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A. S. BURLINSON, Postmaster General.

# 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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## Risen Saints Live Risen Lives

BY REV. F. S. WEBSTER

**D**OES the Gospel really make men holy? There is certainly only one kind of life, according to the New Testament, which becomes the Gospel. St. Ambrose enunciated a great truth when he spoke of the great Sacrament of the Cross. The Cross cries a decisive halt to all weak indulgence in sin. "Let it not be once named among you," St. Paul could say concerning various sins of anger and pride and unchastity, "as becometh saints." It is not "put these things away that ye may become saints," but God has made you saints through the offering of the body of Jesus Christ once for all; "what God hath cleansed make not thou common." Walk according to your Christian calling, and as becometh the children of Light.

### THE SECRET OF HOLY LIVING

Nowhere in the New Testament is there the least indication that special indulgence should be shown to young believers on the ground that from childhood they had been steeped in the vices of a cultured but corrupt paganism. St. Paul knew the influence of heredity and environment as well as any modern student, but he never suggests that the drawback in the lives of Christian people at Corinth or Rome was so strong and persistent that they could not be expected to make progress in the race set before them. He called upon them to put off the old man with all its deceits and corruptions, and to put on the humility and gentleness and purity and love which belong to the new man, as if it was as simple a matter as a mere change of garments. Whatever their past, whatever their circumstances of difficulty and temptation, he expected them to live consistent and victorious lives. He expected this, not because of any inherent strength or goodness in them, but as the natural result of their faith in Christ. He realized that the Gospel revealed a secret of holiness, a way of deliverance from sin, which brought personal holiness within the reach of even the most depraved. This secret was "the power of Christ's resurrection." Those who were raised together with Christ would seek the things which are above as naturally and instinctively as butterflies seek the sunshine. He knew that risen saints would live risen lives.

### RAISED WITH CHRIST

But are all believers risen saints? Yes, certainly, if their faith is genuine and lively. But there is room for an if. "If, then, ye were raised with Christ." Not "if Christ were raised." That is a matter without doubt or uncertainty. There was a time when St. Paul was a bitter opponent of the Gospel, pouring scorn on the claim of Jesus Christ to be the Messiah and contending that the ignominious death He suffered was the due reward of His blasphemy. But from the day when he met the living Christ and was apprehended by Christ the whole current of his life's thought and purpose was changed, and he knew that

Christ had risen the third day, according to the Scriptures. He makes no attempt in his epistles to prove the Resurrection, for he was writing to men and women who also knew the Lord, but he speaks of Christ enfolding the wills and keeping the hearts of His people as simply as the papers speak of aeroplanes flying over London. The Resurrection of Christ was to him a known fact which needed no explanation. What he is concerned about is not the fact of the Resurrection, but the power of that fact over the lives of Christian people. "If ye, then, were raised with Christ," that was the point that needed verification. Christ rose really, not in semblance, but in power. He rose to live a hidden life; He rose to die no more. True believers are raised together with Christ. Their resurrection is as real as His; equally decisive, the old death has no more dominion over them. Are these things really so? Is our union with Christ so real a thing that we are already sharers in His resurrection, or is it only a matter of mere words?

### WHAT THE DISCIPLES FELT

Think what it meant to the first disciples. Everyone knew that Peter and John and Mary of Bethany and many others were simply wrapt up in the New Prophet. Apart from Him they had no interest in life. All their vitality and energy came from Him. All their aspirations and desires were centered upon Him, and because He was so much to them, they found themselves drawn nearer to God, and set free from the contagion and mastery of sin. Christ was so really their life that through Him they found themselves increasingly alive to all that is of God, and increasingly dead to all that is of sin. Even before Christ died and rose again He was in a very real sense "their life." His death was, therefore, the destruction of all their hopes; while Christ was dead there was nothing left to live for. The matter was so serious that they were not easily convinced of His resurrection. Cleophas and his companion had rejected the very strong circumstantial evidence. When in normal health and buoyancy we know that there are some things too good to be true. Cleophas and his friend felt the news of the resurrection too good to be true.

But, once satisfied that Christ was risen and really alive, alive not to God only, as Abraham and all the departed saints are, but to His friends on earth, as St. Paul knew he could not be after his departure—they, too, were lifted up into newness of life. Their first thought was of the infinite gain to Him, their beloved Master. Some of them had seen Him buffeted, scourged, nailed to the Cross, lying stark dead in the grave. How it gladdened them to know that that was all over now, that He was crowned with glory and honor, highly exalted and seated at the right hand of God! Their second thought was that He was still their Life. The beautiful union and fellowship which had meant so much

before His death remained not only unimpaired, but absolutely stronger. Their unseen but ever-present living Lord was nearer and of greater practical service to them than when they were with Him in Capernaum or Bethany. Christ was still their life. Their life was still wrapt up in Him. And His triumph meant their triumph.

#### FROM WEAKNESS TO STRENGTH

What injured Him in the old days, the rebuffs, the hunger, the weariness, the suffering, had hurt them. They had blushed at the shame heaped upon their Lord. Their hearts had ached at His agony. But that was over. Their hearts bounded at the glad tidings, "He is risen." They felt He was in a position of impregnable safety and indestructible joy. His gain was their gain. He was still their Life. Their life, their real inner life, was hid with Christ in God beyond the reach of sorrow or injury.

The power of His resurrection lifted them out of their weakness and fears. It drew them upward from earth to Heaven. It freed them from carnal and worldly longings. It was a real experience. They felt the efficacy of it long before they understood the doctrine concerning it. It was only gradually they learned that His death was their release from the guilt and thralldom of sin—that the ignominious Cross which had filled them with despair was the ransom price of their deliverance. All they realized at first was that Christ was not dead, but alive. More than ever before He would be their life. They felt that they had been raised with Him. His death was both the expiation of their guilt and the end of their living unto themselves. How could they live earth-bound, sin-dominated lives now that they were risen with Christ?

#### IN NEWNESS OF LIFE

Christ was their treasure, their all in all. Christ was risen, they were risen. Christ, their very life, was at the right hand of God, so all their thoughts were centered upon things above. Faith in Christ had given them wings. The fascination of things seen had no power to keep them back. Their hearts turned to the living Christ as readily as sunflowers to the sun. The power of Christ's resurrection enabled them, in spite of all their evil tendencies, to walk in newness of life.—*Life of Faith.*

#### THE CALL OF THE HILLS

**T**HERE are experiences in the life of man when he feels that the ordinary work of the common day, which, generally speaking, is a good and wholesome discipline, becomes demoralizing through sheer excess. There is such a thing as working too hard. Perhaps the real difficulty is to know how to do enough without doing too much. There comes to us all, particularly at this time of the year, the call of the hills, the summons to the deep and quiet places of Nature, where depleted stores of energy may be renewed, and where the heart may learn the larger lessons that can only be taught in the quiet places of the world.

#### I.

And so it is with the life in the spirit. We grow careworn with the duties that fall to our common lot, and with the burden there comes the sense of oppression. We are living in days when it is almost sinful to think of taking rest either for body or spirit, but the pressure cannot be kept up for long. Some vital quality will be sacrificed. Take, as an illustration, the call of the hills as it challenges men to real prayer. One wonders at times whether Christian people have any time just now for real prayer. A great deal is written about prayer, many meetings are organized for prayer, but one sometimes has the uncomfortable feeling that we are doing everything except praying. And yet it is

certain that we need prayer more than we need anything else.

The trouble is that we have a totally false view of work. And with this false view of work there is an equally false view of prayer. Men plead that they have no time to pray, as though prayer were a luxury for the favored few; they say they have no time to heed the call of the hills as long as the battle rages in the valley. It is all a question of valuation. Are there still Christian men in our midst who are prepared to act on the assumption that prayer is the greatest economy of life? Are there believing people among us who will arrange their day's work in the conviction that time spent in the quiet spaces of the hills means twice the endurance in the valley? That is the true test of prayer. It matters little that you have written about prayer, that you are always writing letters to the papers urging that more prayer is vital to our national existence: the crucial thing is, Do you pray? Do you respond to the call of the hills because you know you will be weaker if you disregard it?

#### II.

The call of the hills is a summons to communion with the Father; and if we could only stay the wild rush of our fretful activities, and think quietly of God, we should overcome the tendency to think of prayer as a privilege for quieted days than these. Pragmatism at the present time has run riot, and mysticism, in the sense of communion with the Lord is rudely pushed aside. One is distressed to notice that some teachers, even, have fallen into the grave mistake of interpreting prayer in terms of munitions. The simile is most unhappy. Munitions are too suggestive of the works of the flesh; real prayer is the fruit of the Spirit. And it is real prayer that we need now. It is thought to be an attractive way of presenting to the ordinary mind the utilitarian aspects of prayer, but we confess to considerable misgivings as we notice this pragmatic tendency in regard to communion with God. We want to have fellowship with Him because He is our Father, and because we are helpless, ignorant little children. We want to get away from every suggestion of the factory where munitions are made, to the quiet of the hills where loving hearts are made one.

#### III.

One sometimes thinks the dreadful days through which we are passing would become more luminous if we responded a little more earnestly to the summons of the heights. The haze seems to hover around the hills, but the only way to penetrate it is to calmly and trustfully walk through it, confident that light is shining beyond. We need, perhaps, to do something more than lift our eyes to the hills: we need to wend our way hopefully to the quiet trysting place, never doubting that we shall find our Master there. Faith has still its Olivet, and hope has still its Calvary. Jesus will meet with us if we will but resolve upon the adventure. The humbling fact is that the world of sense is binding us to its side with chains of steel, binding us so tightly, indeed, that our belief in the unseen and the spiritual is being crushed out of us.

How chimerical, says the material mind, to waste time in these dreamlands, chasing vague phantoms of the soul, when the stern, clear voice of duty sounds so imperiously in our ears! Well, it depends on the soul's objective. If we honestly desire to enter Heaven at the last as men and women who have already breathed its ampler ether here on earth, there is no time to lose. Let us not be so foolish as to live a contradictory life, avowing one thing by word of mouth and denying it by the practice of the common day.

There was one man of whom it is said that in the midst of his commercial problems (and they were many and com-

plicated) he would lock the doors of his private office, and abandon himself to the call of the hills, and when he returned to the hard world of material reality it was with the strength of ten. It would make a difference to the Christian witness if the writer and reader of this article were to do the same, for the Lord of the hills says to each war-worn child: "If ye truly seek Me, ye shall surely find Me."—Sel.

### GOD'S NOW

BY ASA MAHAN

**I**N the words, "Behold, now is the accepted time, behold, now is the day of salvation," the Apostle informs believers that they are now living in the very time to which the prophet refers. Yes, reader, each of us is at this moment in the center of the Divine "now" under consideration, namely, God's "accepted time and day of salvation." If you would be enriched with all "the things which God has prepared for them that love Him," you must seek and accept them in God's "accepted time, and day of salvation," and that "accepted time and day of salvation" is *now*.

"Our God," we read, "will supply all our need, according to His riches in glory by Christ Jesus." You are conscious of some necessity, temporal or spiritual, as the need of the present moment. God says to you, "Now is the accepted time," the time when you can find acceptance with Him for the specific supply of that need. Look, He says, directly to Me for a present supply of that particular need, and do it *now*. Don't wait until all strength to exercise faith is gone. Do it *now*.

Permit me to state here an illustrative fact. An engineer on one of the railroad trains in the United States related how that when they had stopped at a certain station to give the passengers an opportunity to take a cup of tea, a woman came to him and asked him if he could not get that train to the next station before the train on the road that crossed there would leave. She told him that she had with her a sick child. It was Saturday evening, and she had no money to pay for lodgings over the Sabbath, nor to hire a carriage to take them to her home: all depended upon reaching that train.

"Why, madam," he said, "we run to time, and that train leaves fifteen minutes before we arrive there."

Would you not have said, believer, that that was beyond the reach of prayer?

She went back, but soon returned and said to the engineer, "Are you a Christian?"

"Yes, I hope I am."

"Well, won't you unite with me in prayer that that train may be delayed until we get there?"

"Well, madam, I will pray; but I am afraid I shall not pray in faith."

The train was soon off. It seemed impossible to the engineer, every time he prayed, not to put on a little more steam, and it was wonderful, he said, what the speed became. "We came to the only station where we stopped, and it seemed that there was no time spent there. The passengers were out, and those waiting were in a moment, as it were. As we started, a little steam was let on, and it seemed as if the train flew on. We came up six minutes before our time, and there stood that train."

When the conductors met on the platform, the one that had control of the waiting train said to the other:

"Can you tell me what it is that has kept my train waiting here for your arrival? It has seemed to me absolutely impossible to stir that train until you came up."

"Well," said the other, "I don't know of any other reason but that woman and her sick child."

The engineer knew, the woman also knew, and so did

God know. That woman had, in the prayer of faith, made that time of extremity God's opportunity.

Dear reader, do you desire to keep the face of God upturned towards you to "supply all your need?" Do in every extremity just what that poor woman did in her time of need. Make every necessity the moment you feel it God's "now." Look, at once, and directly to Him, and, in heart, at least, and in "full assurance of faith," lay that specific want before Him. Very soon you will understand what it is to dwell under the everlasting smile of your God, and that with the assurance that the way to Him is ever open to you. But you must "cast all your cares upon Him," and that just as soon as each one of them falls upon you.

Suppose, for example, that you are conscious of having sinned. It is a terrible fact. But what shall be done? You are, the moment the fearful discovery is made, right in the center of another of God's "nows." "If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous." Commit your case, at once, to Him. *Now* is your accepted time. God will hear your confession and "will abundantly pardon." If you delay, your bonds will be made strong. Do not stop here. Seek, also, salvation from the power of the propensity that induces that sin. Do this, and God will wash you, and you shall be whiter than snow.

Let this be your fixed habit in respect to all your needs the moment you feel their pressure, and you will always be "strong in the Lord, and in the power of His might," and will "never want any good thing"—that is, anything best for you, at each successive moment.—*Pentecostal Herald*.

### WILL THEY EVER STOP?

Troubles sometimes come in such a stream that it seems as though they never would stop. And then troubled Christian who has hitherto been committing everything to God, trusting in His loving care and sufficiency, with abundant evidence that God was caring and providing, now wonders whether, after all, God *does* care; whether God is even noticing the uninterrupted onslaught of troubles: and if He notices, whether He is really ever going to do anything about it. A man was reminded of this after a street corner experience in one of the busiest centers of a great city. He needed to cross the broad street to get to his destination. The automobiles and other traffic kept up such a continual stream of swift motion that it was out of the question to attempt crossing. He paused, indifferently, expecting the traffic to stop in a moment to allow crossing. But the stream never hesitated; it came uninterruptedly and resistlessly on. Surely, he thought, in another moment it will be stopped at some point a block or two away from here, and we can cross. It kept on. When he had finally begun to wonder if there was anyone in charge of the traffic anywhere, the whole stream of motors came to a sudden, unexpected stop right before his eyes and on the very edge of the place where he wanted to cross. They were motionless; and he crossed without the slightest strain or uncertainty, in entire safety. Looking around in amazement for the cause of his "deliverance," he finally saw, at a considerable distance, and in a direction in which he had not even been looking, a traffic policeman who had just given the signal "Stop!" The mystery was explained. The "troubles" that had blocked and barred the traveler's way had been allowed to go on till one in charge knew that it was time for them to stop; then they stopped short and completely. We can safely trust God to do as well as a traffic policeman!—Sel.

Trim your lamp in time, that it may burn well in eternity.—*Selected*.

# LIVING WATER

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## EDITORIAL

### WEEKLY TEXT

*"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares."—Luke 21:34.*

### THE NASHVILLE CAMP MEETING AND BIBLE CONFERENCE

The Nashville annual Camp Meeting and Bible Conference will be held July 11-28, 1918. Rev. Roy T. Williams will be the evangelist, and also will give a series of Bible lectures. We trust our friends will begin making their plans to attend this meeting. It is the camp meeting for the Tennessee District of the Nazarene Church, and we hope to have a good attendance of the preachers and laymen of the district. We greatly desire that you pray that this meeting may be a time of salvation and blessing to the people.

### REV. E. F. WALKER AT REST

On May 6, 1918 Rev. E. F. Walker left the tenement of clay to enter upon the life of the glorified. Truly a great and good man has gone from earth. From youth time he possessed unusual talents and gifts, and by the time he reached the age of twenty years had become very proficient as a printer. It was at this age that a tent meeting came to his town, San Francisco, Calif. It was one of those remarkable holiness meetings held by John S. Inskip and William McDonald, and in this meeting young Walker was saved and entered into an experience that sent him out to ever afterwards be an advocate of the doctrine and experience of sanctification. He was soon called to preach and began the preparation for his life's work. He received training in different universities and was truly a scholar possessed of rare faculties, especially in his ability as a reasoner and a clear philosophical thinker. He was a preacher of marked ability, a master expounder of the doctrine and experience of holiness. In all of his pastoral work he was an evangelist, and eternity alone will reveal the hosts of souls that have been saved, sanctified, and blessed under his ministry. He was ever and always animated by a beautiful spirit of loyalty to his friends and was ready at all times to minister to them in any needed way. He had a friendly greeting and a kind word for all, and was approachable as a friend and brother.

He was abundant in labors for the betterment of his fellowman and for the salvation of a lost world. Truly will he be missed from the Pentecostal Church of the Nazarene, which he had been serving as one of her General Superintendents for the past seven years. Not only his own church will miss him, but mankind has lost one whose life was an inspiration and blessing and whose influence was making the world better.

How blessed must have been the Master's "well done" to this saint of God; and we love to think of him in the glorified state, freed from all physical disabilities and earthly limitations going on beyond his mortal attainments with accelerated pace in the rich, full, marvelous wonders of the things of God.

### "BE STILL AND KNOW THAT I AM GOD"

How Important to get quiet before God and let Him speak to our hearts. He can not speak to us and make known the revelations of His will for our lives unless we give Him a chance to speak. The above heading is the exhortation of the Psalmist and is especially applicable at this time, so we are giving a selected article along this line that is to the point and is as follows:

What a strange command! It seems to us to be quite out of keeping with the spirit of the times in which we live. Everything these days seems to be in a hurry, and the man or the business enterprise which, by reason of strenuous activity can attract the most attention from the public, is the one which is accounted the greatest success. The command seems also to be so much out of keeping with the prevailing spirit of modern religious life. We are living in an age of elaborate church organization and spiritual activity. The church which is most highly organized and unweariedly active is judged so frequently in these days to be the most successful. Down, however, into all this restless activity, hurry and noise of our times, down into all the busy activities which are absorbing the interest and sapping the strength of so many Christian workers, comes again the voice of the living God, "Be still and know that I am God."

Is it so strange after all? Am I not correct when I state that the greatest manifestations of power are made in almost complete silence? When God created this beautiful world in which we live, and the hosts of heaven above, there was no hurry or commotion. Reading over again the simple but majestic account of the beginning of all these things, so beautifully set before us in the book of Genesis, I find that "God said let there be . . . and there was."

So it is in the world of nature about us. I suppose the greatest manifestation of power in the world of nature is to be found in the shining of the sun. To the sunshine we owe the marvelous power which we call gravitation, without which we could not live in the world; from the shining of the sun we have the power of steam and electricity. Without its rays the world of nature would be a chaos and human life impossible. Tell me, did any of you ever hear the sun rise? Its glorious appearing is in absolute silence.

The same law holds good in the human frame. The more I understand of the laws which govern my own body, the more difficult seem the problems of unbelief. Of all the organs of the body the most wonderful, perhaps, is the heart, pumping, as it does from eight to twelve pounds of blood from the center to the extremities day and night, summer and winter, without even a moment's rest, and as a result of its work I am well and strong. Yet if lying awake in the stillness of the night we are able to hear our

hearts beat, we are at once led to seek the advice of our family physician, for we fear there must be something wrong.

So it was in God's dealing with His people in the olden times. Do you remember when Elijah fled from the presence of Jezebel how God led him from the wilderness to a cave in Mount Horeb. There He manifested Himself to His servant, not in the mighty wind which like a hurricane passed down the mountain gorge; not in the terrible shaking of the foundations of the earth; not in the mighty conflagration of fire which consumed everything in its flaming course through the mountain pass, but, as Elijah afterwards waited in and through "the still small voice."

It has been the outstanding lesson which God has been trying to teach His people all down through the ages, and I am bold to state that it is the one great truth which demands the emphasis of the Christian Church today. There seem to be but few who have learned God's lesson of stillness, and therefore the number of those who wield His power among men is far short of what it should be today. We lose power because we know not the secret which is only to be found in the stillness of God's presence.

We find time for business, time for work, time for pleasure, time for home, time for wife and children; these must be, but with so many Christians there is no time for that which is fundamental to blessing and helpfulness in all the rest. No time in these busy days to be alone with God in the secret place of His presence.

We all need to learn the lesson. When we first came to God as lost sinners it was only when we took time to hear the voice of Jesus Himself saying to us, "Come unto me all ye that are weary and heavy laden," that we found Him ready and waiting to be our personal Savior.

To God's people so often come difficult problems to be solved, problems of faith and problems of practice. Our hearts cry out amid the babel of modern teachers and teaching, "What is truth?" In the practical experiences of life we find ourselves so frequently at a loss to know whether this thing or that is right. Let us learn always in such times of uncertainty and of perplexity to go quite alone into His presence and take time to be still, seeking not the guidance of men, but in the stillness to hear the voice of God.

Let us learn the need of stillness more than ever before. What is God planning? Our hope of success and increasing power is to find out by waiting quietly upon God what He has planned. Are any of us uncertain as to just what part of this glorious service God has appointed for us individually whether at home or in the field? Let us, at all costs "Be still," and in the stillness wait upon God for His personal guidance as to what our life service is to be, and in what part of His great field our own ministry is to be fulfilled.

A friend of mine sat in her room on a lovely summer evening between the daylight and the shadows of the evening. It was too early for the lights. It was too dark to see to read or sew. As she sat looking out of the open window there fell upon her ears one of the sweetest sounds which ever came to a father or a mother. Her child was offering to God her evening prayer in the adjoining room. After the childish petitions had ceased my friend waited what seemed to be quite a little time before her child came in to say good-night. Drawing the curly head down upon her shoulder she asked her what she was doing after she finished her evening prayer. The quick, bright answer came, "Oh, mother, I always like to talk to God first and

tell Him everything that I need and then afterwards to wait and see whether God has anything to say to me." In His infinite love and mercy may God give to us as individuals, and in our service, the wisdom of the little child.

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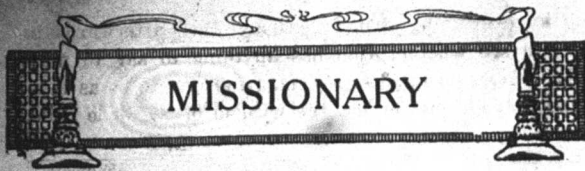
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## TIDINGS FROM OUR MISSIONARIES

A SAFE ARRIVAL

Chaocheng, China.

At last my long journey is ended, and I have reached my desired haven. The ocean voyage was very pleasant, but what a surprise it was to know that my trip inland would require nearly a week traveling by train twenty-six hours and by mule car four days, with a stop-over at the National Holiness Mission of two nights and one day.

Owing to the disturbed condition of the country, and to the fact that I was traveling alone, it was arranged for me to come first-class on the train as far as Tsinanfu via Nanking. This part of the trip was made at a cost of \$48, Chinese money, the rate of exchange being \$1.34 Chinese to one dollar of gold.

At the station I was met by Miss Vieg, and after dinner we started in a heavy two-wheeled cart without any seat or springs for Chaocheng. The weather was bitterly cold, so we wrapped ourselves in blankets and quilts, and lay down on the floor, upon which we had spread a feather bed. I had traveled in southern China sitting on the floor of a boat, but to journey on my back was a new experience for this scribe. At nightfall our drivers turned into a native inn, and least the mention of this would not be understood, I shall try to describe it. The floor was the ground, the walls were of mud, the windows covered with paper, the beds of raised earth at either end of the room, and over the beds was thrown a coarse matting. Pictures there were none, except the pictures of idols. No mirror—nothing for convenience; and the only fire was a pan of charcoals. But, putting up our cots, we rested fairly well, and were off early on the second day, reaching the Yellow river about 8 a.m. It was so cold and windy, and the river must be crossed on a ferry. I think we were two hours in getting over. Meanwhile a heavy dust storm arose, and our poor drivers suffered greatly from the wind and cold.

\* Safely over, we stopped at another inn for dinner, which compared favorably with the one I have described. It was never very pleasant in these inns, but I rejoiced at the thought of enduring a little discomfort for His sake.

At the close of the third day we reached Tungchang, headquarters of the National Holiness Association, and were received with true hospitality. How can I put on paper my appreciation of another touch of Western civilization! It seemed so good to sit by a fire, eat at a table, and sleep in a comfortable room. This mission has had a healthy growth, and the outlook seems very encouraging.

We had hoped to finish our trip in one day, but again night overtook us several miles from our destination, and again we went into an inn, though the missionaries at the station had prepared a supper in our honor, and waited until a late hour for our return. Long before daylight we were again on our way, and about ten o'clock we entered the city, and out came Arnold Kiehn first, then Miss Sims, Mr. and Mrs. Kiehn, Mr. and Mrs. Deale, with the Chinese; and as we entered the little mudhouse with brick floors which is to be our home, the word "Welcome," in large letters above the door, met our eyes. Glad to be here? Yes, it indeed seemed like home to me. And as this morning the boys from the school came in a body to greet me, singing, "Where Jesus is, 'tis heaven there," the song found a hearty response in my heart, for I feel serenely content in China.

The workers are busy today feeding hundreds of flood sufferers. The staple food is millet. They are boiling the cereal in large kettles and distributing to the needy as they come. I have just returned from the place of eating, and as I watched the hungry multitude of men, women and children, I thought of how Jesus fed the multitudes when He was upon earth. And I felt sure He was pleased with this work of mercy today. Oh, the wretchedness of so many lives in China! No comforts here and no hope hereafter! If I can be an instrument in turning some of them to righteousness it will pay me a hundred fold for coming.

PEARL DENBO.

## AFRICA MID-WINTER CONVENTION

We have just closed our mid-winter convention here in dark Swaziland, and my soul bubbles over with praise to my God as I try to write this little report of it. The presence of the Lord was with us with power from the first service, which opened on Friday afternoon to the closing service on Monday morning. The burden of prayer and a holy hush seemed to hover over the whole ground here at Peniel.

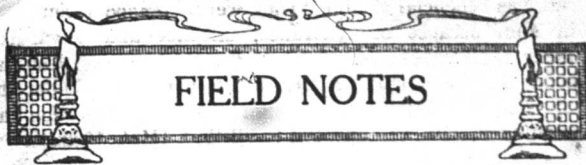
We had four visiting missionaries with us—Mr. and Mrs. Jones of the International Holiness Mission, who have a very fine and growing work among the many thousand boys at the gold mines in Johannesburg; and Mr. and Mrs. Wikstrom, Swedish missionaries of the Christian Missionary Alliance Mission, who are also clear and straight in life and doctrine of holiness. We enjoyed sweet fellowship with these dear saints of the Lord, and they proved a great blessing in the meetings as well. Mr. Jones and Mr. Wikstrom did much of the preaching, as they both can speak the Zulu language fluently.

Brother Shirley was here with as many of his people as were able to come. (There is sickness now, and many of our Christians were sick.) Sister Innis did not come herself, but several of her boys and girls were here for the whole time, and some of them went back with full salvation in their hearts. Praise the Lord! Daniel brought his school children up from Olivet, and there were quite a number present from the other out-stations.

We did not keep account of the seekers at the altar, but the altar filled up at almost every service, and many found what they came for, some for salvation and some for baptism with the Holy Spirit. One very encouraging case was the conversion of the young chief of the Evusweni outstation. This young chief invited us to preach at his place and open up a work among his people early this year, and we have been holding preaching services in his own kraal for about seven months. He arrived in princely state, with several of his young men in time for opening services last Friday, and remained here for three days, not missing one service, seeking God for two days, and on Sabbath night, about 11 o'clock, he came through and testified that Jesus had lifted the burden of sin from his soul. Will our readers pray for this young chief that he may go through with God?

Also pray mightily for every soul that has been saved or sanctified in these meetings that they may be kept true to God. It would be impossible for me to describe to you the hardships and temptations these dear ones must go through with every day such as you in the homeland never dreamed of, but we have seen God's keeping grace manifested in many hard cases. Indeed, we know that nothing is too hard for our God. Our own hearts have been strengthened and encouraged and we are expecting to see greater things done in dark Swaziland for God this year than in the past. Your prayers and offerings can help to bring it to pass.

LULA SCHMELZENBACH.



FIELD NOTES

Rev. Fred De Weed is conducting evangelistic services at Peru, Ind.

Rev. O. H. Callis spent the month of May in a revival mission at Burne, S. D.

Rev. John F. Owen is at Bowdon, Ga., holding revival services to close June 2.

Rev. E. L. Sanford is just closing a meeting at Salt Lick, Ky., that began May 12.

Rev. A. L. Whitcomb is at Perry, N.Y., in a revival meeting to continue till June 9.

Rev. L. J. Miller has just begun a meeting at Philadelphia, Miss., and will continue till June 16.

Rev. W. R. Cain is at Caro, Mich., in a meeting that began May 19 and will continue till June 19.

Rev. C. E. Hardy has been holding revival services for the past ten days with the West Nashville Nazarene Church. The Lord is graciously blessing in these meetings and conviction is upon the people. Rev. H. H. Wise is the faithful pastor of this church. He has associated with his members who are active in service for the Lord, and they are moving along to victory along all lines of Christian activity.

A CALL ON BEHALF OF THE JEW, GENTILE AND THE CHURCH

*Beloved in God:*

We are living in an awful and momentous age. The signs of the times seem to call loudly for a representative gathering of the Christian Church, for a prayerful study of God's gracious purposes concerning the destiny of the Jew, Gentile and the Church. A Bible Conference has been called under the auspices of the Hebrew Christian Association to set forth the Biblical teaching respecting the future of the Jew, Gentile and the Church in the hope of arousing interest in the spiritual welfare of the Jews and of strengthening, cheering and sustaining God's people in their tasks in this world crisis.

This conference is to be held at the McKendree Methodist Church, Nashville, Tennessee, June 4th, 5th and 6th, 1918.

The following prominent interdenominational speakers will discuss matters of profound interest to all: Rev. A. S. Allen, Rev. W. A. Cleveland, Bishop Horace M. DuBose, D.D., Rev. Dayton A. Dobbs, D.D., Rev. Allen Fort, D.D., Rev. J. R. Goodpasture, Rev. B. F. Haynes, D.D., Rev. Thos. N. Ivey, D.D., Rev. Wm. Lunsford, D.D., Prof. J. P. McCallie, Ph.D., Rev. Prentice A. Pugh, Rev. J. H. Rosenberg, Rev. J. Addison Smith, D.D., Mrs. Henry Sperry, Mrs. W. M. Steele. Come and feast with us.

J. H. ROSENBURG.

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"THE BLOOD OF THE MARTYRS IS THE SEED OF THE CHURCH."

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OUR COUNTRY'S PRAYER



The Religious Patriotic Motto

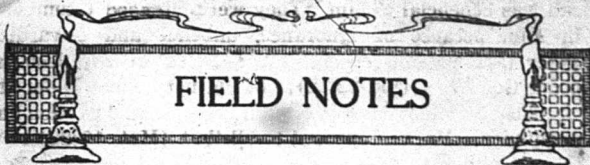
Christian Patriotism—that Love and respect for the righteous laws and honorable institution by which we, as a people, are governed—finds vent from the Christian heart in prayer to Almighty God for a continuation of his great grace upon our noble land.

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## SUNDAY SCHOOL

P. R. NUGENT, RICHMOND, VA.

### JESUS FACES BETRAYAL AND DENIAL

LESSON FOR SUNDAY, JUNE 9, 1918.

Mark 14:10-71 (Reading vs. 17-26)

**GOLDEN TEXT:** "Watch ye and pray, lest ye enter into temptation." Mark 14:38.

1. *Judas.* Judas brought gladness to the chief priests by his offer to betray Christ. He helped them settle the perplexing question as to how to carry out their purpose. The presence of Christ among men brought clear revelations of sin in them because of their attitude to Him. In Judas we see covetousness and what it leads to—selfishness, dishonesty, deception, betrayal, a proving false to a trust and to a friend, lost opportunity, suicide, loss of soul and hell for a destiny. "Good were it for that man if he had never been born" (v. 21). In view of this statement how false is the doctrine that all are finally saved! If this were true it would have been good for Judas to have been born.

2. *The Passover and Lord's Supper* (12-25) Peter and John were the two disciples (13) Jesus sent to make ready for the passover (Lk. 22:8). The Lord does not always show His servants beforehand just what is to happen as He did here, but our part is to obey and be contented to learn as we go on. The Lord's revelation of circumstances was no doubt given to guide the disciples to the right room. It may have been in an unusual place.

The events at this passover are not all recorded by Mark. Luke mentions also the strife about who should be greatest, and John the washing of the disciples' feet by Christ. The Lord's announcement of the betrayal brought the sorrowful question: "Is it I?" It is said that the form of the question in the Greek implies a doubt and expects a negative answer. "It is not I, is it?" is about the same. Judas (Mat.) was the last one to ask the question and did not do so until after the Lord had spoken the words of v. 21. Of course it was a mere form. His bargain was already made and he asked the question probably to keep from being conspicuous or to keep up a good appearance. Shortly after this Satan entered into him, and Jesus told him (John 13:27) to do quickly what he was going to do—a noticeable command.

The Lord's Supper should be observed with thoughtfulness. It reminds of the death of Christ and all that that means to us, and also of His coming again and all that means to us, to the world (1 Cor. 11:26). To partake worthily we have to have a clear conscience towards God and man. "Is" (v. 22) means *repents* (Torrey). So far as the actual bread is concerned it is not miraculously changed into the actual body of Christ as Roman Catholics teach. The bread is the body of Christ only to those who are truly saved and, in faith, feed in Christ and discern His body. The same truth applies to the wine. It represents the Lord's blood of the New Testament, or covenant, as distinguished from the old covenant connected with the blood of animals. On this account the wine is calculated to refresh faith for all the merit of the blood of Christ is ours through faith in Him.

3. *The Coming Denial* (26:31). How much there was to sadden Christ! One apostle about to betray Him, the rest about to forsake Him (50), and one about to deny Him! It looked (as man sees) that He and His cause were going down in hopeless failure. Peter (and the rest) was self-confident—"yet will not I" (29, 31), and doubtless his

fall was beneficial to him. They were offended (stumbled) in Him because of ignorance, unbelief and cowardice. Peter (and possibly others) did not lose faith in Jesus as being God's Son (Lk. 22:32), but did not believe about the circumstances that came to Him in arrest, condemnation and crucifixion. He was opposed to all that (Mat. 16:22) and, though willing to fight to protect Christ, he was afraid, or ashamed, to confess Him when his defence failed, and Christ became a prisoner.

5. *Gethsemane* (32-52). (1) The three disciples. They were given an opportunity to be in fellowship with Christ in a time of special conflict. It was their part to watch with Him. Sorrow of heart (Lk. 22:45) affected them so that they went to sleep and failed—not because of indifference, but of weakness. "The spirit truly is ready, but the flesh is weak." Hence there are times when, if we give place to sorrow, or physical weakness or weariness, we will fail as those men did. (2) The Lord. He desired the companionship of friends on that occasion, but did not get it. As man, He was left to God alone for companionship, cheer and help. Some of our conflicts must be on the same plan—alone with God. And *He is sufficient!* Amazement, heaviness and sorrow "even unto death" (33,34) describes Christ's condition. The first is supposed to have come from consciousness of the awfulness of sin and satanic power, and possibly the light of the Father's presence began to fade. "This sup" seems to refer to what was going on in "the hour" (35, 36) just then. Some regard the cup as death there in the garden and that His prayer was heard by His being kept from death. Heb. 5:7. Or it may have referred to the agony (or contest) into which He was entering. He may have shrunk from the intensity of it. An angel came to strengthen Him to go through (Lk. 22:43). Possibly the victory He won there had reference to going through all the events till He could say, "It is finished." Notice Christ's rebuke, tenderness and thoughtfulness towards His failing disciples. To Peter, "Why sleepest thou?" may have reminded him of his recent boasting—"thou." "Watch and pray" has reference to their (and our) keeping out of temptation by not consenting to it. He speaks of this ready spirit, thus giving credit where it was due. "Sleep on now" (41) shows His regard for His disciples' welfare in body. His love, even in that severe trial, was thoughtful of those who had failed Him.

6. *The Arrest and Trial* (53-65). The only ground on which the Jews take to condemn Christ was His own testimony (61, 62) and were no doubt glad to find something to justify in carrying out their determination. Their own witness had failed (57-59).

7. *The denial* (66-72). Peter had followed "afar off" (54) and sat with the servants of the high priest. That hesitating, half-hearted course was easily followed by a denial and the first denial paved the way for the others. Peter's profanity (71) may indicate that that had been a sin of his former days into which he readily fell again when he denied Christ.

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