

expert machinist and the power of tested machinery! Heaven's center of gravity drawing nearer and nearer to earth will have an easy victory to overcome earth's gravitation and to such as are ready render it natural to ascend from the lowest depth of the grave to the highest glories of heaven.

### III. POWER BETWEEN THE RAPTURE AND THE REVELATION.

In the 4th and 5th chapter of Revelation we are given a scene of those who will have been raptured and taken through the open door into heaven and the presence of the Lord. Here it is where preparation is made for the application and manifestation of His power during the interval between the rapture and the revelation, and in chapter 6-18 we have in prophetic language the nature, form, order and degree of that power. Two points may be noted.

1. Power to open the seals, chapter 6. These seals represent divine judgments and include the seven bowls of wrath; the seven trumpets being the seventh seal and the seven wrath vials being the seventh trumpet.

No being was found able to open the seals of the book of judgments, the perfection of divine visitation upon the sin of man and the man of sin; but there was the little Lamb as it had been slain, that proved to be the Lion of the tribe of Judah (ch. 5). The secret of the Lion strength is the meekness of the little Lamb. He alone could open the seals, one after another; and the opening, as is seen in chapter 6, always proceeds from and under the direction of the throne.

One should not stop to read and study seal after seal, trumpet after trumpet, and vial after vial, in order to know the nature of these judgments and the tremendous power required for their execution.

2. Power to cast down Satan, chapter 12, gives us a picture of this dreadful scene of conflict with and victor over Satan (v. 10). Not only will the Lord's power be manifested during this time on the earth in the form of administrative judgments, but it will also be exhibited in the desperate struggle in the heavens at the same time for three and one-half years and the glorious victory in the casting down to the earth.

The human mind can not form any proper idea of what all this involves. All the combined strength of man is nothing before Satan; yet the power of the Lion-Lamb is far above the might of Satan in the final effort for supremacy.

### IV. POWER AT AND AFTER THE REVELATION.

Before enumerating a series of events which will display His power, we do well to read and ponder carefully two passages of Scripture, namely, Daniel 7:9-14 and Phil. 2:9-11. They are very important as they prepare the mind for what follows.

1. Power over anti-christ. "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of His coming" (II Thess. 2:8). See also Rev. 19:20. Only a word from the mouth of the Lord will be required to defeat and destroy him.

2. Power over Satan. This immediately follows the

first. Rev. 20:1-3 gives us the picture of an angel (no doubt Christ Himself for no other could do the work) descending from heaven having a great chain in His hand to bind Satan and the key to lock him up in his place of confinement. Observe the various steps: 1. Laid hold; 2. Bound; 3. Cast into; 4. Shut up; and 5. Sealed.

3. Power over Israel. First, to save from sin, and second, to fill with the Spirit. Ezekiel says: "From all your filthiness and from all your idols will I cleanse you (See also Zech. 13:1). Then will I sprinkle clean water upon you and ye shall be clean. From all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you. . . . And I will put my Spirit within you" (Eze. 36:24-27). Joel speaks of the same things in the second chapter of his book.

For example we may take Saul of Tarsus who is considered in Scripture to be a pattern of his people. What a power was required to save him and how much it meant for him to be filled with the Spirit! His conversion is a marvel of the age and an evidence of the divinity of the Christian religion.

4. Power over the nations.

a. The nations represented by the goats will be destroyed. The scene of their judgment is given in Isa. 63:1-8 in the picture of the treading of the grapes. The one that is mighty to save Israel will also be mighty to tread the winepress of the wrath of God and trample underfoot the unrepenting rebellious. The arm that is strong to save is also powerful to execute vengeance.

b. The nations represented by the sheep will realize the power of salvation. In that day "whosoever shall call upon the name of the Lord shall be saved." Through the redeemed church in the heavenlies and saved Israel in Jerusalem and Palestine, a nation will be born in a day and the residue of men and all remaining nations will be saved. What saving power is required to save one soul! What must it mean to bring teeming millions of every nation, tribe and tongue to the foot of the cross in the beginning of the millennial age!

5. Power over creation. When Christ was on earth He manifested His power over disease, stilled stormy winds and boisterous seas, multiplied bread, turned water into wine, etc., all of which are typical on a small scale of what He will do when He comes to inaugurate His reign on David's throne over the whole earth.

There was marvelling when the sea quieted, the bread multiplied, and nature's elements obeyed his behests. What will be the marvel of the fast approaching time when the works of the devil will be destroyed and everything brought under the gracious control of our glorious Lord!

The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the Son of God and the Sons of God, and expecting to be delivered from the bondage of corruption through the liberty of the glory of the children of God (Ro. 8:19-23).

# LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



The Annual Convention of the Pentecostal Mission has been appointed for October 24-27, 1912. We hope that the friends of the work will begin now to make arrangements to attend. Heretofore the meetings have been graciously blessed of God, and let us pray that this one may be a time of refreshing from the Lord. A number of missionaries are planning to be present and take part in the services. Free entertainment provided.

W. C. Robinson, after years of suffering, fell asleep in Jesus on July 17, 1912. In his going, the Pentecostal Mission has lost one of its staunchest friends. He labored fervently in prayer, in fact this was his loved employ. He was content to labor in out-of-the-way places, and with but little remuneration, complaining not. He endured hardness as a good soldier of Jesus Christ. Those who attended Trevecca College in its earliest days will remember him as a bright, capable young man; and those who knew him later will remember him as a faithful minister of the Gospel, ever toiling on despite his oft infirmities of body. We expect to see him again under a cloudless sky in that land of wondrous beauty.

## A MOVEABLE CAMP.

Camp-meetings have their age limit. Of this we are sure, it is not always wise to make them permanent as to place, and we doubt if it is best to seek to make them permanent as to time. Those of a local character run their course in a community. Such meetings as that at Indian Springs, Ga., where the attendance is gathered from all over the State and the place is selected merely because of its strategic relation, it is wise to make permanent, at least for a time, but the usual camp-meeting has no such widespread constituency and the local patronage soon take a stand for or against and the reaping is nearly always in connection with the earlier meetings and by and by the field is burnt and there is a certain stubbornness of resistance or a certain lack of grip on the community with those who manage the meeting and then it would be better, if continued at all, to move elsewhere, unless the meetings be held more like a Bible Conference for the

benefit of Christians. We have been in camp-meetings where "the straw had been threshed over and over" until it was impossible to have anything like the results that should have followed the output of such a religious force. The ends did not justify the means, whereas, in some places the camp could have been moved a score of miles and there would have been similar results to that which marked the beginning at the former place.

Because a camp-meeting was held at a certain place last year does not of necessity argue that it ought to be held there this year. The equipment of such grounds is usually of such primitive character that it could be either moved from place to place or the temporary sheds abandoned. Where there are sheds, they usually wear out in a few years so that they need to be torn down or repaired anyway. We plead for moveable camps. Not in every instance, for as above remarked, there are some central meetings that had better remain as they are at least for years to come, but there are a number of others that could be changed from one place to another to a large advantage. The season for such meetings is very brief, and the number of ministers who are highly gifted for that kind of work is quite limited so that the same meeting has the same men over and over, whereas if the meetings were moved into new communities there would be at least a large number of new people reached and not so much waste of preacher material. Certainly the business of the church is to evangelize the world as quickly as possible and there ought to be no wasting of resources anywhere. The needs are terribly urgent. Doors are open in every field. The cry is for laborers. Let the church be filled with the Spirit and then under this Divine momentum she will sweep around the earth preaching "the gospel to every creature."

## HOW TO GET HIS MONEY BACK.

Amaziah, King of Judah, was a mixture in his make up. After hiring 100,000 Israelites for 100 talents to fight in his army, he received a message from the Lord that he must not use them. Then he wanted to know what was going to become of the 100 talents, and the prophet assured him that God was able to give him much more, whereupon he sent the soldiers back home. However, he turned out badly in the end, on account of not following the Lord wholly.

The question that he asked is frequently heard. An official in the church put this question to us in Eugene City, Oregon. We were urging the importance of prohibiting the sale of intoxicating liquors and he innocently asked, "What would become of our hops?" (We were in a hop growing district). In California where there were many wine grapes grown, the question was, "What will we do with our grapes?" The saloon keeper, when urged to abandon such a damnable business, will ask you how he can get the money out of it that he has put in it, and how can he support his family any other way? The one hundred talent proposition is continually coming up when people are being urged to get out of something that is wrong. They want to know what is going to become of what they



put into it. Men occasionally get convicted enough to quit handling tobacco when they *sell* what they have on hand, but seldom ever will they throw what they have over into the rubbish pile. They want to get out of it what they have put in it. A man buys a horse which proves to be unreliable, but he is not satisfied unless he can sell him for what he gave for him. He must have his money back. Let the fellow that is so unfortunate as to get him, be the loser. The question is not so much as to whether or not the transaction is wrong, but it is one of not losing anything.

Amaziah had invested a lot of money in soldiers and though it was wrong, he did not want to lose his money. It is queer anyway what notions people get with regard to ethical proprieties. A man who prides himself on his honesty will take a moon-eyed horse whose eyes at certain periods look all right, and at one of these favorable times he will trade the animal and say nothing about the defect. People just naturally want to get out of a thing what they put into it. They have been brought up in the realm of the natural and their financiering is done on that basis. They are out so much, and altogether they may have misgivings as to the right and wrong of the steps being taken, they must get out whole and let somebody else be the loser.

How much better to heed the word of the preacher in saying that the Lord was able to more than recompense him for his loss. The man that "swears to his own hurt and changeth not" will have his loss more than made up. The most *profitable* thing in the universe is to do right. It never *pays* to do wrong. It does not matter where the one hundred talents have been invested, if they cannot be used to the glory of God, let them go. Nothing is a blessing to a man that cannot be used prayerfully. Every transaction that involves sin is a losing investment. He trades well who trades only to the glory of God. Sin is never cheap at any price.

#### MORBID GOODNESS.

What a pity that even as commendable a thing as goodness should be spoiled. It is impossible to have too much goodness, but it is quite possible to have a strained distorted sort of goodness. "Be not righteous overmuch" is the injunction for all such morbid states. It is painful to note how otherwise excellent people will get such twisted conceits and abnormal interpretations of truth that they are continually subjecting certain texts to perpetual martyrdom. Beware of a man's opinion who *always knows* that his opinions are right, for he has not yet learned enough to know his own limitation. The egotism of a bigot is the worst type. There are people who would rejoice more to pull a necktie off of you than to see a soul converted. To wear eyeglasses, in the opinion of certain folks not only indicates a failure of physical, but of spiritual vision. If there ever was a time when dress reform was needed it is now, but if its advocates wore the ornament of a meek and quiet spirit, how much more effective would be their appeal.

These morbid souls are forever and anon getting

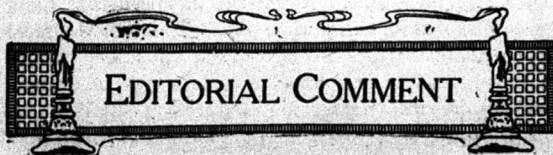
mixed up with fads or freaks of some kind. Perhaps it is some notion of diet or they imagine they have the gift of prophecy, pronouncing blessings here and curses there. They are continually calling unclean what God has cleansed.

The world loses patience with such people and they have very little influence, generally speaking, but they console themselves with the fact that the world has never been a friend to grace and they think that they constitute the little company to whom the Lord is to give the kingdom. It is a great misfortune for pious people to become so crooked and gnarled in their make-up. As the bruise on a young tree forms a knot so large that the strength of the tree passes into it, which should have gone to a full symmetrical development, so all these malformations among good people can be traced to some kind of a hurt that they have received. It is deplorable that when beauty, symmetry and strength are needed as they are that so much should be given to knots and other hideous formations on the soul which repulse rather than win. There is too much pruning done by amateurs. The unskilled teacher has marred many a life. Even teachers posing as advanced leaders have signally blundered here. More than one instance might be mentioned in which they have run new converts at such a high rate of speed that there were hot-boxes smoking all around. Some of the most striking illustrations of devout but unskilled people could be given as samples of a certain type of evangelism or a certain perversion of doctrine. It is a serious thing to put a young man to running at break neck speed unless he knows the way, for it will soon end in a headend collision. Some minds are so constituted that unless carefully guarded they will take up one section of the truth and run off with it, vainly thinking that they have it all. A friend told us yesterday of a camp-meeting where they had nothing for breakfast but peanuts. It was peanuts or nothing. This camp has gone daft on diet. There is an old lady in the city now who seems to be a very devout woman and yet she is going around trying to get people to strip the pictures off their walls, contending that they are images, forbidden in the Bible. Wherever she can find a morbid soul it is not difficult to get them under bondage. A certain brother was asked to say grace at a table where there was hog meat, whereupon, he prayed, "Oh, Lord, if Thou canst bless that which Thou hast cursed, bless this food for Jesus' sake." Suffice it to say that the apostle Paul would hardly have prayed such a prayer. This morbid condition is liable to lead to distortion at any point. You never know just where it is going to break out. Some are afraid to laugh a hearty laugh for fear they commit sin. Others sometimes take such an extreme position that they will listen to no one.

The enemy whispered to a certain young woman, "you are not humble enough to take a donkey by the tail and let him lead you through the chief street of your town." The earnest but untaught soul replied, "I will show you." So she seized the donkey's tail and marched ignominiously along the main street of her town much to the humiliation and disgust of the peo-

ple. She foolishly imagined by so doing that she would advance the cause of religion, but Christianity is not so hard up that it has to resort to foolish measures in order to succeed.

A sound mind in things religious. How priceless. "Sanctified common sense." A spirit that will receive all good things with thankfulness. Large visioned, deeply grounded souls who keep in the middle of the road and refuse to turn either to the right or to the left at every whim of some ill-balanced brother who claims to have a message of the Lord for him. A preacher whom we know dropped off in a Texas town, stopped at the Presbyterian parsonage and informed the pastor that the Lord had sent him there to hold a meeting. The minister looked up and replied, "Brother, strange that He hasn't said anything to me about it. He expected if the Lord wanted a meeting held in his church that He would instruct him accordingly. Men are so straight that they lean the other way. People are so afraid of doing wrong that they fail to do right. Folks so sure that their opinions constitute the last that can be said on any subject that they become censors of mankind in general are to be pitied more than censured, but wouldn't it be delightful if we could have fewer of them.



#### CUT ACROSS THE DRIFT.

"When Peter at Pentecost exhorted his hearers to save themselves from the trend of their 'untoward generation,' he brought to light contrasted facts. The age was untoward, but salvation was theirs if they chose to embrace it. It was an age when a skeptic held the office of the high priest, when a coward wore the sword of State and a Herodias set the fashions for Judea's '400.' It was an age of great buildings and little souls, of beautiful shrines and outworn creeds, of imperial conquests and a rotten citizenship. Yet out of just such an age stepped the men who were to recreate, under God, the spiritual life of the world." It was in such an age that God sent his Son into the world that the world might be saved. It was "the fulness of time."—*Exchange*.

To be saved people had to face the drift and pull upstream then, and so they have to do now. The current of the world's spirit is running swiftly away from God. One must breast the torrent if he lives a Christian life. Here is where many fail. They get an idea that Christianity is a soft, enervating, spineless sort of thing and when they have war to the knife, they lose heart and fall back to the rear. It is a fight to the finish.

"Ne'er think the victory won,  
Nor lay thy armor down;  
The work of faith will not be done,  
Till thou obtain the crown."

#### NEVER TOLD ME.

A missionary in Wisconsin says that a little hunchback woman forty years old, who had been a sufferer all her life, said to her the first time she called: "I have often asked God why He allowed me to be so

misshapen and to suffer so, but He has never told me. He has told me, however, that my sins, which are many, are all forgiven, and I am happy. Some time He'll explain all the rest." What is there more inspiring than the life of one, who, through suffering, has obtained the patience of submission?

Years ago a strange woman dropped into our mid-week service. We talked from the words, "What I do now thou knowest not, but thou shalt know hereafter." She had passed through sore trials and went away testifying to the comfort received.

Life is full of solemn mysteries. The interrogation mark meets us at every turn in the road, but the whys of things are known in but few instances. "Secret things belong to God." He is too good to do wrong and too wise to make a mistake and too omnipotent to allow anything to continue that will not in some way work out for the best.

"He never moves too late  
Behind the scene for me,  
His finger never moves too soon  
Lest I should fail to see.  
I'll trust the living God,  
No matter how things seem,  
And sing His praise in darkest days,  
For 'tis all light with Him."

#### BY THEIR FRUITS YE SHALL KNOW THEM.

If culture, society and world progress could have brought about a millennium we should have seen some fruit of it in the golden age of Rome, but we are told that many of the leading women of the city enrolled themselves as prostitutes as the law required all immoral women should do or be punished accordingly. Even Plato justified lying under certain conditions. Frank Gunsaulus, in preaching on this subject, has well shown how utterly incompetent all human effort is for the reformation of society, much less the redemption of the individual soul. Many nostrums have been offered as substitutes for the gospel. All kinds of physicians have appeared on the scene prescribing for the putting away of sin, but there is only one cure and that is at the hands of the great physician. As Gunsaulus says:

In that age when nearly every monarch, or poet, or philosopher was a humorously skeptic, and they had no Christian religion to bind their hands, an age when nothing but this sort of infidelity was supreme, Seneca, to whom connoisseurs in ethics blandly turn, when they grow weary of the strenuous Paul, or the pensive John; Seneca, who while he wrote a book on "Poverty," had a fortune of \$15,000,000, with a house full of citrus tables made of veined wood, brought from Mt. Atlas. While he framed moral precepts, which we are asked to substitute for the Sermon on the Mount, he was openly accused of constant and shameless iniquity, and was leading his distinguished pupil, Nero, into those practices, and preparing him for those atrocities which Seneca himself had upon his own soul, while he wrote his book on "Clemency." In that happy age of unbelief, when Meander sung, The gods do not care for men, the homes were, according to Juvenal, broken up before the nuptial garland faded; and, according to Tertullian, they married only to be divorced. Friends exchanged wives; infanticide and other hellish crimes were common. This is what that spirit did in its purity, when there was no Bible to read at its hearthstone, and no New Testament to put into the hands of young lovers departing to make a new roof-tree.