

# Living Water

"Call unto me and I will answer Thee and shew Thee great and mighty things, which Thou knowest not." Jer-3-33

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## The Cross and "Translation"

BY THE EDITOR OF THE OVERCOMER.

IT is true that we must live "after the spirit" to understand and to experience spiritual things, but the Children of God have yet to learn the tremendous power of an attitude. . . . They do not realize that every moment of the day they are practically deciding their "attitude" to things around them, and in the spiritual life if they rely only upon "experience" they cannot but be always subject to variations and fluctuations in their feelings. If we walk "in the spirit" we do find that we can live above the things which would otherwise crush us, but the walking after the spirit depends upon the ATTITUDE of the will to the things of earth, and indeed all things which would take us out of the spirit. If we understand the way to take attitudes to the things that come against us, when we become unmoved by varying experience. You will find in some great conflict that the battle rages around the attitude you should take, or the discovery of the attitude you should take to some specific thing, or else to keep you from taking the attitude you know to be right, and which, when you take it at once, results in deliverance.

### THE POWER OF ATTITUDE.

As an example of the power of attitude let us look at Romans 6, because it is probable that a great number in this meeting may not be clear on the foundation for translation—i. e., the foundation of the finished work of Christ on the Cross. Romans 6 depicts an attitude to SIN, based upon something done for you by the Lord Jesus Christ. The same attitude you take to sin, as shown in Rom. 6, is what you are to take to the things of earth, and to all other things contrary to the life of the new creation, from its beginning at the new birth, right on until the "New Man" enters heaven, either through the tomb, or by "Translation" like Enoch, and like the Saviour, the Lord Jesus Christ.

But the attitude to sin is not always carried out with regard to the things of this world, and so the Lord's redeemed ones are moved and distributed by the "world" even when they are walking in victory over sin.

Now, let us look at the familiar "Roman 6." Let us read verse 6, and link on some words in succeeding verses. "KNOWING this, that our old man (was is) crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ we believe that we shall also live with Him . . . , likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." That "reckoning" simply means "take a death attitude to sin." You are not to struggle to conquer sin, but take an attitude that you be dead to it in Christ's death. Reduced to simplicity, it

is an attitude which you take, and which God at once bears witness to by His Spirit. "Our 'old man' was crucified," is a fact declared as having taken place in Christ on the Cross, when He died in our stead. This statement made by the Apostle is GOD'S STATEMENT ABOUT what took place at Calvary.

There is no possibility of Translation unless you stand on the footing of the finished work of Christ on the Cross. And even this is not asking you merely to "believe" something that you have to work yourself into, which will turn out to be a disappointment. The Translation is the final climax and outcome of a NEW LIFE which is put into you, on the ground of what Christ did for you at Calvary.

### THE MESSAGE OF THE GOSPEL.

The great and full message of the Gospel is this: that on the Cross of Calvary, the Lord Jesus was our Substitute, not only bearing our sins in His own body on the Tree, but dying as the Representative Man of a fallen race, with whom He became identified, even whilst retaining His own perfect sinlessness: that the Son of God took us to the Cross in His own Person, and died in our place: that there is no hope for the "old man"—the old Adam race—no possibility of repair: that God's way of salvation for a fallen race is that the old fallen creation was carried to the Cross in the Person of the Representative Man, Jesus Christ, so that He—the Creator of the first Adam race—might create a NEW race, a race of sons of God in the likeness of the One who died for them.

You will say, how could He be a "Representative" for me? Because in God's wonderful plan of redemption, He purposed a new race when the first one fell in the Garden of Eden. The "first Adam" was the federal head of the human race. We are all born in the image of the first Adam. Because Adam, as the head of the human race, fell, and all races of men springing from him fell when he fell, so that when you are born into this world you are born a member of a fallen race—fallen from God, and without His life in you.

Then God sent His Son, to be the Head of a new race. He is called "the Second Adam, the Lord of heaven" (1 Cor. 15:47). He came down from heaven, and taking the likeness of sinful man, He died on the Cross as the Representative Man of the fallen race. In Him God's judgment of death on the fallen Adam was carried out. He took the penalty for sin, in the place of those who had sinned. And on the Cross, the fallen race was brought to an end in the Person of its Representative.

Now what God does as you take the Lord Jesus as your Saviour, and believe that He took your sins and you—as a fallen creation—to the Cross, is to put into you the very

life of the Second Adam—the life from heaven, and that life in you must grow up into His image. Then you become a member of a new race, and it is only the new race—those born of God in the image of the Son of God—that will go into heaven. You may culture the “old Adam,” and make him most pious and sanctimonious, and even apparently “holy,” for he can pray; can talk “holiness;” can preach, and can live a good life outwardly—but it is the “old creation” all the same. You have only to put a pious “old creation” into certain circumstances and it will show its innate corruption. Men are often outwardly “good” because of their environment, and there are people who therefore say, “make the environment good, and the people will be good,” but the only true way of making good citizens, is to get them renewed in the image of the New Adam—Christ the Lord from heaven.

#### NO TRANSLATION OF THE OLD ADAM.

Now let us understand clearly that the “old Adam” cannot be Translated. I recollect a very, very big minister of the Gospel I once met. He was such a big man, he looked like a pugilist. He said one day to me, “I wonder sometimes if I were ‘taken to pieces’ how much there would be to make an angel of!” He just meant that his great big body was in the way, and he feared he would never become “spiritual.” Then one day we were talking about Romans 6, and he said, “I have received the Holy Spirit by faith, but it makes no change in me.” I said, “Why not believe your own doctrines? What does it mean when you go down into the water for baptism?” He replied, “We are buried with Christ.” “What is the meaning when you come out of the water?” “Of course,” he said, “that signifies that we are raised with Christ.” “That is just the truth—the ‘old Adam’ goes into that water—recognized that he is there, by faith, and come out into a new life.” He saw the truth. The Holy Spirit does not change the “old creation.” The “old Adam” must be looked upon as crucified, dead, and buried with Christ, and the new creation, implanted by the Spirit of God, is to be nursed, fed and brought into full maturity by observing the laws for its growth as given in the Word of God.

That minister became a truly spiritual man, and a power for God in the district. His great, big body was not in his way.

God wants to put into us a new life. What brought the memory of that saint of God, now in heaven, back to me, was the remembrance of his words, “how much in me will there be to make an ‘angel’ of.” God does not intend to make us “angels,” but “sons of God.” But I can change the question, and say, “How much of the ‘New creation’ in its growth will there be in us for Translation? How much of the new life—the New Adam—has been brought to full growth in you?” That is the point. God is not going to translate the old Adam, therefore the basis for preparation for Translation lies in the message of Romans 6. The “old Adam” nailed to the Cross; the daily recognition that you belong to a NEW race, having a New life, a New hope, a New language, a New love, and a New walk through this present evil world. The more entirely you reckon the old creation with all its tastes, wishes, desires, crucified and buried in the death of Christ, the more room there will be in you for a rapid growth to maturity of the new creation.

#### AN UNLOVED HEAVEN.

This is vitally important, for more and more it is clear that the Translation is not something God is going to miraculously work in a moment, changing “earth” into “spirit” and wrenching people who love this present world

away to an unloved heaven! The church as a whole is unready, for it knows so little of the Cross. But God is manifestly preparing many who pray to be made ready. The primary thing for you is that you have recognized the “old Adam” to be upon the Cross of Christ, and seen there with him all his tastes and ways and desires. Everything that is said about the taking of “attitudes,” is for the purpose of loosening you from the clinging to earth, which is of the very nature of the old creation. All this means radical, drastic change deep down in the center of your being. God demands the co-operation of your *will* in all the renewing process which He has to accomplish in you. He will not change you, and make you a “son of God” against your will, therefore the taking of definite attitudes to the things belonging to the old creation, brings you into a position where God can free you from them.

The life of the new creation must grow into maturity. Translation is the flower of the bud so to speak, the climax development of the new life imparted in the new birth, and brought to full growth up to the extent that the work of the Cross is apprehended in the slaying of the old Adam, to make way for the New.

Let us look at the work of the Cross again. See on that Cross the entire race of Adam blotted out in the Person of its Representative—its Substitute—just as in the type of the flood, when God said, “I will blot out man.”

Now see what the Lord Jesus did! He took the place of the fallen race, with all its immeasurable, unfathomable mass of sin, and as He hung upon that Cross, God the Father poured out the waters of judgment upon Him. Fallen man was judged, and “blotted out;” the old fallen race DIED in the Person of the pure and holy Son of God, Who voluntarily becomes its Representative and Substitute. The Father hid His face from that Man, as He hung upon the Cross, because He saw there the fallen race of Adam in all its sin. Yea, all hell raged around the Son of God as the Substitute for sinners. The hosts of darkness gathered around Him from the futhermost points of the unseen realm, until the sky was darkened with their presence, and there was darkness over the whole land. Calvary with the Prince of Life upon the Cross was enveloped in dense blackness. Representatives of all nations upon earth seem to have been in Jerusalem at that time. He died as the Representative Man of the fallen race upon a Cross, judged before the holy eyes of God as “SIN;” judged with representatives of all the whole race around Him; and judged before the principalities and powers of hell.

#### A NEW CREATION AT CALVARY.

Now, as you gaze at Calvary, say to yourself, “the fallen race of the first Adam finished there.” At Calvary God began again to make a new creation, a new race in the image of the New Adam—the Lord from heaven. Everyone that will be in heaven will be in the image of Jesus Christ, the Second Adam.

You have now, personally, to say about Calvary, “There am I, a helpless sinner. In the Person of the Son of God I am nailed there my old man *was* crucified with Him on that Cross the body of sin—the entire creation—should be destroyed” or brought to nought. No *sin* can enter heaven, nor any part of the old fallen life of the old Adam, therefore the “body of sin” must be brought to nought. This cannot be done *actually* in one moment of time. Note the tenses of this verse. “Knowing this that our old man *was* crucified with Him.” Here is the Calvary work of Christ—a completed work, the “old man,” inclusive of all that we derive from our first federal head, the Adam of Eden, is



entirely crucified—"THAT the body of sin might be . . ." Here is the subjective result, and the experimental work to be done progressively in each one who comes to the Cross for salvation.

"That the body of sin might be destroyed," covers the entire work of bringing the old Adam life to nought, from the first moment of the new birth, to the last moment when the physical body is changed, and conformed to the body of Christ in glory. The "old man" was crucified that the "body of sin" might be destroyed. The first is a fact upon which the second can be carried out. The first is complete, the second is progressive. "Sin" in every form must be eliminated ere the believer can enter heaven.

Yes, and God's purpose is to remove sin from the entire universe finally. All the dark hosts of the air will be driven out into the pit, and there shall be new and clean heavens. In the story of the creation, it was of the firmament alone that God did not say it was "very good," because the hosts of darkness were there.

Think of this vast, far-reaching, infinite work of the Cross, reaching far back into the past ages, up into the heavens, down into the depths of the abyss, and on into the illimitable future. There are to be NEW heavens, from whence all the dark mass of the hosts of Satan will be swept away. They will not be able to tempt to sin. Yea, and a NEW earth, swept clean of the powers of darkness, and a NEW race, with not a vestige left upon it of the old fallen race of Adam.

#### TRANSLATION THE CLIMAX.

The Translation is the climax of the new creation reaching maturity, when it is bound to ascend to the place whence it came and to which it belongs.

Do you think that Enoch *struggled* to go up? He lived in God so much that he could not stay on earth, and so he went up. There are forces in you through the Divine nature implanted in you, which will ascend when God's time comes. See the force of the Word of Christ which kept Peter walking on the water contrary to the laws of gravitation?

But will God suddenly change "earth" into "spirit"? Will He not need to do some great preparatory work in us first? Is it not His way that we should lay hold of the meaning of the death of the Cross to its fullest extent, and through the attitude of death to this world, as well as the old Adam life, make room for the Divine life to mature in us, only touching earth, so to speak, with our finger tips. You may be on the earth, and "earth" may be around you, but surely you have the right to say that the "earth" shall not come into you. You may say, "I will not hold on to earth more than I can help." Surely we have a right to take an *attitude* to the things of earth! Let us do it.

I pray God that you may have a fresh unveiling of Calvary. On the Cross all was done for you, including preparation for Translation. Christ's *body* died, and you may reckon by faith that He carried the old "body" there too, for it will be on the basis of the Cross that our very bodies will be changed, and made like unto His Body. On that basis of the Cross we may take the divine life for the quickening of our bodies now. We may also take the *substance* of Christ's Risen Body for our strength, and feed on "His flesh with thanksgiving." The Lord Jesus Christ had a Body when He rose from the dead, but no blood in it. He said to the disciples, "Handle Me and see; a spirit hath not flesh and bones . . ." He had a body consisting of spiritual substance. Paul says there is a "natural" body—*i. e.*, a *soul*-body; and "there is a *spiritual* body." In His spiritual body Christ said, "Handle Me," *i. e.*,

*touch Me, feel Me* and see, for "a spirit hath not flesh and bones as ye see Me have." He had said those mysterious words, "Unless ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," and they were stumbled at the words. We may drink the blood, *i. e.*, take His life, and yet not have learned to "eat the *flesh*," and take the spiritual substance of His body, which will build up in us, also, a spiritual substance corresponding to His Risen Body in readiness for resurrection, or Translation.

#### WHY SOME ARE WEAK.

That is why some are "weak," and Paul says some "sleep," *i. e.*, die, because they do not "discern the Body" (1 Cor. 11:29). They have not seen that Christ's Body which they are to assimilate is spiritual substance. Which way do we "eat?" By *faith*—by FAITH "take, eat, this is My Body which is given for you." The weak ones may have taken His *life*—taken what is meant by His blood—and received spiritual life, but they are frail and weak, with no strength—they need some substance. Whatever God means by it, "eat" the "flesh" of Christ. Just ask God to show you the true meaning of all this, and see that in Calvary's death—in the poured out blood—there is for you, from the first moment of your conversion, to the last change into the Translation work of being confronted to the Body of His glory, the complete work done, and all that you do is to PUT IN YOUR CLAIM, step by step, to all that Calvary means on its death side, and all that the resurrection means of the life side, and the further outcome in ascension glory and the Throne.

"Lay hold" of eternal life, and hold fast that which you have, saying: "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended of Christ Jesus."

#### BURDENED, WITH JESUS.

BY GEO. B. KULP.

COMPANIONSHIP with Jesus, means more than entering into His joy, engaging in His work, manifesting His life—it means bearing His cross, getting under His burdens, being burdened with Him. He knows all our burdens, and is burdened with us. When Israel was oppressed in Egypt, God heard their cry and said: "I am come down to deliver them." The weeping prophet, to whom the Word of the Lord came so often, cried: "O Lord, I am oppressed, undertake for me!" The sweet singer of Israel, excelling in heavenly psalmody, gave exultant testimony as he shouted: "This poor man cried unto the Lord, and the Lord heard him, and delivered him from all his troubles!" When the little band of saints in Damascus was threatened by the Saul who was marching their way breathing out threatenings and slaughter, this same Jesus stood on picket-guard just outside the city, unhorsed their enemy, and caused him to cry for mercy. When the beloved disciple was on the rugged isle to which Rome sent her criminals, Jesus was there to meet him and lift his burdens, leading him up to high places where his soul was ravished with millennial glories.

He is interested in all His people. His ears are opened to their cry. He who said, "Bear ye one another's burdens," came where the burdened were. When the discouraged John sent two of his disciples with the heartcry, "Art thou He that should come, or look we for another?" the Burden-bearer sent back the message, "Go and tell John the things which ye do see and hear; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the Gospel is preached."—*Sel.*

# The Whole Armour of God

BY EVAN H. HOPKINS.

*"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Ephes. 6:10, 11.*

THIS passage, you know, puts before us the subject of the Christian armour. An armour implies a contest, and a contest implies a foe. Who is the foe that is here contemplated? Not men, not flesh and blood, but "spiritual wickedness in high places," Satan and all his host. Mark especially that the enemy here is not within, but without. True, we have to reckon with the power of evil within, as well as with the power of the enemy without; but our God has made a full provision for both of these opposing forces.

We observe that the Apostle speaks of wrestling, and some have too hastily inferred that what he has in mind is a Greek wrestler, and the contest a hand-to-hand fight. But this interpretation, when we look at the context, is not really borne out, for we remember that a wrestler is one who frees himself from all external clothing, strips himself of anything that his antagonist may lay hold of to bring him to the ground.

Here, however, you observe that the prominent thought is not putting off but putting on, and that the figure in the mind of the Apostle is that of the Roman soldier, who has equipped himself with an impenetrable armour, in order that he might contend against the foe. That is the thought. Now I take it that it is very important that we should bear this in mind before we proceed to expound the passage, that the enemy contemplated here is without us. But we are not ready to put on the equipment that God supplies in order to meet the enemy without us until we have appropriated His Provision to meet the evil that is within us.

## CHRIST IN THE HEART.

So I look to this Epistle. We read from the sixth chapter, and I ask myself the question now, What is the secret? Where is the provision that God has made to put things right within, before I begin to put on the panoply of God that I may be able to stand against the enemy without? I come at once to the third chapter, the prayer of the Apostle, "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man," to this end, for this purpose, "that Christ may dwell"—take up His permanent abode—"in your hearts through faith."

"That He would grant you, according to the riches of His glory." We read about "riches of grace" and "riches of glory." What is the difference? "Riches of grace" is Christ on the Cross; "riches of glory" is Christ on the Throne. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." That is pardon, salvation through the blood. But now the Apostle is leading us further on, to an equipment according to the riches of His glory. Then we think of Pentecost, Christ on the Throne. We think of the outpouring of the Holy Spirit. "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man"—as Bishop Moule puts it, "the region where the new life moves and grows;" and again, "the regenerate consciousness itself."

I like that thought. Can God meet the need of our inner consciousness? Has He made a provision for you and for

me that shall deal with the feelings, the inclinations, the thoughts, the volitions, of our inner being? Is there a provision to meet that? We find it in the indwelling Christ. "That He might take up His abode, His permanent resting-place, in your heart." It is not a figure of speech; guard against that thought. You say, "It is very mystical truth." But do not let the devil cheat you out of the blessing by thoughts of that kind.

## THE EXERCISE OF FAITH.

Christ comes to make His home in your heart, and He may be present to your faith, because Christ is to you practically what He is to your faith. He may be present to your thought and not to your faith; He may be present to your natural vision and not to your faith. You might have been in that little company, in that little village, where there were bodies to be healed, sick people waiting to be healed; you might have seen the Lord Jesus come to that village full of power and ready to bless, but you might have been among that little company of whom it is said: "He could do no mighty works there because of their unbelief." Christ may be present to your sight, present to your hearing, present to your thought, but not present to your faith.

That is true today. Our minds may be crammed with blessed truth from God's own Word, but what is the attitude of our faith? Is there a channel in your being toward Christ through which He might work, through which His dynamic force might pass and work in you and out of you? Can you as a little child receive Him not only into your heart, but enthrone Him the center of your being and present to your faith? As surely as that condition is brought about, so the Lord will immediately begin to work, and you will be conscious that something is going on, a strange power, a new experience, a blessed condition of rest, of full confidence, of hope, the obedience of love, a marvellous change in your feelings, your inclinations, your disposition. That is where we want to know the blessing—in the center of our being. God's remedy is a risen Christ; God's remedy is that we should recognize Him, that we should have faith towards Him.

And what will He do? Well, He will make us loyal. That is most essential in the conflict. You know that the armour-plates upon the Dreadnought are no good if the crew is in mutiny. The enemy is within, while the armour-plates are for an enemy without. That is what the Christian armour is. We must get into a right condition within, the trend of our thoughts, of our desires, of our volitions. We must be made loyal; we must be satisfied with Christ. There can be no courage towards the enemy until there is perfect loyalty towards the King.

## THE ONE ANSWER TO NEED.

Now here is God's remedy to meet the need within. You may pray about it; you may make earnest resolutions; you may try to bring in some improvement of your own; you may struggle, you may strive, and you may put forth earnest efforts, but it is of no use. There is only one answer to that need, and that is the Lord Himself. He gives seeking faith. He says, "I cannot work if you have not simple, child-like faith towards me." You receive Him. We talk here about divine blessing. That is the definite blessing, or the secret of it. You let the Lord have His right place in you and His own way with you, and He will put all things right within.



Now you are ready to listen to the command, "Put on the whole armour of God." Armour is intended for the foe outside. That is the first point to remember: Now let us look at the armour a bit. What is the preliminary condition. "Be strong in the Lord, and in the power of His might." What does that mean? Take the victorious position. But how? Because Christ has already secured it for you. There is a vantage ground, and before you begin the battle take that position. He is the Conqueror. He has led captivity captive; He has vanquished all our foes. He says, "That is the place I have secured for you; not down in the hollow, with the enemy on the heights. No; I took that place, but I dislodged the foe, and I have secured for you this position, this vantage ground." Now by faith take it. Be strong; be willing to be made powerful in the Lord; and before you think of fighting, plant your feet there. That is a very important thing. Do we now really see that it is not by dislodging the foe? He has done that. We enter upon His victories, that is the grand thing; and we enter into His victories by faith.

#### UNDER THE DIVINE CONTROL.

What is it to put on the whole armour of God? We read in Rom. 13: 14, "Put ye on the Lord Jesus Christ." That is the same thing. The whole armour is a whole Christ, the Lord Jesus Christ. Those three Divine names include the whole armour, God's armour, God's panoply; and as Gurnall says, the man who has put on the panoply of God is a Christ-enclosed man. Beautiful thought! You are inside. "Who are kept"—who are being guarded—"in the power of God"—and that is the name of the Lord Jesus—"through faith unto salvation." Although we may study and contemplate the different parts of this armour, bear in mind that altogether they mean Christ; and by faith we appropriate Christ. But we cannot do that unless all is right within, unless there is loyalty towards Him; and we cannot make ourselves loyal without admitting the risen Lord into our hearts and letting Him take the management of our whole being, the government upon His shoulder.

Then, what is the purpose, the object of the conflict? Not of the victory—I mean to say not in the sense that we might conquer Satan—that is a mistake—but that we might withstand him. Look at our Lord in the wilderness. Did He conquer Satan? He withstood him. Picture to yourself a city besieged. The enemy has been seeking the capture of that city for weeks, it may be, but it has failed; and now you see the enemy withdrawing, leaving the city. The city has not conquered the enemy; what the city has done is to withstand him. So our Lord in the wilderness is the perfect pattern. He did not conquer Satan then, but He withstood him; and the only weapon that He used He drew from the armory of Scripture, as you know. If I want to know how to withstand the foe, I must just study my blessed Master as the perfect example of withstanding.

Then another thing. Let us remember that it is not by any attainment of our own armour that we have manufactured, or any virtue of our own character, that we can meet his assaults. There is only one thing that you can put between your soul and the enemy, and that is Christ; and there is only one weapon that you can use in this conflict, and that is the Word of God. The position is impregnable in the Lord, a position of victory. We do not fight for victory, but from it; that is the grand thing to see. The position is impregnable, the armour impenetrable, the weapon infallible. The Shield of Faith is not your own faith, but He is the Shield that faith appropriates, that faith uses. "Over all the Shield of Faith." That is Christ. Do not let the Evil One cheat you out of that blessed truth. Let Christ

interpose between your soul and the assaults of the foe and you are quite secure. Think of a fortress impregnable, a little child within and a powerful foe without. You know that little child inside the fortress is quite as safe as the full-grown man because the walls are between it and the foe; that is the secret. It is not only if we have made some progress in the Christian life that we can face the enemy. The little child can be taught the secret of security from its earliest day in the life of Christ. Let Christ come between your soul and the foe.

Now, you see what it is faith has to do; it has to take the position of victory and fight from it. Faith has to make use of the right armour; faith has to make use of the right weapon. But all this implies that faith has taken the right side.

You know when you begin to backslide—I appeal to your experience—have you not found that when you go to the Word of God and you are not quite loyal towards Him, that it seems to wound you at every turn? Shall I tell you the reason? The Word of God is the Sword of the Spirit. If you are on the wrong side, you hold it by the blade, and, of course, it cuts you; but if you want to hold it by the handle, come right over on the Lord's side. It is the Sword of the Spirit, and it is only in the Spirit, and when you are loyal to the Spirit, that you can wield that Sword. That is a very important point in Christian conflict.

#### OBEYING THE DIVINE DIRECTIONS.

I notice in conclusion that if we are really equipped, if all is well within, and the Lord has full control, full possession, and you are brought into a right spiritual condition—position is not enough, you know; it is condition—then you will be brought to partake of Christ's ability—capacity is one thing; ability is another. Capacity belongs to you and to me, but not ability; ability to perform belongs to Him. But I will show you what will happen. He will come as your ability, and He will fill your capacity; and, now, in a true sense, you are able. You may look at this passage, and you will see here three verses that show what it is He gives us, First of all, if you look at verse 11, you see, "Able to stand against the wiles of the devil." Sometimes he does not come with his power, with tremendous force, but he comes with subtlety; he brings methodized plans, subtle suggestions. He will try to undermine your faith; that is the thing. Now, if you fulfil the Divine directions, you will be able to stand against the wiles of the devil. He will try to prevent you; but take your stand on the victorious position. His great aim is to lead you to doubt, and doubting is the beginning of failure.

The next thing that belongs to you is that you will be able to withstand the force of his assaults. He comes with his tremendous, his fierce temptations, and you say, "I cannot withstand this, but 'ye shall be able.'" If you appropriate the whole armour of God, "ye shall be able" to withstand the fierce assaults of the wicked.

Then, in the sixteenth verse, "Ye shall be able to quench all the fiery darts of the wicked," those suggestions, those assaults which come with such burning influence, inflaming the whole nature. The Lord Jesus Christ, when we put Him up as the Shield of Faith, can extinguish, quench all the fiery darts, and keep us all right and safe within. Do you believe it? "Well, I believe He will quench some." But it is *all*, all the fiery darts." Let your faith lay hold of that.

Coming into this blessing of which we speak, the Lord taught me very early the importance of grasping the "alls." "God is able to make *all* grace abound toward you." This was the golden text which brought me into the fulness of His blessing: "God is able to make *all* grace abound toward

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you: that ye, *always* (not sometimes) having *all* sufficiency in *all* things, may abound to *all* good work." My faith laid hold of those five "alls," and it mattered not in what direction I looked, I found there was no ground for unbelief; the five "alls" covered the whole ground. I believed, I trusted, and that text comforted me; I believed that we should come to the Word of God as little children and grasp these "alls." "All the fiery darts—every one of them—of the devil."

#### HOW THE VICTORY COMES.

Now, I say that we enter into His power, His ability. Though capacity alone belongs to us, we receive His ability. He comes into us, and we are enabled through Him. Now, beloved, you see what that points to. Christian armour is of no use to you and me unless we are right inside, unless we begin by receiving God's remedy for the evil within. So let your first thought be to receive Him as the all-sufficient One, and give yourself time to grasp that. It is good sometimes to go into one's room, and not, so to speak, to come and ask God for anything, but simply to listen and to believe what He says, to have a good believing time, shall I say, on this wonderful provision we have in the Lord Jesus Christ. I have known the good, beloved, of just going into one's room, and being occupied with Christ, and believing that He comes and possesses, and that He comes to take possession and to control and to purify, to illuminate, to transform, and supply the whole need continually of the inner man. Then we shall know what it is to put on the whole armour of God for the enemy without.

Then it will not be simply a question of *position*, of standing, of acceptance, not what Christ has for you; it will be also an experience of *condition*, of what Christ can do in you and *for* you, what He is able to do for you. "Believe me that I am able to do this?" Ah, you may be amongst those who are coming to God in earnest prayer and asking Him for grace to enable you to do it, but that is not the question He puts. The question is, "What wilt thou that I should do unto thee?"

"Lord, I thank Thee that Thou hast made it perfectly clear to me what it is to be accepted in the Beloved; I thank Thee that Thou hast put away all my sin, blotted it out, that Thou hast written my name in heaven. But, Lord, I am not satisfied. It is a matter touching my experience, my walk, and my life. I am continually tripping, continually being overcome. Canst Thou meet that need? This is my need, Lord, to be put right and to be kept right within." And He says, "Believe ye that I am able to do it?" If many of us spoke what we really felt, we should say, "No, Lord; I cannot believe it."

#### UNBELIEF IN THE WAY.

But where is the soul in this meeting that really can believe, and looking up into His face can say, "Thou art Almighty, Thou art all-sufficient; Thou art able to give me above all that I ask, and the only condition is that I should let Thee in, let Thee take Thy place, submit my whole being to Thee, hand matters over to Thee and be at Thy disposal, kept in the power of God?" He will work wonders in your experience. Streams of His supply will flow continually; and only one thing will check it—your unbelief. There are many for whom He cannot do many mighty works, because of their unbelief. Israel's sin in the wilderness was that they limited the Holy One of Israel; and the meaning of that little word is that they set their mark, they took their measure. "Lord, Thou canst do so much;" and others will say, "Ah, but I believe He can do so much more." The first man and the second man have put their mark, their limit. Learn now to come to Him and say, "Lord, I put no limit, but Thou hast limited Thyself. Thou dost not propose to glorify me in the sense of making me sinless; but whatever Thou hast purposed and promised Thou art able to perform. Fulfil Thy purpose, fulfil Thy promise to me. I trust Thee wholly and now." That is what we want—the *now*. Do not forget the little "now." You say, "Oh, I believe, but not now," and you will miss the blessing. It is *now!*—*Life of Faith.*

## Most Blessed Welcome

A SERMON BY N. S. M'CLURKAN.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

WHEN Christ was here on earth going about on His wonderful mission of love and mercy, we find Him one day on the outskirts of old Capernaum; a great throng had gathered round Him—Pharisees, Sadducees, Publicans, the lame, halt and the blind—men and women in all walks of life—and as Jesus looked down into their tired faces He could see that they were tired people; and as His great heart went out to them He said, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." Christ was either able to give them rest or He was a false-teacher. He was able to give that crowd rest, and He is able to give rest to tired people from that day to this.

As I go about this country from coast to coast and from lakes to gulf, and especially as I visit the larger Eastern manufacturing cities I see men and women, boys and girls, rushing home in the evenings with sweat upon their brows to get a little rest and to be with their families for a little while, and then back to their labors again, working for just a few dollars a week, some of them getting only a few cents a day, and my heart goes out in sympathy to this class of people. Some months ago I was in a New England manu-

facturing city, and I heard a man tell how he had worked while a boy for fifty cents a week to help support his widowed mother, and how his mother would burn the midnight oil to keep starvation from her door. I also heard many of those same men and women tell how hard it was to keep the wolf from the door. Yes, I sympathize with the toilers of the day, but as I go about this country and find many of the rich as well as the poor tired in soul, my heart goes out in sympathy to them, too. This old world is tired, the rich of responsibility, the poor of poverty. The unrest of sin is something awful. As a traveling man for thirteen years, traveling sometimes 50,000 miles in a year, I have met so many people rushing here and there, trying to find rest, dissatisfied, not contented. I have asked many, as they have gone to summer and to winter resorts, and as they were going to other countries, what they were seeking. Most all say, "Rest." Some are trying to find rest in the things of this world, but the things of this world do not satisfy. They only intensify. A grand man of old said once he was made by God, he was made for God, and would find rest only in God. I think it was Talmage who said that "God never created birds with wings until He had first created air for them to fly in, He never created fish until He had first created the ocean for them to swim in, and He never created



man with a longing in his breast for something to satisfy until He had that something to offer man, if only he would get into the right relationship to Him. The only way we can get into that relationship is through Christ, for He says (John 1-12) to as many as received Him, to them gave He the power to become the Sons of God. I am glad to have the privilege of becoming the child of God, the child of the King of this universe, a millionaire in grace, and an heir to mansions in the sky. That is the reason I have never peddled any hard luck stories since I have been a Christian. Christ gave rest to tired souls if only they will cut the shore-lines and launch out upon the bosom of God's great love and live a full-surrendered life to him. I believe some one has said, "Give me the wings of a dove and I will fly away and be at rest." No, that is not true. No person is at peace, nor has he soul rest until he has yielded himself truly to God. Though we might fly to the uttermost parts of the world, without Christ we would not be at rest. Some think riches and pleasure will give them rest and satisfaction. A few years ago in the city where I lived a man of wealth, who owned one of the leading play-houses—a man who had many friends, called up his associate and said he was so tired of life that he was going to end it all, and by the time his friends got to his room he had already destroyed himself. Pleasures and wealth did not satisfy him. Oh, the hunger of the soul! As a child hungers after its mother—so the soul hungers after God.

This old world is burdened by sin. I have a friend who is a graduate of Oxford School, England, and who came from one of the best families in England. When he landed in New York he chose as companions godless associates. It was not long until he went down in sin, and in a short while he landed in the penitentiary. Later, on getting out of the penitentiary he was sent there a second, and then a third time. After being paroled out of the last penitentiary he drifted to the city of Los Angeles to look up a supposed friend, as he thought maybe this party would help him on his feet again. But when he met him the man said that he would rather not be seen in his company as he was an ex-convict and it might hurt his reputation. So the man started back to his hotel, discouraged, tired of life. He had disgraced his family name, his father had disinherited him, now his last friend had gone back on him, and he decided that he would end his miserable existence. So he went into a drug-store, bought a few grains of morphine, went to his room and swallowed it. The clerk, noticing something strange about the man, called an officer, they followed him to his room, and with the aid of a physician rescued him from a suicide's grave. A few evenings later, after getting over the sickness of this morphine, he said, "I will not let them fool me this time; I'll take my 'old 45,' and I'll go to the Plaza, and I will find rest in death." So after the shades of nightfall he started for the Plaza. On his way by the Rescue Mission he heard singing, and a man at the door was inviting the people in. As it was a little early in the evening he decided he would stop in for a few minutes, since he did not want to get to the Plaza too early while there were so many people there, as he did not want to create a sensation. He was no sooner seated in the Mission than he heard a man repeat the words of my text, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." He said, Why, here's a man who says that some one is able to give rest, and I am on my way to the Plaza to kill myself to try to find rest in a suicide's grave. As this speaker repeated the text over again and again it gripped his heart and he said if there is any one who can give me rest I want it. That night he went forward and prayed the

Publican's prayer, and accepted Jesus Christ as his personal Lord and Saviour. He secured a position in a leading corporation in that city, lived on a cheap diet, washed his own linen in order to save money that he might buy delicacies to carry to the sick in the county hospitals and also to the poor boys in the prisons. You will find him Sunday morning in the hospitals and prisons, Sunday afternoon on the old Gospel wagon, and in the evenings at some Gospel service, telling the story of Jesus and His power to save. I do not believe that there is another man in this state whose word the Governor or the warden of the penitentiary will take for a prisoner as quickly as this man's. They have turned many over to him and he has helped them to be men again. I heard him some three years ago as he told his story before four thousand people, about the work that God had permitted him to do and I do not believe there was a dry eye in the whole audience. He found the rest spoken of in my text, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

So many are under the burden of sin. We see people slaves to appetites, habits and passions; some slaves to society, some slaves to fashion. A few years ago a man sat on the end of a beer keg, in a saloon in New York, and felt the "deliriums" coming on. He walked to the bar and asked for a drink. He rushed over then and asked them to lock him up, as he said, to keep him from harming himself or others. They did not know that he was wanted for he had one hundred and thirty-eight cases of forgery against him. The next day they told him to go down to McCauley's Mission, and they might help him. That night he went forward, McCauley helped him frame a prayer, he cried to God to deliver him, God heard his cry, broke his bonds and set the captive free. Whom the Son makes free is free indeed. This man became a power in God's hand. Dr. Chapman said he did not believe another man in New York could say the name Jesus so sweetly and love poor lost humanity as much as Sam Hadley did. When he died they gave him one of the greatest funerals ever given a citizen of New York. He found the rest spoken of in my text, "Come unto Me, all ye that labour and are heavy laden, and I will give ye rest."

So many are burdened by sorrow. We do not know the heart aches of this old world. One has said, "Earth has no sorrow that heaven can not heal," and I want to say that earth has no sorrow that Christ cannot heal right now. Some one has said, "Thousands have found rest on Jesus' breast, and there is room there for thousands more. When I was a child and would come in tired, my feet bruised, and could crawl up into my mother's arms, she would brush the hair back from my forehead, press me to her breast, and put a kiss upon my brow. Then I would feel that to a tired boy there was no place like a mother's arms. No place like Jesus' breast for a tired soul! How He wants to take you to himself and give you the rest that is spoken of in my text, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

A little girl was dying, her mother wanted to make death easy for her, so she told the little girl what a beautiful place heaven was, and about the gates of pearl, the streets of gold, the beautiful river, the wonderful Tree of Life and the lovely music; but the child said, "Mother, I am so tired I cannot enjoy it." Then her mother took her in her arms and pressed her to her breast, and she said, "Mamma, if Jesus would take me in his arms like that I would be willing to go." Jesus can satisfy every tired soul, and He is the only one that can satisfy. Nothing satisfies but Jesus.

(Continued on Page 13).

# LIVING WATER

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## EDITORIAL

### WEEKLY TEXT.

"Ask, and ye shall receive, that your joy may be full."  
Jno. 16:24.

### YE GAVE ME NO MEAT.

Every need is an appeal, but how slow we are to learn it! Both Levite and Priest passed heedlessly or carelessly by the man lying wounded upon the highway. It remained for the despised Samaritan to be touched with the feeling of the man's need and to draw on his own store for the supplying of the same. The need is an appeal, but because it does not knock us down, stamp us and run all over us, we seldom heed its piteous wail. "I was hungry and ye gave me no meat," said the Master, and these words, while possibly having their first fulfillment in the judgment of the nations for the way they had treated His ancient people, Israel, may be in a sense applied to us also. We serve Him in administering to others, and a neglect of the least of His brethren may be a neglect of Him. The great apostle recognized his indebtedness to the whole world, and the busy years that followed were full of effort, as far as in him lay, to discharge this obligation. Has the world's need ever stood before you? Have you looked into its hungry, sinful, troubled face? Has its wail ever pierced the marrow of your own soul? Have you ever felt its darkness, thick as that that enveloped Egypt long ago? Ah, the crying, crushing, dying need of a world astray, gone far out into the dark and away from God. If we saw those things as they are, unless we had hearts of stone, could we ever be light, indifferent and criminally negligent any more? Would we have any time for flirting with the world and squandering our substance in riotous living? Nay, verily. The picture would be so impressive we would never forget it. Homeless children, the dependent widows and the many whose bodies are wasting away amid agonizing pain; those in asylums and prisons, the discouraged and oppressed of earth, and still worse that vast multitude who are still in the broad way that leadeth unto death. There is a solemn obligation resting upon us to do what we can to relieve this distressing situation.

We cannot dodge our responsibility under the plea of inability, for none who read these lines are empty handed. There is something at our disposal which someone needs. It may be a smile, a handshake with a God bless you, it may be a brief visit with a word of encouragement to some down trodden one, it may be the handing of a tract to some passer

by, it may be the dropping of a coin into the hand of someone who needs such, or it may be that word which will set before them the bread of Heaven; it matters not. Each of us has something that somebody else needs and we will both be richer by passing it on to others. We all have sufficient need. The vast world stretches out its arms unto us, and its meat to minister unto Jesus in supplying some brother's overwhelming need comes like a piercing cry, and yet we are so often dumb in the very face of this long continued tragedy. Will the Master say to us, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it to me."

Ye gave me no meat. Though I was hungry ye did it not. It might be said to many of us. What a loss we sustain when we live these narrow, self-sustained lives when we might have such a universality of interest that we would enrich every life that crosses our pathway, and many into whose faces we will never look. Living for others. What a charm there is about it. How strange it enlarges the spirit, broadens the vision of things and so enriches the life, and something of the joy of Heaven thrills the bosom now.

The heathen world is now open to the gospel. Through the long, weary centuries the people have sat in darkness drinking the cup of their own misery, but suddenly the hands of the Lord have turned the bolt and opened the door of all nations to the gospel.

The time is at hand for the church to arise and give them meat. They must have the Word of Life. There are many willing to go as heralds of the glorious gospel, but the church does not love well enough to deny herself in order to supply this need. Many are squandering what they have upon themselves in fleshly indulgences. Shame on them! What surprise and reckoning and consternation there will be at the judgment day.

### A FISHING SCENE AND ITS LESSONS. (LUKE 5:4.)

The night of fruitless toil was past, but the hardy sons of the seas had caught no fish. The Master appears on the scene and bids them try again. Peter, the impetuous spokesman, replied: "Master, we have toiled all night, and have taken nothing. Nevertheless, at Thy word, we will let down the net," and their obedience was rewarded by the net being so filled with fish that it could hardly be pulled ashore. This seaside narrative is rich with suggestion.

There was no change in their field of operation. It was the same boat, the same crew and the same sea. There was no running away from a hard job. They succeeded where they had failed. There is much running away from a difficult task. Folks foolishly think that a change in field of operation will atone for past failures, or make possible future success. Not necessarily so. Sometimes the greatest victories may be won right in the face of apparent defeat.

"Old friends, old scenes will lovelier be,  
As more of heaven in each we see;  
The trivial rounds the comon task  
Will furnish all we ought to ask."

Running away from a hard task is not the solution of the problem. Changes should be made, but only when our work at the place has been finished. The country is full of folks who are changing about from one thing and place to another hunting for an easy job. The fact that we have toiled long with apparently but little, if any, success, is not sufficient reason to justify a move. The most efficient effort may not be followed by immediate success. The superintendent of the "Lone Star" Mission in India had fished all night. The labor seemed almost fruitless. There was a



strong temptation to give up the mission, when there was an unexpected turn in affairs. God intervened, and in a short time ten thousand persons had professed their faith in Christ. Preachers have often left an old field where they might have had success had they kept faithfully at the work, to go to new ones where they will not do so well. Some people ought to change. They are not made to fish in the same water long. They are not resourceful nor versatile. They are deficient in adaptability. They wear the people out with their monotone and humdrum. They move in ruts. They play on the same string. They ought to go, but there are others who grow stronger with the passing of the years, and it is folly for them to be driven from the field by a temporary discouragement. Again, while it is not always the case, but it is frequently best for one to succeed right where he has failed. There were plenty of fish in the sea. They had not been caught that night, but faithful continuance will get them.

There was a change of method. Fishing was usually on the left side of the ship, but at the Master's command they changed to the right side. This is an age of method worshippers. It is a good thing that the jawbone of the ass which Samson used and Shamgar's ox goad perished with the long ago. Too many of us would want to again go to war with these weapons. Moses' rod was an instrument for working wonders, but it is not needed today. The wonder is needed, but not the rod. Methods change. They are born for the occasion. They are never to be stereotyped. Every great religious awakening has differed in method. There is something like a sacred individuality about all Spirit-led effort. Our very naturalness has become so debased by aping that we need a supernatural naturalness. We think that we must do things so and so because somebody else does, when in attempting to act thus we are as much out of our place as David was when clad in Saul's armor. Study method? Yes, but never to be a slave to it. Devise the best means. Change to right side of the ship if occasion demands. It will at least rest the people. Do nothing simply because it is new, but whenever the new is best, then do it. There is a legitimate tire of sameness. Many who are fishing for men would find it profitable to change to the right side for a little season. Variety is the spice of life, and a little of such seasoning helps things wonderfully. Do not cling to any way of doing things simply because it is old, and it would be equally foolish to rush away after something else for no other reason only than that it is new. The Lord said, "Behold, I do a new thing;" and working in the Spirit will change many an antiquated method as well as vivify the hitherto lifeless service.

But this caution is needed—beware of the strain after the marvelous. We need to beware lest we miss the glory of the common-place. More important than the change of method is the change of attitude toward the appointed task—the spirit with which we regard it, the eyes through which we look at it, the estimate which we place upon it. All this is more vital than the mere *how* it should be accomplished. Life is made up of the ordinary and commonplace. Fishing on the sea of Galilee was a daily occurrence. We can go to our appointed task like "dumb", driven cattle," or we can see a halo around life's most menial duties and meet the Master face to face in the performance of the same.

"I sing for the Lord," said the Swedish nightingale, Jenny Lind. Appearing before such an audience as this would always thrill her with such a sense of delight that she must be at her best. So it is with us. The common things, the tiresome things, the things that hitherto have bored and may be that we have done with a feeling of disgust, may be

seen in an altogether different light, as something to be accomplished for Him, and the doing of them as unto the Lord will bring a marvellous change both with regard to the effect upon ourselves and others. The most menial service, the lowliest toil, may be done in a kingly way, so we can fish on and on in the same lake each morning, seeing a new glory playing upon its crystal surface and a new joy entering into our hearts at the privilege of thus toiling for and with the Master.

Fruitless effort. They had struggled all through the night, but no fish. Why so much seeming failure in the lives of those who are really faithfully serving? Two reasons at least. God is a sovereign. He chooses His own instruments, and works throughout the earth according to the good pleasure of His own will. He has His way of bringing things to pass. Grace has its times and seasons, and after allowing for the full freedom of the will and responsibility attached thereto, the Sovereign of the skies works in His own way and time. "Man proposes and God disposes." After all what do we know about failure? What we call success may be defeat, and what appears to us to be failure may be success. We have a foolish way of counting only those victors who do not fall in battle. As long as we look at things which are seen we will be getting into trouble. There is a tunnel near this city where they dug, drilled and blasted for years. These poor fellows made slow progress in getting under the hill. They were two years at it. Not long afterwards we went through in a passenger coach in two minutes, but they were two years in making it possible. Many of the obscure workers and humble toilers are succeeding just as well as the more prominent. Carey struggled along in India for seven years before he had the joy of baptizing the first convert. The man who clears away the brush has as much to do with the harvest as the man who plows and harrows the soil, and the man who plows and harrows the soil deserves as much credit for the harvest as the man who reaps it, but shortsighted mortals that we are, how often we bow our heads like a bulrush because it has been ours to prepare the ground rather than to do the harvesting. Then suppose we do have some all nights of toil when we catch nothing. We will at least be blest for our own faithfulness, and that is no small thing. Live in His will and He will manifest Himself just at the right moment and relieve the situation.

"At Thy word." At, here is the secret—obedience. It is not what we see or don't see. Seeing gets so much in our way. "He that doeth the will of God abideth forever." Notwithstanding the all night of exhausting labor, these humble fishermen obedient to the Master's command and in the face of seeming failure, dropped their nets again into the sea. This seaside incident is a common experience. Toiled all night and caught nothing; it may be that the impetuous disciple chafed just a little under the command. Perhaps there was a tinge of unbelief, and perchance it was the only way in which an ardent and explosive soul could express his surprise. At any rate, they put out to sea again. Many, many there are, who like these fishermen of the olden time, hear the Master bidding them try again in the face of an all night of apparent failure. They knew nothing else than obedience, and at the Master's command, the net is cast into the sea. This is the secret of sustained effort. Keep on because God says so. Face every difficulty bravely. Surmount every obstacle heretofore, and go steadily forward because He says so. We are here in the earth for the accomplishment of a purpose. Each life has its allotted service. We are all a part of the Divine plan. Our business is to be faithful. When the command comes it matters not wheth-

er it has been preceded by a night of fruitless toil or one of great victory, it is ours to obey. "We are labors together with God." Such a partnership cannot fail, as illustrated in the following incident. A New York merchant taking a liking to a little boy set him up in the boot-black business and to encourage the little fellow he went into partnership with him. Early one morning the boy rushed into the merchant's office and said, "Have you heard the news?" "Why, no, little man. What is it?" said the senior member of the firm. "Why the firm is busted!" exclaimed the boot-black. "Someone has stolen our whole outfit; there is nothing left." The old gentleman smiled and said, "Well, my little man, we are able to start up again." The devil would make us believe sometimes that the firm is busted and that we have gone into bankruptcy, but we have a rich Father, His resources are never exhausted and whether it is an all night of profitless labor or a Galilean sea or exhausting and seemingly fruitless toil elsewhere, it is His work and cannot fail.

"Therefore, my beloved brethren, be ye steadfast, unmovable abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58.)



#### A NEEDED VISION.

"Where there is no vision the people perish" (Prov. 29:18). The Lord Jesus said, "Look upon the fields," but alas, how few having eyes to see ever see. One look, if they would really take it, would precipitate a rush of holy activities that would change the entire view of life. Over and over Jesus reiterated the command, "He that hath ears to hear, let him hear," which was only another way of saying, Do not lose your opportunities.

If the people would grasp the facts of missions, they would soon be aroused. There is enough in the subject to stir them to the depths and call forth their noblest efforts. A right relation to the startling facts concerning the heathen world would be a trumpet blast summoning the church to its long-neglected duty with regard to those who sit in darkness. Andrew Murray, in commenting on Psalm 90, calls attention to the threefold vision needed for mission work:

*The First Vision*—Christ on the Throne in the greatness of His love and power to save, waiting till all His enemies be made His footstool. As David's Son, He lived on earth and shed His blood to redeem them. As David's Lord, He reigns as King and Priest to bless and save. What joy, what courage, what devotion this vision gives!

*The Second Vision*—The world at Christ's feet, with its millions under the power of Satan, in all their sin and wretchedness, waiting for deliverance. The doors everywhere now opened and the workers all calling for reinforcements. What enthusiasm and what love this vision awakes for the thousand million who have never yet heard that blessed name.

*The Third Vision*—"Thy people shall be willing in the day of thy power." The two first visions reveal the two great facts: Christ, with His work of redemption accomplished, sitting on the throne of love, waiting to bless; the world, with its millions perishing in darkness, reaching out for help. And now, can it be that the third vision shall fail—His people not willing to live only and wholly to fulfil His command of love, to share His victory and satisfy the travail of His soul? Can it be true? O God! let this vision,

too, be fulfilled to us: "Thy people willing in the day of thy power!" "Take unto thee thy great power and reign!"

#### PROVIDENCE IN THE COMMONPLACE.

Jacob met the angels as he was journeying in the path of duty. It will fall to the lot of few of us to do what the world calls extraordinary things; the pathway of most of us will run through the common and uneventful scenes of life. Hence, if we serve the Lord at all we will have to serve Him in this sphere. He who would not serve Him in a lowly place would not serve Him at all. The humblest life should be lived as in the presence of the King. What are often considered trifles are the pivots on which hang mighty destinies. The divine purpose is as really accomplished by the combination of little things as in the larger fields of service. Geo. Matheson, in writing on this subject, says:

"The Spirit said unto Philip, Go near and join thyself to this chariot" (Acts 8:29). The Spirit of Providence is always manifested in joining things. It does not work miraculously, but it causes separate things to work together. Here was a whole train of separate incidents. An Ethiopian sat in His chariot. He was on his return journey; his business was done and, therefore, his mind was at leisure. Being at leisure, he began to read. Out of the many books with which he might have passed an hour, he chose the Prophecies of Isaiah and, as the place was a desert, he was not likely to be disturbed. But on the road the chariot happened to pass a man, and the man whom it passed happened to be a Christian missionary. Into the heart of the missionary there came an unaccountable impulse to run after the chariot. All the circumstances were against the Ethiopian stopping his horses. Why should he take up a pedestrian simply because he was so impertinent as to run after his carriage? And then the Ethiopian was reading. Why interrupt his reading by taking in a perfect stranger? Everything said, Do not stop! But he did; and by that act all the separate rays were united. They came together in one providential beam. Taken by themselves, any one of them might have been an accident. A carriage on a lonely road with a man reading inside is a very common thing. A pedestrian running behind a carriage is a very common thing. A religious teacher in an obscure sphere is a very common thing. The momentary stopping of a conveyance is a very common thing. But when all these seeming accidents were united, the result was a startling providence—the Christianizing of a kingdom.

Lord, Thy life-miracle to me is the great issue that comes from the union of trifling things. In the world of chemistry I can make a third substance by uniting two separate substances. Thine is the chemistry of life, O Lord. We go our separate ways, my brother and I. He takes the high road on his own errand; I take the low on mine. We meet at an unexpected turning, and, as the result, there is fulfilled neither his errand nor mine, but Thine. And what in all this is Thy message to my soul? It is the reverence for the trivial. Can I ever again say that a desert road is purposeless? Can I ever again say that an obscure ministerial sphere is burial? Can I ever again say that the passing of a carriage is uneventful? No, my Father. Henceforth to me these shall all be possible sacraments. I shall uncover my head to them as I go by; I shall look with veneration on the neglected stones of life's temple. When my lot is cast in an obscure place, I shall bow to the solitude. Who knows but Thou shalt make that cloud my chariot! When I am interrupted in reading a chapter, I shall not say, "The flesh warreth against the Spirit." Who knows but my interruption may be Thy commentary! When I see but one man in my audience, I shall not cry, "The mission has failed." Who knows but in that one there is secured the most crowded of all cathedrals! I shall build an altar to the commonplace. I shall reverence life's daily round. I shall tremble before trifles, I shall sacrifice to the small. I shall worship what the world calls worthless. Samaria's wall may be Thy welcome. Simon's feast may be Thy fellowship. A broken box of ointment may bring beatitude to Thy heart. Make me solemn in the secular, O my God!





P. R. NUGENT, Richmond, Va.

## THE JUDGMENT OF THE NATIONS.

MAT. 25: 31-46.

## LESSON FOR SUNDAY, SEPTEMBER 20, 1914.

GOLDEN TEXT: "Inasmuch as ye did it not to one of the least of these, ye did it not to unto me." Mat. 25:45.

"When"—"then." These two words show clearly that this scene of judgment follows, (probably at once) the coming of Jesus in His glory. This coming is evidently distinct from His presence in the air (1 Thes. 4:17), where His risen and translated people will meet Him. In the air, above earth, He receives His own people unto Himself (Jno. 14:3). In this lesson He deals with nations on earth. This dealing may be done in either of two ways—1. Nationally. Representatives of each nation appear before Him and each nation, as a whole, is assigned to its place. 2. All nations are dealt with by His dealing with all the individuals of each nation, either by each one appearing before Him or by the records of each one being declared to the representatives of the nation to which each one belongs.

If the first is true it shows that nations, as such, take a stand for or against Him. If the second, it shows that it is a matter of the attitude of individuals among all nations. In one case, nations are treated as units and separated one from another; in the other, individuals from the nations are separated from one another and classed according to their attitude.

Notice here: 1. "Shall be gathered." It is a certainty. None are left to choose whether they will come in answer to Christ's summons or not. All have to obey. Now, men can refuse the invitation to salvation, but those who refuse the invitation cannot refuse the summons to judgment—probably the gathering is done by angels.

2. Separation. Christ (32), not men nor angels, does this separating. The loving Savior is also the inflexibly just judge in whom there is no ignorance nor error, and from whose judgment there is no appeal. What Christ settles no one can reverse.

The cause, or ground, of this separation is the action of people towards Christ as represented by His brethren (40). Men's treatment of true Christians (especially when persecuted) is practically a treatment of Christ because He and His people are one. Hence men's attitude to Christ's people is an attitude to Him so that men are declaring their regard, or disregard, for the Lord when they think they are merely declaring it towards their fellow men. Probably men are more surely tested by contact with Christians than they would be by conscious contact with Christ Himself because, in the latter case they might be restrained by fear and not show their real selves.

The mention of works (35, 36, 42, 43) is not in the way of a meritorious cause nor purchase price, but simply as an evidence of a righteous, or unrighteous, disposition, or attitude, towards the King into whose earthly kingdom men will be admitted because of a right attitude, and excluded from it because of a wrong one. These works (notice that they are not towards men in general—sinners, but towards Christ's people. Hence they reveal character Godward) are a plain, undeniable record, and a clear evidence of a righteousness that shows its possessor to be in real harmony

with the Lord's rule and kingdom and therefore a proper subject of it. Our Lord's decision, being based on personal record, is evidently just.

The "cursed" (41) are pronounced to be thus, not because of any wrong deeds done, but because of right deeds not done. Unrighteous character is shown by not doing right as well as by doing wrong, for an unrighteous person is not only disposed to do evil, but is not disposed to do right. They "do it (righteousness) not" because they do not want to. On the contrary, the explanation of "ye have done it" (40) is simply this: righteousness shows itself in doing right and omitting wrong. These people did these good deeds to the Lord's people because it was in them to do so.

3. *Destiny.* (1) The righteous. They were accepted—"come", blessed of the Father, inherited the kingdom prepared for them and entered upon life eternal (34, 46). They did not know their kindly deeds were noticed by, and related to, the glorious Lord and were to come up as an evidence of their fitness to enter His kingdom. (2) The cursed. They were rejected ("depart") and punished with the devil and his angels (41). They, too, were ignorant of the fact that their omissions of good deeds were noticed by, and related to, the glorious Lord. Character decides destiny. The Lord classifies people according to what they are—just as a shepherd puts sheep in one class because they are sheep, and goats in another class because they are goats. He who is righteous is classed with the Lord and the righteous, and he who is wicked is classed with the devil, his angels and the wicked. Wheat goes with wheat, chaff with chaff. In man's case, personal choice decides what we shall be and where we shall go. We fix our own destiny.

Notes: Some regard "brethren" as Jews who believe on Christ. Relation to the invisible church. Christ is as truly in touch with the least (40) as with the greatest. The same Greek word is applied to punishment as to life (46). "Fire" and "punishment" are used to express the same state (41, 46). What a contrast in, "Come, ye blessed," and "depart . . . ye cursed!" (34, 41). Which are you in line with?

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NASHVILLE, TENN.



W. H. Hudgins is at Asheville, N. C., in a camp-meeting with L. B. Compton.

Revs. Will Huff and W. B. Yates will begin a meeting at Springfield, Tenn., Sunday, October 4, 1914. Pray for this meeting.

We have been having a great meeting at Pell City, Ala. Have been going on nine weeks. We had four meetings last Sunday. All the glory belongs to our God. In Him.

W. R. FRENCH.

Rev. J. L. Brasher reports a great meeting at Sychar Camp, Mount Vernon, Ohio; also a good meeting at Hollow Rock camp, Toronty, Ohio. The Lord greatly blessed in his meeting at Oakland City, Indiana.

The annual Pentecostal meeting will begin in the Tabernacle in Salem, Va., October 2. The workers will be Dr. E. S. Dunham and Rev. Chas. F. English, of Ohio; Rev. E. O. Jones, of Palestine, and others. Soloist, Miss Minnie Shay, of Baltimore. As to board and other information address the undersigned. J. M. RICE, Secretary.  
Salem, Va.

### CAMP-MEETING POSTPONED

Owing to the continued illness of Brother McClurkan, the Camp-Meeting announced to be held on the Campus of Trevecca College, Nashville, Tenn., will be indefinitely Postponed. A notice of the date of the Annual Convention will appear later.

Brother Arthur J. Moore and I have just closed a good revival at Jeffersonville, Ga. We really had a great meeting, good many of the young people were saved and several professed the blessing. There were many people there with hungry hearts.

Our next meeting is at Hawkinsville, Ga. Pray for us.  
JNO. S. SHARP.

We closed our meeting at Pineville Friday night. We had good interest, large attendance the last few nights, but very little visible results. There were six or eight professions. We go next to Monroe, where we shall assist Rev. F. Hyman Shows in a meeting. This will be our last meeting for this season, as we expect to take charge of a school at Summerfield. Pray for us in our work.

Winden, La.

J. A. WADE.

We have had great victory here at Jennings, Fla., where we have been in a meeting for four weeks.

Many have been converted, the Christian people have been greatly awakened and some have been sanctified.

The banks and business houses all closed daily at 10 a.m., and it gave us a fine congregation for the morning service as well as the night. It has been a time of great refreshing from the presence of the Lord, a deep revival of good things. Two more services.  
C. L. BRUNER.

Faith Camp Meeting closed out with victory August 23. The Holy Spirit was with us from the beginning. Many souls were reclaimed, saved, or sanctified. Praise the Lord. The after-glow of the meeting seems so rich. My son was saved on his journey home. A young lady saved at the camp since we left. We feel that the meeting should have continued longer. Brother Strickland is a preacher of fervor and power. Any camp would do well to secure his services. Praise the Lord. Let all that is within me praise the Lord!  
Triune, Tenn. MRS. H. S. RAWLS.

Uba Springs Camp Meeting closed Sunday night, August 16, with great victory. The last night there were fifteen or twenty at the altar. Brother Bud Robinson was with us, to the satisfaction of all who heard him. After three days he became hoarse, could not speak above a whisper, and was unable to preach any more during the meeting. Brother Hudgins filled the gap in the hedge made by Brother Robinson's inability to preach. He is a fearless man, an able preacher, excellent leader in song, and cannot be excelled as an altar worker and manager of a meeting. After four successive years at this camp he left with the good will of more people than ever before.

Brother Hutchinson preached twice to the edification of all who heard him. Sister Emma Turbeville, our fine brand ~~worker~~, filled the pulpit several times and many longed to hear her more. Her sister, Laura, filled her place at the organ as no other one could do. These sisters are among the brightest stars of the Holiness movement. They rendered every service possible in all ways, without money and without price. In the age to come they shall "shine as stars" (Dan. 12:3). Sister Nora Hutchinson, with her auto harp and sanctified voice, was quite a factor in the meeting. Sister Bessie Seay, several years a missionary in India, was with us. She gave two talks on the work in India, which we hope will yield fruit to the Master's glory. Thank God for a host of sanctified women in the Holiness ranks who have their diploma from the skies. (Joel 2:28, 29; Acts 2:16, 18). This ordination by the Holy Spirit supercedes all man's yeas and nays. It seems to me that any church that forbids Spirit-filled women preaching is out of line with the Author of the Book (2 Tim. 3:16, 17; 2 Pet. 1:20, 21). We were greatly blessed and helped by a band of "fine brand" workers from Vincent Springs Camp. Brother Mobley and others from Mobley Camp were with us, and others from different places. Our fellowship truly was as Heb. 2:11. All our regular campers seemed to vie with each other as to who could do the most. Without those whole-hearted, open-handed campers Uba Springs Camp would be badly crippled. God will reward them. (Matt. 24:46, 47.) As to the number converted, reclaimed, and sanctified, I do not know, as we did not keep count. The recording angel knows. No effort was made to have any one join any denomination. We had a good meeting. The Lord of hosts was with us, with plentiful redemption. The hungry multitudes could get their fill and more. But the sad part is there are so few hungry ones for the things that lead glory-ward.

There is but one "Brother Bud." Anywhere he could be found on the grounds people would gather around him, and



never tire listening to his words of wisdom and advice. If the Master only had a thousand like him, we could hasten the coming of the Lord. With such a host of teachers the work of the Holy Spirit as spoken of in Acts 15:13-17 would soon be accomplished, and the end of the age would come (Matt. 24:14). And our King would appear (John 3:1-3), and we would begin with Him on this earth (Rev. 5:9, 10), and sit on a throne with Him (Rev. 3:21). Brother Robinson was not satisfied with the chance he had at our camp, owing to the failure of his voice, and has set a time, to be with us next year, provided, we do not meet our King in the air (1 Thess. 4:13-18) before the date set. The Captain of our salvation, when here on earth, told us that our attitude should be in reference to His coming (Luke 12:35-40). The word "let" in verse 35 should be "stand." Not slumbering like the wise virgins, who were not of the bridehood, only guests (Ps. 45:8-1g). Several visiting ministers living in the vicinity of the camp were with us. Brother John Freeman, of Martin, Tenn., camped with us, and was a ready helper in every part of the work. Brother Dave Freeman, a young man of over average ability in song, prayer, and altar work, was ready to fill the hedge at all times and places. I think hedge fillers are the most useful men in a camp meeting, one who is ever ready with "Here I am, send me." Brother Matheny, who is a host in prayer and song, was with us. Also Brother Saunders, preacher in charge on that circuit, was with us part of the time. Brother Harry Ryans, a young preacher of promise, was with us a few days, and Brother Thomas, pastor at Martin, Tenn., was at a few services.

The following named persons are the Camp Meeting Committee: Walter Dameron, Sam Pearce, J. H. Newhouse, J. B. Hopkins, and John Turbeville. The duties of said committee are to take charge of the camp grounds, such as repairs and all needful work, insist on those who are able to build camps, arranging for restaurant on our grounds, and assisting the president in the selection of preachers, workers, etc. All things should be done in a spirit of unity, be of one mind, every step and act should be indorsed by every member of the committee, so there will be no divisions. God bless and keep you all till Jesus comes. In His name.

J. B. MCDOWELL, *President.*

Fulton, Ky.

#### MOST BLESSED WELCOME.

(Continued from Page 7).

How some are burdened with doubts and fears, but there are no doubts and fears but what Jesus can banish. I had a friend, a railroad conductor. One night he dropped into a Gospel service, discouraged, everything but satisfied. A friend of mine went to him and asked him about his soul, and he almost insulted my friend, then got up and left the building. As he walked up the street a short way he said to himself, "I am miserable. That man, maybe, was trying to help me. I'll go back and listen to what he has to say." My friend was turning out the lights and leaving the building when the man returned and asked him what he was trying to say to him. My friend told him the story of Jesus and asked him to pray, and he said, "No, I do not believe." But my friend finally got him to his knees. "Oh, God, if there be a God, reveal yourself unto me." God did reveal himself unto him, saved him, and gave rest and peace to his tired soul. His doubts and fears passed away. He resigned his position on the railroad, went to Moody Institute, prepared for Christian work, returned to the city of Los Angeles, opened up the City Mission and became a soul winner. In a few years he had turned thousands to righteous-

ness. He gave his life for others. Two years ago his health broke down and his friends sent him to the desert to try and regain his health. When I was holding a meeting in the desert he was one of the best workers. It seemed that he would rather tell the Gospel story and lead men to Christ than to do anything else in the world. Last January he died. I attended his funeral in the city of Los Angeles. The funeral sermon was preached by his first convert, and the pall-bearers were all men whom he had turned to Christ. In the whole funeral there was a note of victory. Hundreds passed by his casket, shed tears for him, and viewed him for the last time in his life. One man passed the casket right in front of me and I heard him say as he looked down upon his face, "Ed, old boy, I will meet you over there." His dying message was, "Tell the boys I died loving Jesus." He found this peace, this rest of the soul, that is spoken of in my text, "Come unto Me, all ye that labor and are heavy laden, and I will give ye rest." This pearl of great price which the world cannot give, neither can it take away.

As I said in the beginning, what this old world needs is this rest that Christ can give. As I go about I hear men crying out that what this world needs is a different political system, or a different financial system, or a different social system, and after hearing all three classes crying I say, "No, no." What this old world needs is the rest that Jesus Christ alone can bring. What this world needs is the religion of Jesus Christ instilled into the hearts and lives of men. How foolish men are to think that they can find rest in the things of this old world. I see people, money-mad, pleasure-mad, chasing after the things of this world like chasing after a mirage in the desert or a bubble in the ocean, which when you get to it, it is gone. But the things of Christ are the things that last and the things that satisfy. Christ stands with out-stretched hands saying to all, "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest."

One of our preachers, as he stood on one of the Rocky Mountain peaks and saw the snow flakes falling from above, saw them going here and there with the wind, he said he could hear the old mountain crying out from its very soul, "Come, fall upon me, and I will give you rest, but they were going hither and thither with the wind. And again he could hear the old mountain cry out from its very soul, "Come, fall upon me, and I will give you rest." But they kept on going here and there with the wind, and then he could see them as they went down to the abyss below. He said he could hear Christ saying from his great heart of love, "Come unto Me, and I will give you rest," and they said, "No." He could see people running after ill-gotten gain, and could still hear Christ crying out, "Come unto Me, and I will give you rest." He could see many of the multitude running after sinful pleasure, and Christ with great out-stretched hands, continuing to cry out, "Come unto Me, and I will give you rest." He seemed to see many, like the snow-flakes, going here and there with the wind, and then going down to the awful abyss below.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." If you will come and find this rest for your tired soul you will receive a pearl of great price which this world cannot give you, neither can it take away. And some day Christ will reach down his nail-pierced hands, and put them beneath us and take us to Himself, and we will be forever with our Lord.

#### TO AGENTS.

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## Missionary Edition for September 1914

### A LETTER FROM MISS GARDNER.

Dear Friends: It is with pleasure that I am again writing you after a silence of six months. I have been glad for Brother and Sister Boaz to do the writing from Trinidad. They are now urging me to write and I am glad to do so. None of you can ever know the joy that sprang up in my heart when I realized that they were really back in the work here, because the laborers were so few and the work so needy. I knew God had heard prayer in our behalf and that the heart-cry of seven years, many times of great agony and many tears, was answered and that God was thus indicating His good pleasure in continuing to work through us in Cuba. I realized it meant larger and more extended responsibility upon our part. I know it meant an aggressive movement on the ranks of the enemy, and thus we needed to see that God's armor for us was thoroughly adjusted and that day by day we must press the battle in behalf of our Lord and King with faith in Him for the victory. Though their coming did indeed bring great joy, yet we know that this is only one of the indications that He is working in behalf of Trinidad and that bye and bye all the barriers to a gracious revival will have been removed if our faith fail not. O, dear Christian friends, do let God lay it on your hearts to help us pray down the fire of God upon this work of His own divine hand. Brother and Sister Boaz have put in six months of toil and self-denial with us already and my prayer is that they may be able to yet give many years (if Jesus tarries) of service in His vineyard; and, if He wills, at this place. God fills their hearts with prayer and with His joy as they are working for Him.

Those who are God's laborers are the happiest people in the world, anyhow. They are poor, yet are making many rich. They have left all to follow Christ and have gained all in Christ. Blessed riches, indeed! Not every missionary, not every laborer, not every pastor, are partakers of this joy, this contentment; only those who have exchanged their own desires, their own purposes for those of God. Those who in the depth of their spirits can say, "Not I but Christ," "Not for ease nor worldly pleasure, nor for fame my prayer shall be;" but "Whether by life or by death let Christ be magnified in me.

Bro. Boaz has been doing some of the best of preaching among us since his coming. I am sure it will produce fruit for God. God's Word will not return to Him void. Out of every kindred and tongue and people and nation there will be those who, by the blood of Christ, are redeemed, and will be singing, prostrate, before the throne. Then we shall see the fruit of our labors together with Christ, and we, too, shall be satisfied.

Our Brother Castellanos and family are standing alone in Condado for Christ and His truth. You who have always been surrounded with Christians and have worshiped God with your fathers, mothers, brothers, sisters, and godly neighbors, cannot begin to realize what it means to stand alone for Christ in the midst of a people who only care for the things of a godless, Christ-crucifying world. Pray for them, they need your prayers. Pray that God may cheer their hearts as only God can do.

The people in Casilda are going through deep waters at present and some of our members have not escaped. It is said that the physician who has charge of that town reports that he now has eighty cases of fever. One of our most faithful members there has been stricken with fever.

Pray for our church there at this time that they may be true to God and come out stronger in the faith. One of our young men of the Trinidad congregation has also been very sick with fever, but is able to return to his place in the congregation. He is a most faithful boy. There is a scourge of fever on in Trinidad; about 400 cases have been reported. Many have died. It is said that corrupted water from the river is the cause. Pray for us at this time.

I hear since writing the above that the cases of fever are now becoming fewer. Hope it is true.

Brothers Boaz and Badal have just returned from a two days' and night's visit to Brother Castellanos' work in Condado. They report successful meetings, well attended, and say that Brother Castellanos is doing a good work out there and also making many friends among the people. Thus we see that God is bringing to pass, and another desire is fulfilled.

In October of last year our Heavenly Father, who careth for even the sparrows, sent into my care a precious little forsaken baby. Inasmuch as Jesus says, "He that receiveth one such little child in my name receiveth me," I could not do less than receive the dear little one into my protection. He has grown to be a very sweet little prattling fellow about a year old. I am sure God's hand is on him for good. His name is "Jewel," as name given in the faith that God's grace will make of him a precious jewel to shine in His kingdom in the coming age. I have just had a month's vacation which has been a blessing to me in many ways. God, through some of His children, made it possible, and indicated it to be His will that I should have this change and rest. The first thing on the program for this was that I should go to a Convention of the Sunday Schools and Young People's Societies of Cuba to be held in Santiago de Cuba on the 9th, 10th, and 11th of June. So, with joy in my heart for this proof of God's love and thoughts toward me, I embarked for that historical city to join a company of Cuba's noblest workers, both native and American, a company whose lives are given for the cause of Christ in this beautiful island. I went by way of Cienfuegos and visited the Methodist congregation at that place and was cordially welcomed by them. Afterwards I continued my journey on train and reached Santiago at 10 o'clock Tuesday night, and was met by friends who conducted me to a good hotel, where I was entertained by a party of whom I was the seventh. All of the six with me were young zealous missionaries of the M. E. Church, South, and of the Christian Church. These all were very kind and gave me a very pleasant time socially, taking me on trips for sight-seeing and relaxation when the convention was not in session. We had a very interesting visit to San Juan Hill, where so many of our American boys laid down their lives for the freedom of Cuba. We stood in the old fort and looked down over the valley where many of our boys fell, not daring to turn their backs to the enemy. Their courage and determination should be imitated by those called upon to be volunteer soldiers in a far nobler Cause—that of bringing liberty to multitudes of Cuba's sons and daughters enslaved by sin and held captive by Satan. If we fall on the field, let athers press on until victory is sure. Christ lives and is ever present, no matter how hard the battle. He will give the victory in answer to our faith and prayers. Though it tarry it will surely come. So let us be of good cheer. It is noble to die in the service of one's country; it is far nobler to fall in the service of the King of kings, who died for us.



The entire convention went out to the cemetery, and while standing near the tombs of two of Cuba's greatest, most honored men, a public prayer was offered to God in Christ's name, not for the dead, but for the living—the people for whose liberty these two men died. The names of these are Estrado Palma, Cuba's first President, and Marti, the leader of Cuba's independence. The convention was also given a free excursion on a steamer out over Santiago bay to Morro Castle and back. I have never looked upon more beautiful scenery than that which surrounds Santiago de Cuba. The lovely bay, the historic valley of San Juan, the "Peace Tree" near by, the luxuriously covered mountains and valleys; these all charm the eye and cause the heart to lift up its praises to Him—who is the Creator of all things.

The convention was a blessing. The songs, the prayers, the addresses, all showed the fervency of the indwelling Holy Spirit. Some very fine solos were sung by cultivated consecrated voices.

One who had been a Roman Catholic priest, Rev. Dr. Ortiz-Gonzales, spoke twice. His discourses were to the point and deeply spiritual. He spoke once on sanctification, how to obtain and how to develop the experience. He first told how it could not be obtained and how he had for years tried to obtain it by bodily penance, but all to no avail. His idea of sanctification is the death of the carnal mind and the enthronement of Christ in the heart. The convention theme was the lifting up of Christ in the heart and life. From the convention I went to Cardenas, a run of about 22 hours on the train. There I had a three weeks' rest and change in Brother E. E. Hubbard's home for needy and orphan children. This was a most delightful visit. I enjoyed the association of Brother and Sister Hubbard and their kindness to me. I delighted to get acquainted with more than fifty children there. I learned to love them and felt a personal interest in each. I praise God that called and sent out this godly man and woman through whom to do this great work of caring for and training children for Christ. This home was begun by faith in God and has been maintained by faith. They have always had food and raiment according to His promise. No doubt they have been tried, but God has always brought them through. At one time they had to take a single egg to exchange for salt, so their dinner was completed. I am sure they thanked God for the egg. The work is now almost wholly sustained in Cuba. The children have daily services in home with religious instruction. They attend Sunday school and all who are large enough to go in the evening go to preaching services.

"Our three"—Anita, Mary, and Benson—have grown a great deal and I am pleased with the improvement I see in them. My expectation is in God for them. I want to know that they are born again and will be true children of God. Pray for them by name. I was away from home a month and two days, and was glad to get back to the work I love so much. I found the others hard at work and felt glad to again enter the battle for Christ in this old city. We had a very precious service of testimony last night after a good sermon by Brother Boaze. We are praising God and taking

have done for me. No friends but my dear husband, no church, no Sabbath school; but I have a home, a Bible, and a God, for which I am truly thankful; and then we read *Living Water* until we or I have it nearly by heart, and a weekly sermon in one Chicago paper." May God bless its pages of rich truth to many a hungry heart and may its editor and coworkers long live to bless humanity the world over. Yours for Jesus.

LEONA GARDNER.

#### A LETTER FROM MISS CARPENTER.

Dear Friends: Our hearts are encouraged in the work of the Lord, though in some ways the times are trying. Both plague and cholera abound in this section just now. I lost one of my dearest Sunday school pupils this week of cholera. They sent for me Sunday after Sunday school and I went and did all I could for him and his little sister, but he went in spite of all. They were dying on all sides, and it was pouring rain and is still pouring, so I went from house to house trying to save some if possible. But the conditions in which they live make it almost impossible to save them in such diseases. The patient is always put into the darkest room in the house—a room without windows—for they fear the air for the sick exceedingly; and I have to grope my way into these stuffy rooms and feel for the patient, for one cannot see in such a place after going in from the light. It is exceedingly dangerous to go in, but we can plead the promise: "No plague shall come nigh thee." After working with these yesterday till 12 o'clock, it got on my nerves till I could not sleep last night, and every time I had a pain I would wonder if I was taking cholera and would be dead before any one could reach me, for the train only comes down from Khardi morning and evening, and if one had just gone when a telegram got there it would be several hours before they could get me from there. But with the assurance that promise gave I was quieted and able to sleep and to go about work this morning. But Oh, it hurts to see the people die this way without God. We are having such heavy rains this year; it has been pouring now for days and nights with scarcely a break. I am praising God for His goodness to me. In His service.

EVA CARPENTER.

#### A WORD FROM BROTHER FERGUSON.

This finds us well, with our faces heavenward. We are tested and perplexed, but not discouraged. God lives and will see things through. There is much complaint here of hard time. Many are without work and some suffering on account of the heavy rains.

We are working in one of the neglected sections of the city and seek to take advantage of the opportunities afforded us to witness as we come in contact with the different bodies of believers in the city. Have also the privilege of giving out the message from door to door as we offer the Bible.

These are days of blessing; surely God's faithfulness faileth not. "There hath not failed . . . any good thing which the Lord had spoken." Your brother in the Lord.

FRANK FERGUSON.

Calle Lavalle, 1467 Buenos Aires, Argentina, S. A.

## NEW MOTTOES

TREASURER'S REPORT FOR AUGUST.

Our friends will notice that our shortage has increased considerably since last month. We want to ask special prayer that the Lord may put it into the hearts of His stewards to send in what He would have them send for support of this work. The report follows:

Contributed by Pentecostal Tabernacle previously	\$2,066 70
Contributed by Pentecostal Tabernacle this month	176 80
<b>Total</b>	<b>\$2,243 50</b>
Contributed by Pentecostal Tabernacle Sunday School previously	\$ 543 37
Contributed by Pentecostal Tabernacle Sunday School this month	51 66
<b>Total</b>	<b>\$ 595 03</b>
Contributed by friends previously	\$3,731 92
Contributed by friends this month	219 32
<b>Total</b>	<b>\$3,951 24</b>
<b>Total</b>	<b>\$6,789 77</b>
Previous disbursements	\$7,143 44
Disbursements this month	743 76
<b>Total</b>	<b>\$7,887 20</b>
Shortage to date	\$1,097 43

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WHOEVER believeth that Jesus is the Christ is born of God and every one that loveth him

Search as only God can do.

The people in Casilda are going through deep waters at present and some of our members have not escaped. It is said that the physician who has charge of that town reports that he now has eighty cases of fever. One of our most faithful members there has been stricken with fever.

Missionary Directory

INDIA.

Roy G. Coddling, Supt., Khardi, District Thana, India.  
KHARDI STATION—Address, Khardi, District Thana, India.  
Roy G. Coddling.  
Mrs. Roy G. Coddling.  
Mrs. Bertha Davis.  
Miss Olive Graham.

DHULIA STATION—Address, Dhulia, West Khandesh, India.  
Miss Mattie Long.  
Miss Florence Williams.  
Miss Jessie Basford.

VASIND STATION—Address, Vasind, District Thana, India.  
Miss Eva Carpenter.

PARLI STATION—Address, Khardi, District Thana, India.  
Miss Lizzie Leonard.

AT HOME—Hopkinsville, Ky.

A. Hugh Gregory.  
Mrs. A. Hugh Gregory.  
Miss Bessie Seay, Nashville, Tenn.

CHINA.

Mrs. Alice, Galloway, Chik Hom, Hoi Ping, Kwang Tung, China.

CUBA.

J. L. Boaz, Supt., Trinidad, Cuba.  
TRINIDAD STATION.

J. L. Boaz.  
Mrs. J. L. Boaz.  
Miss Leona Gardner.

CONDADO STATION.

Teofilo Castellanos.  
Mrs. Teofilo Castellanos.

CASILDA STATION.

Alfonso Badal.

CENTRAL AMERICA.

J. T. Butler, Supt., Coban, Guatemala, Central America.  
COBAN STATION.

J. T. Butler.  
Mrs. J. T. Butler.

ZACAPA STATION.

Conway G. Anderson, Zacapa, Guatemala, Central America.

OTHER WORKERS.

J. A. Dunkum, on furlough Dilwin, Va.  
Victor W. Kennedy, Oak Ridge, Ruatan, Spanish Honduras, C. A.

AT HOME—Englewood, Tenn.

Thomas O'Toole, deceased.  
Mrs. Thomas O'Toole.

SOUTH AMERICA.

Mr. and Mrs. Frank Ferguson, "Calle Lavallo 1476," Buenos Ayres, Argentine Republic.

Miss Augie Holland, Icaza, Bolivia, S. A.

AT HOME—Erickson, Neb.

John Burman.  
John Burman.

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Cuba's sons and daughters held captive by Satan. If we fall on the field, let others press on until victory is sure. Christ lives and is ever present, no matter how hard the battle. He will give the victory in answer to our faith and prayers. Though it tarry it will surely come. So let us be of good cheer. It is noble to die in the service of one's country; it is far nobler to fall in the service of the King of kings, who died for us.