

Living Water

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

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War and the End of the Age

DISCUSSED BY W. H. GRIFFITH THOMAS AND C. I. SCOFIELD.

BY GRIFFITH THOMAS.

IT is not surprising that many Christian people have been greatly exercised in regard to the present terrible conflict in Europe. It came so suddenly and after so much appreciation of and approximation toward international unity and amity, that now the blow has actually fallen, fears, perplexities and inquiries are found on every side.

1. It must not be forgotten that Christians and churches have no power to prevent a war from happening. We often speak in general terms of "Christian nations," but in reality there is no such thing, and there never has been since the Christian Church commenced. Unless national life is dominated by New Testament truth it is impossible to avoid war.

2. Then, too, our Lord himself foretold the coming of "wars and rumors of wars," and he added that his disciples were not to be troubled thereby, since these things were inevitable and did not betoken the end (Matt. 24:6). Such occurrences afford one of the proofs that during the present dispensation the Lord Jesus Christ is despised and rejected by the world, and for this reason we are not to be surprised if wars and other great catastrophes take place.

3. One thing is certain: it is entirely incorrect to speak of the present war as the "battle of Armageddon." The use of this term is interesting as a testimony to the influence of biblical language in describing great conflicts, but Armageddon is in Palestine and really refers to the valley of Megiddo. The details connected with the battle mentioned in Revelation 16:16 show that the conflict will take place between the Gentile powers under anti-Christ and God's people, the Jews, who will be in Palestine at that time. It is, of course, quite within the bounds of possibility that the present war may be a step in preparation for Armageddon.

4. It cannot be too clearly stated that the occurrence of the present war does not mean the failure of Christianity; the contrary, it is due to the lack of Christianity. It is what the leading article in *The Sunday School Times* (What the world is rightly described as the "collapse of civilization") has rightly described as the "collapse of civilization." Christianity has not broken down.

He has given the simple truth is that, to use the well-known words of Sherman, "war is hell." It is absolutely opposite to the Christian faith. It never has been and never can be in the name of Christianity. It is more hideous than anything even in the name of Christianity.

"And that we could see or even read of the terrible horrors of maimed, dying, and dead soldiers, we should have been able to loathe the thought that war is the most horrible and diabolical thing on the face of the earth. The dawn of creation has been made of our Lord's words, and the most horrible and diabolical thing on the face of the earth has proved so unwelcome to the world that He gave light to the world that He gave."

low the command of the Sermon on the Mount: "Resist not him that is evil: but whosoever smiteth thee on thy right cheek turn to him the other also." What do these words mean? Are they to be carried out literally? Surely the key to their interpretation lies in the fact that proverbs and other pithy sayings embody principles which need to be balanced and limited by other truths. A man might be ready to turn the other cheek to the smiter if he alone were concerned, but it becomes a different matter when he sees his wife or child assaulted. A Christian may allow his own goods to be plundered, but what is he to do when his neighbor's property is stolen or set on fire? Personal and private wrongs are doubtless to be suffered in a spirit of Christian meekness, but when the wrong is done to others for whom we are responsible, resistance surely becomes an absolute duty.

7. Perhaps the supreme lesson to be learned at the present time is that the kingdom of God is something vastly different from what is taught in many quarters today. Some people seem to identify the divine kingdom with the introduction of a new social order; others regard it as associated with the coming of civilization and international peace. But neither of these is the New Testament conception of the kingdom, and this war will do some good if it reminds many, even among preachers, that all the transformation of the social order and all the Hague Conventions in the world will not usher in the kingdom of God. That kingdom is nothing less than the rule of God over life. The circumstances of the present war will open the eyes of many who have been "side-tracked" in their preaching of a social gospel and of an évangél of international concord. After twenty years of the Hague Convention, when civilization may almost be thought to have reached its consummation, and when Europe has apparently been "leavened" with the principles of peace, this war suddenly takes place. It shows that in spite of everything civilization and the kingdom of God are not synonymous terms. This is not very complimentary to man, but it is nevertheless true, and notwithstanding our boasted progress, the human heart is still "deceitful above all things and desperately wicked." It is easy for the poet to anticipate the time when

"The war-drum throbb'd no longer, and the battle flags were furl'd
In the Parliament of man, the Federation of the world."

But there will be no real peace until the Lord himself as King ushers in his kingdom. Some time ago a well-known Scottish clergyman, Dr. Kelman, gave a striking bit of personal testimony. He was crossing the Atlantic, and late one night noticed a lonely figure on deck, who turned out

to be a leading American citizen. Dr. Kelman and he began talking about the social conditions of American cities. The American described the poverty and gloom of much modern life, and Dr. Kelman thereupon remarked, "I thought you were living in the van of all these things, and showing us how to escape from the old evils."

"No," was the reply, "there is only one thing that will cure America."

"What is that?"

"Empire."

"Empire," rejoined Dr. Kelman, "I never heard an American say a word like that before."

"Yes," said the other very quietly.

"Have you got an emperor?"

"Yes, I have, and he is coming very soon. His name is Jesus Christ."

This reminds us of the "blessed hope" of the New Testament, the coming of Christ to usher in peace and unity. This war will perhaps do more than anything else to vindicate belief in the truth of our Lord's coming. In the face of current events the addresses delivered at the Prophetic Conference in Chicago last February are instinct with illumination and inspiration. Catastrophes like the present war will make Christian people turn their attention all the more earnestly to the "sure word of prophecy," and make them look for deliverance to the imminent advent of the King, and not to any gradual amelioration of social and national conditions.

Meanwhile, as we ponder the present and look forward to the future, what is to be our attitude as Christians? The answer can be given in the words of a motto now being used in English commercial life: "Business as usual." Christians everywhere must go about their Master's "business as usual" (John 9:4). Hearts are still longing for Christ, and some of them more keenly than ever (John 6:68). The comfort of the gospel is as much needed and as potent as before (Rom. 1:16). The truths of the Bible call for emphasis and instruction just as they did three months ago (2 Tim. 3:14). Prayer will be found as great a necessity and as real a strength today "as aforesaid" (Dan. 6:10). The mystery of war is not nearly so great as that of earthquakes and pestilences, because in the former the human element enters and enables us to see the sin and self-will of man at work. But if we believe that God is, and that he reigns, we may be sure that even the permission of war, like that of the infinitely greater problem of the permission of sin, will be somehow overruled for the fulfilment of the divine purposes. And until that day dawns, our hearts can rest and find courage in these passages of God's Word: "Let not your heart be troubled (John 14:1). "God is our refuge and strength, a very present help in trouble. Therefore will not we fear" (Psa. 46:1, 2). "In quietness and in confidence shall be your strength" (Isa. 30:15). "Jehovah reigneth" (Psa. 99:1).

It is recorded of Garfield that during a terrible crisis in the American Civil War he quieted a large and excited crowd by quoting these words: "Clouds and darkness are round about Him: righteousness and justice are the habitation of His thorne" (Psa. 97:2). On this great truth we, too, can rest, and even though we walk in darkness and have no light we will yet trust in the name of the Lord and stay upon our God (Isa. 50:10).

ACROSS THE CHASM OF TEARS AND BLOOD.

BY C. I. SCOFIELD.

The question, "May this war mark the end of the age?" is one which can be answered only by the "sure word of prophecy" (2 Pet. 1:19).

Unfortunately prophecy, like him of whom prophecy speaks, has been so "wounded in the house of its friends" as not to carry now any great weight of authority. Traditional methods of interpretation on the one hand, and on the other the use of prophecy to bolster every wild theory of every fanatic, have caused the plain people of God to turn perplexed from prophecy's great ministry in despair of finding therein any clear revelation of things to come. And God has gone on fulfilling His word, not in some so-called "spiritual" or allegorical sense, but according to the simple, natural, unforced meaning of the words. It is in that sense—a method open to any child of God—that I shall apply the biblical foreview of the course and end of this period in which we live to the answering of the question, "May this war mark the end of the age?"

For one reason the task should not be of insuperable difficulty, for the Word of God describes the course and end of our age with extreme minuteness.

The age, or dispensation, in which we live was not in the vision of the Old Testament prophet (Matt. 13:16, 17; Eph. 3:8, 9). It is parenthetical in the divine program. Like a valley between two mountain peaks that blend into one horizon, the Old Testament seer was not permitted to gaze into its depth.

He saw the Assyrian and Babylonian captivities of Israel; the world-wide dispersion; the advent of Messiah as Son of David, born of a virgin, and yet in some way not fully revealed, Immanuel, "God with us;" saw Him in one apparently paradoxical vision as a King reigning in limitless power and yet "led as a lamb to the slaughter;" saw the regathering and conversion of Israel; saw Israel made the head of the nations, and the instrument in the final conversion of the world under the personal reign of Messiah. He did not see either the church or the mixed condition of wheat and tares, children of the kingdom and children of the Evil One, true believers and mere professors, constituting the present, or "mystery" form of the kingdom of heaven.

Of all this, as of the course and end of this age, Jesus Christ, rejected by Israel as king, became the chief prophet. Details are added by the apostolic writers, notably by Paul in Second Thessalonians and John in the Apocalypse; but it is to the words of Christ we have recourse when we would so know the events of the end-time as to be able to say whether the present world-war may mark the end of this age.

1. THE COURSE AND CHARACTER OF THE AGE.

1. *The Religious Foreview.*—So far from describing the present age as one during which the preaching of the gospel will result in the conversion of the world, our Lord, in the parable of the sower described the age as a period during which but one-fourth of the seed sown will be received and in his interpretation of the parable of the wheat and tares, as a time when children of the kingdom and children of the Wicked One will grow together till the end of the age (Matt. 13:28-30). 25c

He made it clear that this age is the time of the church, the *ecclesia*, or "called-out assembly," afterwards revealed through Paul (Eph. 3:1-10). 20c

2. *The Political Foreview.*—In his great prophecy on the Mount of Olives, recorded in Matt. 24 and Luke 21, our Lord answered the question of the disciples, "When shall these things be?" is, the overthrow of the temple and the coming of the Son of Man, shall be the sign of Thy coming, and the end of the age?" 5c

First, he programmed the age, not in its inner or religious aspect, but in its outward political or historical course. And here we come to that which may help us to answer the question, "May this war mark the end of the age?" For while the disciples are warned against false Christs, and taught that persecutions await them, the age is described as one of wars, of "nation rising up against nation," and of resultant pestilences and famines. The picture is unrelieved by one intimation that this age shall gradually become one of peace. War, war, war!

Second, our Lord points forward to the coming, at the end of the age, of one whom Daniel saw and described, the "abomination" (Dan. 9:26, 27). Paul, too, saw this "lawless one" demanding human worship (2 Thess. 2: 3, 4). But the full vision of him was given to John (Rev. 13).

Third, with "the abomination" comes in earth's most awful time, the Great Tribulation.

Fourth, the great tribulation is followed by the return of the Lord in power and great glory to set up the kingdom rejected by Israel in the day of his coming in humiliation.

II. THE WAR SIGN AND THE END.

Wars up to the time of the man of sin and the great tribulation. The great tribulation itself the war of wars. The belief that we are to pass, by the peaceful processes of a broadening culture, by the achievements of discovery and invention, and by the universal acceptance of the gospel, into the golden age of millennial blessedness is, in the light of prophecy, the baseless fabric of a dream.

The Revelation is taken up, from the sixth to the nineteenth chapters, with the description of the events in which this age (not "the world") ends. Broadly, these are set forth in three successive series of occurrences, twenty-one in all, called respectively "seals," "trumpets," and "vials."

And first in the order of these events is war, and war such as the world has never seen; war colossal, universal

and desperate. "Peace shall be taken from the earth" (Rev. 6:4). Not only organized combat of nation against nation, but the murderous passions of men will be unchained and "they shall kill each other." The picture is of war in which the nations exhaust and impoverish themselves, and this is followed by private feud—the terrible personal hatred of man for man with all restraint removed.

What is depicted as following this frantic death struggle of the nations, this period of the reign of murder, is famine. Naturally so; in a time of universal war, fields remain unsown and the nations will relax their death-grip only to face a final and universal famine. As an equally natural result of war and famine, pestilence stalks abroad.

But the final war involves not only the great European nations, but the whole of the world of prophecy, namely, the Roman Empire at its greatest extent, and especially the near East. Armageddon is to be fought, not on the fields of France or Germany, but around Jerusalem, on the plain of Esdraelon, and in Idumea. If, then, Turkey and the Balkan states shall be drawn into the war now raging—and nothing is more probable—then we may confidently answer that the war which is now drenching France, Poland, Belgium and Germany with torrents of human blood, on a scale and with a remorselessness never before equaled in human history, does indeed mark the beginning of the end of this age.

But prophecy is invincibly optimistic. For, across the chasm of tears and blood which this age ends, prophecy sees earth's Golden Age. Under the righteous rule of the Prince of Peace, prophecy sees creation delivered from the bondage of corruption into the glorious liberty of the sons of God; sees Nature giving up to redeemed man great unsuspected secrets of power; sees the earth filled with the knowledge of the glory of the Lord as the waters cover the sea.—*Sunday School Times*.

The Littleness and Greatness of Man

A. B. SIMPSON.

"What is man that Thou shouldst magnify him, and that Thou shouldst set Thine heart upon him, and that Thou shouldst visit him every morning, and try him every moment?" (Job 7:17, 18).

The language of the patriarch expresses his amazement at the insignificance of man in contrast with the interest, love, and care bestowed upon him by the Almighty. One is reminded of the language of the Psalmist later, "When I consider the heavens, the work of Thy hands, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him? and the Son of man that Thou visitest him?"

"What is man that Thou shouldst magnify him?" Job exclaims. How God has magnified man! How high a place He has given him in the scale of creation and in the very center of the stage of providence and history! He has made him the object of His highest thoughts and plans in the work of redemption and the most conspicuous being even in the heavenly world.

"And that Thou shouldst set Thine heart upon him." Man is the object of God's particular love. In the very dawn of creation the Son of God is represented as "rejoicing in the habitable parts of the earth, and His delights were with the sons of men." Although the human race has proved so unworthy of His regard, yet "God so loved the world that He gave His only begotten Son" to re-

deem it, and the nearest place to His heart shall ever be held by ransomed men.

"And that Thou shouldst visit him every morning." God condescends to seek the fellowship of human beings. He revealed Himself to Adam among the trees of the garden. He walked with Enoch, manifested Himself to Moses and Elijah, came down to visit rebellious men in the incarnation of Jesus Christ, and condescends to dwell in the consecrated heart and receive redeemed men to his intimate fellowship and confidence.

"And that Thou shouldst try him every moment." The language suggests God's patient, ceaseless discipline of His children, the inexorable love that is ever searching us and seeking to bring us up to His highest will and work out in us His eternal purpose of blessing. Man is represented in this striking passage as the supreme object of God's interest, solicitude, and ceaseless love and care. And the patriarch wonders and asks, is it worth while? What can God see in us, the children of the dust, who dwell in houses of clay and are crushed before the mob, to justify such consideration and pains?

And we cannot wonder at the patriarch's perplexity when we think of the littleness of man, so frail, so ephemeral, so much feebler than the material forces around him and some of the very creatures who were made subject to

his dominion. And when we think of God, and the infinite difference between His majesty and our insignificance, we feel like joining with the Psalmist and the patriarch as they cry, "What is man that Thou are mindful of him?" and echoing the sentence of a later prophet, "Cease from man whose breath is in his nostrils, for wherein is he to be accounted of?"

And when we add to all this the unworthiness of man of all this high regard, the wilfulness and wickedness with which he has persistently revolted against the authority and love of heaven, and even rejected and crucified the Son of God, the last and highest proof of heavenly love, it is hard indeed to understand the mystery of God and man.

Yet there is another side. There must be, for the great Searcher of hearts cannot be mistaken. The Merchantman seeking goodly pearls was not deceived when He found one pearl of great price, and sold all that he had and bought it. The Man who sacrificed everything for the treasure hid in the field of this old earth did not waste His great investment, but shall yet "see the travail of His soul and be satisfied."

We know that even in human life the greatest wealth and the most distinguished station are often counted of little worth compared with a single human being, some crippled child, some helpless object of our affection in whom others can see no value, but for whom we would gladly sacrifice the whole world. And so the great Searcher of hearts has appraised the human soul as of greater worth than all the world, "For what shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Let us see if we can trace some of the elements that constitute the value of man in the sight of God.

I. We note the value that God set upon man in his creation. Ages before the first human pair appeared God had been preparing for their home and laying the foundations of the earth for their abode. And when at last the hour had come, a great Council was called in heaven. "Let us make man" was the divine decree, "in our image and in our likeness, with dominion over the creatures." How much that image means no man can tell. We see it reflected in the perfection of the human form, in the powers of the human mind, and in the yet undiscovered possibilities of human nature not only in the realm of consciousness, but in the vaster subconscious capacities that lie beyond our experience and senses. "He hath set eternity in their hearts," is the mysterious declaration of the sacred Preacher in Ecclesiastes. Man is a great world of infinite and eternal possibilities, the microcosm of nature, the miniature of God, and the only being capable of fully knowing and satisfying the love of his Creator.

II. The incarnation of Christ has set a new value on humanity. God has entered into human nature and clothed Himself with man forevermore, and today it is a Man that sits enthroned above all law and authority and holds the reins of universal government and the center of interest and power in the heavenly world. How great that being must be with whom God should count it worthy of Himself to be identified forevermore!

III. The value of man is further emphasized in the new creation. God has called into being a new spiritual universe consisting of twice-born men, the sons of God, the heavenly and yet the human family of His redeemed. No angel can ever be admitted to that circle. Every member of it has become a part of God, the offspring of His very

life, and able to look up into His face and cry with instinctive fellowship, "Abba, Father."

How wonderful is this tie! You have wondered often perhaps how that mother can take such infinite trouble and pains with a poor, helpless babe, and find a very heaven of happiness in pouring out her life for its every need. Ask her the secret, and she will say, "It is my child." Sometimes it is a helpless cripple and a cause of constant anxiety and self-sacrifice on her part. But no toil is too great and no sacrifice too hard because it is her child. And sometimes it is a worthless, profligate, ungrateful son who rewards her affection with brutal neglect and perhaps drunken degradation. But ask her why her welcome never fails, and her loving hand is ever ready to wipe the sweat from his heated brow, and nurse him back to decency and intelligence, and she will look through her tears and say, "He is my boy." Perhaps this may help us a little to understand the infinite meaning of that divine sentence, "Behold, what manner of love the Father bestowed upon us, that we should be called the sons of God."

IV. But God's greatest seal of His estimate of man is the blood of Calvary and the mighty Sacrifice of redeeming love. Man outweighed once even the Son of God in the scale of love, and "He spared not His own Son, but delivered Him up for us all."

Well might we say,

"I wonder what He saw in me
To suffer such great agony!"

But that is God's estimate of man. Did you ever notice that the best loved child is the crippled boy, the one that gives the most trouble, and costs most pain and care? God's very sacrifice for us has made us so dear that He never can afford to lose us.

V. Again, God has magnified the value of man by another divine mystery, the indwelling of the Holy Ghost; for He has condescended to make him His home, His dwelling place, His favorite abode. "With this man will I dwell," declares He whom the heaven cannot contain. "With him that is humble and of a contrite heart." "My father will love him, and We will come unto him and make Our abode with him," is the wonderful announcement of the Son of God. The reason God wants thus to dwell in human hearts is because He would make the incarnation a perpetual miracle and re-live His life from generation to generation in the sons of men. Only thus can He fully show forth His grace and character in living vessels and instruments. He can write His majesty and might in the stars; but when He would show forth His gentleness, His humility, His meekness, His patience, His long-suffering love, He must do it through some suffering man or woman in the quiet walks of daily human life. God has set His heart upon us men, therefore, that we may become the alphabet through which He can speak forth His grace, the vessels through whom He can manifest His excellencies to the universe.

VI. God values man because through him He is working out the greatest problems of His government. The battlefield of Waterloo was only a Belgian farm until the mighty victory of Wellington made it a lasting memorial of the triumph of right over wrong and liberty over tyranny. If you should visit Gettysburg, you would be surprised at the ordinary character of those few acres of Pennsylvania soil. But Gettysburg means the triumph of a cause, the salvation of a nation, the expression of a mighty principle. So, although man may be the least among all the inhabitants of the universe, it has pleased God through human history to solve the mighty problem of sin.

grace, and redeeming love, and strike the keynote of the song that shall thrill the earth and heaven through everlasting years, "Blessing and glory be unto Him that sitteth upon the throne and the Lamb forever."

VII. The supreme value of man to God is that the Father seeks and finds in him the answer to His own heart and the response to His love. Have you ever watched a mother as she wooed and won the first smile of recognition from her child and found in it a very heaven to her heart? Or, can you comprehend the strange, sweet joy with which a lover wins at last the first blush and smile from the face of his beloved which tells him that his affection is returned. That glance, that smile is more to him than all the world. We cannot explain it by any philosophy or by anything but that one mysterious word, Love. The tenderest Heart in all the universe is seeking for love from us, the children of the dust, the children of a fallen race; and His greatest disappointment is when all His kindness fails to win our confidence and gain our hearts. A gentleman once asked a weeping mother, who had just been bending over a feeble-minded child, the cause of her bitter tears. "Oh," she said, "it is because I love him so and have sacrificed and suffered so much for him, and he will never know it." How strange that One so great should need us, and seek us, and miss us. But who can read the cry that comes down from Eden through all the ages from the Father's broken heart,

"Adam, where art thou?" without believing even if we cannot understand this great longing of the heart of God for the love of sinful men? It rings in the pleadings and wailings of Hosea and Jeremiah over His rebellious and ungrateful people. It speaks to us in the parable of the Good Shepherd and the Prodigal Son. It melts in the tears of Jesus over Jerusalem, and it breathes out in the last appeals of the Saviour's love as He cries, "Behold, I stand at the door and knock; if any man will hear My voice and open the door I will come in to him and sup with him and he with Me."

Beloved, are we responding to that love? Are we making His sacrifice for us worth while?

If such is God's estimate of man, surely we may well pause and ask, have we realized the worth of our own souls? Better a star should fall from the sky than that a soul should be forever lost. O, man, with such a trust, how dare you risk your immortal soul or neglect the great salvation?

And if we have rightly measured the value of our own souls, we shall like the Son of man be busy "seeking to save that which was lost." God give to us a divine passion for souls and a true and moving realization of our holy trust for lost men, "For the redemption of the soul is precious, and it ceaseth forever."—*The Alliance Weekly*.

Power for Believers

BY REV. ANDREW MURRAY.

THE Epistle to the Ephesians brings before us the thought that God's omnipotent power is what is needed, and what we can have, to make us such children of God as we ought to be. In ch. 3:16-19 there is a wonderful prayer concerning the Ephesians, that they might be strengthened "according to the riches of His glory"—not something ordinary or commonplace, but that they might be strengthened according to those riches by the Spirit in the inner man. What a sight! Christians according to the riches of God's glory. Filled with the Divine power—that is God's wish. Then the Apostle says: "That Christ may dwell in your hearts by faith"—that what is to many a dream, may become a real and abiding experience, the risen glorified Christ in the heart and mind.

The Lord Jesus said: "I am in the Father, and the Father is in Me." He said also: "Abide in Me, and I in you." And he said concerning the Holy Spirit: "In that day ye shall know that I am in the Father, and that ye are in Me, and I in you." But how little men believe in and experience this. Are we ready to say: "That is what I live for"—God Almighty sweeping away every difficulty, and giving His almighty power, with Christ's living power?

THE EXCEEDING ABUNDANCE.

Then follows the Doxology: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Paul believes that in Christians there is a Divine, omnipotent power at work; and he says: "Let us all bow down before God and give Him the praise." The child of God has power, but he cannot use it, he cannot command it; but he can go to God, and God is able to do "according to the power that worketh in us." I feel how utterly impotent I am to teach you or to arouse you, or to give you a vision of this glorious life. Impossible! But if you will wait upon God, and say: "Lord, here is something that I

have not experienced, but it does seem that according to Thy Word it is actually waiting for every child of God. Lord, strengthen me by Thy Spirit." Then bow and worship: "Now unto God my soul gives glory, I will expect it. I will trust Him for it, I will wait before Him, I will seek it; and I believe God is able to do exceeding abundantly above all that I can ask or think." God is prepared to give Christ into the heart of His child, for God to live in him. Is it not wonderful?

Now look how Paul feels that we are in danger of unbelief. He says: "He is able to do all that we can ask or think." You can ask as much as you like, and think as hard as you like, but God can do it all. You cannot get beyond God.

But Paul says: "He is able to do above all that we can ask or think, abundantly above all that we may ask or think." Exceeding abundantly above all that we may ask or think. What a God! What a salvation!

Now he says: "Give glory to God, who is able to do exceeding abundantly above all that we can ask or think, according to the power which is already working, already given. Unto Him be glory in the church by Christ Jesus throughout the ages, world without end." Dear children of God, do you really believe that God is able to do that for you?

Perhaps you will say: "I cannot say 'yes.' I am not ready for that." Then think what the position is. The omnipotent God promises you a most wonderful and blessed thing, the most wonderful and blessed thing you can conceive, and yet you say: "I cannot believe God, I cannot believe His word." Is not that very terrible, and does it not show what is the state of your heart? Now begin to believe this one thing: It needs an Almighty God not only to save a sinner on Calvary, but to save a sinner within

the heart. It needs the almighty power of God to conquer sin.

It needs the almighty power of God to bring Christ into the heart. Keep hold of that thought. The Almighty God is working out your salvation, and *He can do it*. But you must come with a broken heart, and plead that He will have mercy on you, and work in your soul with His mighty power.

Christians, you have tried too long to watch over your own lives; and what a failure it has been, and what hundreds of times you have had self-condemnation, and you have said to God: "I am continually sinning and I am never getting better." Yet God can save you, and He wants to tell you: "It is *My* almighty power you must use, and I will do for you all that you can ask or think."

THE SECRET OF STRENGTH.

Look at Eph. 6:10: "Be strong in the Lord, and in the power of His might." The whole Epistle wants to bring us to that point. It wants you to be strong in Jesus, and strong in the Lord and in the power of His might. In the first chapter it speaks about the risen Christ, and that is what we want every day. Do I really need that? Yes, we need that, for our life is a risen life, the risen life of Jesus. Do you imagine that we can live the resurrection life in *our own power*? "Let God live in you," and He will do it. Then we can obey the command: "Be strong in the Lord and in the power of His might." We are in Him and He is in us. God wants His children to be strong. Have you ever seen a mother who delighted in a baby that was sick and weakly and helpless?

God wants His children, His servants, to be strong—*very strong*. But He knows how weak we are, and therefore He has made an arrangement. He has given the Holy Spirit to work in us, and He has given Christ, the embodiment of resurrection power, to live in our hearts. And not only Christ, and not only the Spirit, but God Himself working all in all through the Spirit and the Son.

Who are we then who are going to say that we are going to live that life? There is so much darkness, so

much superficiality and prayerlessness among Christians. They do not know the secret and do not believe the wonderful and unbounded love of God, which says: "Dear child, I know how weak you are, but you have the Almighty arms to carry you, and watch over you, and work in you, and you can be strong in the Lord and in the power of His might."

Why does God want and ask His children to be strong in the Lord? To make them happy, of course! But that is not the chief reason. Why does God want strong, healthy children and servants? Because He

HAS A GREAT NEED FOR THEM.

There is a world that is still in darkness. One-third of the world have heard about Christ, although all do not believe in Him; but two-thirds of the world have never heard of Jesus, of His blood, of His redemption—and do you think God is willing to let them go on dying? God gave, through Christ, a commission to His people to live in the power of the Holy Ghost, and to take care that every man on earth might know about the love of Jesus: "Preach the Gospel to every creature." Was it right to expect of a few, poor, ignorant fishermen, that they should do that? But Christ had said: "Ye shall receive the Holy Ghost;" and this means the power of God. Therefore, even in His generation, they were able, in some measure, to carry the Gospel throughout the world. But the Church lost the power of the Holy Ghost, and how few Christians there are today who can rejoice in the knowledge of it! Many long for it, sigh for it, pray for it, but they do not have it. That is why today there are two-thirds of mankind without the knowledge of Christ. There they are—dying, *dying*, DYING; and many of them would gladly come to Jesus did they know of Him. God wants us to be strong, so that every believer may be a witness for Him. God wants strong helpers, so that every one shall become a worker and a witness, and that the Gospel may spread and spread. Are we willing to give up ourselves to God on these two conditions: (1) That He shall be our strength all the day, and (2) that we will use that strength for God's service and the salvation of men.—*Selected*.

Fear

BY GERTRUDE COCKERELL.

Fear as "apprehensive of danger or pain: alarm," belongs alike to our moral and physical realm, as "deep reverence; piety towards God alone to our spiritual realm." Purely physical fear we share in common with the lower animals. We, like them, have sentinels that warn us of the approach of danger, and give the alarm. The eye involuntarily closes against dust; we flee bad smells; we run from danger. In the case of such poisons as alcohol and tobacco the revolt these sentinels instigate leads to their speedy rejection, though in the case of man, alas! their friendly warnings may be disregarded, and they themselves reduced to silence and inaction. A girl who has suffered in health, say, through facing inclement weather in flimsy attire, may well dread the consequences of a repetition of her folly. The man in work dreads those painful experiences that belong to the out-of-work, and, if for no higher motive, is attentive to his task. Such fear is a powerful deterrent against the running of unnecessary risks, and, in itself, is a safeguard against many of life's ills. But where the animals' fear ends, man's, as a moral being, may be said to begin. Well is it with us if we are "quick of scent in the fear of the Lord," i. e., those who abstain from evil and

practice good, not from such motives as we have named, or could name, but out of *filial* regard as children of our Heavenly Father, whose name and honor we would uphold, while citizens of earth. Among the morally righteous we have two classes, roughly speaking, the children of God and the children of men who may, and often do, surpass the former in rectitude, honesty, truthfulness, justice, and command the love, respect, admiration, of all with whom they have to deal in professional, commercial, society, or domestic life. But let me remind you, beloved reader, who may be relying on your morality to stand you in good stead in the great hereafter, that no righteousness of your own will then avail. The Scriptures declare: "There is none righteous, no, not one. . . . For all have sinned and come short of the glory of God" (Rom. 3:10, 23). Will you not then accept Him, Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption (1 Cor. 1:30)?

And now briefly to discuss the fear that so largely influences our actions, even unknown to ourselves. We may be guilty of wrong-doing, or withhold our moral support through "the fear of man," which "bringeth a snare." Felix

had had golden opportunities of knowing well his man, and had availed himself of them, but he wanted to stand well with his constituency, and fearing the loss of his prestige amongst them by independent, righteous act, we read that when he vacated office he "left Paul bound, willing to show the Jews a pleasure" (Acts 24:22-27). Again, take the case of Herod, who for the same ignoble reason, to maintain his popularity at all costs, constituted himself persecutor of the church, "killed James the brother of John with the sword, and because he saw it pleased the Jews, proceeded to take Peter also" (Acts 12:1-3). And see, weak, fearful Pilate who, against his own personal conviction, delivers our Blessed Lord over to His enemies to be crucified, moved by the telling appeal and charge, "If thou let this man go, thou art not Caesar's friend" (Jno. 19:4, 6, 8, 12). We may refrain from wrong-doing from fear of consequences, or weakly protest against it for the same reason, as did Jacob. Though deception was second nature to him he hesitated to practice it, and run the risk of its discovery. *Being* a deceiver was to him nothing: seeming a deceiver was everything. How virtuous his horror at being taken for what he was, a deceiver. "I shall seem to him as a deceiver" (Gen. 27:12). How refreshing the contrast as we turn from such men to Joseph. With repeated attacks upon the citadel of virtue he maintained his integrity exclaiming, "How then can I do this great wickedness and sin against God?" And in the exploiting of the people by former governors, Nehemiah could have no part. "So did not I, because of the fear of God." In these examples we have men who feared not God, as also those who did, and in consequence departed from evil (Pr. 16:6). You and I, reader, may well ask ourselves to which class we belong. "Moral courage is nothing in the world but just the capacity for doing what we know we ought to do," says Phillips Brooks. How many of us are just playing fast and loose with conscience in this respect, and thus live on a low moral plane. But the presence of sin does not always betray itself. "Crisis in disease is only the manifestation of what was already lurking in the system. There may be no crises in chronic conditions. So many a deed of shame is enacted in a man's inner consciousness that may, or may not, find expression. The "like to" is restrained to maintain a bogus reputation; from motives of expediency, policy, a false ambition, fear of consequences, lack of opportunity," lest I should seem as a man of passion, ill-tempered, dishonest, unprincipled, jealous, covetous, lazy: a luke-warm Christian, and not to "seem as"—the blow is not given; the torrent of abuse restrained; no act betray the impure desire. And following on such condition is the experience of Samson who, unconscious of the fact that he was out of touch with God; said, "I will go out as at other times before and shake myself. And he wist not that the Lord was departed from him." How many spiritual and moral bankrupts there are who live largely by their wits to "seem as," or not to "seem as." There is virtue true and spurious; vice real, though carefully concealed. "'Tis not what man does which exalts, but what man would do," exclaimed Browning, and equally true it is that "'Tis not what man does that debases, but what man would do." Again, he tells us that, "The aim, if reached or not makes great the life," and the thought comforts us, but we should not forget another aspect of this truth, as Tarbell reminds us, "Some unreached aims make mean the life, and the thought should warn us." "As a man thinketh in his heart, so is he," the Scriptures declare. And Robertson says, "He who fears God, will fear nothing else." Following on the loss of this fear will be a gradual declension, a living on the border line of unholy

compromise between right and wrong; a lowering of ideals; a walk before men, "as men," instead of a walk before God, for God and man. In His sermon on the Mount our Lord condemned sin at its source, the lingering look of unholy desire before brought forth with its dire consequences to the perpetrator, and to the partner or victim of his guilt. Oh, let us ever have the fear of God before our eyes. "The fear of the Lord is to hate evil:" it "is clean:" it begets "strong confidence." "Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

"INTERCESSORY FOREIGN MISSIONARIES."

"Intercessory foreign missionaries" are those who labor *in prayer* for missions, even though they kneel upon "home" ground rather than upon the actual soil of a "foreign" land. In connection with our own Mission, the name "intercessory missionaries" has been applied specifically to certain Christian friends who have asked to have some particular missionary in the field assigned to each of them, in order that the praying friend at home may hear from the one in the field and so learn of the special needs for which intercession is most desired.

The intercession asked may be for the breaking down of opposition, for the conversion of some who have given partial heed to the Gospel, for the spiritual growth of newly confessed Christians, for the restoration of some church member growing cold, or again, for more workers to meet the opportunities crowding upon the missionary—or lacking these, for the missionary's own health and strength to undertake more labor.

Those at home can indeed have an important part in mission work, if they will thus be "helpers together" with those at the front. It is very practical co-operation.

We truly wish those at home who believe God hears and answers prayer would enlist thus in foreign work, by letting the Mission's Secretary (at either Philadelphia or Toronto) know of one's willingness to be linked in service with someone in the field. The Secretary will name a worker with whom the "intercessory missionary" will be privileged to correspond directly.

It is a sacred obligation, as well as a blessed privilege. Those who desire to begin should count the cost of *continuing*. Paul, from heathen Rome, sent to the Ephesian Christians just such a call for co-operation—namely, that they should "pray always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that . . . I may open my mouth boldly to make known . . . the Gospel."—*Selected*.

A TIME TO BE SILENT.

Has it never occurred to you that there are times when to speak of God is but an impotent impiety? When the best testimony to Him is the Way of *Silence* and of *Love* practiced in *LIFE*? The word "mystic" originally meant the silenced one. The mystic is not a dogmatist, nor a controversialist: he lives in God, and that *life* publishes the message of God to those who have the understanding heart. Truth is more than a set of propositions: truth is vision, and they who enter the vision listen to the voice of Silence.—*Exchange*.

This moment is the supreme moment of each of our lives. The rest is gone. Let us get the most out of this moment.

LIVING WATER

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EDITORIAL

WEEKLY TEXT.

"How precious also are thy thoughts unto me,
O God! how great is the sum of them!" (Ps. 139:
17.)

"What am I but a servant whose hand
Are tools which He hath fashioned; wherewith I
May render faithful service, if I will,
Or mar His perfect plan for me? My Lord,
My Master, let my will be as Thine own,
So that Thy mighty hand through me may work.
Thou knowest all the weakness of the heart
That fain would serve Thee well, yet finds itself
So slow to catch the spirit of Thine own.
O strengthen me, my Lord, and let Thy power
Be poured upon me; so that all I do
Henceforth may glorify Thy holy name.

THE WAR AND MISSIONS.

Nearly every missionary board is more or less affected by the terrible war that is causing such widespread sorrow in Europe. Nearly every board is in some way hampered by these disturbed conditions. The missionaries are greatly hindered in their work in many places. The German missionaries are the most seriously affected of any others. Germany has twenty-six societies working in about a dozen fields. They have something like three thousand stations and outstations. They support about two thousand German missionaries and about nine thousand native helpers. These German missionaries are cut off from the home land and are without money. In India where there is British rule the people will not listen to the German missionaries, hence their work is practically at a standstill. In some sections the German colonies are already captured and in other places there is a conflict with French, Japanese, or British forces.

It is evident that world-wide conditions have never been so disturbed. Commerce has been so hindered and in some instances so paralyzed that the mission boards have been hampered along financial lines. Then the mails have been so delayed that it has been very uncertain about the money ever reaching its destination. In India and some other places the drafts have been discounted by the banks cashing them so that the missionaries have received much less than the face value. Then all kind of European goods have been higher in price so that it has been more difficult for the missionaries to get along on small amounts.

In Turkey horses, camels, and donkeys have been taken for the army. Many of the men have hidden to escape being drafted. These conditions have occasioned the closing

of mission presses and other institutions. Some of the buildings of the American Board in Turkey have been taken possession of by the military forces. In Africa the missionaries have suffered distressingly along financial lines. Much more could be said along this line, but suffice it to say that everywhere missionary work is more or less hindered and missionaries are in great need of the prayers of God's people.

Surely there was never such need for prayer on the part of the church that God may in some way intervene and bless. He alone can bring things to pass to effect a change. It seems that this should be a time for humiliation and prayer. Extravagances and indulgences are not in keeping with the spirit that should at this time pervade the church of the living God. Frivolity and lightness are out of harmony with the widespread sorrow and anguish of heart resting upon our fellowmen. It would seem that such a spirit of sympathy should possess us that our lives would be in harmony with the spirit of the times.

The remaining of this editorial matter was written by the deceased editor.

HOW TO BEHAVE IN THE FACE OF DIFFICULT TASKS.

Be it said to our shame that most of us prefer easy jobs. It is an interesting study to see how those who have been having things pretty much their own way for a season will behave when they come to a difficult field of labor. They have lived for months in the popular religious tumult. They have been riding the waves of religious upheavals and are spoiled for hard places, but it is a mercy that the Lord brings them down to the bed rock and they have to take the prayer of faith and drill for weeks with nothing in sight. Ones behavior at a time like this is a good indicator of how far he has gone in grace. How easily we are spoiled. A prominent minister, who had just closed a meeting in a college town where the people had almost carried him on their shoulders, said to us, "We cannot stand many such meetings." He was in danger of getting puffed up with thinking himself above ordinary mortals, a great somebody. If we are getting gassy, it is a mercy for the Lord to puncture us.

These difficult fields are about us. Somebody must enter them and we had as well do it as anyone else. We have no right to shirk hard tasks. It is an honor to have the privilege of carrying burdens. Then to be frank about it, we may be responsible for much of the hardness of the place. Our crude, raw methods may have had something to do with the present condition of things, for we reap what we sow. Each generation of preachers should so conduct themselves that it will be easier for those who follow them, but unfortunately we do not always thus behave. If the field is a difficult one, if it has been burned over time and again, do not start in by boasting of your own skill, in digging up backsliders and lording it over people generally. Be patient with them. Deal gently but faithfully and aggressively. Do not fuss about the singing. No use to club people over the head because they do not at once enthusiastically fall into line with all your ideas. The most deeply spiritual people will not always shout when you tell them to, though we once heard an enthusiastic young brother tell one of the best women in the community she was not sanctified because she refused to throw up her hands and shout when he commanded her to do so. Oftentimes people need encouragement. They should be fed on "the sincere milk of the Word." Whipping will not furnish them the needed equip-

ment. They need food. They need to be led, not driven. When the true Shepherd putteth forth His own sheep, "He goeth before them." He does not take a club and get behind them for they would not know which direction to take.

Hard fields sometimes treat the evangelist shabbily. They forget to pay him for his work. They let him go with his grocery bill unpaid, but no servant of the Lord can afford to misbehave in the face of even such provoking conduct. It is one of the "all things." Perhaps the next place will do enough to compensate for this loss. Teach the people their duty with regard to giving. Yes, that should be done all the time, regardless of your own personal interest, but after you have performed your duty as to enlightening them on matters financial as well as other vital themes, accept what is given you and go along. If you have had a mania for counting converts, you will be sorely tried in a hard field for you will have to make calls of almost every kind to get folks enough forward to keep up a respectable showing of numbers. To be frank with you, we believe that this counting business is overdone. Your business is to do the will of God. Be faithful to your appointed task, "endure hardness as a good soldier of Jesus Christ," and make "full proof of your ministry." We have no sympathy for the man who just lazes around and then leaves the results with God, but the man who does his best and then commits it to the Lord is on the right line. Evangelists, like all other people, are human, and make their mistakes, and as aforesaid, some of the difficulties they encounter in burnt districts are attributed to their own blunders. They have made it hard for themselves, but there is one thing for the servant of the Lord to do at any place, namely, be faithful to the trust committed, do his best and leave the rest with God. It is no use to get fidgety, go to pieces, thresh and club the folks generally and then pack your grip and leave. Far better to preach your best, remembering it is a great privilege to feed *even one* of God's little ones, to stand triumphantly in the consciousness of the truth of your message and the sublime assurance that God will take care of it, to go steadily along through the lights and the shadows amid the shouts of approval and the curses of disapproval, when people co-operate and when they do not co-operate, to stand bravely in your appointed task, humble, serene, undisturbed, and Christ-like, doing whatever their hands find to do in the Spirit of Him who said, "I must work the works of Him that sent me while it is called today, for the night cometh when no man can work." This is the true attitude for a soldier of Christ.

REDEEMING THE TIME.

Some one has said, "Let us send each day into eternity in such a garb as we wish it to wear." The importance of the right investment of time is seldom more impressively stated than in this unique utterance. We have often wondered at how careless people are as to the value of time. "Killing time" is a favorite expression. Folks seem to forget that each moment has a moral extension and should be sent into eternity with a garb of which we will never be ashamed. The proper investiture of time is a very important problem. A thing as precious as the golden moments granted us in our brief stay on this earth should not be handled in a hap hazzard way. Many of us who love the Lord are not without fault here. We have never learned the rare value of spare moments, nor how to economize time. We often take much longer to do a thing than is necessary, and then rush into and make quick work of something that should have required more time. How often those who have the least to do claim to be the busiest,

and persons who really could have hours to spare for other things mix things up so that they imagine that they have not a moment available for other responsibilities. Some of the world's busiest men have arranged their time so as to give much of it for the promotion of moral and religious enterprises. "Just can't find time," is the old excuse so often assigned by people for a neglect of duty. Plenty of time if they only knew how to economize it. A woman will tell you when urged to read her Bible and pray in secret during the morning hour, that she is so busy that she just can't find time to do so, but she will lean over the yard fence and talk twenty minutes to a neighbor about matters trivial, and oftentimes positively hurtful. She has never learned how to use her time. There are few of us but who waste time enough to have accomplished a great work in the earth if properly invested. Spare moments can be found. Such an adjustment of our work can be made that we will have time for definite services in the distinctive lines of religious activity.

Then there are those who are simply indifferent to the value of the spare moment. If the worth of an hour has ever occurred to them they seem to have lost the realization of it. We have known Christian people to sit around home all day Sunday, with the community full of unsaved neighbors, the churches empty, nor a prayer meeting or Sunday School in the vicinity, preaching perhaps no more than once a month. They have neither life nor force enough to go ahead and gather the people together, brave the difficulties and maintain regular Christian work. The only explanation of such a course is that they have never had a vision of the world's need and especially that of their own neighborhood, or that having had it they refuse to be obedient and have fallen back into the dark. How it is that the people who expect to live forever in heaven and be content to drift along to the neglect of their duty with regard to the needy ones about them can only be explained as above stated. We do not hesitate to assert that there is ample time wasted by the professing Christians of every community to have maintained all the religious activities necessary in that community if it had only been properly employed. Time can be found to read the Bible, time to pray, time to do personal work and time for service in the house of the Lord if we will wisely economize it. Alas, alas, how many of us will have a small reward when we get to heaven when we might have had a glorious crown if we had only made a proper investment of time.

The sending of each moment into eternity with the garb we wish it to wear is tremendously vital. Pause a moment and think of how many moments were attired when they passed into eternity. Will the way you spent last year, last month, or last week, or yesterday, or the spare hours or moments of each look well in the other world? Are you guilty of that very common sin—wasted time. We have been thinking lately of what a loss both the individual, the church of God and the world suffers in this regard. If Christians could only be induced to use their time in the wisest manner there would be a ten-fold increase of personal work and marvelous results would follow. Just the moments or the hours that are whiled away without the accomplishment of any good turned around and wisely used what a force it would be in the church's activity. The moment wasted yesterday could have been given to encourage a needy soul. The hour of last week could have been spent in the hospital ministering to the sick. The wasted Sabbath could have been spent in the gathering of the people to the house of the Lord and to ministering in homes here and there. Not that all the days should be thus spent. There

is time needed for quiet thoughtful waiting on the Lord and the sustenance of one's own spiritual vigor. To be a Bible Christian does not mean that we shall be constantly running to and fro, for there is a time when we are in the will of God to sit still, to rest in Him, but persons who know this secret are in the least danger of killing time. If the spare moments of the church were only properly devoted to Christ there is no measuring what would be accomplished, and why reader, should it not be so in each of our lives? We will soon be at the end of the journey. We are in such a needy world and what we do we must do quickly. How can we be content to waste a single moment.

Those who have looked upon the field and have seen the need, those who have been illumined by the Spirit can never be content to sit in indifference. They will be restless. They are like fish out of water. They are not in their native air. At this point many holiness people blunder. They have had great light. They have seen the need, they have heard the cry coming from every quarter of the earth and they, if true to the vision, must push forward to relieve the same. The more light people have the more restless they will be if they are not true to that light. The Spirit will show each one his duty, and if that one does not discharge it there is a corresponding decrease in light and love, in spiritual force. This is one reason why so many people dry up. They have failed to keep pace with the spirit. Those who have known something of the fulness of God also know something of the indefinable heart hunger to do good. The Pentecostal baptism puts the go in us. Many of us are in this condition. We are sitting looking the need right square in the face. The Spirit has shown it to us clearly and is stirring us to go forward and supply the need, but we halt, we linger, we delay, first this excuse and then another until our own spirit is numbered, until we gradually lose interest in the whole matter and suffer a kind of spiritual paralysis without just knowing the reason why. It all comes for the want of proper expenditure of time, of being faithful to the heavenly vision. Will not every reader of these lines on finishing this article pause a moment and resolve in the light and strength of the spirit to sacredly use this solemn thing called "time" in such a way, as not to be ashamed when standing before the Judge of all the earth. To send each moment into eternity in such a garb as we wish it to wear forever.



CHEAP THEATERS.

People have a mania for pleasure. The Theaters of every kind are patronized. The moving-picture show which made its appearance so suddenly, has had an immense patronage. A Catholic priest, speaking of it recently, says:

"We are not insane enough to believe the theaters of today are places of instruction. Men and women go to the theaters today to smile or to blush. Why, then, I say, is it permitted by the law, permitted by the chief executive of the city, that these places should remain open on Sunday? They are not instructive, they are corrupting. They are child-crushers of the worst sort. Why should they be allowed to work their damning blight on Sunday as well as Monday? What difference does it make to us if they are controlled by a body of men who are non-believers in the Sabbath? Are we who are Christians, are we who are de-

termined that this country shall be of a Christian nature and if it is not we will make it so—are we bound to stand idly by while those people on Sundays grind gold out of the morals of the people?"

When the Catholics begin to talk thus it is certainly time for Protestants to call a halt.

SCRIPTURAL GIVING.

Few of us have the right conception of giving. Some give what they think they can spare. There are other spasmodic givers who have to work up to a certain pitch before they will turn anything loose for the Lord's work and nearly all feel that what they have is their own. The Jew gave all told, nearly three-tenths of his products for various benevolent purposes, but if the professing Christian could be induced to give as much as one-tenth there would be no lack of funds to promote all needed work. Here is one of the grave defections of the modern churchman. He is self-centered and knows but little about sacrificing for others. We should give until it hurts. We are only the Lord's stewards. What we have belongs to the Lord and should be used in a way that we think most pleasing to Him, as some one writing on this subject says:

"Our Lord charged his disciples to give, in the assurance that they should receive yet greater blessings in return. Riches were not to be selfishly hoarded up, but were to be freely spent in the service of the Kingdom. Some disciples were called to make complete and final surrender of wealth and enter on public work for God. The very poorest were to give, and might thus yield more in essential value than the rich.

"St. Paul in his second letter to the Corinthian church lays down the principles of giving. The members of the church in every age are reminded that while giving regularly and cheerfully to the cause of Christ they are to see to it especially that they give in due proportion to their means, or, as the Apostle puts it, "as God hath prospered them." This is a feature on which the Lord Jesus laid particular stress. The contributions of the rich men whom He saw casting their gifts into the box for the temple revenue were estimated in relation to the abundance that was left untouched, and not in their comparative amount. In this respect they were surpassed by the poor widow that followed them. When men give to foreign missions they should set their offering at least in fair proportion to what is retained for personal use. The giving of Christian disciples who have embraced the world-wide cause of missions would require to be always bountiful up to the point of sharp self-denial. Only thus can they expect to get into partnership with the giving of Christ the Lord. In these days there is need for gifts to missions that shall bear the crimson tint of the life's heart-blood. It is only through the narrow portals of Jesus' own poverty, thick-set as it was with the keen thorns of endurance, that Christian men and women can have their souls enriched with the fullest revenues of spiritual blessing and success.

"In this connection it can be seen that within the wide range of the church's membership there may be an inner circle of men and women to whom the Lord may address the call to abandon utterly the resources they possess, in order that they may fulfill the service and destiny to which they are divinely called. Think of the poor widow, giving her last mite; of Barnabas, surrendering his all; of Raymond Lull, cheerfully embracing a life of poverty; of William Carey, using only \$190 a year and giving away thousands; of Livinstone, content with the plainest subsistence; and of William Burns, yielding up all his salary to missions in China, with the exception of an annual love token to his aged mother, and leaving a trunk whose meagre contents stirred a little child to say, "Surely he must have been very poor." Who that recalls these givers can help being convinced that they are specimens of what one has called 'the individual moral instance,' which deserve a fuller consideration at the hands of rich members of the Evangelical Church than has ever yet been given."

Missionary Edition for November 1914

THE WAR'S CHALLENGE TO FOREIGN MISSIONS.

BY ROBERT E. SPEER.

WE can foresee the consequences neither of war nor of peace. The calmest years of life are filled with forces that work out results which we cannot calculate in advance and which often startle us with the more vivid surprise just because they operated in silence and obscurity. Not less and perhaps not more the issues of war, radically altering our normal courses of action and trends of development, and dislocating our judgments and previsions, present us with new situations on which we had not calculated and to which we have to make a wholly new adjustment of all our ideas and practices.

It would be easy to pick out any war in history and to show how different its effects were from all human expectation. No one thought that our concern for Cuba and our consequent war with Spain would give us responsibility for part of Asia and make us schoolmasters of the Philippines to prepare them for freedom. And even when it became apparent that such a duty was to fall to us no one was able to conceive what the effects of its discharge would be upon our national temper, our home politics, or our international relations. So incompetent are we to forecast what the years or even the days will bring forth that it is unprofitable to speculate as to what the political and moral consequences of the present war will be. We do not know what changes of colonial possessions or of colonial policies may ensue. We do not know what effects the struggle may have upon the minds of men in Europe and on other continents. And our only wise course is to wait and pray.

WAR AND THE WELDED NATIONS.

But yet this is not all. There is a work of clear thinking and fearless acting to be done in preparation for a just and enduring peace. And in the interest of the work of propagating throughout the world the gospel of love and righteousness there is room for a weighing of some of the lessons of this awful struggle.

We have learned with an amazing and convincing suddenness that the world is a unity. This is the fundamental axiom of the missionary enterprise. It holds that all mankind are one family, that nations and men cannot set themselves off from others as in possession of peculiar privilege or capable of isolation, that the truth is the truth for all, and that all men are members one of another, so that if one member of the great body suffers all the members suffer with it. The non-missionary or anti-missionary spirit has assumed that nations could go off alone and live their life in negligence of other peoples. But it is not so. Within a week the effects of the war were felt to the farthest corners of the earth. Transportation between nations was disarranged or ceased altogether, mails stopped, factories closed in Santiago and Shanghai. Remote islands of the Pacific and villages in interior Africa were involved in the conflict. Missionary babies in the West Coast jungles dependent upon condensed milk from home were cut off from their supply. The delicate mechanism of exchange was jarred. International activities of trade and philanthropy were annihilated. The whole world felt throughout every fiber and tissue the shock of an experience which made it aware as never before of the truth of Paul's conception of humanity as an organism with a common life.

The world can never again be as it was. The neutral nations are saying: "This war is not an affair of the belligerent peoples alone. It is an affair of humanity. All hu-

manity is suffering from it. A swift and sure peace which will mean enduring justice and established and immovable righteousness is the concern of all the world." Well, if it be so, foreign missions may speak again to the Church in the hope that their rejected appeal may be heard. "All nations, every creature, uttermost parts of the earth, all men," they may say—"these were the thought of Christ, that he might bring them all into one in him." A new realization of the truth of human unity may be one meaning of the war for foreign missions.

But some will say: "Preposterous! War is the utter denial of unity, not its affirmation. The war will sow discords and racial hates which will never be outgrown. Look at the prejudices and distrusts of the present day which have produced the war, and which are themselves the lasting products of past wars. Men are hating one another today as never before in history. It is the utter breakdown of brotherhood and unity. The benevolent claim of foreign missions is a delusion." This is the apparently obvious fact, and there is only too much evidence that between even conscientious men of different nationalities the rent that has opened is terrible. And all international Christian services will be subjected to a fearful strain which will test to the uttermost the forbearance, fair-mindedness, and charitableness of Christian men. But the test will be met. Nations of honest common people cannot cherish abiding wrath against each other. And while foreign missions, which are the great Christian internationalism, will be put under a new strain, it is inconceivable that the strain should not be endured.

The war means also a new revelation of the need of the work which Christ alone can do for men everywhere. There have been many who saw no need of Christ. "What did he mean?" exclaimed one of our college presidents with regard to the declaration of a speaker in the college chapel. "He said that a man absolutely needed Jesus Christ. Nonsense. Many a man gets along very well without him." Culture and civilization were supposed to suffice for men without Christ. And in the non-Christian nations man was held to be able to get along very well without the gospel. But men are not so sure now. They doubt whether man is much more than the brute which, as they believe, he was at the beginning. "In fact," says the Allahabad Pioneer, which has always had a very lofty opinion of European development, "we must give up the idea of evolution in the essentials of the human race." In Europe, or America or Asia, we see now, man is incapable in himself of realizing the Kingdom of God on the earth. He needs the gospel.

But, once again, are we not compelled now to admit that the gospel is as much of a failure as man? Did not Europe have the gospel? Why did it not prevent this strife and take fear from men's hearts and make them brothers? If it did not do this for Europe, can it do it for Asia? Is Asia not better off with religions under which no such awful struggles have occurred in our day? We ask these questions, men say, and what will become of foreign missions when the non-Christian people ask such questions?

ANSWERING THE HEATHEN'S PROTEST.

At home such questions will not cut the nerve of missionary consecration and prayer, for the simple reason that if it had been practiced, Christianity would have prevented strife and stripped men's hearts of fear and made them brothers. The most interesting phenomenon in all the dis-

cussions of the war is the way in which men of all types of opinion have recognized that only religion can end war. Statesmanship and diplomacy and science and trade and organization and armaments and education have not prevented it. They have made it only more terrible. Nothing but the grace of God transforming men and uniting them in unselfishness and love can ever make peace.

And not only have we a new revelation of the need of the real evangelization of men, but we have also a new revelation of the worth of men to God. When has there been such loyalty, such sacrifice, such devotion—the women giving up their husbands and sons, and cultivating the fields and making supplies and nursing the wounded, and men going by the tens of thousands to their death? Not only is man seen in all the nakedness of his utter moral need, but he is seen also in the raw glory of the ruin of his God-like lineage. "Let us make man in our own likeness," said God, and the likeness is there still in Asia and Africa as well as Europe. Foreign missions will not be told so often now that "the heathen are not worth saving."

But on the foreign field will this war mean the end of the unique claims of Christianity? Will the non-Christian people say: "Where now is the validity of your argument for the superiority of Christianity? Look at the Christian nations waging such a war as we have never known in Asia. You have told us that Christianity was superior to our religion, and you have pointed us to what you called the Christian nations and their wonderful Christian civilization as the proof. Is this it? If Christianity is to be judged, as you have asked us to judge it, by the civilization it has produced, we will judge it so, and we reject it." Wherever Christianity has been propagated by the arguments of Christian civilization this reply of the non-Christian world will cut in. We rejoice that it will. There has been altogether too much confused thinking and teaching as to what Christianity is. It is not something political or social or philanthropic. The best fruitage it was ever able to bear on the tree of humanity was not Christianity. And it will be a blessing if the distinctions which we are now forced to make drive us back to the New Testament, which knows nothing whatever about Christianity, which never uses the word, but which does deal with the life of God in the soul of man, and with a personal discipleship and fellowship which was the message and purpose of Christ.

The legitimate and wholesome reformat of the non-Christian world to common but false forms of missionary apologetic will not, however, retard the progress of the Christian faith in non-Christian lands. It will rather insure the progress of the faith in purer character. For the people of the non-Christian world are now just what they were. Their needs are just what they have always been, and just what men's needs are everywhere; and only Christ, not Christianity or civilization, can meet those needs.

SHALL WE STOP PLAYING WITH GOD'S WORK?

To speak of but one other aspect of the war's significance to Christian missions, may we not hope that it will recall the church to the sacrificial principle of missions? The church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving and now there are some who doubt whether the church can continue to do even this. The financial uncertainties, the increased taxation, the high prices, the reduced dividends, all make it impracticable, say, to keep up old gifts and to advance to larger

But look at Europe. Great nations have risen to

the height of an unlimited sacrificial devotion. Is the church to show less loyalty to Christ and his honor? And what warrant have we in a time of distress for making Christ and his causes suffer first? Our fathers did not do this in the infinitely darker days of the Civil War. They rose then to a greater fidelity. Some of our foreign missionary organizations were born then. Others sent out during the war the greatest companies of reinforcements they had ever sent. Missionary incomes in some cases not only held their own but increased. The war which now shadows the world and the sacrifices which are willingly made in it should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross, but not the Cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death shall not Christians give with joy to their Lord of Life and Peace?—*Sunday School Times.*

UNTO US.

BY FRANK FERGUSON.

"To wit that God was in Christ reconciling the world unto Himself not imputing their trespasses unto them and hath committed unto us the word of reconciliation." 2 Cor. 5:19.

God the maker, the creator, the offended One, desires peace with rebellious man. He sends Jesus, the mediator, the only One. There is one God and one mediator between God and men—the man Christ Jesus. Through His work the reconciliation has been accomplished and the world, the whole world should know about it, "For God so loved the world that He gave" (Jno. 3:16). The giving of God's Son to die for the world means that the provision was made for all, although the world teaches that nature itself teaches the existence of God. Rom. 1:19, 20. We can easily see that man's depravity is such that he needs something more than that which he has naturally. And the Book says they are without excuse. What excuse can we give if we fail to carry this glorious news of reconciliation and thus keep back "good from those to whom it is due" when it is in the power of our hearts to do it." Prov. 3:27.

The world depraved, sinful, rebellious, hating God, loving sin, not desiring anything better, still with an unsatisfied craving for something else. Lying in the wicked one helpless to deliver itself, groaning under the burden of sin oppressed by Satan. Bound by superstition, living in bondage to fear. We find among the multitudes of India and China as well as the numberless tribes of South America and Africa that men torture themselves, make long pilgrimages, often sacrifice their own offspring and perform varied rites. In fact, do many things entirely contrary to what our natural instinct teaches us to be noble and right. All with one of two ends in view, the removal of sin or as is oftener the case, to appease a power which they recognize as superior to them and whom they strive to please in these things. We know that none but wicked spirits lead to and are pleased by these things. So we find man unlightened by saving Gospel truth becoming more and more alienated from God. This is the world which God has reconciled to Himself. The holy God, "who chargeth His angels with folly," and "in whose sight the heavens are unclean." Glorious in holiness, fearful in praises, doing wonders. The living God does not want to punish man for

his sins and has made the reconciliation. How is the world to know of this? When one government wants to communicate concerning important treaties with another nation they do so by means of ambassadors or representatives. Unto us, who have been redeemed by the precious blood of Christ, has been committed this important work of carrying the "good news," the "glad tidings," to our less fortunate fellowman. Is it not a glorious honor committed to us. God might have chosen to send the message to the whole world by angels as He did when they announced his birth to the shepherds as they watched their flocks on Judea's hills. Or as there often appears some strange comet lighting up the heavens and attracting the attention of man, so God could write the message in flaming letters across the starry heavens and thus send forth the news. But in His infinite wisdom He has not chosen either of these methods, but has exalted man by committing this most important work into our hands, even the word of reconciliation. How high the honor. How great the responsibility upon us. It means much to love our neighbor as ourselves, when we realize that both those near and far who need our help are our neighbors and have as much a part in this reconciliation or peace treaty as we have. They are entitled to know about it. Some one has truly said that every man has a right to hear the Gospel once before any hear it twice. Alas, how slow the messengers go, how little the heart interest in the spread of the glad tidings. Does salvation mean anything to us? If so, why not let others know about it. It means much to know that God is not imputing our sins unto us. The needs are great in every land.

We find here in the Argentine that there are hungry hearts here and there and we rejoice that some seem to be getting the light by our being here. I believe that out of the darkness which is so prevalent there is to be a turning to the Lord. Some will hear when God speaks in judgment as he seems to be speaking to the nations today. We praise Him for the privilege of being witnesses of Jesus' power to save, sanctify and heal. Truly we serve a covenant-keeping God. Eternal praises to His faithfulness. Pray that we may be faithful to the trust committed to us. Calle Tavalle 1467, Buenos Aires, Argentine, S. A.

NEW SFROM INDIA.

This is the touring season in India and our missionaries are now out on evangelistic tours to the villages some distance from their stations. It is a time when they need especial prayer.

Some of the children in the orphanage at Dhulia have had typhoid fever. This has made it especially trying for Miss Long and Miss Williams and they greatly need the prayers and help of their friends.

Brother Garrison of the Christian and Missionary Alliance Mission in India was with our missionaries recently for a revival meeting. The meeting was held at Khardi, Brother Coddling's station, but Miss Carpenter and Miss Leonard with their workers from Vasind and Parli united with the Khardi station for this meeting.

At Vasind where Miss Eva Carpenter has her station, Asiatic plague has been raging. Miss Carpenter ministered to the sick and the dying in a very effective manner. The way in which the people live and their crude and superstitious ideas about sickness make it especially trying on a missionary to attend them where these terrible diseases prevail. In a personal letter from Miss Carpenter she tells of some of these peculiarly trying customs, and of the un-

pleasant and dangerous things that she was compelled to do if she ministered to these suffering ones. Truly great grace was needed and this brave woman did not falter before the demands of the hour.

SPECIAL REQUESTS FOR PRAYER.

Pray for all our missionaries in Central America.

Pray for Sister Galloway in China that the Lord may bless in her work and supply the money for her buildings.

Pray for Brother and Sister Boaz in Cuba. Their oldest son is in Tennessee and has been ill with typhoid fever. Pray for him.

Prayer is especially requested that the Lord may put it upon the hearts of our friends to send in the money to support our missionaries and to carry on their work.

Our India missionaries are on their evangelistic tours. Pray that God may anoint them for this service so that they may preach in the power of the Holy Spirit, and that they may have access to the hearts of the people.

TREASURER'S REPORT.

The treasurer's report for the past year, also for October, will appear in the next missionary edition.

Missionary Directory

INDIA.

Roy G. Coddling, Supt., Khardi, District Thana, India.
KHARDI STATION—Address, Khardi, District Thana, India.
 Roy G. Coddling.
 Mrs. Roy G. Coddling.
 Mrs. Bertha Davis.
 Olive Crabbe.
DHULIA STATION—Address, Dhulia, West Khandesh, India.
 Miss Mattie Long.
 Miss Florence Williams.
 Miss Jessie Basford.
VASIND STATION—Address, Vasind, District Thana, India.
 Miss Eva Carpenter.
PARLI STATION—Address, Khardi, District Thana, India.
 Miss Lizzie Leonard.
AT HOME—Hopkinsville, Ky.
 A. Hugh Gregory.
 Mrs. A. Hugh Gregory.
 Miss Bessie Seay, Nashville, Tenn.

CHINA.

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

CUBA.

J. L. Boaz, Supt., Trinidad, Cuba.
TRINIDAD STATION.
 J. L. Boaz.
 Mrs. J. L. Boaz.
 Miss Leona Gardner.
CONDADO STATION.
 Teofilo Castellanos.
 Mrs. Teofilo Castellanos.

CENTRAL AMERICA.

J. T. Butler, Supt., Coban, Guatemala, Central America.
COBAN STATION.
 J. T. Butler.
 Mrs. J. T. Butler.
AT HOME—Laurens, S. C.
 R. S. Anderson.
 Mrs. R. S. Anderson.
AT HOME—136 4th Ave. N., Nashville, Tenn.
 Victor W. Kennedy.

SOUTH AMERICA.

Mr. and Mrs. Frank Ferguson, "Calle Lavalle 1476," Buenos Ayres, Argentine Republic.
AT HOME—Erickson, Neb.
 John Burman.
 Mrs. John Burman.



FIELD NOTES

Mrs. Susan Boyd is engaged in evangelistic work near White Bluff, Tenn.

Rev. J. L. Brasher is holding revival services in Grace M. E. Church, Wichita, Kans. The prospects are encouraging for a good meeting.

I have just closed a meeting at Big Springs, near Charlotte, Tenn. I was assisted by the pastor, Bro. Phiilipps. God is still blessing in the work and putting his seal by giving souls. Thirty-seven prayed through to victory in the old-fashioned way—some at home, some at their work and some on the road to church. It was indeed a time of gracious victory for which I praise God. I closed at Big Springs Wednesday night and started a meeting at Liberty Thursday, for which I want to ask prayer. It is a difficult field but God is able.

In His Name,

OLIVE RIFE.

J. L. BRASHER'S SLATE.

Wichita, Kans., November 1-22.

Detroit, Mich., November 25-December 13.

Cullman, Ala., December 17-21.

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