

Christ—All and in All

BY A. C. DIXON.

"Christ is all and in all."—Col. 3:11.

"Christ the power of God, and the wisdom of God."—1 Cor. 1:24.

BUT of this text in Colossians, "Christ is all things and in all things," come:

I. A *Marvelous Fact*.—"Christ is all things."

What all things are to the body, Christ can be to the soul. When all things fail, Christ can take the place of them.

Christ is all things in the sense in which Paul used the words when he said: "I became all things to all men that I might save some." Christ adapts Himself to everybody, learned or ignorant, rich or poor, young or old. There is not a nationality or a phase of character to which Jesus Christ is not adapted.

We were standing looking at the large statue—carved out of white marble—in one of the great churches in Copenhagen, of our Lord in the act of invitation: "Come unto Me." As we stood, a gentleman who could speak English came and stood beside us, and said: "Has it occurred to you that the face of Christ is that of a Scandinavian?" There was not a vestige of the Jewish nature about it; the great sculptor had given a Scandinavian countenance to Christ. Then I remembered that every Italian who has painted Christ has made Him an Italian, every German has made Him a German, and every Englishman has made Him an Englishman. The deep truth underlying this fact is that He is just the Saviour that every nationality needs.

But there is immensely more than this in these little words: "Christ is all things." I have recalled as best I could the number of things that Christ is. Christ is the wisdom of God, and to every one to whom Christ is salvation He becomes

THE WISDOM OF GOD.

You want to learn wisdom? "If any man lack wisdom, let him ask of God," and God's reply is: "Look at My Son, listen to what He says, find His philosophy, and you have the true philosophy; find His teaching about sin, about salvation, about God Himself, about heaven, about hell, and you have the true teaching." Christ is the wisdom of God, and when you find an utterance from Christ, you can feel that you are on a solid rock.

Almost everything denied by religious unbelievers in these latter days was affirmed by the Lord Jesus Christ. They doubt whether Abraham lived, and Christ tells us that He lived. They doubt the story of the Flood, and Christ witnesses to it. They doubt the stories of Lot's wife and of Jonah, but Christ bore testimony to their truthfulness, and to the truthfulness of almost every other denial of so-called up-to-date learning—and Christ is the wisdom of God.

Then Christ is also the power of God, which does not show itself in earthquake, and conflagration and in windstorm only, but in the "still small voice." The greatest forces in Nature are the quiet forces. I have stood by Niagara and felt the tremor of the earth as the great volume of water was pouring over the cataract; and then I looked at the blossom on the trees, and remembered that I had read that a hundred times more water goes up the trees of the world than pours over Niagara. God's quiet work, lifting the water into the tree, is more wonderful than Niagara pouring over.

The statue of Bismarck in Hamburg is the greatest expression of physical force ever put into granite or iron. It is about six times the size of a natural man, and round

the pedestal are strong giants chiselled out of the granite, every one of them as if cowering under some great physical force. The impression made is that here is a man with an iron hand, who has crushed opposition, who has broken giants. That is the way men frequently work through armies and navies, by the power of physical force. But the power of God in Christ is a gentle power, a power of quiet more effective than that of thunderbolt or lightning.

Christ is made unto us *sanctification*, set apart for us and we set apart for Him. He is made unto us *redemption*. Christ is not only the Redeemer who purchased our salvation, but He is Himself the redemption. He is going to see that it is finished. If it begins under the blood, it will end under the throne.

The Lord Jesus Christ is made unto us *righteousness*—right relation. When you have a sense of sin that breaks the heart because you realize that you are guilty before God, an upward look reveals Christ as your righteousness. You do not have to stand in your own dress; He furnishes the robe. You do not have to stand upon your own merit; He gives you His.

CHRIST IS THE BREAD OF LIFE.

Then I run over the words that refer to things. "I am the Bread of Life." When a man is starving, bread is everything to him.

To that group of people in the lifeboat, after the great ship had gone down, and days had passed without a drop of water, water was everything. Beautiful sky, everything to attract above and around; but salt water would not satisfy the craving of the body, and when a little cloud came and drops began to fall, they put out their tongues to catch them. Water, to one who is famishing, is everything. Jesus Christ says: "I am the Water of Life," and there comes a time in the experience when everything centers in Christ, as the One who satisfies the deepest need of the human heart.

"I am the Way." There are times when the way is everything. The man lost in the storm would give a fortune to find the way. We were returning the other day through Germany. The time-table told us that we should pass the Rhine at a certain place, and we were looking out, wishing to catch a glimpse of the great river; but no Rhine appeared, and after about three-quarters of an hour looking for it, we asked a soldier if we were on the way to Flushing. He said: "You are going away from Flushing; the Flushing car left us three or four stations back, and this car is on the way to Cologne." I tell you the way was everything to us just then; and when we got out on the platform I could not find anyone who could talk English, and went round trying to get somebody who could tell us how to get back. However, by-and-by we got safely back, and as I sat in the train and meditated upon our confusion, I said: "That is the spiritual experience of some people. They are

ON THE WRONG WAY.

but think they are on the right." "There is a way that seemeth right unto a man, but the end thereof are the ways of death." My suspicions that I was on the wrong way were aroused by passing stations that the time table did not call for. Have you been passing stations that the time table of God's grace does not call for, or the stations that the time table has marked? "The fruit of the Spirit is love, joy, peace, long-suffering." Have you been passing

these stations on your way? If not, everything depends on your getting back to the right way. I want you to determine at any sacrifice to get on the right way tonight. "I am the Way," Christ says, "from darkness to light, from earth to heaven."

"I am the Truth." "I am the Life;" and there come times when life is everything. Some ladies in our hotel last Sunday morning were getting ready to go to worship, and within an hour the mother was a corpse. They were on the way to the Continent to spend the summer, but the two daughters found there was just one thing lacking; it was life.

As I stood by and thought of the words of the Master, "I am the Resurrection and the Life," memory brought up scenes in the past which made me glad that He who is Life can restore life; and as we walk through the shadows of our life there is comfort in the fact that Christ is the Resurrection and the Life. Christ is everything in being the Resurrection.

"I am the Good Shepherd." "He is our Peace," says Paul. "Christ is all things" to the soul that trusts Him.

II. *A Comforting Experience.*—"Christ is in all things." It is harder to believe this than to believe that He is all things. I find it quite easy to believe that Christ is all; I have found Him such in joy, in sorrow, in perplexity. It is easy to believe that He was in the blessing, but can we believe He is in everything, and that

HE WAS IN THE CALAMITY

which came into your life? "All things work together for good to them that love God." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

If Christ is everything to you, you can depend upon, it He will be in everything concerning you. Everything in your life will be sent for some loving purpose.

A stage-driver was crossing the mountains on a very cold day, when the thermometer was fifteen degrees below zero, and in his coach were a woman and her little child. The child was quite vigorous and full of life, but the woman was a pale and emaciated mother, who did not seem to be ill, but just weak and pale from work and care. The driver looked into the coach and saw that the mother had fallen

asleep, and he knew that it was the first stage of freezing. He shook her rather roughly and said she must keep awake and take some exercise. When he looked again, she was sleeping a second time, so he took hold of her and dragged her out of the coach, and then started the horses. That mother screamed, "Oh, my baby!" and she followed the coach for two miles, keeping up with the horses. When the coach stopped she was all right; the blood was circulating, the freezing had gone, and she was ready to do what the driver might tell her.

Sometimes God has to treat us a trifle roughly to wake us up. He has to put us through

EXPERIENCES THAT WE RESENT,

but Christ is in them. If Christ is everything to you, you can depend upon it He is in everything concerning you.

Must I make one exception? Can He be in my sin? Christ is all and in all to those who are mastering sin in the power of God. "He who knew no sin was made sin for us." Christ was no sinner. The Father loves the worst sinner that ever walked this earth, but He hates sin as only infinite holiness can hate it; yet our Lord Jesus Christ became sin. He has settled the sin problem. He has entered into our suffering, our sorrow, our guilt, our penalty, and He has done it for us. Oh, the mystery of it! But, blessed fact, Christ is all and in all, even sin, that we may become the righteousness of God through Him.

III. *The Inference.*—If Christ is everything and in everything, I ought to seek to be everything for Him. Whatever He requires, I will be. He wants my testimony, He wants a light to shine. Let me take it from under the bushel and put it on the lampstand! Whatever He wants, let me try to be.

As I looked at those statues of the Apostles round our Lord, I caught a glimpse of the thought of the sculptor. Peter was sculptured with the traditional key, Thomas with a square—he was the one that made things straight, James with a cross, Bartholomew with a knife. The Lord can use us all; He takes us with our personalities to make up the full image of Christ, and our ambition should be to be everything to Christ that He requires. May God help us thus to be!—*The Christian.*

The Ethics of Atonement

BY D. M. PANTON.

FORGIVENESS.

THE germ of all forgiveness, and therefore a latent principle of all atonement, lies in the fact that whosoever forgives deliberately sustains the consequences of the wrong done in order that the forgiven may be exempt. If I cancel a debt, I lose the amount; if I forgive a blow, I acquiesce in the injury with which it bruised my body; if I pardon an insult, I endure without complaint the laceration it caused my soul. Forgiveness cancels all injury at its own expense: that is, the innocent must suffer in the place of the guilty if, after wrong done, there is to be atonement. For forgiveness not only foregoes the penalty which could legally be exacted from the offender, and which, in the eyes of justice, is an exact equivalent of the offence; but it also consents to suffer, in person and without a murmur, any injuries—to feeling or reputation or property or limb—which the wrong has caused. So if a murderer were forgiven, beyond the grave, the murdered man would in effect consent to his own death, unavenged, that the murderer might be exempt from punishment—that is, that his death

should go in place of the murderer's;—an extreme case which brings us within actual sight of the Atonement. Every act of forgiveness is an act of substitution, whereby he who is sinned against, being innocent, substitutes himself as a bearer of the consequences of the sin, from which, by doing so, he relieves the guilty person.

THE ATONEMENT.

Now we apply this to the Atonement. God the wronged, man the wronger; no third, differing in nature from either, can effect atonement. "Sin is lawlessness" (I John 3:4): i.e., it is supremely and always an affront levelled at the lawgiver, at God as God. Thus it is not bulk of suffering that justice demands for the expiation of sin; for atonement is a readjustment of jarred relations between two persons or parties: all that justice requires is an adequate expiation of the offence; and the only person who can give this expiation, if the penalty is not to fall on the wrongdoer, is the one aggrieved. "Shall I come before the Lord with thousands of rams, or with ten thousands of rivers of oil? shall I"—resorting even to human sacrifice—"give my firstborn

for my transgressions, the fruit of my body for the sin of my soul?" (Mic. 6:6.) No: for all such suffering, however great, however intense, falls outside the two concerned, God the wronged, and myself the wronger. Either the law must take its course, and I must suffer the full penalty of my sins—which is justice, or the dread consequences must fall on God—which is mercy, effecting a means of forgiveness. For forgiveness is not justice, but mercy, and therefore has no exact parallel in earthly courts of law; but it is *mercy which has first satisfied the principles of justice.*

CHRIST.

We now arrive at God's plan of salvation. If Christ is God, the atonement is just; and conversely, if the atonement is just, Christ is God: the atonement is based absolutely on the Godhead of Christ. For Christ, being God, is the Person wronged? "The law is *unto life* (Rom. 7:10)—that is, keeping it tends to life: therefore transgression of it bears the natural and inevitable consequences of death: "the wages of sin is death" (Rom. 6:23). It is not suffering for suffering's sake that justice requires, but suffering that falls as a natural, righteous, and inevitable consequence of sin. But God is immortal; "who *only* hath *immortality*," or deathlessness (1 Tim. 6:16): of the two, then it is only man that *can* die. Therefore the Incarnation is essential to the Atonement. Thus Christ, the God-man, in virtue of His Godhead is the One sinned against, and therefore can forgive, after satisfying the principles of Justice in bearing the consequences of the guilt; and in virtue of His manhood, and therefore ability to die, He could and did bear in His own person the natural and legitimate consequences of the guilt, and thus now is free to forgive.

PARDON.

Thus human forgiveness, however broken a light, illuminates the grace and marvel of Divine pardon. If it is morally wrong for the innocent to suffer, voluntarily, in the place of the guilty, then all forgiveness is forever impossible, and all forgiveness now being exercised is morally wrong, for it is the innocent choosing to suffer the consequences that should, legally, fall on the guilty. But who will affirm that it is wrong to forgive who has once known what it is to be forgiven? Is it wise or safe, on the plea of justice, to repudiate all forgiveness, human or Divine? but if not, we have already accepted the principle of the Atonement. For punishment to fall on the innocent in the place of the guilty *against his own will* is iniquity: for the innocent to suffer in the place of the guilty (as Christ did) *of his own accord* at once exhausts the penalty, vindicates the law, delivers the transgressor, and glorifies God. God is both just and the justifier of the ungodly through the exhaustive penalty borne by Christ in the sinner's stead: He is free to forgive because He has Himself borne the full consequences of the sin. "Feed the church of God, which He purchased WITH HIS OWN BLOOD." (Acts 20:28).

IT ALL DEPENDS.

Mrs. Beetle perched on high,
Neath the shelter of her "gamp,"
Grumbled, "Very sure am I
That it's horrid when it's damp."

Master Froggie, down below,
Flushing an indignant green,
Croaked severely, "Horrid?" No!
"Tis refreshing, ma'am you mean."

It makes all the difference how you look at things, to be able to appreciate them as "horrid" or "refreshing." The difference depends upon what we are. We generally see what we are.—*Selected.*



WATCHING: WAITING.

MAY MABETTE ANDERSON.

A RECENT editorial in one of our conservative "dailies"—as far removed as possible from "yellow journalism"—says:

"The entire country stands aghast at the horrors of the war across the seas. . . . Never before has the world seen such butchery; such vast armies of blood-thirsty men; so many nations in conflict. . . . Even the thoughtless are solemnized and apprehensive. Whereunto will it end? What is before us? are questions vainly propounded. Who may answer? What hand may lift the veil that enshrouds the frowning future?"

As the eye took in the words, a swift vision of the suddenness with which this unprecedented conflict burst upon the world, evoked the thought: "As a mushroom springs to maturity in a single night, so this hydra-headed monster, war, became a world-wide horror in almost a day." Then came to mind the solemn prophecy: "While men speak of peace and safety . . . sudden destruction shall come."

This is no time for unwise and emotional interpretations of Scripture, or for spectacular forecasts of the near future. But the days are filled with food for solemn thought, and it behoves each member of God's "little flock" to keep under the blood and to strive with all the strength there is in him, to "walk in white with Jesus, day by day." To look up and cry: "Come, Lord Jesus! Come quickly!"

As personal sorrows and trials multiply—or who may doubt will be the case—may each one of us "stand to our guns," and, while "keeping our powder dry" joyously shout the victory. O, what will matter about our sufferings here, beloved, when we are with our beloved Lord, caught up to be with Him forever, intent and joyous on each little "errand" on which he may send us! Perchance that "errand" may be to carry help to those whom we love and have left behind. Now our best efforts seem barren of result. The wayward heart for whom prayer has so long ascended, is still wayward, and, so far as we can see, is more rebellious than of old.

Let us not lose confidence in our Christ, dear ones, because of these seemingly unanswered prayers. It is possible we may—many of us—be forced to leave them behind us—unsaved or unsanctified—when He comes for His watching and waiting ones. But every prayer *will be answered*, for God says so. And, if we can arise to meet Him, when the supreme hour comes, with only joy, and no lingering, backward glances, because our trust in Him and in His love for our dear ones is so perfect that they are laid absolutely at His disposal, we, ourselves, may prove to be His chosen instruments, in the future, of winning each one as a jewel for His crown.

So let us watch, and wait, and praise, ever making melody to Him in our hearts (if not by voice), and whispering at morn, at noon, at night: "Lord Jesus, come quickly! When thy call comes, I will give no backward glance, for Thou art my All-in-all."

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ing agents with God. The seemings may be against us. The ship of grace will often be hidden in the trough of the sea. The seed of truth buried underground, the life apparently obscure, the heavens strangely silent, but it is only a seeming silence. As surely as the ebbing and flowing of the tides the divine plans mature, and even out of the womb of what the world calls failure is born great victories. Short-sighted creatures such as we, are poor judges of either success or failure, but this we know, that a worker together with God means victory in the face of every foe.

3. "Workers together with Him." This certifies to continuous and ultimate victory. It does not always look so. Jacob said: "All of these things were against me," when in reality everything was working in his favor. When the earth trembled and the sun refused to shine and Jesus was laid away in Joseph's tomb it looked as if the rising hopes of the faithful few were forever crushed, but such was not the case, for from that sepulchre came forth one who conquered death and "is alive forever more."

He who works with God is sure to win. There are no ifs and and's about it.

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

Every enemy shall be routed, the deadly wound, which sin has made in this fair world of ours, shall be healed. Where there is now darkness there shall be light, where there is now weakness strength will be enthroned. God has large plans both for this earth and His people. They will be consummated though wicked men and devils conspire to the contrary.

"Deep in unfathomable mines
Of never failing skill,
He treasures up His deep designs
And works His sovereign will."

What a glorious privilege to have part in such a work. Well might angels be willing to leap over the battlements of the skies to engage in a warfare whose final consummation is announced from the sky in the following thrilling words:

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:3-4.

WHY SO FEW RETAIN PERFECT LOVE.

There are many who enter the Canaan of perfect love, but ere long drop back into the "ups and downs" of a wilderness life. Mr. Wesley said that no more than one to three retain the experience of perfect love. This is a very liberal estimate. Many who run well for a season slacken their pace and ultimately drop back to the rear, and the cause suffers much thereby. Why is this?

1. For want of proper teaching. The hen that hatches the chickens should scratch for them. The movement that leads into further light should furnish teachers for the same. Those living in Canaan need food that they seldom get. Those who love them best may be least competent to give them the spiritual help needed. A wilderness preacher, however earnest he may be in his desires to benefit, will not be able to furnish the instruction needed. He can help in many ways. Much that he says may be made a blessing, but there are problems to be solved and battles to be fought in the heavenlies that require the sympathetic instruction

possible only from those who are living on the same spiritual plane. Let it be said kindly, and yet loyalty to the truth demands that it be said, that in many places the people are straving for the "Bread of Life." A certain parish was afflicted with a minister of this kind. He seldom preached Christ. His people grew so hungry for the gospel that one day as he entered the pulpit there was a placard facing him on which were these words: "They have taken away my Lord, and we know not where they have lain Him." Such a drastic rebuke brought him to his senses and he began to preach the gospel earnestly; when not long afterwards, another placard greeted him with these words: "And then were the disciples glad when they saw the Lord."

Not only do Holiness people require proper instruction if they are to be at their best, but also sympathetic cooperation. Oftentimes there has been a misunderstanding between them and the church. Their preacher has looked upon them as speckled birds, and dealt with them like hinderers instead of helpers in the gospel. They, on the other hand, have not always been patient, long-suffering and possessed by that love that thinketh no evil. Criticism has been answered by criticism until there is a breach between them and the church. They do not understand each other and there is a lack of fellowship and they suffer such loss from the want of it that they soon become a prey to some of the various isms flooding the country, or they settle down into a state of what is called "sour holiness," and bring the truth they are advocating into disrepute. This is all very unfortunate. If the shepherd had been wise and sympathetic he might have led them out by waters of quietness and amid pastures green, but instead, he has clubbed them and they are scattered here and there, some hung up in the brambles and others driven over the precipices, lie torn and bleeding amid the mountain gorges. Ecclesiastical history abounds with many illustrations of this kind. Every advanced movement, whether a distinctively religious sphere or otherwise, has been greeted with a storm of opposition. Some years ago a woman told us how when full of the joy of the Lord, she called on one of the pastors of her church and he, instead of rejoicing with her on account of her having found Christ so much more precious, gravely drew a book from the desk and began to read some ambiguous statement as to doctrine. He missed the mark, did neither himself nor her any good.

Another difficulty lies in the fact that people sometimes enter Canaan with exaggerated views both as to experience and doctrine. They have listened to highly-colored statements like sitting on a rainbow with each hand full of honey, shouting Hallelujah, etc., until they emphasized what has been done to the neglect of what is yet to follow. Glorious as the act of sanctification is, it may nevertheless be overstated and many read into the act things that belong to a process of afterlife. For want of right views here multitudes have become discouraged and fallen by the way. They knew that they had been greatly blessed, but their experiences did not at every point tally with what they had heard some preacher say sanctification was, so they held out, perhaps for some time, in this undecided way, uncertain as to whether they were right, and finding that they did not measure up to somebody else's standard, they finally gave it up and concluded that holy living was not practicable for them. Here is where there is much teaching needed. In fact it is at this point that our literature has been most deficient. If some one could write a book clearing up the distinction between susceptibilities and tendencies, the extent to which sin might exist in the unconscious motive, the various ministries of the Spirit on, with and in

us, and a scriptural presentation of the rectitude of conduct that should follow, he would help many a bewildered soul. R. W. Dale, one of the best known ministers of England, in alluding to the revival under the Wesleys, said:

"There is one doctrine of John Wesley's—the doctrine of perfect sanctification—which ought to have led to a great and original ethical development; but the doctrine has not grown; it seems to remain just where John Wesley left it. There has been a want of the genius or the courage to attempt the solution of the immense practical questions the doctrine suggests. The questions have not been raised—much less solved."

This may be putting it a little too strong, overrating the difficulties and not giving due credit to the much that has been done to solve ethical problems. Yet we must admit that there is a sore need for a better understanding of what is involved in the following Scripture, "He that saith that he abideth in Him ought himself also to walk even as He walked." While marvelous results have been accomplished through Holiness revivals, we believe that the work could have been conserved a great deal more satisfactorily if there had been more careful teaching as to what sanctification is, and how it is to be retained.

Perhaps one of the most frequent causes of backsliding from Canaan is the failure to keep the price paid. People rush in on high tide, make the profession and then when one severe test after another comes, they yield to the world pressure and return to the wilderness of life. It is one thing to lay everything on the altar and it is another to keep it there. Abraham had to stand by his sacrifice and club the fowls off until the fire fell, and those who would live sanctified lives must devote themselves wholly to the Lord, and then go forth in daily maintenance of such devotion. The world will press about them in every direction, social, political, financial and ecclesiastical influences will combine to have them lower the standard. "This world is not a friend to grace." They get so busy with other things that they fail to take time to study the Word and pray. They neglect the gentle admonition of the Spirit as to what to do and what not to do until they are back again in the old "up and down" life. Sanctification is a state as well as an experience and it can only be lived by keeping separate from the world-spirit and walking continually with the Lord. If the life is yielded to him and faith appropriates the cleansing blood and the indwelling spirit, this condition maintained guarantees an increase in personal holiness and an ever-enlarging vision of God and a consequent deepening and enriching of the life within.



ENDURING HARDNESS.

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

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

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

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

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

THE USEFUL SERVICE.

To be truly religious is the highest equipment for service. Among the many vocations where a tender, gentle ministry is sorely needed is that of a nurse. It is true that her surroundings are often unfavorable to piety, thrown into hospitals, oftentimes in the midst of wicked environment, ministering to godless homes and having to bear with all kinds of folks, but the grace of God is sufficient for all these things. Among eminent nurses none are more noted than Florence Nightingale, who has passed on to her reward. It was her custom to write the probationers that were being trained in nursing at St. Thomas' Hospital, and the *Life of Faith* quotes from these hitherto unpublished letters as follows:

In one of these, after invoking the blessing of the Almighty upon all whom she was addressing, she continued: "And what does His blessing mean to us nurses? Does it not mean that, as nursing has to do with life and death (the greatest gifts of God), of the body which is the 'temple' of the Holy Spirit, all our works in it must 'begin, continue, and end' in Him?" Later she said: "Let us try to fulfill our obligations to our patients in God's strength (not our own) to these ways. It has been recorded that the three principles which represent the deepest wants of human nature, both in the East and West, are the principles of discipline, of religion, of contentment, this last not meaning that we are to be stationary, but just the reverse. It means that our education is to fit us for our business in life—to be not merely ornamental or clerical—that we are to make progress with the calling we have chosen, and not with registers, uniforms, or the outward forms."

Of private nurses she said, referring to the fact that sometimes they were cut off from those influences that maintain the high tone of their calling, "But they have God. If they knew how any touch of vulgarity, foolish jesting, loud laughter, gossip about their patients, weakens their own character, destroys the influence, not only of themselves, but of the body to which they are supposed to belong, they would pause and ask themselves, 'Am I supporting God's honor? Am I even supporting the nurses' honor?'" Another of her notable sayings was: "Peace and good-will to all; love and humility, for without humility there can be no real love or good-will, but much ill-will; kindness; I must add good habits, and I may almost add joyfulness in one's work. Are not these some of the characteristics of the good woman? Nursing should not be a sacrifice, but one of the highest delights of life."



Address all communications for this department to Mrs. John T. Benson,
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Dear Cousin Eva: Another year has rolled around and I am sending my dues. The way I got my dues my grandma gave me a little red hen and she layed me enough eggs to pay my dues, and I raised some chickens and paid my church dues. I was sorry to hear of Brother McClurkan's death. I heard him preach once, Brother is sending his dues with me. He sends 9 cents and I send 13 cents. Love to all the cousins and a big lot to you. MOLLIE MARABLE.
Erin, Tenn.

You remember that we have had several letters about *missionary hens*. When I read Mollie's letter, I sat and thought about that little red hen who helped her mistress pay church and missionary dues. This is what I thought: That the little hen was doing more for the Lord's work than many people who call themselves Christians. It does seem that we ought at least be as faithful and industrious and useful as a little red hen, doesn't it? Surely we don't want to stand before the Lord at last and find out that a little red hen did more than we did for our brothers and sisters in heathen countries. I think we would be ashamed to know that a little barnyard creature did more to spread the gospel than we, don't you? Boys, girls, let's not be beaten by a little red hen.

Dear Cousin Eva: As Mollie is writing I shall try to drop a few lines as the children send their birthday dues. The paper is such a blessing to our home, and I give them to people I think would love to read them. I was so glad to get the one that told us so much about Brother McClurkan. I am sure he was a great and good man and that his life will still live. He will be greatly missed, but I trust your good people will have the blessings of our God rest upon you and will be able to carry on this good work. Please tell me through the paper where is the best place to send some Sunday school cards to the children where they haven't any. I have a card class and they have saved their cards and want to give them to some children where they haven't any. I have been teaching this class three years and enjoy it very much, and I want to get them interested in giving to some one that is not so well blessed as themselves. I will close praying God's richest blessing upon the entire LIVING WATER family. Your sister in Christ till Jesus comes.
Erin, Tenn. MRS. DORA MARABLE.

Look in your paper for the address of missionaries. Cards may be sent to Mrs. Galloway in China, to Mrs. Coddling, and Misses Long and Williams in India. They may be sent by parcels post at the rate of twelve cents a pound. Ask your postman for a parcels post card; tie up your picture cards securely, and weigh. This applies to cards with *printed matter* and no writing on them. They are well worth sending, as the children value them highly.

Yes, we miss Brother McClurkan, and life will never be just the same since he has been taken away. But Jesus remains with us *all the days*. We are sad, but not discouraged. God has a work for us, and we are pressing forward in the battle. We want to get nearer the finishing line, and do our best. Pray for us.

Dear Cousin Eva: Here we are with our birthday dues. We are rather late, but hope it will be in time to help some one. We were so sorry to hear of the death of Brother McClurkan. He will not only be missed in the homeland, but there are so many in the foreign field who perhaps would

never have heard of Jesus had it not been for his consecrated life. During the tent meeting this summer at Springfield I (Ola Mai) was saved. Pray for me that I may be true till Jesus comes. We are sending \$5.90 for birthday dues and the rest to be used as you think the Lord would have it. We are sending you our picture. Reading from left to right—Ola Mai, Wilmoth, Lawrence, Mabel, and Maud. Pray that we may be found ready and watching with oil in our vessels when the Bridegroom comes.
OLA MAI, MABEL, AND MAUD MURPHY.

Springfield, Tenn.

Cousin Eva was so happy to get the picture of these dear children. I have known them by letter for a long time, and it is a real pleasure to look into their faces.

Yes, there are people in other lands who have heard about Jesus because of the life and work of Brother McClurkan. In the great gathering up there people will come from these places and tell him that he had a part in bringing them there. And, little cousins, you too will have a part. You have *prayed*, and you have *sent*. Your money has helped support the missionaries, and you will have your share of the harvest which they are sowing. When we think of this, it is enough to make us want to invest more, isn't it?

The Lord's blessings upon the Murphy cousins.

Dear Cousin Eva: Here I come again with my birthday dues, though a little late. I was twelve years old in December. I am not going to school now, as I cannot stand to study on the account of my eyes. It makes my head ache. I had to quit school about two months ago, and I kept up with my class fine even when I did miss before I had to quit, for I studied at home. I was not able to go, but I gained one class through the summer by studying at home. I am in the second grade now, and I think that I would have gotten in the third grade if I kept going to school, and maybe I will anyway, and my sister and I have gained the prize at Sunday school for the two last quarters. I like my Sunday school teacher fine and my school teacher too. I am sorry to miss school, but the strain on my eyes is the cause. I ask your prayers for my health. Your cousin,
HATTIE JOPLIN.

Mena, Ark.

It is hard to have the eyes fail us when we want to get an education. However, where there is a *will* there is a *way*. There is so much we can learn outside of books, Hattie. Keep eyes and ears open for all that will improve your mind, and feed your heart. *Learn something* each day; get some information from parents, friends, pastor. Above all, be a student in Christ's school. He will speak to your heart and impart *real wisdom*, if you will receive it.

Dear Cousin Eva: I have been reading the little folks' letters. I think they are all nice and sweet. And what you are teaching the world about love is worth so much.

I have been a shut-in seven years. I will inclose herein a clipping which will show you I try in many ways to help do good. Now, I will tell you what I have started for God. Pray for my success. Only having the use of my hands I make crochet, and this work I sell to any one who will buy. I have sold \$22 worth. This money I am saving to get a church house built in this neighborhood. It is needed so badly. We have no church nearer than four miles. And O, how the sweet little children are in need of God's works!

I work while suffering with my spine more than tongue can tell. But I am happy with Jesus alone. Pray for my success. A loving shut-in,
Margerun, Ala. ANNIE L. VINSON.

Do you think it is foolish for a shut-in, crippled girl to dream of raising money for a church? It is a big undertaking for her, but many things have been accomplished, just as big, by people just as weak. When we are truly

looking to God, believing in His power and doing our best, Jesus' words are brought to pass: "All things are possible to him that believeth." And, "Nothing is impossible with God." Pray for this girl and the little church and order some of her work.

Dear Cousin Eva: I have been a reader of LIVING WATER only a short while, and welcome the day when it comes into my home. It has been so much help to me. I am forty-five years of age and a woman of many sorrows. My husband and three of my dear children have been taken from my embrace; but I weep not as one who has no hope, for I am sure they are now basking in the sunshine of God's smiles and some sweet day I shall meet them again. I am left with the care of eight children; two of them are afflicted, one with curvature of the spine and the other with epilepsy, which gives me a great deal of anxiety, for I know of no remedy that will be a help to them. But God has said, "Let not your heart be troubled, and I am looking to him for help. He is my refuge and strength and guidance through it all. Sometimes I'm both tossed and driven; sometimes I know not where to roam. But I've heard of a city, and I've started to make it my home. Although I have so many trials, yet God keeps the joy bells ringing in my heart and I'm happy with Jesus. Praise the Lord for the comforting influence of the Holy Spirit. Oh, how I want to see every one turn to God. Pray for me, LIVING WATER family, that I may raise my children right and attend upon my every duty to my precious Heavenly Father. Inclosed you will find 50 cents for birthday dues. Yours at the foot of the cross,
Parsons, Tenn., R. R. 3. JOSEPHINE BAKER.

Surely none but God could put joy into a heart when there is so much sorrow in the life. Of all things, children, this oftenest causes me to wonder: That the Lord can give peace and joy and victory to those who spend their lives in invalid chairs, on beds of suffering, or in places of poverty and hardship. *I know that we couldn't keep ourselves under such circumstances. It must be the Lord who exercises this wonderful power. Do not forget to pray for this widow with her large family. Won't you be glad when Jesus comes and puts an end to sickness, death, and parting?*

ARE YOU WATCHING FOR THE COMING OF THE LORD?

BY ESTELLE TRICHELLE OLTROGGE.

Are you watching for the coming of the Lord?
Are your lamps both filled and burning day by day?
Do your hearts overflow with faith and hope and love?
While you are watching hourly, do you pray?

Chorus.

Are you watching, are you waiting for the coming of the Lord?
Are you praying, yearning, longing for the coming of the Lord?

I am waiting for the coming of the Lord,
What are earth's joys? They quickly pass away.
What are earth's woes? A cloud across the sun,
That soon shall end in fadeless, happy day.

I am watching for the coming of my Lord,
I am longing for the sounding of His voice,
For His footfall morn or even, hour by hour,
His presence shall my inmost soul rejoice.

There is not a pleasure that this world can give,
That I would not gladly leave to meet my Lord;
He's the "dayspring from on high" unto my soul.
My heart is fixed to heed His holy word.

It seems appropriate to close this week's page with the words of this song sent us by our cousin in Florida. Many believe that His coming draws near. Are you ready?

COUSIN EVA.

Our new velvet Calendars for 1915 are already in. We advise our friends to order these early. We have never yet had enough of them. The price is 30 cents each, or \$3.00 per dozen, postpaid.

C. H. M.'S NOTES

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