[This was based] on the plain, simple, business principle that if God calls a man, the Lord will allow him to go, and the Lord will find the money; and we have a right then if, as far man can judge, this man or this woman is called of God to go, we have a right to say, "O Lord, we look to Thee to enable us to send this man or this woman."

It seemed impossible that there could have been a three-fold increase in the missionary candidates. It also seemed impossible that the money would come for their support, but the C.M.S. testified, "The money has been found. God sent it" (Murray, 69). The C.M.S. stated three mottoes: "First, 'With men it is impossible.' That is true. Secondly, 'With God all things are possible.' Isn't that true? What is the third?—'All things are possible to him that believeth.'"

But we might ask, “What accounted for such a dramatic increase in those who had consecrated themselves for service to the Lord abroad?” Andrew Murray (71) made this observation,

The principal lesson the C.M.S. history teaches is that its great forward movement was *intimately connected with a deep revival of the spiritual life, and the teaching of a higher standard of devotion to the Lord Jesus.* The only way to waken true, deep, spiritual, permanent missionary interest, is not to aim at this itself, so much as to lead believers to a more complete separation from the world, and to an entire consecration of themselves, with all they have, to their Lord and His service.

INFLUENCE OF D. L. MOODY AND THE CHINA INLAND MISSION ON THE CHURCH MISSIONARY SOCIETY

The history of the Church Missionary Society, as M. E. Barber knew it, went back fourteen years before she landed in China.

It was in 1882 that D. L. Moody, the American evangelist, visited Cambridge University. This resulted in a “powerful conversion of a number of students” (Stock). Those who subsequently served the Lord at home and abroad owed much to that visit of D. L. Moody. In *The History of C.M.S.* (3:284-5) the author, Eugene Stock, says:

The Church Missionary Society owes a whole succession of missionaries to the influences of that period.

One of the most important events of the period was both a fruit, indirectly, of Moody’s work, and a fruitful parent of other and larger movements. This was the going forth of the famous “Cambridge Seven” to China.... The influence of such a band of men going to China as missionaries was irresistible. No such event had occurred before; and no event of the century has done

so much to arouse the minds of Christian men to the claims of the Field, and the nobility of the mission-ary vocation. The gift of such a band to the China Inland Mission—for truly it was a gift from God—was a



HOME OFFICE OF THE CHURCH MISSIONARY SOCIETY
SALISBURY SQUARE, LONDON (1884—1885)

just reward to Mr. Hudson Taylor and his colleagues for the genuine unselfishness with which they had always pleaded the cause of China and the World, and not of their own particular organization, and for the deep spirituality which had always marked their meetings.... They told, modestly and yet fearlessly, of the Lord's goodness to them, and of the joy of serving Him; and they appealed to young men, not for their Mission, but

for their Divine Master....In many ways the Church Missionary Society owes a deep debt of gratitude to the China Inland Mission and the Cambridge Seven.

At the Annual Conference of the Association Secretaries (1885), held at the home of the Church Missionary Society, the indebtedness to Hudson Taylor and the China Inland Mission was acknowledged. Some of the proceedings of that Conference were as follows (Stock, 3:316):

The spiritual character of the meetings held by Mr. Hudson Taylor and his Cambridge recruits was referred to, and the idea was thrown out of arranging special gatherings simultaneously in different centres, to plead the claims, not of the Society, but of the Divine Lord and Savior to the entire obedience and devotion of His servants.

From that time on, a weekly prayer meeting was begun at the Church Missionary Society and was carried on for years to come.

INFLUENCE OF THE KESWICK CONVENTION ON THE CHURCH MISSIONARY SOCIETY

In addition to the influence of D. L. Moody and the China Inland Mission on the Church Missionary Society, there was a marked influence by the Keswick Convention with its speakers. Two of those speakers were Handley (H. C. G.) Moule and Evan Hopkins. Moule spoke of the influence that Keswick had had on him. He said (Stock, 3:287 and fn.),

Never have I been so brought personally face to face with the infinitely important reality of self-surrender to the Lord, and the promises of His Divine action as Keeper of the spirit committed to Him; an action which only intensifies the holy work of watching and prayer....

I was brought, not many years ago, amidst much misgiving and unjustified prejudice, to listen for myself to what was said at a meeting conducted by Mr. Evan Hopkins. “He who searcheth the hearts” found me out indeed that evening; and then, too, He showed me, then and there, something of His most gracious power to conquer and to keep in answer to the “confidence of self-despair,” in a way not known by me experimentally before. Who am I that I should speak of it? But how can I be silent?

From *The History of the C.M.S.* (3:319-20) we read of a “Meeting for Men” on March 24, 1885, sponsored by the Church Missionary Society. At that meeting Handley Moule spoke his sincere conviction,

We are not here tonight to praise the Church of England, nor the C.M.S. We are in the presence of our King; let us concentrate our thoughts upon Him and upon His will.

Dear friends, I would speak myself in the sense of His divine presence, the presence which is peace, but which is awful solemnity too, and remembering for the speaker, as well as for the hearers, that His demand upon every one of His servants is “surrender at discretion”—no conditions, no terms, nothing but the yielding of our will and of our life to Him to do His will in the strength of His light. You know in the old feudal days when the vassal did his homage to his lord he did this: he put his hands together, and put them within the hands of his lord, in token of absolute submission to his will and readiness for activity in his work. That is the only true position for a Christian’s hands, the hands and heart and will, the spirit and life—the only true position; not one, but both, quite within the hands of the Sovereign, the infinitely more than feudal Lord, the Despot, the glorious, absolute, unconstitutional Despot of His servants, the infinitely trustworthy, infinitely sovereign Lord Jesus Christ. Oh, let me seize this moment to say what I had not meant to

say, that this comes as a personal appeal tonight to every one of us here by the fact of the meeting, comes to you young men who are here in such masses and multitudes, not merely because you are here for a great and interesting occasion; you are here before the unseen, the real, the personal Lord Jesus Christ. He is here to you; He is now speaking to you through this meeting as His voice; and you will have to say something to Him, whatever it is, in reply,—as to whether for His service, whether at home or abroad,...you are prepared to live as those that have put their hands in His, and have recognised distinctly that the centre of your life is shifted off self on to Jesus Christ, and that you have distinctly laid down underneath His feet all those desires to attract notice for self's sake, to get praise, even the least item, that shall terminate in self. You belong to Him if you are His; you are to live as those that belong to Him. All your gains of every kind are to go into your Master's purse, and He is to decide where, and how, and how long you are to serve.

It was on this occasion that Moule wrote this hymn:

My glorious Victor, Prince Divine,
Clasp these surrendered hands in Thine
At length my will is all Thine own,
Glad vassal of a Savior's throne!

(Hymns, #464)

There was a general feeling at the conclusion of another meeting, in which a lady medical missionary recounted her work (Stock, 3:325),

Truly this is the Lord's work, marvellous in our eyes; and yet He calls us to share in it; not one of us is exempt; and, God helping us, we will from this day work and pray and testify to others as we have never done before.

It was almost eleven years later that M. E. Barber received her “Instructions of Committee” (January 1896) that directed her to proceed to China. Could it have been that she was aware of the proceedings of the meeting of March 1885? Perhaps she, like so many others, had to acknowledge, “He is here to you; He is now speaking to you through this meeting as His voice...whether for His service, whether at home or abroad.”

In February of the year following that meeting, in 170 towns throughout England and Wales, simultaneous prayer meetings were arranged in order to realize the burden of the Lord from that earlier meeting. “Missions were seen to be no mere charity asking for money, but to be a great and holy cause demanding, and deserving, a front place in the Church’s thoughts, and in the thoughts of every Christian” (Stock, 3:326).

Another example of the influence of Keswick on the Church Missionary Society can be seen by the C.M.S.’s annual Conference of January 1888. Of the six principal speakers, four were Keswick leaders—Handley Moule, Webb-Peploe, C. A. Fox, and E. Hopkins. This, according to Andrew Murray (83), “proves how closely the movement for the deepening of spiritual life at Keswick, and the quickening of the missionary spirit in the Society, were allied.”

In July 1890 a joint meeting of C.M.S. and Keswick Convention leaders was held which resulted in the drawing up of a document which was known afterwards as “The Keswick Letter.” *The History of the C.M.S.* (3:670-72) notes of this letter,

It was inspired by the influence of the solemn and stirring meetings which had been taking place. The Voice of the Lord had been very plainly heard that week. The sin of “limiting the Holy One of Israel,” the claims of Christ upon all that His people are and have, the mighty possibilities of a faith that rests, not on man, but on Him alone, had all been set forth before the assembled crowds with great power; and the application was obvious, not to individual lives only, but also to the work of the Church in the world....

The Letter called attention to the pressing needs of India, the recent appeal for China sent home by the Shanghai Missionary Conference, and the African

tribes discovered in Mr. Stanley's latest journey....It proceeded to suggest the issue of an Appeal for One Thousand Missionaries "within the next few years." No period was named; some said, "By the centenary [1899],"...but the Letter itself left this open....

It cannot be said that these appeals led to any speedy and definite result. Nor can it be said that the thought of the Thousand Missionaries remained long in the mind of the Committee to be prayed about and its fulfilment watched. Nevertheless the Lord Himself had His own purposes, which were "ripening fast, unfolding every hour," though scarcely noticed. Before the Centenary Year, 1899, opened, more than Eight Hundred names had been added to the roll...and all probabilities point to the number of One Thousand being exceeded before ten years have elapsed since the Keswick Letter was written. This would be three times the number added in the preceding ten years.

As a matter of fact, it was recorded in the C.M.S. Report for 1901, "The number of additional workers sent out in the ten years was exactly *one thousand and two*." And certainly, this number included M. E. Barber. She was to arrive in China in March 1896, three years before the C.M.S. 100-year anniversary in 1899.

In *The History of the C.M.S.*, by Stock (3:804), a concluding word is given:

We have learned in our long survey that Missionary Advance depends upon Spiritual Life. Evangelical Orthodoxy is powerless in itself to spread the Gospel.... The recent growth of missionary zeal in the Church of England is due in no small degree to the influence of an American evangelist [D. L. Moody] and a free-lance China missionary [Hudson Taylor], neither of them a member of the Church [of England].

Murray (87-94) also stresses, in conclusion, the important relationship that Keswick had to the Church Missionary Society. He says,

The History of C.M.S. [shows] how close was the connection between the Keswick Movement for the deepening of the spiritual life and the quickening missionary life and enthusiasm in the Society. God does not stereotype movements and methods through which He sends blessing. But He would have His children in each case learn what the secret source of the blessing was. What was the power in the case of the Keswick Convention, and the blessing it wrought? The answer may be found in the expression—the Deepening of the Spiritual Life....

Keswick is naturally led to lay emphasis on the mighty saving power of Christ, on the sin of limiting Him, on the call to honour Him by an unbounded trust, and on His claims to a life wholly devoted to His will and service....

And so the deepening of the Christian life becomes the power of a new devotion to missions and the Kingdom of our Lord....

[Men are brought] back to the “first love” of a personal attachment and devotion to the living, loving Christ, and to see that there is no life worth living but that of devotion to His kingdom, and prayer, secret and united, will flow, and the blessing it draws down from heaven will prepare the Church to labour as it has never yet done, and to see blessing above all we can ask or think.

M. E. BARBER AND THE
CHURCH MISSIONARY
SOCIETY IN CHINA

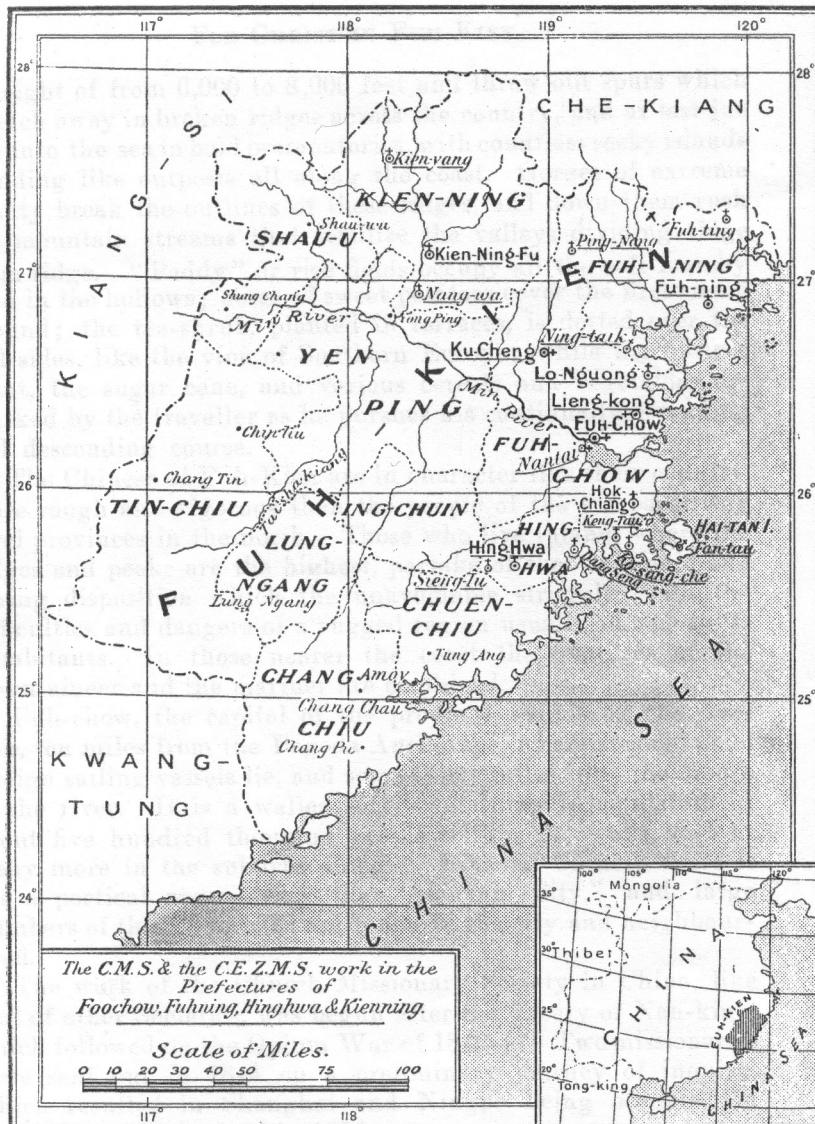
BEGINNINGS OF THE GOSPEL IN FUH-CHOW, FUH-KIEN

The first missionaries of C.M.S. to be stationed in Fuh-chow were W. Welton and R. D. Jackson in 1849. As they looked over that environment, their spirits were provoked as Paul's was at Athens when he saw how the whole city was "given to idolatry." Jackson wrote in July 1850 of what he observed (McClelland, 4):

At this particular time of the year we can hardly stir out but we meet idolatrous processions. The gods are represented by immense pasteboard heads and bodies, with wooden arms moved by strings. They are supported by men, who are covered with long drapery flowing from the idols' necks; opposite to the man's face a hole is cut for the purpose of enabling him to see and breathe. It is enough to excite the smile of ridicule to notice the swaggering gait some of the men assume when they see a foreigner coming. Sometimes, as they can only see straight before them, in moving to one side of the path, the idol's head gets a blow, and on one occasion his crown got knocked off. The people are "mad upon their idols."

Welton was a doctor of much experience. The dispensary he opened was visited by Chinese of all classes. He won the hearts of the people through his medical care and many successful cures. The dispensary became a place for disseminating the gospel to thousands through a Chinese tract, the "True Physician." Eventually, through his perseverance in language studies he was able to converse with the natives. Local natives were also hired to distribute Chinese Testaments. But, for ten years, no visible fruit could be seen, and the Home Committee seriously considered closing the station at Fuh-chow. The patient "dresser of the vineyard," however, pleaded that the "fruitless tree" be left alone for at least a year longer. Finally in 1861, four believed and were baptized. Joy, however, gave way to disappointment as two fell away from the faith. But days of constant fruitfulness lay just ahead. Halls were opened for preaching the gospel, books and tracts

were purchased in large numbers, and colporteurs were welcomed when sent out into surrounding villages.



MAP OF FU-HIEN PROVINCE
(McCLELLAND, 1)

THE GROWTH OF THE WORK

Many other disappointments, however, were to follow. One by one the laborers in Fuh-chow were taken by death. J. R. Wolfe had come in 1862 to labor with a co-worker, G. Smith. However, Smith, a faithful servant, was soon taken by the Lord in death. Even the only remaining worker, J. R. Wolfe, became gravely ill but recovered his health through a time of recuperation in Hong Kong. "It pleased the Lord to spare him" so that there would not be "sorrow upon sorrow" (Phil. 2:27).

Death and illness, though, were not the only means of the enemy to hinder the work of the Lord. Violent riots broke out in 1864, and much of the church property was destroyed, including a meeting hall, schools, a library, and personal homes. The government, in this case, gave full compensation for the destroyed property, and when Wolfe returned, the buildings were quickly rebuilt. The riots had the effect, however, of bringing the work of the missionaries before the general public. The rebuilt meeting halls were soon filled with interested crowds. False reports about the Christians were discredited. Satan had meant the riots for destruction, but God turned them for good. Although it was easier now to be a Christian, yet some began to suffer persecution from relatives. "A man's foes shall be those of his own household" (Matt. 10:36). Wolfe wrote how some had "to bear a great deal for the sake of Christ, even from their own families. They do, indeed, suffer shame for the Name of the Lord Jesus. I am persuaded that it does them good, but it is not pleasant to the flesh" (McClelland, 12). Some of these became fruitful witnesses.

Even one who had come in the past to disrupt the church meetings appeared months later with a changed attitude. "He had not come under any human Christian influence during his absence, but the Spirit of God had been his teacher; he had given up idolatry, and now wished to 'be a Christian and worship Jesus'" (*ibid.*). He had had a very profitable business connected with the idol temples. Now he was followed in the streets by some who cursed the holy name that he now loved. The little church was showing spiritual growth including "increased prayerfulness, more zeal for the conversion of others, a deeper acquaintance with the truth, greater boldness for Christ, and less shrinking from the shame of the Cross" (*ibid.*, 13).

The Scriptures were being widely distributed, and one person was converted not through instruction from the missionaries but simply by reading a distributed copy of Matthew's Gospel.

OPPOSITION TO THE WORK— THE *SHAN-SIN-FAN* PLOT

During a period of growth in the Fuh-chow Mission, there was also experienced in July of 1871 "one of the most serious of the many outbursts of furious opposition that had marked the history of the Fuh-chow Mission—that known as the *Shan-sin-fan* plot" (*ibid.*, 18). Satan had instigated a well-laid scheme bent on destroying the gospel work in the South of China. Small powders called *shan-sin-fan* ("genii powders") were distributed throughout the area with the claim that they would prevent disease and calamity. Multitudes of people eagerly tried to get them. Then, as soon as they were widely distributed, thousands of placards were circulated warning that the powders were a subtle poison distributed by the "foreign devils" (missionaries) to cause a very serious disease that only the "foreign devils" could cure. To be cured, the victims had to become Christians and commit the most vile sins. Great excitement was aroused, and recent converts were sought out, beaten, and their houses pulled down. Mission buildings were destroyed in several cities. In Fuh-chow for a period of time, Englishmen were scarcely seen in the streets. One of the missionaries, J. E. Manhood, who sought to visit the persecuted Christians, narrowly escaped death. Later he was able to travel without danger. To show a forgiving spirit, he even visited some who had led the riot and had tea with them.

The young believers experienced God's gracious provision. Although some had been driven from their homes and robbed of clothes, money, and property, yet none denied the faith. There was generally a strengthening of faith through the fiery trial. The unbelievers saw how the Christians were willing to suffer for their faith, and when the placards were exposed as false, many unbelievers were more eager to hear the gospel. The believers saw what Nehemiah (13:2) came to realize, "Our God turned the curse into a blessing."

In the following year, J. R. Wolfe returned to Fuh-chow after an absence of two and a half years. He travelled 338 miles throughout

the whole area to where the work had expanded. In some places, progress seemed to be at a standstill, but, he commented, "In spite of many adversaries, on the whole, I have been cheered by the condition of the Lord's work throughout the country, and the future prospects are decidedly more encouraging than ever they have been" (McClelland, 19).

An appraisal was made fifteen years after the first baptisms in 1861. J. S. Burdon noted of the Fuh-Kien Christians that, on the one hand, there was a lack of education and cleanliness, but on the other hand he noted (1) the fearlessness of the converts in publicly avowing themselves to be Christians, (2) their steadfastness and patience under persecution, and (3) their liberality in giving (*ibid.*, 22).

MORE TRIALS AND PERSECUTIONS

One source of opposition since the beginning of the labor in Fuh-chow was the *literati* class, or "read-book-men" as they were called in China. These were literary clubs that met for discussion or worship. Students were periodically added to their numbers when the students took lodging with them while traveling from throughout the country for examinations.

Throughout the years the *literati* had instigated attacks against the missionaries to drive them away. They had encouraged the landlord of the missionaries not to rent to them. At another time, the *literati* so violently threatened workmen hired to repair and adapt a building for use as a mission school that they stopped their work.

In 1876 the *literati* of Fuh-chow stirred up so much opposition that the theological college was burned down and the mission was expelled from the city.

In the following years it seemed that the enemy was using every means, legal and illegal, to keep the missionaries from settling in Fuh-chow. Mobs were hired to burn down buildings, treaties were violated, and leases were canceled.

In 1886 Miss Gordon-Cumming, a well-known author of travel books, wrote *Wanderings in China*. She had been in Fuh-chow during the time of these outrages and had seen firsthand what was happening, even though the missionaries were unaware of what was happening

behind the scenes. “The fact is that the Chinese authorities,” as she wrote in her book, were actually “under orders from Peking of the [government] Consul to give full compensation for the Mission, *and a renewal of the lease of the same ground*. This offer he did not communicate to the Mission, but on his own account pressed for some other concessions. What were they? The English community had long wanted a race-course, but could not get the land. *At the same moment when the Mission was ousted from the city, the race-course was granted*” (McClelland, 25).

Miss Gordon-Cumming then exposed those happenings, in all their ugly and sinister details, with this added word (*ibid.*):

There is no gainsaying the fact that many persons look upon missionaries and their work as altogether a mistake, an annoying effort to bring undesirable and unprofitable changes. What a pity it must seem to such thinkers that St. Columba or St. Patrick ever took the trouble to come to Britain, or, indeed, that a handful of low-born Jews should have presumed to preach in Greece or Rome—to say nothing of their little troubles with the *literati* of Judea. As regards obedience to The Master, Whose last Commandment these troublesome missionaries are trying to carry out, that may be all very well in theory, but not in practice; and as to a Chinese St. Stephen, they have neither interest in nor sympathy with any such, even when his martyrdom is enacted almost at their doors.

After this exposure, a lease to a building was granted in the Foreign Settlement by the Chinese government at a small rent. This was used for the girls’ school, and other buildings were restored in the following years.

An important development during this time was the beginning of a work among women carried out by unmarried women missionaries. It had not been the practice of the Church Missionary Society to do this in the past. Women were brought in from non-C.M.S. sources to be in charge of the girls’ school in Fuh-chow.

FIERY TRIALS

In addition to the *shan-sin-fan* plot, the destruction by the *literati*, and the illegal property dealings of the 1870s and 1880s, there were other trials, even fiery trials, yet to be faced by the laborers in Fuh-Kien.

R. W. Stewart lived in Ku-cheng with his wife, five children, a nurse, and two women who were staying with the Stewarts while they were studying the language. In the city of Ku-cheng there was a political party called the Vegetarians. They caused riots that the civil authorities were unable to put down.

During the hot months of July and August, the Stewart household went to Hwa-sang, a village in the hills. In another house nearby were five single missionaries of the C.M.S.

The Vegetarians grew until they numbered in the thousands. When several hundred soldiers were sent by the Chinese government to put down continued disturbances, the Vegetarians were infuriated. They considered this as an “illegal” intrusion into their territory, especially when two of their number were killed by the soldiers. They asked a fortune teller, “Long Finger Nails,” what they should do. Her advice was that if they wanted to save face, they had to commit acts of violence. Lots were cast to choose one of three actions that she had suggested: (1) attack the city, (2) attack, particularly, the houses of certain rich men, or (3) go to Hwa-sang where the missionaries were and attack the foreigners. The lot repeatedly fell on Hwa-sang. In August 1895, they traveled fifteen miles to that destination. A number left along the way, but still many arrived in Hwa-sang. They fell on the foreigners and massacred all but one. The Stewart baby survived only because her nurse shielded the one-year-old with her body. All the others were buried in Fuh-chow.

That event came to be called “the most solemn scene in the history of the Church Missionary Society” (McClelland, 42). The native Christians asked the unanswerable question, “Why did God allow this?” Their faith, though, did not waver, and not one of the native Christians fell away. There was even a large number of Christians added the following year. M. E. Barber arrived in Fuh-Kien province seven months later.

Fuh-chow shared in the blessings that followed the pouring out of prayer following the Hwa-sang massacre. Church meeting places became crowded with people. Wolfe commented, “I cannot say I think

all these people are sincere, but I have never seen anything like this in Fuh-chow in all my years here" (*ibid.*, 47). Also, where it had been almost impossible for a foreigner to purchase a site for a house or church building, now there were more places offered than needed.

Yet opposition had not entirely ceased. In August 1898 placards were printed and circulated in Fuh-chow that vilified Christ and the Christian in a way too horrible to describe.

Some Christians in Teng-kie were severely persecuted at the hands of the Romanists and unbelievers. Their property was plundered, many were beaten, and one was even killed.

In the year 1900, mobs of "Boxers" brutally attacked individual Christians including women. Boxers were members of a secret society who were opposed to foreigners and Christians. They sought to expel the foreigner. When protests were made to the authorities, the aggressors by the thousands joined themselves to the Spanish Roman Mission. From then on there was an increase in lawlessness. One incident narrated by the missionary T. de C. Studdert is as follows (*ibid.*, 77-78):

On one occasion seventeen of our people who were in the county magistrate's Yamen giving evidence were almost killed by an angry and howling mob, principally composed of so-called Roman Catholics armed with knives. The runners and a few soldiers in attendance were unable to keep them back or control them. Mr. Mackinnon and I were sent for by some of our Church people, and arrived, through horrible scowls, yells and threats, just in the nick of time. The mob had already threatened the Mandarin, who was shaking from head to foot with fright when we arrived, and was not able to speak for some time. But we were in time to prevent serious mischief and to save the lives of our seventeen witnesses, who had practically given up their earthly lives as lost. I merely mention this little incident, as I think the heroic conduct of our head-catechist on that occasion is worthy of mention. The mob, showing their knives, were wildly shouting for his death first, and when they made an onrush for the little group of Christians, one of the yamen runners quickly kicked

a hole in a partition wall leading into the women's quarters of the yamen and helped our poor people to crawl through one by one. He and others urged the head-catechist to get through first, as his life seemed the most imminently in danger, but he refused to move until he saw the others all safely through; as the shepherd, he said, should not desert his flock, but should, if necessary, lay down his life for them.

WOMEN WORKERS AND THE FUH-KIEN MISSION

The first unmarried woman missionary to take part in the Fuh-Kien mission of the C.M.S. began in 1887, when Miss Emma Sophia Goldie joined the other missionaries that had been laboring since 1849. Miss Goldie joined her sister, Mrs. Martin, to labor in Fuh-ning. Before she arrived, the only work among the women and girls was done, in a very limited way, by the wives of C.M.S. missionaries.

Miss Marie Dechal Boileau soon followed to lend support to the work among the women and girls in that area. Other unmarried women missionaries arrived in 1889, 1892, and 1893 before those that arrived with M. E. Barber in 1896. In her first letter home (Letter Two, pp. 38-39), she states that serving in China has been her longing for ten years, since 1886.

All the work done by the women, both married and unmarried, was directed by a Women's Conference held annually in Fuh-chow. This gave "unity and, as far as possible, uniformity to the work" (McClelland, 154). M. E. Barber was the Secretary to the Women's Conference held in 1905 (November 16-20) and was responsible for taking notes and reporting to the Parent Committee in London. (See Letter Eighteen, pp. 62-64.)

AREAS OF WOMEN'S WORK

The women's work in Fuh-Kien was of five categories: (1) the training of Bible-women, (2) station classes, (3) girls' boarding-schools, (4) house-to-house visiting, and (5) itinerating in the villages.

BIBLE-WOMEN'S TRAINING SCHOOLS

In the late 1860s and early 1870s, Mrs. Wolfe, wife of J. R. Wolfe, gathered a few women believers together and gave them instruction in the Bible. They became known as Bible-women. These were sent out into the villages "teaching and living the Gospel of Jesus Christ among their heathen sisters" (*ibid.*, 155). In time, a building was erected for a Bible-women's training school where, for two years, they had a course of instruction in the Bible and on how to teach. They worked among the women of the villages under the direction of a woman missionary. For years the Fuh-chow Bible-women's training school was unique to the C.M.S. In 1899 M. E. Barber was given the charge of the women's school in Ning Taik and went out with the Bible-women into the villages. (See Letters Six and Seven.)

STATION CLASSES

For Christian women who needed further instruction and also for interested female unbelievers, there were also the station classes. These classes would also include the wives of believing husbands who were anxious for their wives to know the gospel. This was usually for a three-month period, during which they were given accommodations.

This letter illustrates the kind of work being done by these classes (*ibid.*, 156-157):

There were twenty women in my station class who were nearly all converted. Not long ago, thirteen of these dear women were baptized after several months of probation, and in every case the testimony was that they were changed women. There were four others of this class anxious to be baptized, and they will be, I think, later on. One of the women, a pretty young widow, has been determined for some time to be a Christian, for she discovered that the idols could not save her husband, and she heard of Jesus and His love. Another woman, elderly, and not the least bit handsome, all her front teeth having gone, was found by

Chitnio on the hillside, looking for poisonous weed to end her existence, as she had twice been rescued from the river. Her husband and son were dead, and she felt she had nothing to live for. The women in the class helped her, and begged her to come and learn about Jesus, so she came, stayed, and is now very happy. Another is the wife of a Taouist priest. He is a very wicked man, but she is good and earnest.

Such women, upon leaving the classes, often were heard to say, "Pray for me, that I may plainly tell others of the saving Lord that I have found and that I may bring to my relations the gladness that I have myself received."

GIRLS' BOARDING SCHOOLS

M. E. Barber labored in the Girls' School in Fuh-chow from December 1905 until she resigned from C.M.S. in September 1907. She was responsible for 200 girls.

Some of the girls in the boarding schools were the children of native Christians who were taught in their native language the Bible, a prayer book, other Christian books, geography, arithmetic, history, and singing. They were taught how to read and write the Chinese characters, how to make their own clothes and shoes, and how to do all kinds of household work. "The chief aim is that they may become true believers in and followers of the Lord Jesus, and, in time, missionaries to their own people" (*ibid.*, 158).

A letter from a missionary describes one such girl (*ibid.*, 159):

An interesting girl in this school is Hok-King ("Precious Gem"), a bright, loving girl, obedient, considerate for others, and conscientious in her work (she teaches the younger ones). She is an earnest Christian, a great favourite, and deservedly beloved by all. One strange thing about her is that she is not married or betrothed, although eighteen (most unusual in China). She is very happy, and has no desire to leave school. She cannot

help shining for Jesus; and when a mission school turns out a girl such as this, we may indeed thank God, and take courage; but Hok-King would tell you, "It is not I, but the grace of God."

HOUSE-TO-HOUSE VISITING

To visit the upper class Chinese was very difficult. An introduction was needed, rules of etiquette must be followed, and much useless talk usually preceded any opportunity for the gospel. This is a typical example (*ibid.*, 160):

How did you come to our country? Did you walk or sit in a chair to come? No! Well perhaps you sat in a boat? Who bought your dress? What a dull colour, why do you not wear green, or red, or blue? Did your mother or mother-in-law buy it? *You did!* Did you have money of your own, and you are not married! Do not the women in your country marry? Ah! There was a reason! Had you some disease? (Aside.) Can you not see her feet are so large! What a colour her eyes are! Can you see with white eyes? (They are blue.) Yes! How far can you see? Can you see better than we do? Why do you not have black hair?

Visiting homes of the lower classes was usually easier, needed no introduction, and required little etiquette. This account is typical (*ibid.*, 161):

Perhaps a woman standing at the door of her house, interested in seeing a foreign lady passing down the street, speaks to her, and the lady replies. "Why! She speaks our words," the Chinese woman exclaims, and forthwith invites the missionary and her Bible-woman indoors. A child is despatched to invite the neighbours to come and see the "foreign lady," and soon the room is more than comfortably full, perhaps overflows into

a courtyard, or even into the nearest temple, and there in the presence of the large, ugly, dirty idols, the missionary tells Redemption's story, and with the Bible-woman's help keeps up the preaching for several hours. The missionary can always have an audience in China, varying, of course, in size. In some of the better class houses perhaps only five or six persons are present, while in other cases there will be as many as 150 or 200. The large audiences change from time to time, but even at the end of several hours, when from the lateness of the hour or from sheer fatigue, the missionary must take her leave, some will plead, "Say it all over again; we want to remember it"; or, "Come quickly back and tell us the story again."

ITINERATING IN VILLAGES

Traveling from village to village, a missionary was usually accompanied by a native Bible-woman. Typically a day and a night were spent in a village before going on to the next village. If there were Christian women there, they were gathered together, were encouraged to continue on in the Christian life, and were taught some Bible lessons. Unbelievers were presented the gospel.

As the missionary journeyed on, she might find good opportunities or poor, mountains that were steep, valleys that were rough, and journeys that were hot and long. The Lord's description though is, "How beautiful on the mountains are the feet of him who brings good news" (Isa. 52:7), and, "I have other sheep...; I must lead them also" (John 10:16).

M. E. Barber labored diligently, itinerating from village to village to village, but eventually had to ask for another area of service, as she felt she no longer had the strength to continue. She had labored, and her labor was not in vain in the Lord (1 Cor. 15:58). (See Letter Ten, p. 50.)

FRUIT OF THEIR LABOR

The first unmarried woman missionary went out in 1887. At the end of the year there were 6,701 believers. By the end of 1903, during the

time in which M. E. Barber labored, there were over 12,000.

McClelland (162) offers this word of appraisal concerning the women's labor in Fuh-Kien:

It is impossible to say how much of this increase is due to women's work, but there can be little doubt that the manifest blessing which rested upon the Fuh-Kien Mission in recent years has been due, under God, in a large measure, to the whole-hearted, self-denying labours of our lady missionaries among the Chinese women and girls.



Margaret E. Barber, 1896,

Foochow, China

*This photo was taken at
the beginning of her first period
in China while under CMS.*

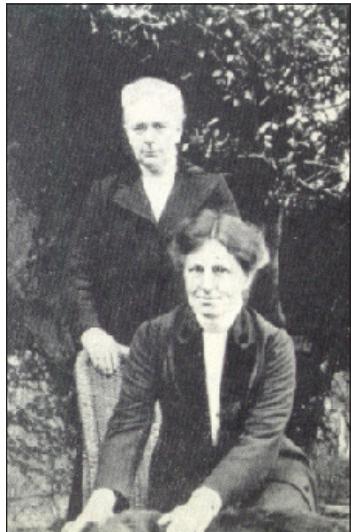
Miss Barber

(seated)

and Miss Ballord,

1909, Norwich, England

*This was taken just before she
returned to China beginning
her second period there..*



Miss Barber (standing)

with Margaret L. Ballord at

Pagoda Anchorage, China,

1928

*This was taken shortly before she
went to be with the Lord.*

M. E. BARBER IN
CHINA—THE SECOND
PERIOD (1909—1930)

ROBERT GOVETT, D. M. PANTON, AND THE SURREY CHAPEL

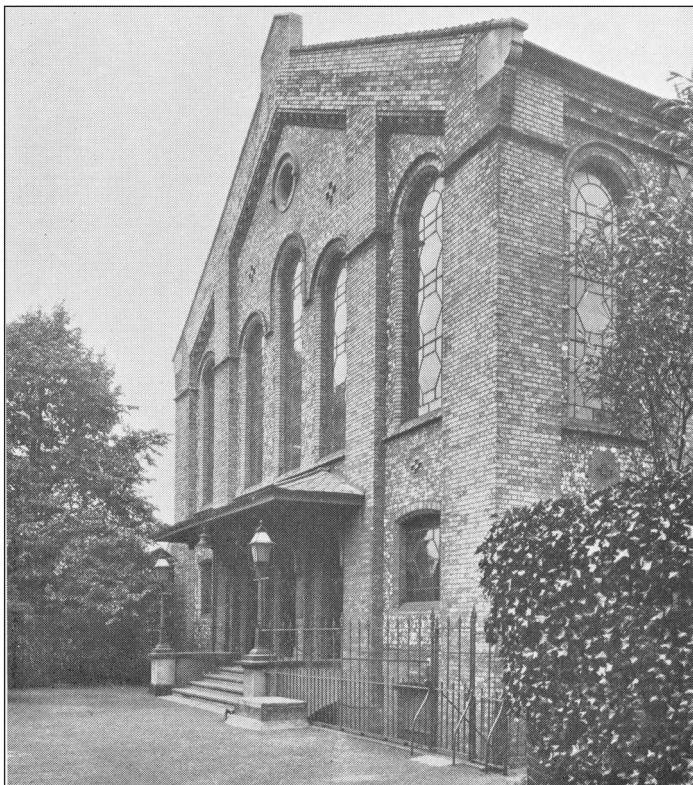
M. E. Barber became clear to resign from the Church Missionary Society in September 1907. Her letter of resignation (Sept. 18) was sent to Mr. Baring-Gould, Secretary of the C.M.S. He, in turn, wrote a letter to Mr. Lloyd in Fuh-Kien to let him know of her decision.

In the same letter of resignation, M. E. Barber gave Norwich as her place of residence and D. M. Panton, of Surrey Chapel, as her pastor. She left it in the Lord's hands whether or not she would return to China, but according to her sense, she felt it was the Lord's will that she return. As it turned out, less than two years from the date of her letter of resignation she was back in China.

Surrey Chapel had a rich spiritual history because of the ministries of Robert Govett, from 1854 to 1901, and David Morrieson Panton, from 1901 to 1941.

Robert Govett, a graduate of Oxford University and fellow of that school, took orders in the Church of England. He had come to Norwich as curate of St. Stephen's Church. From the beginning, crowds came to hear his preaching and teaching. "Then a doubt arose in his mind on the practice of Infant Baptism, and this led the young curate to a careful study of the whole subject of Christian Baptism in the New Testament" (*Surrey Chapel*, 4). When he subsequently witnessed believers being baptized, he was convinced. A few days later he himself was baptized, leaving only one way to go. He resigned his curacy and withdrew from the Church of England. News of the step he had taken soon spread throughout the city of Norwich and became a common topic of conversation. His secession from the established church, his mandatory resignation from his Fellowship at Oxford, and his family's opposition all deprived him of any source of income. He left his Ur of the Chaldees and "went out, not knowing where he was going" (Heb. 11:8), but he was clear that the Lord was leading him this way.

Many followed him, first to Victoria Hall (seating 1,300) and then to a building on Surrey Road where larger crowds could be accommodated. The church that met there was registered simply as "Christian" or "Undenominational."



SURREY CHAPEL, NORWICH

Robert Govett's teaching and that of his successor, D. M. Panton, stressed (1) "the Gospel of the Grace of God, and Eternal Life a free gift through Jesus Christ; (2) Works after faith and Christian responsibility; (3) Reward according to works—whether good or bad—meted out at the Judgment Seat of Christ; (4) The Millennial Kingdom of Christ on earth; entrance into it the highest reward but conditional; (5) The literal fulfilment of promises to Israel; (6) The literal interpretation of the Sermon on the Mount, and of the Apocalypse" (*ibid.*, 9-10).

Believers were baptized by immersion. The first four years of his ministry after his resignation saw the baptism of three to four hundred of those who had once been in the Church of England. The Lord's Table was celebrated weekly, there was a "flourishing Sunday School,"

they had two prayer meetings per week, and they witnessed hundreds of conversions. In five or more nearby villages, other chapels were opened.

Govett's successor, D. M. Panton, also had belonged to the Church of England. "Like Robert Govett, when he saw for the first time the truth of baptism by immersion, he obeyed it at once, and came out of the Church of England" (*ibid.*, 22).

Robert Govett died and was laid to rest on February 20, 1901. Since M. E. Barber was staying in Norwich at that time, it is most likely that she attended his funeral along with D. M. Panton.

In October of the same year that Govett died, Panton became his successor at Surrey Chapel. Panton and other undergraduates had "absorbed the truths of Scripture from the lips of this man, often sitting up far into the night in their eagerness to learn" (*ibid.*). Large attendances were seen at the prayer meetings and Bible readings as well as on the Lord's Day. Frequently there were conversions followed by baptisms. The Sunday School registered as many as 600 students with 60 teachers.

Under D. M. Panton's leadership, there was also an increasing and widening interest in missions. He stressed the need to consecrate oneself to the Lord—spirit, soul, and body. There were many who gave themselves to the Lord for service overseas as well as at home.

In a gallery of pictures in the Centenary edition of the Surrey Chapel, 27 missionaries are shown along with their field of service and their date of departure from 1906 to 1953. Both Miss Barber and Miss Ballard are listed as "Surrey Chapel Missionaries" (pp. 16-20) who went to China in 1909. This would have been less than two years after M. E. Barber resigned from C.M.S. and expressed the feeling that the Lord would one day direct her back to China.

To what extent did the Surrey Chapel financially support its missionaries? It was said of Miss Barber that she went out the second time by faith trusting the Lord for her needs and without any guarantee of support. She also spoke of times when there was no visible means to meet a critical need and when a sum of money was received from D. M. Panton himself.

Another area of D. M. Panton's service was the printed page containing the truths he had taught and the word he had expounded at Surrey Chapel. In April 1924, the first issue of *The Dawn* magazine

appeared in print. Some of the articles that appeared in *The Dawn* were reprinted separately, such as *The Judgment Seat of Christ* and *The Rapture*. During the years that *The Dawn* was in print, two of M. E. Barber's letters and a number of her poems were printed in the magazine.

Panton never received a stated salary from Surrey Chapel. He received a percentage of the offerings given to the church. Perhaps this was also the way that monies were allocated to their missionaries. It could be maintained, then, that they went out trusting the Lord for their support and that they labored by faith. M. E. Barber, in particular, went out "trusting God for her supplies and backed by the prayers of the Surrey Chapel congregation" (Kinnear, 39).

LO-HSING PAGODA ANCHORAGE (MAWEI)

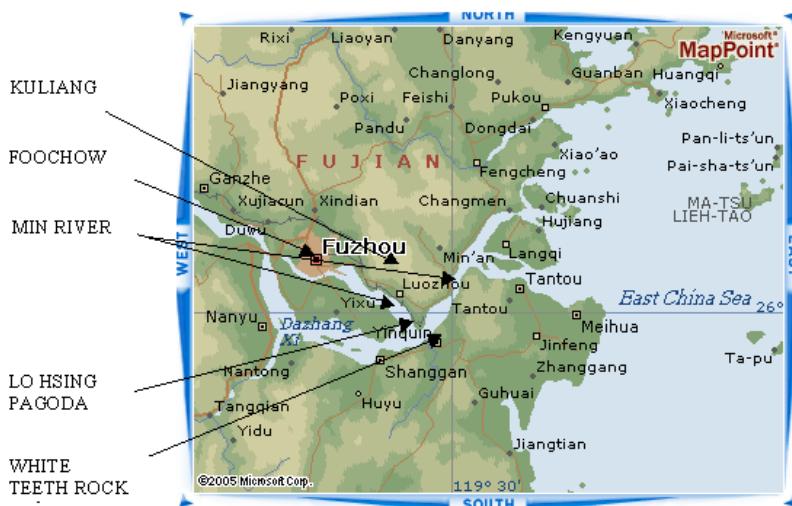
In 1909 Miss Barber returned to China accompanied by her niece, Miss M. L. S. Ballord. At that time Miss Barber was 43 years of age, and Miss Ballord was 20 years her junior. They rented a bungalow at White Teeth Rock near Pagoda Anchorage. This was two hours by a small steamer down the Min River from Foochow, where Watchman Nee lived and where Miss Barber had served (1901—1907) during the first period of time she spent in China.

It was here that Miss Barber lived for many years doing very little traveling. She stayed here praying much for China. Not only did she pray for souls to be saved, but she also prayed that the Lord would gain some young people for His move in China. This desire is expressed in one of her poems:

"Keep the incense burning"
On the altar fire;
Let thy heart's petition,
Let thy deep desire,
Be a cloud of incense
Wreathing God's own throne,
Till His will among us
Shall be fully done.

“Keep the incense burning”
 On the altar fire;
 Feed the flame, Lord Jesus,
 Till Thy whole desire
 Shall in us, Thy children,
 Find free course, and be
 Breathed through lips anointed
 For this ministry.

(*Hymns*, #790)



IMPORTANT PLACES DURING M. E. BARBER'S SECOND PERIOD IN CHINA

One day Watchman Nee, as he was returning home from Shanghai, stopped off at Pagoda Anchorage to meet Miss Barber at Dora Yu's suggestion. That was the beginning of many visits of Watchman Nee and others to see Miss Barber. Both Watchman Nee and his mother went to see Miss Barber regarding baptism. He spoke of their visit:

On the morning of March 28, 1921, my mother asked, “If I were to be baptized by immersion, how would you feel?” I replied, “That is just what I have been waiting for.” She asked, “Where can we go to

be baptized by immersion?" I answered, "I inquired about it quite some time ago. We can go to Mawei and find out from Miss Barber. When Dora Yu came to Fukien, she was baptized at Miss Barber's place." We felt that rather than choose a date, it was better to do it that same day. So my mother and I decided to depart that very same day. Upon arriving at Miss Barber's, we told her of our intention and she fully agreed. Thus, on the same day we went hurriedly to the countryside of Yangchi and were immersed there (Lee, *Watchman Nee*, 36).

EDIFYING AND PERFECTING

M. E. Barber became a profitable vessel used by God for the edifying and perfecting of Watchman Nee. Witness Lee describes the way she used for perfecting him:

Whenever he had a problem or needed spiritual instruction or strengthening, he would go to her. She treated him as a young learner and frequently administered strict discipline.

At that time over sixty young brothers and sisters received help from Miss Barber. Being deep in the Lord and exceedingly strict, she frequently rebuked the young people concerning many things. After a short time most of those young people stopped going to her. The only one who continued to see her was Watchman Nee. When he visited her, she rebuked and reproved him. Frequently she pointed out that as a young man he could not serve the Lord in this way or that way. However, the more she rebuked him, the more he returned to be rebuked. By deliberately putting himself before her to be rebuked, he received untold help (*ibid.*, 17-18).

Watchman Nee, in October 1936, gave his own personal testimony when he spoke to a group in Kulangsu, Fuh-Kien, of those difficult perfecting days:

At that time our group comprised seven workers. We had a meeting every Friday but much of the time was spent in argument between myself and the other leader of the group. Being youthful, we were proud of our own ideas and quick to criticize the opinions of the other. At times I lost my temper and found it very hard to admit that I was wrong. Every Saturday I visited Sister Barber and complained about his attitude, asking her to intervene and correct his errors. She rebuked me because he was five years older than I, saying, "The Scripture says that the younger should obey the elder." I replied, "I cannot possibly do this; a Christian must act according to reason." She said, "You need not care whether there is reason or not, because the Scripture says that the younger should obey the elder." Sometimes I wept in the evening after a dispute on Friday afternoon. I went to her again on the next day to state my grievances, hoping she would vindicate me, but I wept again on returning home on Saturday. I wished that I had been born a few years earlier. In a certain controversy I had good reasons and thought that when I pointed out to her how my co-worker was wrong I would certainly win. She said, "Whether that co-worker is wrong or not is a different matter. Now that you are accusing your brother in front of me, are you like one bearing the cross or like the Lamb?" I really felt ashamed on being thus interrogated by her, and I will never forget it. With my speech and attitude on that day I was indeed not like a person bearing the cross, nor was I like the Lamb. In this way I was learning to submit to my elder co-worker. I should say that during those one and a half years I learned the most precious lessons in my whole life. My head

was full of whims but God wanted me to enter into spiritual reality. I realized what bearing the cross means. Today, in 1936, I have over fifty co-workers. Had it not been for the lesson of submission which I learned during that time, I am afraid I would have been unable to work together with anybody. God put me in such circumstances so that I might be under the restraint of the Holy Spirit. For eighteen months I had no chance to put forward my proposals, and I could only weep and suffer painfully. But for this, I would never have realized that I was so difficult to be dealt with. God was removing the sharp corners of my personality so that I can now tell younger workers that the pre-eminent feature of serving God is the spirit of gentleness, humility, and peace. Ambition, purpose, and ability are of little value if one is not bearing the cross of Christ. I have been through this path so that I can but confess my shortcomings. Everything of mine is in the hand of God. It is not the question of right or wrong but whether one is like the bearer of the cross or not. In the church, right or wrong has no place; all that counts is the bearing of the cross and accepting its breaking. This will bring about the overflowing of God's life and the accomplishing of His will.

During that eighteen-month period I learned from this continuing experience to submit to my older brother. My head was full of ideas, but eventually I realized that this was not the way to bear the cross or to be like the Lamb of God. Today, in 1936, we have over fifty workers and my ability to work alongside them is largely due to the experiences of those early years (Weigh, 15-17).

Miss Barber wrote a letter in 1926 to D. M. Panton, then editor of *The Dawn* magazine. In it she expressed her concern for both Faithful Luke and Watchman Nee. She felt that their mental apprehension of the truth was a "peril" to their spiritual growth.

Pagoda Anchorage
S. China
April 2, 1926

Dear Mr. Panton,

I am sure you will be interested in Dr. Huang's letter. I sent him Govett's "Race & Crown." I only lent it as I have only that one precious copy. He has also the "Vanguard Reprints" which are so precious. Can I get the leaflets from Mr. Tilney? Nothing you ever printed was more valuable than those concise Bible Studies called "Vanguard Reprints." Why not print one each month in "The Dawn"?

Please do not let Faithful Luke & Watchman Nee (Henry Nga is his home name) worry you with letters. It is so good & kind of you to have written once to them. They are likely to be tiresome. They write to Mr. Wright Hay or any editor whose address they can get & do not understand how precious time is to a busy Editor. For many reasons I think you should not be feeling obliged even to answer their letters. These two young men are in great danger. They have a mental apprehension of God's Truth which unless lived out will be their peril.

Three sisters & one brother [were] baptised here this week by Leland Wang. We have precious bands of village men & women coming for teaching. Faithful is splendid with personal work & this work amongst men & Miss Fek & Miss Ding are much used among the women.

Satan hates this witness. I feel his rage at times but Jesus is Victor & the Lord God is a sun & shield. The Lord will give grace (for today) & glory (Rapture!). So we press on.

May you be shielded. We pray for you. May you be kept in God's quiver!

Yours ever gratefully

Margaret Barber

"His Truth shall be thy shield."

Hallelujah!

[Written along the left edge]

Dear Folks—Helen Clark! Her last letter drove me
to my knees. The Lord keep her.

After many years of the perfecting hand of Miss Barber on Watchman Nee, Witness Lee considered the contribution that she had made. He said,

Watchman Nee was a person who was thoroughly saturated with the Lord. He was a man who lived in the Lord's presence. His disposition, character, and behavior had been transformed through the years under the perfecting hand of Miss Margaret E. Barber (Lee, *Watchman Nee*, 127).

Reflecting back on his times with M. E. Barber under her training hand, Watchman Nee testified,

I feel that I owe this sister quite much. Today I do not have such an opportunity to learn such precious lessons. Although I suffered much under her hand, those dealings were a great blessing to me (Nee, *Collected Works*, 59:17).

In his travels throughout Europe in 1933, Watchman Nee felt that it was difficult to find a spiritual person to compare with Miss Barber. He testified that “it was through a sister [Dora Yu] that he was saved and that it was also through a sister [M. E. Barber] that he was edified” (Lee, *Watchman Nee*, 18). He credited Sister Barber with the foundation and perfecting of his spiritual life.

THE WAY OF LIFE AND THE SPIRIT

M. E. Barber often stressed to Watchman Nee that the way that one works is according to life and the tree of life (Gen. 2:9). In his “training” years with M. E. Barber, he was often in the realm of right and

Papua Anchorage
S. China
April 2, 1926.

Dear M. Paula,

I am sure you will be interested in Dr. King's letter. I send him "Great Raft Horn". Reflect it - as I have only that one precious copy. He has also the "Vanguard Reports". These are so precious. Can I get the leaflets from Mr. Tilney? Nothing for ever printed was more valuable than those concise bulletins. More valuable than those "Vanguard Reports" with Bill Schuster; called "Vanguard Reports" by not print-one each month in "The Hawk".

Please do not let faithful Luke troubling me (King says he knows him) worry you with letters. I am so great kind for you to have written me to them. They are likely to be drivers. They write to Mr. Wright Day or my editor. When addressing, can get a go not understand in precious time is to a big editor. For many reasons I think you should not be feeling obliged even to answer their letters. These two young men are in great danger. They have

ABOVE AND ON THE FACING PAGE:
M. E. BARBER'S LETTER QUOTED ON PAGES 114-115

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present hands of Village men & women.
Coming for teaching. Faithful & Splendid
with personal work & this work among
men & their jets & their Deaf are
much used among the women -

Satan hates this witness. I feel his rage
at times but Jesus is Victor & the Lord
is our Sun & Shield - the Lord will
free free (for today) & glory (Rapture!)
So we press on.

May you be shaded. We pray for you.
May you be kept in God's grace!

Yours ever gratefully

Margaret Barber

"The Truth shall be thy shield"

Hallelujah!

wrong and of the tree of the knowledge of good and evil. Eventually he learned the lessons so that he could say,

Brothers, this is the way our work must take. It is not a matter of dealing with right and wrong but a matter of dealing with others' spirit. Miss Barber was not a person in the realm of right and wrong. She was able to discern my whole being. Outwardly speaking, I was angry with her, but my inner man was subdued by her. In working for the Lord, we should not busy ourselves with reasoning, arguments, right, wrong, good, evil. We are here to know men's spirit, to touch their spirit, and to cultivate their spirit. This is the lesson that we have to learn (Nee, *Collected Works*, 60:18).

In his own personal testimony in 1936, Watchman Nee said, "In the church, right and wrong have no place; all that counts is bearing the cross and accepting its breaking. This produces the overflowing of God's life and accomplishes His will" (Lee, *Watchman Nee*, 21).

Witness Lee saw in Watchman Nee one who had learned the lessons of life from M. E. Barber. He said,

Through his fellowship with Margaret Barber, Watchman Nee realized from the very beginning that to be a Christian is altogether a matter of life. Miss Barber herself was an excellent example of this principle. She cared for nothing but life...[and to pay] more attention to life than to work....He observed how Miss Barber continually stressed the matter of life, paying almost no attention to her work (*ibid.*, 73, 85).

M. E. Barber also helped Watchman Nee to discriminate life from work, life from eloquence, life from knowledge, and life from gift. A Christian speaker, she pointed out, could be gifted in speaking, eloquent in preaching, full of knowledge, and even successful in carrying out a popular work, but that was not life. Witness Lee relates some of their experiences in this realm:

From time to time, he and Miss Barber would go together to listen to a Christian speaker. He always admired either the speaker's eloquence, knowledge, zeal, ability, or natural power of persuasion. Then Miss Barber would point out to him that what he admired was neither of life nor of the Spirit. What he admired might be able to stir people up and motivate them to perform certain works, but it could never minister life to people. Through such spiritual diagnosis, he was educated to discern and distinguish the difference between life and work. He began to realize that most of the sermons given by preachers and Christian teachers were not grains of life but flakes of chaff. He also observed that in most Christian work, supposedly carried out for Christ, there is very little life ministered to people (*ibid.*, 85).

A LIFE OF FAITH

The life of M. E. Barber was characterized by faith. It was she who wrote—

Beloved, should the brook run dry
And should no visible supply
Gladden thine eyes, then wait to see
God work a miracle for thee:
Thou canst not want, for God has said
He will supply His own with bread.
His word is sure. Creative power
Will work for thee from hour to hour,
And thou, with all faith's host, shalt prove
God's hand of power, God's heart of love.
(1 Kings 17:3)

Witness Lee related an example of M. E. Barber living by faith. He said,

According to Chinese custom, all bills must be fully paid at the end of the year. But at the end of one year, she was short one hundred twenty Chinese dollars. With only two days remaining until the Chinese new year, she prayed desperately to the Lord for this need. On the last day of the year, a cable arrived from D. M. Panton in London through the British bank in Foochow. The amount sent was exactly one hundred twenty Chinese dollars (Lee, *Watchman Nee*, 17).

It had been Miss Barber's stand that whatever God had called on her to do, He would undertake to supply. Since He had called her to China, even though she had no guarantee of support (as she had had the first time she went out to China), she was confident that her needs would be supplied. She believed this and she testified this to the brothers and sisters around her. She had an intimate knowledge of the God of promise and the God who answers prayer. Watchman Nee recounts one of the events of 1923:

Once, Miss M. E. Barber felt that it was God's will that she prepare about ten rooms for hospitality for believers. These would be apartment-like buildings. She prayed for this and, marvelously, God caused a nearby vocational school to close and it was rented to her. There were twenty rooms altogether, and the monthly rent was only twenty dollars. The matter was thus settled. I felt that it was quite remarkable.

Four years later, some bad news came that the vocational school would be reopened. I heard this news through my father because he was one of the board members of the school. One afternoon I went purposely to visit Miss Barber and asked whether or not she was aware of the news. She said that she had indeed received a notice from the school that it was scheduled to reopen in the fall. The school had hired two engineers from the United States to come, and they were on their way. The matter was very certain

in their eyes. I asked her, "Are you going to move?" She said, "No." I asked again, "Have you prayed?" She said, "No, I do not even need to pray this time." A young believer who was there said that she must have been deceived by Satan. She answered, "Do not say that so quickly; let us wait and see." Then I asked her again how she could be so sure. She said, "God does not play jokes on us. He said that He wanted me to manage some living quarters. I have done this. He has not told me to stop; will He cast us out? God does not play jokes on us." But how about the other party? The engineers were on their way, and the opening of the school was definite. But she was enjoying her summer vacation peacefully on the mountain, as if this situation would never occur. Remarkably, when she was about to come down from the mountain, the school sent her a letter telling her that the school would not reopen. They asked her to continue renting the rooms because, while they were preparing to reopen the school, an unexpected financial change had forced them to declare bankruptcy. Oh, once we realize clearly the principle of God's working, no matter what happens, we will know definitely how to deal with it. In this way we will avoid many unnecessary actions and words. If we know God, we will certainly know the way He acts. If we know a person's disposition, we can predict how he will act and speak under various circumstances. If we know God, we will know whether He will answer our prayers or not (Nee, *Collected Works*, 10:543-4).

Miss Barber caught the significance of such faith in verse:

"Ask in faith," the Name of Jesus
All your plea before the throne;
As you trust, the Lord will whisper,
"See, my child, the work is done."

“Ask in faith,” God waits to answer
Each petition, Spirit-wrought;
He will work in wondrous power,
Far beyond your highest thought.

“Ask in faith,” for God is waiting
For thy faith-filled, earnest prayer.
Faith delights Him; faith can touch Him,
Every moment, everywhere.

Miss Barber once wrote a letter to T. Austin-Sparks, editor of the periodical, *A Witness and a Testimony*. The following letter, together with one of her poems, appeared in the August issue of 1926.

In studying Acts 27, I have been noticing how those 276 souls came to the place where “all hope was taken away” before God stepped in. This is often His way. Jesus waits till the fourth watch of the night before He comes to us walking on the sea. If God should thus test *our* faith, let us glorify His Name, and we too shall see His wonders in the deep [Psa. 107:24].

Let us not be afraid of being kept waiting till all hope has fled. God will glorify His Name at the last moment; only God can afford to wait until the last moment. Then see v. 24, it was only a promise even then. So with us; we are in some deep test, and no deliverance comes, but the Lord sweetly whispers some promise to our tried hearts, and in that told strength we go.

Then in v. 22, the man who is living on the Word of the living God, can save others—276 persons were saved because Paul believed God; compare Luke 1:45.

Can we believe the word of the Lord in the face of a storm and a sinking ship?

Having a promise, we can wait for its fulfillment. Paul waited until the fourteenth night. Deliverance did not immediately come, but Paul held on to the word which God had given him. Notice vv. 31, 32; Satan

used these sailors to try and frustrate the word of the Lord, but Paul was on the alert, and God used him to defeat Satan's purpose. Let us learn that, although God has given us a word to stand on, and we are trusting Him, we must not go to sleep and get careless. We must stand with God to get His word fulfilled. Had Paul not even seen the plot, could the promise have been fulfilled, v. 31?

Notice also v. 42. Satan seeks this time to use the soldiers to frustrate the word of the Lord. In such a case as this, when the promise is at stake, God will see to it, that His word is fulfilled, and our part must be to trust that it shall be "even as it was told me." God worked in the heart of the centurion to desire to save Paul; God is able, under *all* circumstances to keep His word, in spite of all opposing forces, and without our help. Let us trust, however dark things seem, and keep up the song of faith. "I believe God, that it shall be, even as it was told me" and the thing impossible shall be done.

The Lord give us like precious faith for His glory.

Margaret E. Barber

Pagoda Anchorage,
Fukien, China

The following poem accompanied that letter.

KEEP UP THE SONG OF FAITH

Keep up the song of faith,
However dark the night;
And as you praise, the Lord will work
To turn your faith to sight.

Keep up the song of faith,
And let your heart be strong,
For God delights when faith can praise,
Though dark the night and long.

Keep up the song of faith,
The foe will hear and flee;
Oh, let not Satan hush your song,
For praise is victory.

Keep up the song of faith,
The dawn will break ere long,
And we shall go to meet the Lord
And join the endless song.

Watchman Nee once asked M. E. Barber about knowing the will of God and obeying it. She said,

Every time that God delays telling me His will, then I reckon that within me there is still a heart unwilling to obey the will of God. Within me there must still be an improper aim. I realized this from many experiences (Nee, *Collected Works*, 9:229).

To this Watchman Nee added, “When we seek the will of God and do not find an answer, we should ask God to search us to see if there is any unwillingness within us” (*ibid.*).

When the will of God is known, M. E. Barber’s advice was to say, “Yes!” The Lord said this to the Father, “Thy will be done” (Matt. 6:10). But, to say, “Yes!” to the Lord, we also need to say, “No!” to the will of the devil. This includes the will of self. One of her poems discussing the will of the Lord reads as follows.

“No!” to the will of the devil,
“Yes!” to the will of the Lord,
So, Lord, Thy purpose shall triumph
Through Thine omnipotent Word.
With Thine authority clothe me
Now, as I stand in Thy will,
With Thine own Spirit empower me
All Thine own plan to fulfil.

“No!” to the will of the devil,
“Yes!” to the will of the Lord.
This be my attitude always;
Savior, protection afford,
Lest, as I move at Thy bidding,
Satan should close up the way,
Stand with me, Blessed Lord Jesus,
As I Thy precepts obey.

THE RECEIVING AND FLOWING OUT OF THE HOLY SPIRIT

The Lord Jesus in John 7:37-39 said that those who believed into Him would receive the Holy Spirit. In turn, each would become a cleansed channel of the Spirit flowing out to others many rivers, which are the varied riches of Christ. M. E. Barber wrote a poem as a prayer: “Holy Spirit, Flow through Me.”

Holy Spirit, flow through me,
Let my life Thy channel be;
Let no doubt obstruct Thy way,
Flow through me, O Lord, today.
Flow in rivers, not a rill,
All Thy word to me fulfil.

Holy Spirit, flow through me,
I would just a channel be
For Thy mighty living tide,
Reaching souls both far and wide.
Flow in rivers, not a rill,
All Thy word to me fulfil.

There was a time when Watchman Nee realized he lacked the power in his life, especially in the matter of the gospel. He desired to bring his classmates to the Lord, but had not been able to do so. How could he be filled with the Holy Spirit? How could he have more impact in the

gospel? Eventually he brought the matter to Miss Barber. He relates the incident:

Though some had been saved, I was still not satisfied, because many in the school and in the town were still not saved. I felt the need to be filled with the Holy Spirit and to receive power from above that I might be able to bring more people to the Lord. Then I called on Miss Margaret Barber. Being immature in spiritual matters, I asked her if it was necessary to be filled with the Holy Spirit in order to obtain power to bring many to salvation. She answered, "Yes." I asked her concerning the means to be filled with the Holy Spirit. She said, "You must present yourself to God that He may fill you with Himself." I replied that I had already presented myself. But when I considered, I knew that I was still my old self. I knew that God had saved me, chosen me, and called me. Though I had not yet attained absolute victory, I had been freed from sins and evil habits, and many matters hitherto entangling me had been abandoned. However, I still felt the lack of spiritual power to cope with spiritual work (Lee, *Watchman Nee*, 46-47).

Then M. E. Barber related to him the story of Brother Prigin, an American who had been in China. He had a master's degree and was studying for a Ph.D. He was bothered, however with his spiritual condition, which to him was unsatisfactory. He wanted to live a victorious life and to have power in work. When He earnestly sought the Lord in prayer, the Lord said, "Do you really want this? If so, do not take the Ph.D. examination two months from now, for I have no need of a doctor of philosophy." He argued, struggled, and reasoned with the Lord in this matter, but eventually felt that God would not compromise with him. Then, with tears he submitted to the Lord. That decision revived not only him, but also the congregation to whom he ministered. "His subsequent work was greatly blessed by the Lord, and he was one who had the deepest knowledge of God," according to Miss Barber (*ibid.*, 48).

M. E. Barber caught the secret of being filled in one of her poems:

Blessed, mighty Holy Ghost,
Fill me to the uttermost;
Cleansed and holy, pure and clean,
Let the life of Christ be seen,
Hold o'er me Thy gracious sway,
Every hour of every day.

Blessed, mighty Holy Ghost,
Fill me to the uttermost;
For Thy love, Thy light, Thy power,
Just a channel hour by hour,
Till my Savior's face I see,
Fill me, Lord, fill even me.

OBEDIENCE TO THE LORD

To Brother Prigin the matter of the filling of the Holy Spirit was essentially a matter of obedience to the Lord. It was Samuel who said to King Saul,

“Does Jehovah delight in burnt offerings and sacrifices,
As much as in obeying the voice of Jehovah?
Behold, to obey is better than sacrifice,
And to heed, than the fat of rams.”
(1 Samuel 15:22)

Disobedience caused Saul to lose his kingship.

To Miss Barber, there was no option to obedience. It was an all-essential necessity in following the Lord. She wrote,

Can you be obedient
To the Lord of all,
Though the earth should totter,
Though the heav'ns should fall?

Face e'en a disaster
With a faith-filled heart,
Knowing naught can harm him
Who with Christ will start?

Can you be obedient
To the Lord you serve,
Never even flinch, friend,
Never even swerve;
Though your next step onward
Seem to lead to death?
Can you then obey Him
Without bated breath?

At times Watchman Nee struggled with the matter of obeying the Lord, although he was clear what the Lord wanted. Witness Lee describes Watchman Nee's attitude toward disobedience, showing the influence that M. E. Barber had had on him:

For him disobedience was a veil which would separate him from God's presence. He stressed that for him to receive light and revelation from the Lord he needed an unveiled face. Margaret Barber told him, and he passed it on to his close associates, that a small leaf on a tree can block out the full moon from one's sight. Since he realized that disobedience would cause the loss of God's presence, he made it his purpose to obey the Lord's will and the Lord's revelation at any cost (*ibid.*, 55).

M. E. Barber penned these lines pointing out the attitude that the Lord's followers should have toward the Lord's choice for them:

Not where we elect to go,
But where Jesus leads the way,
There the living waters flow,
There our darkness turns to day.

Not our self-appointed task
Will the Lord's approval win,
But the work we did not ask,
Finished humbly, just for Him.

Not the gift we proudly lay
On His altar will He heed,
If our hearts have said Him, "Nay,"
When He whispered, "I have need."

THE NAME OF JESUS

A prominent theme among the poems of M. E. Barber is the name of Jesus. Her poems show the depth of appreciation she had for His blessed name and the wonderful delight she had in the name that is so precious to us, His believers.

GLORIOUS, MIGHTY NAME OF JESUS

Blessed Jesus! Mighty Savior!
In Thy Name is all I need;
Just to breathe the Name of Jesus,
Is to drink of Life indeed.

Jesus! Jesus! Name most precious,
Balm in pain or mighty sword;
In Thy Name, we live and conquer,
Blessed, glorious, coming Lord.

IN THE MIGHTY NAME OF JESUS

In the mighty Name of Jesus,
When we bow before the throne.
Many deadly foes are vanquished,
Many victories are won.

Mighty Name! Mighty Name!
In that Name alone we win.
Mighty Name! Mighty Name!
Conquering Satan, death, and sin.

When we plead the Name of Jesus,
Satan and his hosts must flee.
Jesus! Jesus! Precious Jesus!
In Thy Name is victory.

LIFT THAT NAME HIGH

Lift that Name high! That glorious Name,
Let heav'n and earth its pow'r proclaim;
Our mighty, conqu'ring, coming King,
Earth yet shall with His praises ring.

Lift that Name high! Jesus shall reign,
And kings shall follow in His train;
Lift that name high, all names above,
The Name of Him we own and love.

THE CROSS OF CHRIST

Sometimes the path that the Lord has chosen for His followers leads the way of the cross with its suffering, pain, and loss. It might include the severing of personal relationships and the loss of loved ones. Paul knew the Lord and “the fellowship of His sufferings” (Phil. 3:10). The way of the Master is necessarily duplicated in the way of His slaves. M. E. Barber knew this path as one chosen for her by her Lord.

If the path I travel
Lead me to the cross,
If the way Thou choosest
Lead to pain and loss,

Let the compensation
Daily, hourly, be
Shadowless communion,
Blessed Lord, with Thee.

If there's less of earth joy,
Give, Lord, more of heaven.
Let the spirit praise Thee,
Though the heart be riven;
If sweet earthly ties, Lord,
Break at Thy decree,
Let the tie that binds us,
Closer, sweeter, be.

When Watchman Nee requested of Miss Barber books on the cross, she referred him to some of the writings of Mrs. Penn-Lewis. After he wrote to her, she sent him free copies of *The Centrality of the Cross* and *The Cross of Calvary*.

In her fellowship with Watchman Nee, M. E. Barber stressed the need for the experience of the Lord's breaking. She once said, "All the bread that is in the Lord's hand, He will surely break" (Nee, *Collected Works*, 11:720). Watchman Nee (*ibid.*) pointed out the dual function that the cross has:

The cross not only separates the sinners as to who are saved and who are perishing; it also separates the believers as to who are overcoming ones and who are the defeated ones....Many times we put ourselves in the Lord's hand, while at the same time we pray privately, 'Please do not break me!'

Watchman Nee once used M. E. Barber as an example of what the cross does in the believer's life. He said,

The breaking of the outer man involves the operation of the cross. But in what area does the cross apply its breaking? It is applied invariably to the strongest area of

our life. Whatever the strongest area of our life is, that is the area where the cross operates. When a man hits the wall, his nose gets hurt first because his nose is the outstanding part of his body. It is hard to hide whatever stands out in man. Once this strong area is broken and removed, it will be easy for one to touch the spirit.... Miss M. E. Barber was astute and quick, but one did not feel her astuteness or her natural quickness. These traits were broken in her (Nee, *Collected Works*, 59:6).

Miss Barber once wrote a poem in which she pointed out the effects of the cross on the soul life:

Dead, yet delivered; die, O soul,
 Trust God to bring thee through;
Wrecked on thy God, e'en death is gain.
 Fear nothing; die; and go
Through death to prove God's mighty power
 To deal with such a foe;
To die in faith, a risen life
 By faith, henceforth to know.

Dead, yet delivered; short of death,
 The power must be restrained
Which else would snap self's iron bands
 And break the tightening chains;
So die; and dying, God will loose
 His power to set thee free,
And thou shalt then, through Calvary's Cross,
 In Christ, a conqueror be.

Sometimes it is not the cross of Christ that is applied to a person, but God's governmental and disciplining hand because of certain sins that have been committed. This is done by God to bring the person to repentance and to turn him back to the Lord to ask for His forgiveness. Watchman Nee tells of a time when Miss Barber helped such a person to repent of his terrible actions:

Once when I was talking to Miss M. E. Barber, she related an interesting story to me. A brother had done something terrible. Later, he repented and came to Miss Barber. She said to the man, “You have repented and have turned back, have you not? Now you must go to the Lord and tell Him, ‘I was once a vessel in the hand of the potter. Now the vessel is broken.’ Do not force the Lord to do anything by saying, ‘Lord, You must make me another kind of vessel.’ You must humble yourself and pray, ‘Lord, be merciful to me. Let me be a vessel again! I can no longer insist on being a vessel by myself.’ The Lord can make you a vessel unto honor, or He can make you a vessel unto dishonor” (Nee, *Collected Works*, 50:684-685).

THE LORD’S RETURN

Another subject that M. E. Barber frequently talked about was the Lord’s return. Many of her poems deal primarily with this matter.

Watch! for the morning is breaking,
A moment, and He will be here!
The mists and the shadows are fleeing,
The darkness will soon disappear;
And He, for whom ages have waited,
The Lord who has tarried so long,
Will come in an outburst of glory,
A moment, and we shall be gone.

In a message that Watchman Nee gave during a training on Kuliang Mountain, he emphasized how the living and lifestyle of the believer should be geared to a hope in the Lord’s return. He illustrated this with Miss Barber, a person who waited for the Lord’s return. He said of her,

In my whole life I have never been impressed by another person like I was by Miss M. E. Barber.

She was indeed a person who waited for the Lord's return. There are many famous men in Christianity who studied prophecy, such as D. M. Panton. They all knew about the Lord's return. But to my knowledge, only Miss Barber was a person who truly *waited* for His return. It was a big surprise to her that the Lord had not returned in her time (Nee, *Collected Works*, 60:442).

She spoke of this in one of her poems:

Just as we wait for a loved one,
With eye and ear attent,
Wait, with a heart expectant,
With all our powers bent
To catch the distant footstep,
To grasp the outstretched hand,
Thus do we wait, dear Savior,
Thus we expectant stand.

In the Kuliang training, Brother Nee further talked about M. E. Barber and the Lord's coming before the end of the year, as well as her concern that the heart would not be occupied by other things. He said,

One year I spent the last day, New Year's eve, with her. She prayed, "Lord, if You want to come now, there is still time this year; You do not have to wait until next year." Her face was towards the Lord's coming. Christians do not wait for a time when we will serve the church; we wait for a time when the Lord will come again. If a believer is not careful, but substitutes other things for the Lord's return, he becomes fallen immediately (*ibid.*).

M. E. Barber's waiting for the Lord is reflected in this poem:

We are waiting for Thee,
To Thy promise we cling;
All we are, all we have,
To Thy feet, Lord, we bring,
And beseech Thee to make us
For Thy presence complete,
Fulfil all Thy purpose,
For Thyself make us meet.

Watchman Nee described a conversation with M. E. Barber as they walked together on the street and discussed the Lord's return.

Once Miss Barber wrote a hymn concerning the Lord's coming. I did not understand one line she wrote in her hymn. She answered, "Come with me and I will show you." We went out and took a walk. When we were about to turn a corner, she said to me, "The Lord is coming; He is getting closer and closer. Perhaps we will see Him around the corner." In her I saw a person who was waiting for the Lord's return, and I realized what it means to wait for the Lord to return. Her whole life was a life of preparing for the Lord's return. Day by day, while she lived on the earth, she waited eagerly for the Lord to return (Nee, *Collected Works*, 60:442).

This is the hymn that Watchman Nee was referring to:

'Tis our dear Lord we wait for,
Our hope! Our joy! Our Friend!
Himself we long to welcome,
And just beyond the bend
Hidden, perchance to meet us
Before the day is done,
The waiting will be over
And rest will have begun.

In Watchman Nee's *Messages for Building Up New Believers*, he spoke of the Christian life as one of waiting for the Lord's return. To illustrate what he meant, he spoke of the expectation that M. E. Barber had. She was one who lived "in the light of the Lord's appearing."

Those who wait for the Lord's return are like a man walking down a precipitous hill; he does not know for sure when he will turn a corner and meet someone walking up the same path. Our sister genuinely expected the Lord's return daily and hourly. Notice that we are speaking of our expectation of His return, not our belief in His return....Many people pay much attention to such subjects as the rapture, the judgment seat of Christ, the millennium, the New Jerusalem, and the new heaven and new earth. Many people are familiar with the prophecies concerning the Lord's return, but they are not necessarily waiting for His return. We have to remember that we are heavenly citizens. We should be taught by grace to expect the Lord's return. We put no hope in this earth. We know that this earth will never change for the better. While we serve, work, and labor with God here on earth, we are calling and gathering a group of people to come under the Lord's name for His satisfaction. We serve and work for the sake of His second coming (Nee, *Collected Works*, 50:914-15).

In her poem "Rapture," M. E. Barber describes the longing in the heart of the believer for the Lord's coming and the need to "serve, work, and labor with God...for the sake of His second coming."

From each sunrise to sunset, dear Lord,
We are waiting and watching for Thee,
And our hearts are aglow with Thy word,
"I am coming, and coming for thee."

As we wait for Thy coming, O Lord,
Fill our hands with glad service for Thee;
May the power of Thy life-giving Word
Flow through us till Thy glory we see.

Along with the expectation and longing for the Lord's return was the sense of the Lord's presence associated with our sister, M. E. Barber. This was Watchman Nee's testimony about her:

I always thought of her as a "lighted" Christian. If I did but walk into her room, I was brought immediately to a sense of God. In those days I was very young and had lots of plans, lots of schemes for the Lord to sanction, a hundred and one things which I thought would be marvelous if brought to fruition. With all these I came to her to try and persuade her; to tell her that this or that was the thing to do. But before I could open my mouth she would say a few quite ordinary words—and light dawned. It simply put me to shame. My scheming was all so natural, so full of man, whereas here was one who lived for God alone. I had to cry to Him, "Lord, teach me to walk that way" (Kinnear, 48).

SOURCES OF SUPPLY

M. E. Barber readily acknowledged the supply she had received from various servants of the Lord, e.g., to know the word of God, to understand its truths, and to be spiritually perfected. In turn, she directed Watchman Nee to appreciate the "shoulders" upon which we "stand" to see the things of God for such a distance. As already mentioned, there were the prophetic writings of Robert Govett and D. M. Panton. She learned much from Jessie Penn-Lewis concerning the cross and the death of Christ as they apply to the believer. From T. Austin-Sparks she learned of the heavenly aspect of the church and the resurrection of Christ as it affects the believer's walk.

M. E. Barber also introduced Watchman Nee to the writings of Madame Guyon (1648—1717), “the French mystic imprisoned by Louis XIV in the Bastille for her faith. In Mme. Guyon’s writings the note of acquiescence in the will of God greatly moved him and was to have a strong influence on his future thinking,” as well as to deepen “his awareness of the things in the unseen that are eternal” (Kinnear, 48).

To D. M. Panton she owed her understanding that “sects are unscriptural and that denominationalism is sinful.” This was M. E. Barber’s stand as well as Watchman Nee’s (Nee, *Collected Works*, 18:311).

The poems of M. E. Barber were a source to Watchman Nee when he was compiling hymns for a hymnbook. These he translated from the English. Nee (*Collected Works*, 8:96) considered that “the kind of person she was” is seen in her poems. Witness Lee also considered that M. E. Barber’s poems show a “deep experience in Christ” (*Watchman Nee*, 17).

Her poems often appeared in *The Dawn* magazine of D. M. Panton, in *The Overcomer* magazine of Jessie Penn-Lewis (between October 1924 and October 1936), and in *A Witness and a Testimony* of T. Austin-Sparks (e.g., several issues in 1934). In addition, 23 of her poems appear in *Hymns*, published by Living Stream Ministry, including one adapted by Watchman Nee (#880).

In various issues of *The Overcomer* magazine, the editor, Jessie Penn-Lewis mentioned the letters she had received from her readers including those from M. E. Barber. Sometimes Mrs. Penn-Lewis would simply note that she had received a letter from M. E. Barber, Fuh-Kien, or China (Vol. 4, May 1912; Vol. 4, Dec. 1912; Vol. 5, 1924). Twice she responded in detail, which in turn gives some indication of the burden of Miss Barber in her letter. In *The Overcomer*, Vol. 2, Dec. 1910, she mentions receipt of one of M. E. Barber’s poems. She writes,

I see fully all you say about “superficial” unity and yet there is a real one even then between all who truly love the Lord Jesus in sincerity! It is very precious to see any degree of “unity” even though lack of light severs between real followers of Jesus in many vital things. Clearer vision with every believer enables them to see things as they are and meet souls as God does

on every grain of truth. Thank you for the poem. We now have an over-abundance of good things for the *Overcomer* pages.

In another response, Jessie Penn-Lewis writes,

Yes, the fight is terrific. More and more the meaning of “stand” in Ephesians 6 is being understood. The fight is to “stand” where He puts us, and as we stand God is able to go on and work! 2 Tim. 2:24-26 is very important. We must not get wrong in spirit if others are wrong (Vol. 3, May 1911).

Occasionally Jessie Penn-Lewis only responded with one or two sentences, but even these are an indication of how she appreciated the spiritual measure of Sister Barber: “Prayer is the great need in so many directions. Oh that more would give real prayer-help” (Vol. 7, 1920, Oct.); “I always note your letters with fellowship and prayer” (Vol. 2, 1921, July); and “Keep fellowship and thanks” (Vol. 6, 1925, Jan.).

In *The Dawn* magazine of 1925-26, p.285, the editor included under “Correspondence” a letter signed by Margaret E. Barber. This letter was submitted in response to an article that had appeared in *The Dawn* called “Testing the Supernatural” (1925, Vol. II, No. 2, pp. 62-67):

Dear Sir,

Your valuable article on “Testing the Supernatural” in the May *Dawn* has interested us deeply. Here in China demon powers are manifesting themselves in new ways; and even in the Churches there have been cases of evil spirits pretending to be Jesus Christ.

One case may be of interest. Last autumn, near Amoy, in a preacher’s house one night, a voice was heard in the ceiling and a light appeared. The voice professed to be that of the former preacher who had lived in that house, and had died there twenty years ago. It soon became known all over the country-side

that the old pastor was speaking from the roof of his former dwelling, to any who would go and hear, and crowds flocked day by day. The utterances were extraordinary:—full of Scripture; exhortations to live a holy life were frequent; and people of evil character dare not go, because no sooner were they seated, than the voice would address them by name, and ask them to repent of their sins. In most cases, sins known only to the person and the spirit addressing them were revealed. There is a well known man in Amoy, a Chinese physician trained in America, and a real Christian. His fees were very high; and to his amazement, when he went to the house, the spirit called on him to repent of the sin of covetousness, and commanded him to reduce his fees. So great was the effect on him that he now treats poor patients for nothing and is in many ways a transformed character.

A brother who preaches the Gospel in the Amoy district came to see me and asked me if I did not believe that this spirit was really the voice of God. He said, "No one in Amoy, scarcely, doubts it; though a few missionaries perhaps may be a little sceptical." I told him about testing the spirits, and advised him to use the test of 1 John 4:2. The spirit never becomes visible, but often a brilliant light is seen hovering over the house.

Ultimately the test was put by a worker we know and trust. After putting the test, there was silence for about half an hour; and then the voice said, "Read 1 Corinthians 13:13." As you say in the article, the "not confessing" is sufficient proof of the origin of the manifestation. Many Chinese Christians have been utterly deceived; they well know the supernaturalism of heathenism, but it has never entered their heads that a demon could manifest himself in a Christian church, use Scriptural terms, exhort to goodness instead of evil, and press the reading of the Bible.

I am, etc.,

MARGARET E. BARBER

Pagoda Anchorage

Fukien, China

A SEED SOWN

The apostle John quoted the Lord, “Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone, but if it dies, it bears much fruit” (John 12:24).

Witness Lee said of M. E. Barber, “She was, no doubt, a seed sown in China by the Lord for His recovery” (Lee, *Watchman Nee*, 17). And not only was she a seed sown into China, but also Miss Barber, “as a seed of life,...was sown into Watchman Nee” (*ibid.*, 73).

In a conversation that Witness Lee had with Watchman Nee, “He told me that Miss M. E. Barber did not come to China to work. She was in China sowing Christ, even sowing herself in Christ. She was a seed sown into that district in China. Eventually, something grew out of that seed. The Lord’s recovery today is the produce of the seed sown by Sister Barber and Brother Nee” (Lee, *Life-Study of Matthew*, 36:439-440).

Elsewhere Witness Lee repeated this:

Sister Barber was a seed that was sown, and Brother Nee was a grain that grew out of that seed. Brother Nee, as a seed that grew out of her, became a great vessel for the recovery of the proper church life. This is the way to produce and increase the church in life (Lee, *Life-Study of John*, 26:314).

IN MEMORIAM

At the end of February 1930, Sister Barber was stricken with enteritis, which in medical terms is Crohn’s disease. After Sister Barber went to be with the Lord on March 1, 1930, many words of remembrance

were expressed, especially by those who personally knew her. Two among these were D. M. Panton and Watchman Nee.

D. M. Panton:

Miss Margaret E. Barber, also in Fukien and a contributor to *The Dawn*, is another magnificent stalwart for Christ who has passed to her rest. These leave us an imperishable inspiration. In Miss Barber's last letter to the Editor, all unconscious of her call, she enclosed a single verse from her own poem.

Just a few more miles, beloved! and our feet shall
ache no more
No more sin and no more sorrow—hush thee, Jesus
went before:
And I hear Him sweetly whispering—"Faint not, fear
not, still press on.
For it may be ere tomorrow the long journey will be
done."

(*The Dawn*, Vol. VII, 1930-31, p. 373)

Watchman Nee:

We feel most sorrowful concerning the news of the passing away of Miss Barber in Lo-Hsing Pagoda, Fukien. She was one who was very deep in the Lord, and in my opinion, the kind of fellowship she had with the Lord and the faithfulness she expressed to the Lord are rarely found on this earth. In reading the hymn published on the cover of this issue of the magazine, one can imagine the kind of person she was (*Collected Works*, 8:96).

When M. E. Barber went to be with the Lord, according to her will she left all of her belongings to Watchman Nee. This amounted to little more than her Bible. Brother Nee said,

When Miss Barber died, she left a Bible to me. Written in it were the words, “O God, grant me a thorough and unlimited revelation of myself.” How deep is this! We must have the boldness to be shined upon by God with His light, so that He can reveal to us the real picture of ourselves....Our own evaluation of ourselves is not trustworthy (Nee, *Collected Works*, 9:232-3).

Another thing that Watchman Nee found in her belongings was a piece of paper. He said of M. E. Barber,

Several months ago, a certain Western missionary passed away in Fukien province. I once remarked that among the people I have known, she was a very deep person in the Lord. Since I am more knowledgeable about her affairs, I have considered writing a biography for her and have been collecting her lectures, articles, and essays for editing purposes. A package of her belongings arrived several days ago including a piece of paper with the following words written on it: “O God, I thank You, because You have a commandment saying you shall love the Lord your God with all your heart, and with all your soul, and with all your mind!” Oh! How profound this is! I do not know how many Christians would say, “God, I thank You because You have a commandment which says you shall love the Lord your God with all your heart and with all your soul and with all your mind.” Indeed, since we are all believers, we ought to love God. No other religion speaks of loving God like ours. Loving God is unique to Christianity (Nee, *Collected Works*, 18:355).

On the flyleaf of her Bible, which she left to Watchman Nee, were words that she had written long before, “I want nothing for myself, I want everything for the Lord” (Kinnear, 85).

POEMS

BY M. E. BARBER

“ASK IN FAITH” (#776*)

“Ask in faith,” the Name of Jesus
All your plea before the throne;
As you trust, the Lord will whisper,
“See, my child, the work is done.”

“Ask in faith,” God waits to answer
Each petition, Spirit-wrought;
He will work in wondrous power,
Far beyond your highest thought.

“Ask in faith,” ’tis just the asking,
In a faith that dares to stand,
Full of joyful expectation,
With an open, outstretched hand.

“Ask in faith,” for God is waiting
For thy faith-filled, earnest prayer.
Faith delights Him; faith can touch Him,
Every moment, everywhere.

*Hymn number in *Hymns* (Anaheim: Living Stream Ministry, 1988)

“THE BREATH OF PRAYER”

Fan them with the breath of prayer
'Tis God's word to thee;
Thresher of the mountains, thou,
Take the victory.

Fan them with the breath of prayer,
Mountains though they be;
And God's wind the heights shall tear,
Scattering them for thee.

Fan them with the breath of prayer;
E'en the hills shall be
But as chaff, as thou dost dare
Order them to flee.

Fan them with the breath of prayer
Born at Calvary;
Thresh the mountains in His Name,
Claim His victory.

(Isa. 41:16; Mark 11:22-24)

BURIED

Buried? Yes, but it is seed
From which Continents may feed;
Millions yet may bless the day
When that seed was laid away.

Buried! hidden! out of sight!
Dwelling in the deepest night;
Losing, underneath the sod,
Everything, except its God.

Buried, unremember'd, lost—
So thinks man: but all the cost
God has counted to display
Life abundant one glad day.

Art *thou* buried? God's pure seed
Doth thy heart in silence bleed?
Change thy sighing into song,
Thus alone can harvests come.

“CALL UNTO ME AND I WILL ANSWER THEE”

God Who made heaven, earth and sea,
What can He not do for thee?
When He speaks, the work is done,
Trust Him then, beloved one.

God will answer though the sea
Roars and rages, making thee
Only see the billow's height;
God will speak His word of might.

God will answer when to thee,
Not a possibility
Of deliverance seems near;
It is *then*, He will appear.

God will answer when you pray;
Yea, though mountains block thy way,
At His word a way will be,
E'en through mountains, made for thee.

God, who still divides the sea,
Willingly will work for thee;
God, before whom mountains fall,
Promises to hear thy call.

(Jer. 33:2-3)

CAN YOU BE OBEDIENT? (#657)

Can you be obedient
To the Lord of all,
Though the earth should totter,
Though the heav'ns should fall?
Face e'en a disaster
With a faith-filled heart,
Knowing naught can harm him
Who with Christ will start?

Can you be obedient
To the Lord you serve,
Never even flinch, friend,
Never even swerve;
Though your next step onward
Seem to lead to death?
Can you then obey Him
Without bated breath?

Can you trust your Leader
When He bids you go
Right into a battle
With a mighty foe?
Can you step up briskly
And with joy obey?
Can you fight the battle,
Till the end of day?

Can you? Then beloved,
Christ just waits for you;
Listen for His orders,
Glad His will to do;
Then when soldiers muster
At the set of sun,
And your name is mentioned,
Christ will say, "Well done."

CHERITH

Beloved, should the brook run dry
And should no visible supply
Gladden thine eyes, then wait to see
God work a miracle for thee:
Thou canst not want, for God has said
He will supply His own with bread.
His word is sure. Creative power
Will work for thee from hour to hour,
And thou, with all faith's host, shalt prove
God's hand of power, God's heart of love.

(1 Kings 17:3)

THE DAYS MAY YET GROW DARKER (#710)

The days may yet grow darker,
The nights more weary grow,
And Jesus may still tarry,
But this one thing I know:
The Lord will still grow dearer,
And fellowship will be
The closer and the sweeter
Between my Lord and me.

'Tis our dear Lord we wait for,
Our hope! our joy! our Friend!
Himself we long to welcome,
And just beyond the bend
Hidden, perchance to meet us
Before the day is done,
The waiting will be over
And rest will have begun.

DEEP DOWN INTO THE DEPTHS (#671)

Deep down into the depths of this Thy
Name,
My God, I sink and dwell in calm delight;
Thou art enough however long the day,
Thou art enough however dark the night.

Thou art my God—the All-Sufficient One,
Thou canst create for me whate'er I lack;
Thy mighty hand has strewn the lonely track
With miracles of love and tender care

For me Thy trusting one. My God I dare
Once more to fling myself upon Thy breast,
And there adore Thy ways in faith's deep rest,
And there adore Thy ways in faith's quiet rest.

DELIVERED THROUGH DEATH!

Art thou delivered unto death?
He was; and still He reigns!
Death only can unloose thy bonds,
And snap the tightening chains.
Fear not to die, for only thus
The power of God can free
Unto undying, glorious life,
Thy spirit-ministry.

We die, to find that death is life,
That suffering is power;
That death brings victory, that our foe
Is robbed of all his power;
We die to rise in endless life,
For evermore to be
In conflict, undismayed and calm,
For death has set us free.

Dead, yet delivered; die, O soul,
Trust God to bring thee through;
Wrecked on thy God, e'en death is gain.
Fear nothing; die; and go
Through death to prove God's mighty power
To deal with such a foe;
To die in faith, a risen life
By faith, henceforth to know.

Dead, yet delivered; short of death,
The power must be restrained
Which else would snap self's iron bands,
And break the tightening chains;
So die; and dying, God will loose
His power to set thee free,
And thou shalt then, through Calvary's Cross,
In Christ, a conqueror be.

THE END CROWNS ALL

What though the road be rough?
What if the way be long?
Quivering lips must break
Into a joyous song:
For the end crowns all, and the end will be
A home in His love thro' Eternity.

What though the warrior faint,
If but the fight be won!
Work that is well complete
Fears not the set of sun.
For the end crowns all, and the Savior's smile
Will repay us well for earth's "little while."

(2 Tim. 4:7-8)

“FILLED”

Blessed, mighty Holy Ghost,
Fill me to the uttermost;
Let my life Thy channel be,
Just a channel, Lord, for Thee;
Through me all Thy fullness pour,
Give me ever more and more.

Blessed, mighty Holy Ghost,
Fill me to the uttermost;
Be it unto me, O Lord,
Now, according to Thy word,
Let the life of Jesus be,
Ever filling, even me.

Blessed, mighty Holy Ghost,
Fill me to the uttermost;
Cleansed and holy, pure and clean,
Let the life of Christ be seen,
Hold o'er me Thy gracious sway,
Every hour of every day.

Blessed, mighty Holy Ghost,
Fill me to the uttermost;
For Thy love, Thy light, Thy power,
Just a channel hour by hour,
Till my Savior's face I see,
Fill me, Lord, fill even me.

THE FOURTH WATCH

The roaring sea of nations in upheaval,
The church afloat upon the angry foam,
The LORD, a Watcher, sees her toil, her peril,
And in the fourth watch of the night He'll come.

Midnight has passed: eyes strain thro' inky darkness,
But see not yet the shining of His face:
Lest hearts should faint, or hope should fold her pin-
ions,
The morning star in yonder heavens we trace.

The morning star gleams on the rolling billows,
A radiant light amid the angry storm:
Within its beams we toil in rowing, saying,
“In the fourth watch, perchance, we'll see His
form.”

In the fourth watch—so toil a little longer,
Battling against the storm, the wind, the tide.
How soon we shall forget it all, beloved,
When, with our Lord, we reach the other side!

(Mark 6:47-50; Rev. 2:28)

GLORIOUS, MIGHTY NAME OF JESUS (#73)

Glorious, mighty Name of Jesus,
 Into Thy dear Name I flee;
“Set aloft,” I praise and worship,
 For Thy Name is victory!

Blessed Jesus! Mighty Savior!
 In Thy Name is all I need;
Just to breathe the Name of Jesus,
 Is to drink of life indeed.

Glorious, mighty Name of Jesus,
 Heav’n and earth its pow’r proclaim;
But forgiven sinners only,
 Know the balm of Jesus’ Name.

Jesus! Jesus! Name most precious,
 Balm in pain or mighty sword;
In Thy Name, we live and conquer,
 Blessed, glorious, coming Lord.

GOD WILL ANSWER

God will answer when, to thee,
Not a possibility
Of deliverance seems near;
It is then He will appear.

God will answer when you pray;
Yea, though mountains block thy way,
At His word, a way will be,
E'en through mountains, made for thee.

God, who still divides the sea,
Willingly will work for thee;
God, before whom mountains fall,
Promises to hear thy call.

GOD'S WORD

I worship and praise and adore,
And glorify Thee, blessed Lord;
Tho' the foe may his uttermost do,
He never can alter Thy Word.
It stands! though the heavens may fall,
It stands! though the earth pass away,
And on it, I'm standing, O Lord,
And standing in triumph today.

I'm trusting in what Thou hast said,
As my barque ploughs her way thro' the sea;
Her chart and her compass Thy Word,
All glory, Lord Jesus, to Thee!
I rest on Thy promise divine,
And smile at the gathering storm;
My barque cannot sink, for I know,
Thou wilt hasten Thy Word to perform.

I worship and praise and adore,
For ever Thy Name I will bless;
Thy Word is sufficient for me,
However prolonged life's distress,
I triumph in all Thou hast said,
It stands, whatsoever betide;
I glorify Thee, blessed Lord,
For this, my infallible Guide.

(Matt. 4:4)

HALLELUJAH! CHRIST IS VICTOR (#890)

Hallelujah! Christ is Victor,
Tell with ev'ry breath,
That the Savior still is conqu'ror
Over sin and death.

Hallelujah! Christ is Victor,
Tell where'er you go,
That the Lord is still the conqu'ror,
Over ev'ry foe.

Hallelujah! Christ is Victor,
Pain and sickness flee,
When we plead the mighty victory
Won on Calvary.

Hallelujah! Christ is Victor,
Therefore do and dare;
Go wherever Jesus sends you
In prevailing prayer.

Hallelujah! Christ is Victor,
No defeat nor fear
Evermore must dim thy vision!
Christ the way will clear.

Hallelujah! Christ is Victor,
Soon His voice shall ring,
“Come ye conquerors, come up hither,
Join thy conquering King.”

HE LOOKED FOR A CITY (#974)

He looked for a city and lived in a tent,
A pilgrim to glory right onward he went;
God's promise his solace, so royal his birth,
No wonder he sought not the glories of earth.

City! O city fair!
God's dwelling with man to eternity is there.

He looked for a city, his God should prepare;
No mansion on earth could he covet or share,
For had not God told him, that royal abode
Awaited His pilgrims on ending the road.

He looked for a city; if sometimes he sighed
To be trudging the road, all earth's glory denied,
The thought of that city changed sighing to song,
For the road might be rough, but it could not be
long.

He looked for a city, his goal, Lord, we share
And know that bright city, which Thou dost prepare,
Is ever our portion, since willing to be
Just pilgrims with Jesus, our roof a tent tree.

HOLY SPIRIT, FLOW THROUGH ME

Holy Spirit, flow through me,
Let my life Thy channel be;
Let no doubt obstruct Thy way,
Flow through me, O Lord, today.
Flow in rivers, not a rill,
All Thy word to me fulfil.

Holy Spirit, flow through me,
I would just a channel be
For Thy mighty living tide,
Reaching souls both far and wide.
Flow in rivers, not a rill,
All Thy word to me fulfil.

(John 7:38)

I DARE NOT BE DEFEATED (#877)

I dare not be defeated
With Calvary in view,
Where Jesus conquered Satan,
Where all His foes He slew;
Come, Lord, and give the vision
To nerve me for the fight,
Make me an overcomer
Clothed with Thy Spirit's might.

A victor, a victor!
Because of Calvary.
Make me an overcomer,
A conqu'ror, a conqu'ror, Lord, in Thee.

I dare not be defeated,
Since Christ, my conquering King,
Has called me to the battle
Which He did surely win.
Come, Lord, and give me courage,
Thy conquering Spirit give,
Make me an overcomer,
In power within me live.

I dare not be defeated,
When Jesus leads me on
To press through hellish regions
To share with Him His throne;
Come, Lord, and give Thy soldier
The power to wield the sword,
Make me an overcomer
Through Thine inerrant Word.

I dare not be defeated,
Just at the set of sun,
When Jesus waits to whisper,
“Well done, beloved, well done”;
Come, Lord, bend from the Glory,
On me Thy Spirit cast,
Make me an overcomer,
A victor to the last.

IF THE LORD STILL TARRY

If the Lord still tarry,
He will undertake;
Mountains may be shaken,
Billows o'er me break;
But His word of promise
Ever will endure;
God, our God, is faithful,
And His help is sure.

IF THE PATH I TRAVEL (#377)

If the path I travel
 Lead me to the cross,
If the way Thou choosest
 Lead to pain and loss,
Let the compensation
 Daily, hourly, be
Shadowless communion,
 Blessed Lord, with Thee.

If there's less of earth joy,
 Give, Lord, more of heaven.
Let the spirit praise Thee,
 Though the heart be riven;
If sweet earthly ties, Lord,
 Break at Thy decree,
Let the tie that binds us,
 Closer, sweeter, be.

Lonely though the pathway,
 Cheer it with Thy smile;
Be Thou my companion
 Through earth's little while;
Selfless may I live, Lord,
 By Thy grace to be
Just a cleanséd channel
 For Thy life through me.

IN THE MIGHTY NAME OF JESUS (#775)

In the mighty Name of Jesus,
When we bow before the throne,
Many deadly foes are vanquished,
Many victories are won.

Mighty Name! Mighty Name!
In that Name alone we win.
Mighty Name! Mighty Name!
Conquering Satan, death and sin.

When we plead the Name of Jesus,
Satan and his hosts must flee.
Jesus! Jesus! Precious Jesus!
In Thy Name is victory.

Soon shall come the blessed moment
When the battle shall be won,
When the mighty Name of Jesus
Shall exalt us to the throne.

IN THE WILDERNESS FOR GOD (#352)

In the wilderness for God!
Just a common bush aflame!
Thus may I be, blessed Lord,
For the glory of Thy Name.

Just a common bush to be,
Something in which God can dwell,
Something through which God can speak,
Something through which God can tell,

All His yearning over men,
All His purposes of love,
Flaming with no light of earth,
But with glory from above:

God Himself within the bush,
Nothing seen but just the flame;
Make me that, just that, O God,
For the glory of Thy Name.

“IS THY GOD ABLE...?”

Thou servant of the living God,
Whilst lions round thee roar,
Look up and trust and praise His name,
And all His ways adore;
For even now, in peril dire,
He works to set thee free,
And in a way known but to Him,
Shall thy deliverance be.

Dost wait while lions round thee stand,
Dost wait in gloom, alone?
And looking up above thy head
See but a sealed stone?
Praise in the dark! Yea, praise His Name,
Who trusted thee to see
His mighty power displayed again
For thee, His saint, for thee.

Thou servant of the living God,
Thine but to wait and praise;
The living God Himself will work,
To Him thine anthem raise.
Though undelivered, thou dost wait,
The God who works for thee,
When His hour strikes, will with a word
Set thee forever free.

(Dan.6:20)

“KEEP THE INCENSE BURNING” (#790)

“Keep the incense burning”

On the altar fire;
Let thy heart’s petition,
 Let thy deep desire,
Be a cloud of incense
 Wreathing God’s own throne,
Till His will among us
 Shall be fully done.

“Keep the incense burning”

On the altar fire;
Feed the flame, Lord Jesus,
 Till Thy whole desire
Shall in us, Thy children,
 Find free course, and be
Breathed through lips anointed
 For this ministry.

“Keep the incense burning”

Though thy faith be weak;
Though in words thou canst not
 All thy longing speak;
Silent heart-petitions,
 Spirit-taught, will be
Gloriously answered;
 Wrought by God for thee.

“Keep the incense burning,”
Hourly let it rise,
Till from opened heavens,
Till from flame-swept skies,
Fire shall fall and kindle
All hearts to a flame;
Making us a glory
To our Savior’s name.

KEEP UP THE SONG OF FAITH (#778)

Keep up the song of faith,
However dark the night;
And as you praise, the Lord will work
To change your faith to sight.

Keep up the song of faith,
And let your heart be strong,
For God delights when faith can praise
Though dark the night and long.

Keep up the song of faith,
The foe will hear and flee;
Oh, let not Satan hush your song,
For praise is victory.

Keep up the song of faith,
The dawn will break ere long,
And we shall go to meet the Lord,
And join the endless song.

THE KING IS COMING SOON

There's a whisper from the glory of the coming of the Lord!
Oh, the joy my heart is tasting as I rest upon His Word,
And what peace amid earth's tumult doth this precious truth
afford,—
Hold fast! I'm coming soon!

Glory, glory! Hallelujah!
Glory, glory! Hallelujah!
Glory, glory! Hallelujah!
The King is coming soon!

In the glory of His promise I am living day by day,
And the light of heav'n is dawning on earth's dreary, desert
way,
While I wait that sweetest whisper, "Up, my child, and come
away,"—
The King is coming soon!

What matters it the tumult of the world with sorrow rife?
For the conflict now is ending and the glorious Prince of life
Will present His shining laurels to the victor o'er the strife,—
The King is coming soon!

There's a glory on the mountains and a glory on the sea,
And the valleys now are glowing, and the desert way can be
Just a pilgrimage to glory, since He whispered it to me,—
Hold fast! I'm coming soon!

(tune: Battle Hymn of the Republic)

LIFT THAT NAME HIGH! (#77)

Lift that Name high! That glorious Name,
Let heav'n and earth its pow'r proclaim;
Our mighty, conqu'ring, coming King,
Earth yet shall with His praises ring.

Lift that Name high! To that high tower
We flee in every trial hour,
Safe, sheltered, satisfied and free,
For Jesus' Name is victory.

Lift that Name high! Until one day
His mighty Name the earth shall sway,
And sin and death, distress and pain
Shall be no more, for Christ shall reign.

Lift that Name high! Jesus shall reign,
And kings shall follow in His train;
Lift that Name high, all names above,
The Name of Him we own and love.

Lift that Name high! For every knee
Shall bow to Him; Jesus shall see
Fruit of His Cross, when earth shall bring
Her tribute to her Lord and King.

“LORD IF IT BE THOU”

Be strong, beloved, when the storm shall rage,
Look not, like Peter, at the angry crest
Of yon great billow; foaming, seething surge
Can only drive thee to thy Savior’s breast.

See how serene and calm, how undismayed
Thy Lord doth stand, smiling upon thy fear,
Wondering that thou dost dare to be afraid,
When He, the Lord of glory, is so near.

Thou, at His “Come,” thy little boat hast left;
See, it is tossing now beyond thy call;
Look not behind thee, look into His face,
Whose “Come” once uttered, now is past recall.

Strong be thy heart, and calm, and glad, and
brave!
For angels wonder at thy fearless faith,
And Christ is glad, and men are whispering
Their thanks to God; “Be faithful, yea, to death.”

NOTHING FOR HIM

Nothing for Him, no, nothing for Him;
He, who had come to the earth to redeem
Wandering sinners from pathways of sin,
Accepted His portion, nothing for Him.

Then, O my soul, there is nothing for thee;
Thou art His bride and thy portion is He,
Destined to reign with the Lord on His throne
Thou canst forego all that others may own.

Nothing for thee, no, nothing for thee,
Count it thy glory His follower to be;
One with Him here in life empty and bare,
One with Him yonder, His glory to share.

One with thy Lord in the journey through time,
One with thy Lord in eternity's clime,
One in the suffering and one when 'tis o'er.
One with thy Savior! What needest thou more?

(Dan. 9:26)

NOT WHERE WE ELECT TO GO (#907)

Not where we elect to go,
But where Jesus leads the way,
There the living waters flow,
There our darkness turns to day.

Not our self-appointed task
Will the Lord's approval win,
But the work we did not ask,
Finished humbly, just for Him.

Not the prayer we long to plead
When we bend before the throne,
But the touching deeper need
Of the Spirit's wordless groan.

Not the gift we proudly lay
On His altar will He heed,
If our hearts have said Him, "Nay,"
When He whispered, "I have need."

Thus we die, and dying live
In the heavenlies with the Lord;
Thus we serve, and pray, and give,
Christ Himself our great reward.

OBEDIENCE

If I obey Him,
Can I not trust Him,
Whate'er the test, to carry me through?
So I obey Him,
Joyfully trust Him,
Doing whatever He tells me to do.

If I obey Him,
His is the burden,
Mine the obedience due to my Lord;
So I obey Him,
Standing in triumph,
Firmly upon His omnipotent Word.

Blessed obedience,
Bringing my Master
Nearer and nearer each time I obey;
And dost thou ask me,
What is my guerdon?
'Tis that He gives me more power to obey.

O LORD, WITH THY HOLY GHOST (#269)

O Lord, with Thy Holy Ghost,
Fill me to the uttermost;
Let my life Thy channel be,
Just a channel, Lord, for Thee;
Through me all Thy riches pour,
Give me ever more and more.

O Lord, with Thy Holy Ghost,
Fill me to the uttermost;
Be it unto me, O Lord,
Now, according to Thy word;
Let the life of Jesus be
Ever filling even me.

O Lord, with Thy Holy Ghost,
Fill me to the uttermost;
Cleansed and holy, pure and clean,
Let the life of Christ be seen;
Hold o'er me Thy gracious sway,
Every hour of every day.

O Lord, with Thy Holy Ghost,
Fill me to the uttermost;
For Thy love, Thy light, Thy grace,
Just a channel all my days;
Till my Savior's face I see,
Fill me, Lord, fill even me.

“ON TOWARD THE GOAL!” PRESS ON! (#662)

“On toward the goal!” Press on!
Alone, yet unafraid;
He cut the path, who beckons thee,
On then, and undismayed.

“On toward the goal!” Press on!
The eyes that are a flame
Are watching thee, what then are men?
What matter praise, or blame?

“On toward the goal!” Press on!
Look not behind thee now,
When just ahead lies His “Well done,”
And crowns await thy brow.

“On toward the goal!” Press on!
Blind, deaf and sometimes dumb
Along the blood-marked, uphill way,
Hard after Christ, press on!

THE PATH

'Tis always better on before,
The path it shineth more and more
 Unto the perfect day;
Today must ever brighter be
Than any yesterday to me,
 Along the radiant way.

We live today in God-given joy,
In peace that knoweth no alloy,
 In power, in victory;
And our tomorrows, should He stay,
Can be much brighter than today,
 For He will nearer be.

The light of heaven is on this road,
Above, beneath, around is God,
 And home is gleaming bright;
It may be that today He'll say,
“Rise up, my child, and come away,
 And change thy faith to sight.”

RAPTURE

There's a whisper the watchers can hear,
Christ is coming, it may be today;
And our hearts have shut out every fear
As we sing on the brightening way.

Come, O Lord, quickly come,
Come and catch us away to our home;
Come, O Lord, quickly come,
Come and catch us away to our home.

From each sunrise to sunset, dear Lord,
We are waiting and watching for Thee,
And our hearts are aglow with Thy word,
“I am coming, and coming for thee.”

As we wait for Thy coming, O Lord,
Fill our hands with glad service for Thee;
May the power of Thy life-giving Word
Flow through us till Thy glory we see.

“THAT NO MAN TAKE THY CROWN”

Be content to be despised,
 Be content to bear the shame.
Seek no earthly sordid prize,
 Ye who bear His holy Name!
Wait in faith that glorious day
 When, before the Father’s throne,
Jesus will your name confess,
 All your tears and labors own.

Be content whate’er your lot
 With no settled dwelling here;
Be a pilgrim with the Lord,
 Let Him dry the secret tear,
Let Him be your heart’s delight,
 His approval your reward;
Till in heaven’s unsullied light
 You shall stand with Christ your Lord.

Be content to win your prize
 At the cost of tears and blood;
Earthly loss or gain despise,
 Tread the path that Jesus trod.
Never take a look behind,
 Keep the promised crown in view;
Thus, unmindful of the cost,
 Thus, come gloriously through.

THERE IS ALWAYS SOMETHING OVER (#595)

There is always something over,
When we taste our gracious Lord;
Ev'ry cup He fills o'erfloweth,
Rich supply He doth afford.
Nothing narrow, nothing stinted,
Ever issued from His store;
To His own He gives full measure,
Running over, evermore.

There is always something over,
When we, from the Father's hand,
Take our portion with thanksgiving,
Praising for the things He planned.
Satisfaction, full and deepening,
All our need He doth supply,
When the heart has tasted Jesus
Its desires to satisfy.

There is always something over,
When we share in all His love;
Unplumbed depths still lie beneath us,
Unscaled heights rise far above.
Human lips can never utter
All His wondrous tenderness.
We can only praise and wonder
And His Name forever bless.

THOU MAGNET OF MY SOUL! (#356)

Thou magnet of my soul!
Let me come nearer, till
The life of self pulsates no more,
But is forever still.

Thou sunshine of my heart!
Fill Thou each crevice there,
And let Thy garden yield to Thee
A fragrance sweet and rare.

Thou Ransomer from death!
Possess Thy ransomed one:
Appropriate to Thine own use
The spoil that Thou hast won.

Thou Lord of life and light!
I bow beneath Thy sway,
And count it holy privilege
Thy precepts to obey.

Thou gift unspeakable!
Straight from God's heart of love;
I break my heart to give Thee room
And thus Thy sweetness prove.

TO THE FOE MY WORD IS ALWAYS, “NO” (#880)

(This is a hymn of M. E. Barber adapted
by Watchman Nee.)

To the foe my word is always, “No,”
To the Father it is, “Yes,”
That His plan and all His counsel
Be accomplished with success;
When Thine orders I’m obeying,
Grant me, Lord, authority
To fulfill Thy plan eternal
Through the Spirit’s power in me.

To the foe my word is always, “No,”
To the Father it is, “Yes”;
’Tis my attitude eternal;
May the Lord protect and bless,
Lest while walking in obedience
Satan undermine the way;
When I’m list’ning to Thine orders,
Grant me mercy, Lord, I pray.

To the foe my word is always, “No,”
To the Father it is, “Yes”;
I completely would obey Him,
Though deep suff’ring may oppress.
If the Lord will save and keep me,
As I forward press with Him,
Then no trials shall prevent me,
Nor will opposition grim.

VIA BETHLEHEM WE JOURNEY (#628)

Via Bethlehem we journey,
We whose hearts on God are set;
Babelike souls of Jesus learning,
While our cheeks with tears are wet;
For the manger and the stable
Are not pleasant to our eyes,
But our feet must follow Jesus,
If our hands would grasp the prize.

Via Nazareth! the pathway
Narrows still as on we go,
Years of toil none understanding,
Yet God teaches us to know
That the servant is not greater
Than the Lord, who through long years
Hid Himself from this world's glory;
Follow Him! Count not the tears.

Via Galilee, we see Him!
Stones are hurled, and curses hissed
By the men who gathered round Him,
Has He not the pathway missed?
No! unharmed the Savior passes,
And this rough bit of the way
We must travel, since like Jesus,
Nothing can our purpose stay.

Via, too, the awful anguish
Of the hours beneath the trees,
Where the hosts of Satan linger,
Awful hours of anguish these!

Yet we fail not, for God's angels
Minister to us, and say,
"Look, beloved, at the glory,
Conflict is but for a day!"

Then the Cross! for via Calvary
Every royal soul must go;
Here we draw the veil, for Jesus
Only can the pathway show;
"If we suffer with Him," listen,
Just a little, little while,
And the memory will have faded
In the glory of His smile!

Then the grave, with dear ones weeping,
Knowing that all life has fled;
(Fellow-pilgrims, art thou numbered
With the men the world calls dead?)
Thence we rise, and live with Jesus,
Throned above the world's mad strife,
Gladly forfeiting forever
All that worldlings count as life.

On we press! and yonder gleaming,
Nearing every day, we see
The great walls of that fair city,
God has built for such as we;
And we catch the tender music
Of the choirs that sing of One
Who once died to have us with Him
In His kingdom, on the throne.

Just a few more miles, beloved!
And our feet shall ache no more;
No more sin, and no more sorrow,
Hush thee, Jesus went before;
And I hear Him sweetly whispering,
“Faint not, fear not, still press on,
For it may be ere tomorrow,
The long journey will be done.”

VICTORY

I do believe, I will believe
That God will work for me,
And in His promises I trust,
And take the victory.

I do believe, I will believe
That Jesus hears my plea,
I trust Him now to undertake,
And praise before I see.

I do believe now to receive
Fruits of Christ’s victory,
The victory over Satan’s power,
He won on Calvary.

All praise to Thee my glorious Lord,
For this Thy life in me;
Thine is the glory, Thine the power,
And Thine the victory.

WAITING

Just as we wait for the dawning
In the early morning chill,
Just as we wait for the moonrise
Over the distant hill,
Waiting to see the glory
Break through the clouds so grey,
Thus do we wait, dear Master,
Thus for Thy coming pray.

Just as we wait for a loved one,
With eye and ear attent,
Wait, with a heart expectant,
With all our powers bent
To catch the distant footstep,
To grasp the outstretched hand,
Thus do we wait, dear Savior,
Thus we expectant stand.

WATCH! (#957)

Watch! for the morning is breaking,
A moment, and He will be here!
The mists and the shadows are fleeing,
The darkness will soon disappear;
And He, for whom ages have waited,
The Lord, who has tarried so long,
Will come in an outburst of glory,
A moment, and we shall be gone.

Watch! for the morning is breaking,
A moment, the crown will be won!
A moment, and we shall be with Him,
A moment, the journey is done!
Lord, keep us each moment unsleeping,
And count us all worthy to be
In that noble band of Thy watchers,
Whose life is a vigil with Thee.

WE ARE WAITING FOR THEE

We are waiting for Thee;
Blessed Savior, today,
To come to the air
And catch us away;
We stand with loins girded,
And lamps burning bright,
Come, O Savior, and take us,
For dark is the night.

We are waiting for Thee,
To Thy promise we cling;
All we are, all we have,
To Thy feet, Lord, we bring,
And beseech Thee to make us
For Thy presence complete,
Fulfil all Thy purpose,
For Thyself make us meet.

We are waiting for Thee,
As we seek for the lost,
As we tell of Thy love
And the infinite cost
Which made Thee our ransom
On Calvary's tree;
Blessed Savior, we're waiting,
We are waiting for Thee.

“WE WHICH LIVE”

LIVE, in the love of God,
Deal with the Lord alone!
Live in the blaze of that white light,
That beats about God’s throne.

LIVE, cleaving to His Word,
Its faithfulness to prove;
Live, looking for thy Lord’s return,
Live, feeding on His love.

LIVE, so that life on earth
A foretaste shall become
Of perfect life where God is king,
Thou heir of Jesus’ throne!

LIVE, counting all but loss,
Save that which draws thee in
To that great heart which broke for thee,
Because it bore thy sin.

LIVE, counting nothing gain,
Save that which makes Christ dear;
Live, set apart to prove to men
That earth and heaven are near.

LIVE till thy life on earth
Shall so unearthly be
That Christ shall catch thee to His throne,
Child of eternity!

(2 Cor. 4:11)

“THE WILL OF THE LORD BE DONE”

“No!” to the will of the devil,
“Yes!” to the will of the Lord,
So, Lord, Thy purpose shall triumph
Through Thine omnipotent Word.
With Thine authority clothe me
Now, as I stand in Thy will,
With Thine own Spirit empower me
All Thine own plan to fulfil.

“No!” to the will of the devil,
“Yes!” to the will of the Lord.
This be my attitude always;
Savior, protection afford,
Lest, as I move at Thy bidding,
Satan should close up the way,
Stand with me, Blessed Lord Jesus,
As I Thy precepts obey.

“No!” to the will of the devil,
“Yes!” to the will of the Lord,
Over the mountains so rugged,
Over the seas at Thy word.
Naught shall deter or molest me,
If, blessed Lord, Thou wilt be
Savior, Defender, and Keeper,
As I go onward with Thee.

“WRECKED OUTRIGHT” (#637)

“Wrecked outright on Jesus’ breast”:
Only “wrecked” souls thus can sing;
Little boats that hug the shore,
Fearing what the storm may bring,
Never find on Jesus’ breast
All that “wrecked” souls mean by rest.

“Wrecked outright!” So we lament;
But when storms have done their worst,
Then the soul, surviving all,
In eternal arms is nursed;
There to find that nought can move
One, embosomed in such love.

“Wrecked outright!” No more to own
E’en a craft to sail the sea;
Still a voyager, yet now
Anchored to Infinity;
Nothing left to do but fling
Care aside, and simply cling.

“Wrecked outright!” ’Twas purest gain,
Henceforth other craft can see
That the storm may be a boon,
That, however rough the sea,
God Himself doth watchful stand,
For the “wreck” is in His hand.

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*Watchman Nee frequently told others that
it was through a sister (Dora Yu)
that he was saved and that it was also
through a sister (Margaret Barber)
that he was edified.*

Buried

*Buried? Yes, but it is seed
From which Continents may feed;
Millions yet may bless the day
When that seed was laid away.*

*Buried! hidden! out of sight!
Dwelling in the deepest night;
Losing, underneath the sod,
Everything, except its God.*

*Buried, unremember'd, lost—
So thinks man: but all the cost
God has counted to display
Life abundant one glad day.*

*Art thou buried? God's pure seed
Doth thy heart in silence bleed?
Change thy sighing into song,
Thus alone can harvests come.*

— *M. E. Barber*



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