

## Fulness of Joy

BY JAMES H. M'CONKEY.

THE tiny thread of your life and my life is so needful to God's great purpose that if that thread were drawn from the web of the Divine pattern, God would see the marred spot, the missing thread. "Be God's man, in God's place, doing God's work, in God's way," are Hudson Taylor's wondrous words. How precious to know that He has such a place for every life of His children. And what joy to enter into and walk in that place, even as Enoch walked with God, until God took him to continue his walk in the same Divine plan up above.

This is what affliction means for some of you. "Before I was afflicted I went astray," says the Psalmist. Ah, that is true—"before you were afflicted," everything was moving along swimmingly. You were enjoying life. You were piling up silver and gold. Your comradeship was with the world, "among whom we all once walked doing the lusts of the flesh." But you were out of your place. You had forgotten what God created you for. But God had not. He was watching your soul. He saw it going astray. And so affliction came. Sorrow and bereavement shadowed your life. You wondered what it all meant. But God knew. And now after affliction you know Him better than ever before. You are walking close to Him. You have found His place for your life; and you are glad with a great gladness that He has restored your soul, at whatever cost of scars and tears and heartaches.

### THE OUTCOME OF OBEDIENCE.

Why do we Christians not have fulness of joy? It is our birthright. Why do we not possess it? Mayhap we seek it as the world seeks pleasure—for itself. But remember this, that joy is not found in the seeking. Joy is not an aim and object in itself. Joy always follows in the train of something else—the train of the will of God. Yea, joy follows in the track of the man who is doing the will of God, even as fragrance follows in the trail of the soft wind that blows over the narcissus and the honeysuckle. For joy is a by-product. It is the by-product of obedience. The "these things" which Christ said would bring us His own wondrous joy are mentioned in the verse before. They are: "If ye keep My commandments." Ah, there is the secret! It is in the doing of His will that the joy comes. Is He asking us to consecrate the life to Him, and thus acknowledge His ownership of it? Do it, and the joy will come.

Is He calling us to make His Kingdom the great purpose of life? Do so, and joy will follow. Is He summoning us to service in some humble place for Him? Take it up, and joy will come back to your heart, whence it has fled apace. The flock of snowy gulls ever follows in the wake of the steaming ship. The white trail of smoke floats across the hill and forest after the swift-speeding locomotive. So the joy of the heart trails constantly in the wake of the life that is living in the path of service and obedience to God—in His ownership, His purpose, His place. "Restore unto me the joy of Thy salvation," sang the very man who wrote this Psalm. Why had he lost it? Because he had gone aside from the path of obedience to God into that of sin, and joy had fled when its yoke-fellow, obedience, had vanished from the life. Some of you are seeking joy for herself. But you will never find her alone. She is always bound with golden fetters to the chariot wheels of obedience. And when you come into the place of obedience joy will ever follow in your pathway.

### LAI'D ON GOD'S ALTAR.

A great preacher was preaching from that beautiful text:

"And when the burnt-offering began, the song of the Lord began also." (2 Chron. 29:27.) The preacher went on to develop the beautiful truth that it was only after the life had been laid in sacrifice upon God's altar of consecration that the fullest, truest song of joy in the Christian heart and life rose up to God. The next day he went down to the station to board a train. As he stepped on the platform a plain railroad porter walked up to him, and said: "Mr. B——, I live in the country where the music is." Looking at him in astonishment, the minister said: "I do not know what you mean, my man." The porter continued: "Mr. —, I live in the country where the music is. I was at your church last night. I heard you tell how the music of the heart only rises in its fulness after the life has been laid on God's altar of consecration, and, sir, I know what that means." And then the railroad porter went on to tell a story of joy and blessing, from the consecration of his life to God, such as thrilled the minister from head to foot.

He who came to do His Father's will was "anointed with gladness above His fellows." Likewise, to us who yield our lives to do His will, is fulfilled His precious promise: "My joy shall be in you, and your joy shall be full." It is in the obedient heart and life that the well-spring of His joy finds its certain birth.—*The Christian*.

### THE POWER OF PRAYER.

There are some of us who are excluded from certain lines of service because of the pressure of life upon us, but no one of us is excluded from prayer.

There comes to me the thought of one woman who, to my knowledge, since 1872, in this great babel of London, has been in perpetual pain, and yet in constant prayer. She is today a woman twisted and distorted by suffering, and yet exhaling the calm and strength of the secret of the Most High. In 1872 she was a bedridden girl in the north of London, praying that God would send a revival to the



...and after the evening service he asked those who would decide for Christ to rise, and hundreds did so. He was surprised, and imagined that his request had been misunderstood. He repeated it more clearly, and again the response was the same. Meetings were continued throughout the following ten days, and four hundred members were taken into the church.

In telling me this story, Moody said: "I wanted to know what this meant. I began making inquiries, and never rested until I found a bed-ridden girl praying that God would bring me to that church. He had heard her, and brought me over four thousand miles of land and sea in answer to her request."—*Dr. Campbell Morgan*.

Give the other fellow the kind of a deal you like yourself. If you can say nothing good about him, say nothing. There are mighty few people in the world we can't say something good about if we try. The trouble is, we don't try. And yet, the more good you find in other people the more good other people will find in you.—*The American*.

# LIVING WATER

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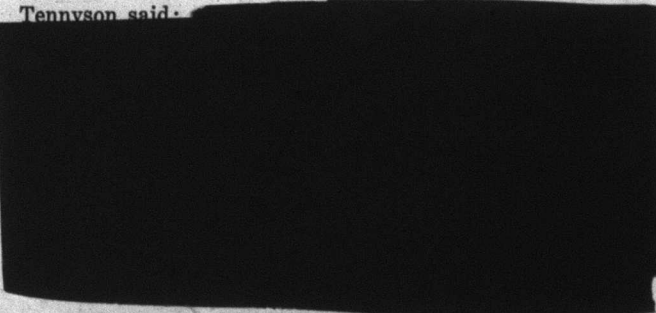
## EDITORIAL

### WEEKLY TEXT.

*"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." Prov. 2: 10, 11.*

### THE TRUE LIFE.

The Master said, "Whosoever loseth his life for My sake shall find it again." The life that is lived unto God is always lived for others. It is the very opposite of selfishness. The covetous life is the one that saveth it for himself and behold he loseth it. Self-centered people are the smallest people. It is only as we harmonize with the purpose of an all-wise and benevolent God that we realize the fullness, richness and eternal satisfaction of living, as Tennyson said:



### YE GAVE ME NO MEAT.

Every need is an appeal, but how slow we are to learn it! Both Levite and Priest passed heedlessly or carelessly by the man lying wounded upon the highway. It remained for the despised Samaritan to be touched with the feeling of the man's need and to draw on his own store for the supplying of the same. The need is an appeal, but because it does not knock us down, stamp us and run all over us, we seldom heed its piteous wail. "I was hungry and ye gave me no meat," said the Master, and these words, while possibly having their first fulfillment in the judgment of the nations for the way they had treated His ancient people, Israel, may be in a sense applied to us also. We serve Him in administering to others, and a neglect of the least of His brethren may be a neglect of Him. The great apostle recognized his indebtedness to the whole world, and the busy years that followed were full of effort, as far as in him lay, to discharge this obligation. Has the world's need ever stood before you? Have you looked into its hun-

gry, sinful, troubled face? Has its wail ever pierced the marrow of your own soul? Have you ever felt its darkness, thick as that that enveloped Egypt long ago? Ah, the crying, crushing, dying need of a world astray, gone far out into the dark and away from God. If we saw those things as they are, unless we had hearts of stone, could we ever be light, indifferent and criminally negligent any more? Would we have any time for flirting with the world and squandering our substance in riotous living? Nay, verily. The picture would be so impressive we would never forget it. Homeless children, dependent widows and the many whose bodies are wasting away amid agonizing pain; those in asylums and prisons, the discouraged and oppressed of earth, and still worse that vast multitude who are still in the broad way that leadeth unto death. There is a solemn obligation resting upon us to do what we can to relieve this distressing situation.

We cannot dodge our responsibility under the plea of inability, for none who read these lines are empty handed. There is something at our disposal which someone needs. It may be a smile, a handshake with a God bless you, it may be a brief visit with a word of encouragement to some downtrodden one, it may be the handing of a tract to some passerby, it may be the dropping of a coin into the hand of someone who needs such, or it may be that word which will set before them the bread of Heaven; it matters not. Each of us has something that somebody else needs and we will both be richer by passing it on to others. We all have sufficient meat to minister unto Jesus in supplying some brother's need. The vast world stretches out its arms unto us, and its overwhelming need comes like a piercing cry, and yet we are so often dumb in the very face of this long-continued tragedy. Will the Master say to us, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it to me."

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

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

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

### THE INDWELLING CHRIST.

HOSE who think of Christ as without, and those who think of Him as within represent two different stages in Christian experience. Much of the poverty of the church in things spiritual results from dealing with Christ as being on the outside. Are you given to the Lord? Then trust for His indwelling presence, reckon on it and go forth in the strength of it. Wm. Law, an English mystic, said, "The Saviour of the world, the Eternal Word of God, lies

hid in thee, to overcome sin, death and hell within and to generate again the life of God in thy soul. Turn to thy heart and thy heart will find its Saviour; it is God within thyself. Thou seest, hearest, feelest not of God, because thou seekest Him abroad, with thy outward eyes. Thou seekest for Him in books, in controversies, in churches and outward exercise, but there thou wilt not find Him until thou hast found Him in thy heart. Seek for Him in thy heart and thou wilt never seek in vain. There He dwelleth. There is the seat of His light and Holy Spirit." A greater than Law exclaimed, "Christ in you, the hope of glory."

Pantheism says there is no God, but the combined forces of the universe. Every material thing is only a part of God, is the pantheistic conception of the universe. This is fundamentally wrong. It destroys the distinction between good and evil. It would make the bad as divine as the good, which is essentially false, but the doctrine of the divine imminence is altogether a different thing. Christ does dwell in the heart of the church through the eternal spirit. He dwelt for a while on this earth in a human body and then ascended into heaven, after which he sent the Holy Spirit to continue the ministry begun by Him by incarnating himself in the church. The Christian is a temple of the Holy Ghost. He dwells within. Alas, that we ever should have thought of Him as being far away. The Lord Jesus in His official capacity as the Great High Priest is representing His church at the right hand of God while the Holy Spirit is gathering out from among the nations those who will accept Jesus, indwelling and fitting them for companionship with God now and a glorious ministry of service in the beyond.

Make much of this fact. Many have suffered irreparable loss for not doing so. The Scriptures are positive in their statements as to the fact of the divine indwelling, but on account of our poor seeing and feeble believing we have lived so little in the power of this fact.

"Though Christ a thousand times in Bethlehem be born,  
If He is not born in thee, thy soul is forlorn."

The Christ life must first be born within thee and then it grows until the full maturity of a perfect character. An old saint prayed, "Old Adam in me die; live Jesus." This dying of the self-life is not self-annihilation, but self-purification. Nonentity is neither desirable nor Scriptural. We never cease to be ourselves, but George McDonald was right when he said, "A man may be possessed with himself as with a devil," and James M. Campbell, from whose book, "The Indwelling Christ," these quotations are taken, adds, "When the baser self is crucified to death there is a funeral in the soul—a tearless funeral; but when the better self is crucified to death the soul's funeral takes place, and all heaven goes into mourning." A new center is formed in the spirit when one is "from self born aims and wishes free," hence Martin Luther said, "Should anyone knock at my breast and say, 'who lives here?' I should reply, 'Not Martin Luther, but the Lord Jesus.'" It is the wicked rather than the natural self which is eliminated. In fact, we are never truly ourselves until we are free from the sinful self. Sin so perverted, poisoned and so corrupted humanity that we are born into the earth as selfish creatures. Now it is the work of grace to destroy this center of sinful self and in its stead from another, a Christ center, from which all our actions should proceed. Tennyson writes:

"Oh, for a man to arise in me,  
That I might see thee face to face."

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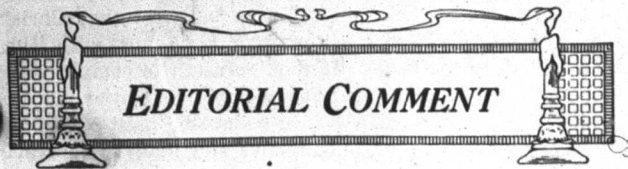
ceaseless rounds of legalistic performances will not cleanse from a single stain. The sinner is a powerless to purify himself as the leopard is to change his spots or the Ethiopian his skin. When the apostle exclaimed, "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me," he states the basis of both inward purgation and soul enrichment. Identity with Christ in His crucifixion provides both judicial acquittal and inward renewal; but few grasp the fullness of the thought with regard to the renewing of the Holy Spirit. It is not merely the being born again, the impartation of Divine life, glorious indeed as this is, but it guarantees to the believer all the resources needed for living a triumphant life. There is not sufficient emphasis put upon the resurrection and ascension of Jesus, both as a basis and incentive for the believer becoming an overcomer. John Arndt puts it very clearly in the following quotation, "If thou believest that Christ was crucified for the sins of the world, thou must with Him be crucified to the same. If thou refuseth to comply with this thou canst not be a living member of Christ nor be united to Him by faith. If thou believest Christ has risen from the dead it is thy duty to live spiritually with Him. In a word, the birth, cross, passion, death and resurrection of Christ must after a spiritual manner be transacted in thee."

"The Christ of Golgotha thou lookest to in vain,  
Unless within thyself it be set up again."

In the significant language of the Scripture, "He that is joined unto the Lord is one Spirit." The establishing of a new base of operations within the spirit—this dethronement of the Christ spirit is the secret of unselfish living. We do differently because we are different. 'Old things are passed away and behold all things are become new.' The sinful dies, the heavenly lives. "Saul is dead," exclaims Erasmus. "Yes, but Paul lives." One vital distinction between Christianity and other religions is that the Lord Jesus emphasized inwardness, while outwardness is the point stressed by many false religions. We are new creatures in Christ Jesus. We behave differently. Nothing that God has made is either dwarfed or destroyed in us. Only the sinful is eliminated. The extent to which we grasp and live in the power of this tremendous fact will we be overcomers.

Christ dwells in the heart by faith. Do not look in to see if He is there. Refuse to be the slaves of frames or feelings. Turn your whole life over to Him and believe that He comes in to cleanse, fill, use and keep it for His glory. Feelings may vary, manifestations will change, but live in the realm of faith, believe God. "I in them and thou in me." Let these sublime words settle deep into your soul. One with Christ. You died with Him on the cross. You went down into the tomb with Him. You arose that early Sabbath morn and you ascended with Him, that is in a representative capacity. He did all this for you, hence the guarantee of your glorification, but you need not wait until you get to heaven to avail yourself of the inestimable benefits of this mystical union. You can now through Him reckon yourself dead indeed unto sin, rise in the newness of life and so live in the power of the Spirit that you will be seated with Christ in heavenly places even while here in the earth and then when the journey ends, pass on in person to the Father's house above. Happy the soul who has learned the secret of appropriating for himself a goodly portion of the measureless wealth provided for him in

the person of the indwelling Christ. Learn to live in the power of this fact. Times of heaviness will come, seasons of depression, days of fiery trial, and hours of sore conflict, the emotional life may be very unsatisfactory, but live in the fact of the Lord's indwelling despite the apparent dryness. Believe Him within. Feed upon Him as your "Living Bread." Rejoice in having such a glorious guest and ere long the shadows will flee away and the consciousness that He is within will fill you with gladness. If you try to work by moods you will be continually in trouble, but if you will accept the fact that the Lord lives within and let Him regulate your life, steadfastly refusing to believe otherwise, but go trustingly on life's varied journey, you will soon know something of the glorious blessings that come from an indwelling Christ.



### REDEEMING THE TIME.

Time is too precious a thing to kill. Alas, how much of it is wasted in thoughtless, needless, hurtful conversation, idleness and neglect. A careful use of time will enable one to do so much more good. There are many who waste time enough to accomplish a great deal of good. The following is to the point:

"The time is short." Every hour is blood-bought. And while we must be free from all anxious suspense and unnatural strain, yet one cannot afford to be careless or off guard for a single hour. We are on the battlefield. We are in the race course. The prize is before. The great day is approaching. The enemy is active. "Be ye sober and watch unto prayer." "Instant in prayer." Everything is sacred, nothing secular. We need to be faithful in season, out of season; observing regular order and times of prayer and also sometimes turning social calls into prayer-circles. A little more love to Jesus—a little bit keener appreciation of His worth; and it can be done, and the duty will be a delight. Surely the need is great enough and He is worthy. "Everything by prayer."

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isn't necessary that He should ever repeat Himself. The divine method is one of endless variety. His providences vary according to our needs. Sometimes He comes in the shape of comfort, and sometimes it is a chastening. Happy the soul that has learned the secret of meeting the Lord in whatever way he may manifest Himself. F. B. Meyer, in commenting on Psa. 68, where there are twenty thousand chariots of God mentioned, says:

"God comes to us in the chariot of His salvation, but He never comes twice over in quite the same way. Sometimes it is in a *golden chariot*. It glistens in the light, it is drawn by white horses, symbolizing victory and joy. Angel-hosts surround it; sweet odors exhale from it; wreaths of flowers festoon it. Then summer days of peace, prosperity, and usefulness seem within our reach; and sorrow and sighing have fled away.

"At other times God comes to us in a *sombre chariot*, draped in funeral colors; the clouds hang low in the sky, and Nature is in her autumn or winter dress. The windows are curtained, they that made our life rich are missing, and our home is lonesome. But God has none the less visited us, and given us some word of warning, remonstrance, and instruction.

"The chariot which stops at the door of others, bringing God into their life, is sometimes wrought out of the *sapphire—stone of hope*. A new ideal has entered our heart, with the resolve to realize it. We leave the dead past to bury its dead, and link our hands in the strong pierced grasp of the Risen One, to go forth to conquer where once we were doomed to continual defeat.

"One of God's favorite chariots is cut from a *pearl*, like those of which the gates of heaven are made, because the sense of the timeless and eternal has entered our hearts with the elasticity and energy of the Infinite and Unseen. But whatever the color of fabric of the chariot, be sure to look for its Occupant."

### THE DISCIPLINE OF SORROW.

The late Arthur T. Pierson in writing under the above caption, says:

God puts so high a value upon "the riches of the glory of His inheritance in the saints," that in order to complete and perfect that inheritance, He subjects His saints to sorrow and suffering, as a proprietor ploughs up his land and pulls down his homestead, that he may beautify the estate which is his inheritance.

Suffering is not always a *penalty*, either judicial or organic. It is often *corrective* and *educative*, having for its end the purifying, beautifying and glorifying of Christian character. Every form of figure is used in Holy Scripture to set forth this Divine idea of sorrow, and yet we are such half-pagans that we think of suffering, practically, as though it were an expression of Divine anger, and not love. What solace would God's sorrowing saints pluck from the very boughs of trial could they but feel that He is purifying and perfecting them by the discipline of sorrow.

How many Jacobs are there who cry in sorrow's hour: "All these things are against me!" while "All things work together for good!" How many Rachels, bowing over the grave of their little ones, weeping for their children, *refuse to be comforted*, because they are not! Blessed are they who, in the seeming shipwreck of worldly joy and temporal good, cast out of the stern the four blessed anchors of Faith and Hope and Love and Patience, and then, waiting, "*wish for the day!*"

Lift up your heads, ye sorrowing saints, for your redemption draweth nigh. Glory in tribulation, for it worketh patience, and patience *experience*. And what is *experience*? It is the approval of God: the stamp of the Divine Assayer, who, having purified the precious metal, marks it "Approved." When the Lord rejects it from the alloy, and makes it to mirror His own face, as its Refiner and Purifier, He stamps it, "Approved." It is no marvel if "*experience*" prepares us for the hope that maketh not ashamed, and for that shedding broad of His love in our hearts which is, above all other, the earnest and foretaste of heaven, the peace which passeth understanding!

The mystery of pain will never be solved in this life. The problem of suffering is too difficult for solution. We will understand later on. It suffices to say that things are so planned for us that out of all the trials and conflicts incident to this life is to come good. In our present condition there would be no living in this world without suffering. When the perfect age comes, conditions will change. We believe that our heavenly Father has so adjusted matters here that the adverse tides against which we pull, the almost insuperable difficulties we have to overcome, and the daily burdens we have to bear are necessary for our soul equipment in the world to come. In other words, this earth is the best training school for the church. Praise Him for it. Is it not a token of love? After a long siege of invalidism the famous lecturer, Jos. Cook, wrote one month before he died: