

# 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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## Circumstantial Faith

SERMON PREACHED BY THE PASTOR OF THE WYLIE AVENUE CHURCH, PITTSBURG, PA.

*"Then believed they His words; they sang His praise. They soon forgot His works; they waited not for His counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul." Ps. 106:12-15.*

WE read of Moses, that "he endured, as seeing Him who is invisible." Exactly the opposite was true of the children of Israel in this record. They endured only when circumstances were favorable; they were largely governed by these things that appealed to their senses, in place of resting in the invisible and eternal God. In the present day there are those who live intermittent Christian lives because they have become occupied with the outward, and center in circumstances, in place of centering in God. God wants us more and more to see Him in everything, and to call nothing small if it bears us His message.

### I. CIRCUMSTANTIAL FAITH

Here we read of the children of Israel, "Then they believed His words." They did not believe until after they saw—when they saw Him work then they believed. This is a faith that depends on circumstances and does not fully depend upon God. They really doubted God when they came to the Red Sea; but when God opened the way for them and let them across and they saw Pharaoh and his host drowned—"then they believed." The faith that believes after the thing is accomplished, is a sort of post-facto faith. That is not the kind of faith that God desires us to have. God wants us not to follow the dictum of the world, that "seeing is believing," but God wants us to believe in order to see. As the Psalmist in another place says, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." The children of Israel had led an up and down life because of the kind of faith that they exercised; it was largely a faith that depended upon circumstances. We want to ask you today: Do you believe God only when the circumstances are favorable, or do you believe God no matter what the circumstances may be?

There was a pastor of a certain church who needed a large sum of money for an exigency in his work. He had prayed very earnestly for the money to be given at a special offering which was to be made. It was a great need, and it seemed as if the finance of the church would be almost wrecked if that large sum did not come in that one week. He earnestly prayed to God and told Him that he believed, according to Phil. 4:19, that He would supply all the need and he prayed till he felt sure that God would send it. He requested that none of the officers of the church would ask any of the members for any money or do any soliciting, but to ask God to send in the money and believe that He would. When he went into the pulpit that Sunday morning of the

collection, it was a very rainy day, and there were so few present, that it seemed humanly impossible for the money to come in from such a small company. Just before he arose to preach, he was tempted, like Peter on the water, to look at the wind and the wave, instead of looking to Jesus. He certainly would have doubted, but God put the thought in his heart, "Are you looking to Me, or are you looking to people and circumstances?" Upon this, God enabled him to gather himself together and he said quietly, "I am looking to Thee." That large sum of money came in that day, most unexpectedly to all except to those who had definitely believed God. The Lord will teach us to look, not at circumstances, no matter how urgent, but to look away from them unto God; then we will not have, what we have been pleased to call, circumstantial faith, but the very faith of God.

### II. CIRCUMSTANTIAL PRAISE

You will also see as we read these verses through, that it says, "They sang His praise." Here we find circumstantial praise—praising God when circumstances were favorable.

We will use a rather homely illustration. There was a certain student who was much affected by the way he succeeded in class. If the professor asked him a question, and he answered it and received a good mark, he would come out among the students and hilariously say, "Haven't we a fine professor?" Perhaps the very next day the professor would ask him a difficult question and he would fail, then he would say, "I don't like our professor." This may seem ridiculous; but look at your Christian life and see if you do not feel grateful to God, and think how good He is, when everything is going smoothly; and then if circumstances are very untoward and trying, you are tempted to feel that God is harsh and sometimes even cruel. God wants to bring you to a place where your gratitude and praise will not depend upon circumstances, but upon Him who is always worthy of praise and gratitude. But you may say, "There are times I don't feel like praising Him." Is He not worthy of praise? Can you not mean praise, and determine to praise, even when you do not feel praise? If any one would perform some kindly act toward you, even when you were suffering and it was impossible for you, because of your suffering, to have the emotion of gratitude, you could have gratitude in your will and it would not be hypocrisy for you to say, "Thank you." So it is not hypocrisy for you to praise God even when you do not feel like it. If you mean to praise, do what you mean and what you ought to do, no matter how you feel. God, in this way, will bring you to the place, that no matter what the circumstances are, you will be able to praise Him.

There was a man who praised God under all circumstances. Some of his friends doubted his sincerity and they put him to the test. They knew that as he came homeward he passed through a garden where there was a well with a stone over it. They agreed among themselves to pull the stone away and give him a fall, and see whether he would praise God "at all times." So they took the stone away, and matted the grass so that he would not notice it. On his way home, he stumbled over the place and fell down into the well. They were rather startled for a moment and feared that he had injured himself; and creeping near the mouth of the well, they listened. For a little while they did not hear anything and were more alarmed; but soon they heard coming from the well, "Praise the Lord, praise the Lord!" When he had praised loud enough for them to hear, they cried, "Hello, how did you get down there?" He said, "I don't know; some one must have taken the stone off the well." They helped him out and asked him how he could praise the Lord down in the well. "Well," he said, "I got a pretty hard bump when I went down, and I did not see any way to get out. I looked around and saw nothing, but then my eyes went higher and higher until I saw the sky, then I said, 'My heavenly Father lives there, praise the Lord!' They never doubted the fact after that, that no matter what the circumstances might be, a man can praise God. Beloved, can you praise God when down a well? It is a secret of victory and deliverance, even in great trial to learn to praise God at all times. If you look at your trial and trouble it will be utterly impossible for you to praise Him; but if you will look at God, you will find that you can give praise, and then God will change your sorrow into joy, and the 'curse into a blessing.'

#### II. CIRCUMSTANTIAL GUIDANCE

Still further as we read we find that it says, "They soon forgot His works; they waited not for His counsel."

We have here what we may term circumstantial guidance: they were guided by the things they saw, the things they felt, and the exigencies of the occasion, in place of being guided by God. Many put too much emphasis on what they term "providential happenings." Beloved, it is right to see God in and through providence, for God may speak through things that happen; we do not say that He may not use them as a means to convey His message to you; but you should put more emphasis on the Word of God and the clear directions that He gives you, than on circumstances. If Paul, who was called to preach the Gospel to the different nations, had looked at circumstances and opposition he would have stopped preaching; but he kept looking to God. They threw him into prison and he praised God, and God answered his faith and praise by the conversion of the Philippian jailer. In the first part of your Christian life you will be greatly tempted to see God only through circumstances, not dealing directly with Him, and therefore you will not put the proper emphasis on the Word of God and the voice of the Spirit. God will give you such clear directions, that no matter what the circumstances may be, you will know His mind; and He promises to guide you very steps. May God deliver us from being guided by things that seem propitious. They may be but a bait on the hook that Satan puts out to draw you from God. We would like to emphasize here the fact of waiting upon God. Some know how to ask, but they do not know how to wait. "God worketh for him that waiteth for Him." Never hurry God, but let God hurry you. If you are not sure what God wants you to do, wait—wait until you are clear before you take the next step.

#### IV. CIRCUMSTANTIAL DESIRES

They "lusted exceedingly in the wilderness." We have here circumstantial desires—desiring the outward, desiring things, in place of getting their desires from God. The Lord says He will "give you the desires of your heart;" this means, not simply to answer your desires, but to give to you the desires. Circumstantial desires which arise from circumstances belong to a lower plane. When one is undisciplined and young in his Christian life, he is apt to feel that when he has a desire he must satisfy it. May God teach us the meaning of Gal. 5:24, where it says, "And they that are Christ's have crucified the flesh with the affections and lusts." May He deliver us from such a worldly, fleshly spirit as described in Eph. 2:2, 3, "Wherein in time past ye walked according to the course of the world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Beloved, you have no right to fulfil the desires of the flesh, they must be crucified. "Nor of the mind." Some feel that it is all right to fulfil the thoughts and desires of the mind. Beloved, Paul says here, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. . . . fulfilling the desires of the mind." A desire of the mind implies either that you reason about the thing, or that it seems reasonable to do, but that it is not from God. We have no right to fulfil any desire that is not entirely in God. Here is one who at certain periods has a desire for certain stimulants, whisky or some drug. He says, "I have the desire, and I must satisfy it." If you have that kind of desire, the thing for you to do is to crucify it by the power of the Spirit of God. He will do it for you. Do not wait till lust is grown—tread upon the "young lion and the dragon." It will save you many a fall if you do not wait until the temptation is so big, strong and old that it will conquer you: tread upon the "young lion," and God will give you deliverance. Do not wait until you have a partial satisfaction, but let God deal with the desire at its beginning and you will never fall. Do not take the first step—do not roll the thought of sin as a sweet morsel under your tongue, but fill your thoughts with God. If you cannot pray any other prayer, just say, "Jesus, Jesus, keep me," and by His power He will keep you. He is the Author and Finisher of faith for us. Man needs to have within him the expulsive power of an overmastering desire for God and His glory. This power is only obtainable as we learn to appreciate and to appropriate the full meaning of the cross of Christ. Then every thought and desire will be brought into captivity to Him, and 2 Cor. 10:5 will be fulfilled for us: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

#### V. CIRCUMSTANTIAL PRAYERS

When we read through this narrative, we find that they had very strong desires. They "lusted exceedingly, and tempted God." We will see that they tempted Him not only by what they did, but by what they said, and by their very prayers to Him. Beloved, many will be judged because of the kind of prayers they offer to God. They are crying out to God to give them something that will be a curse, but will satisfy some lust or some appetite. When

(Continued on Page 7)



## "ROUND OUR RESTLESSNESS HIS REST."

THE private in the trenches," says Sherwood Eddy, "may not understand the plan of the whole campaign. While he is hard pressed, or even driven to temporary retreat, he cannot see the whole sweep of victory of the advancing lines, but he is glad to know that at headquarters someone understands. And in the suffering of life we are glad to know that there is One Who understands, and Who cares; One Who feels, because He has suffered, and One Who will yet turn our suffering to joy, because He suffers with us even now."

## I.

It is this spiritual conviction which gives a direction to faith in an hour when faith is not easy. Our faith and hope can rest in God if we have the personal assurance that all things are working together for good, and that all is known at headquarters. This, it may be remarked in passing, is the true agnosticism of faith. We do not know, but there is One Who does, and our confidence and love are placed in His power and grace. It is this mood which leads the enlightened spirit to say:

I smiled to think God's greatness  
Flowed around our incompleteness:  
Round our restlessness His rest.

The two thoughts are worthy of a moment's consideration. God's greatness flows around our incompleteness. This is nothing more than the experimental interpretation of Divine grace. In every realm of thought and life the greatness of God is the saving answer to the incompleteness of man. When we were without strength Christ died for the ungodly; when we were bound, hand and foot and face, with the enslaving grave-bands of the past, sinful experience, the same gracious Lord set us free by the word of His power; when we were confused with the conflicting voices of earth's philosophy, and sought in vain for an interpretation of life's mystery which should be in harmony with the sternest requirements of logic, and yet not out of sympathy with the faith of a little child, it was the same Jesus Whose greatness flowed around our incompleteness. Verily, the gentleness of His greatness has made us great.

## II.

And then, round our restlessness we have His rest. Is it not strangely moving that Christ our Lord, Who knew what was in man, did not offer the panaceas of modern times as the *summum bonum* of experience? He said very little about the means of life, practically nothing about education; but He looked into the weary hearts of men and women who found daily life a burden hard to be borne, and cried: "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Let us humbly confess that the lesson is not easy to learn, chiefly because we read life differently from Jesus. We are distracted about many things—so distracted at times, be it said, that the calm philosophy of many an ancient Greek puts us to shame; we imagine that many of the ills of life would be removed if only our educational standards were higher, if only the conditions of work and pleasure were improved; forgetting, all the time, that our one great complaint is weariness. Even so, we need not be discouraged; round our restlessness we have His rest; but let us be quite sure that Christ's rest proceeds along definite, spiritual lines. Only as we take His yoke, which, strictly speaking, is humbly accepting His/out-

look on life, can we hope to find, in the midst of life's mad fury, the peace which floweth as a river.

## III.

It is not necessary to urge that we need this calm and restful confidence at the present time, although we long to see our fellow-countrymen "smile to think God's greatness flowed around our incompleteness." Our incompleteness in the European struggle is painfully evident to every man who tries to interpret the signs of the times. There are the undercurrents of labor, the brewing storm in Ireland, the grim discontent among thousands who have lost all interest in, and enthusiasm for, the prosecution of the war. A tremendous responsibility rests, therefore, upon all who name the Holy Name, and it is a responsibility of a complex nature. How can we be equal to it? Who, indeed, is sufficient for these things? "I smiled to think God's greatness flowed around our incompleteness." In God is our sufficiency, and that sufficiency is imparted to us through simple, unwavering faith. And if, in the midst of the great unrest we find our rest in Him, we shall be enabled to speak the word of peace to the world at war, and hasten the coming of that kingdom whose King is Christ the Lord.—*Life of Faith.*

# LIVING WATER

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## EDITORIAL

### WEEKLY TEXT

"Looking unto Jesus, the author and finisher of our  
faith." "Behold, I come quickly; and my reward is  
with me."

The fact, however, that "hanging upon a tree" was the death foreordained of God for His Son, in spite of the scandal attached to such a death, must mean that the tree, or the "Cross," had a very vital place in the plan of redemption. A lucid expository sermon on the "curse of the law" throws light upon this, and answers in some degree the question, "Why the Tree?" The writer first points out the Apostle Paul's unflinching wisdom and tact in addressing his hearers, and how especially careful he was when he faced a new audience not to offend them needlessly; and yet when he goes to Corinth, although he knows that his hearers will consist of Jews and Greeks and Romans, he does not avoid the subject of the Crucifixion and say, "Christ, and Him put to death," but, "Christ, and Him crucified," well aware of its being a peculiarly repulsive theme.

We need to consider these words again as we discover in the twentieth century that the stumbling-block of the Cross has not ceased. Some fear that the emphasis upon the Cross will hide the Christ of the Cross, and prefer to think of the Risen and Ascended Lord as the one with whom they have to do. They say, "Christ is not hanging upon the Cross now," and "Jesus and the Resurrection" was the Pentecostal message. This is true, and these fears are legitimate, if they do not lead these believers wholly to put aside the Cross from its basal place in their lives, saying, "The Cross now lies behind us," and "We live now entirely in the power of the Resurrection," forgetting that the Epistles of Paul show that the vital power of the resurrection can be actually known in experience, only as the energy of the Cross is more deeply working in the life.

The preaching of the Cross does not mean the Cross without the Christ, but the Pentecostal and Apostolic message that the "preaching of the Cross" is the "power of God," both to sinner and saint; and the deepening knowledge of "Jesus and the resurrection" depends upon a deepening conformity to his death, and a fuller apprehension of his finished work upon the Cross, of which his resurrection was the seal, but not the cause of the redemption of his redeemed ones. The preaching of "Jesus and the Resurrection" was in truth the message of the Apostles and early Christians in the days of the primitive Church, but in many passages of the Book of the Acts we find that their preaching of "Jesus" meant emphatically *Jesus crucified*.

The truth is, that in the fallen creation there is an innate resistance to the Cross, which is dormant even in many who look to Calvary for their salvation. It is really the instinctive shrinking of the "flesh" from the claim of the Cross, which in the very word suggests suffering, and the call to suffer, for the "flesh" in us all seeks to escape the doom of the death, and we would so gladly have resurrection by any other way than the way of Calvary. The preaching of the Cross, therefore, must always be unpopular, but in it lies the power—or energy—of God, to carry home the message, even though the messenger passes on his way "crucified" by the preaching of the Cross.

The writer of the article referred to shows that Caiaphas was not only determined that the man Christ Jesus should die, but that He should be *crucified*, for the reason that if He died the death of the Cross, he would come under the curse of the law, which said, "He that is hanged is the curse of God" (A. V. m.), and death by crucifixion would, therefore, effectually end the faith of His disciples that He was the Messiah. If He died any other death, it could easily be believed that God had raised Him from the dead; but, dying under the curse of the law, God would not raise Him, and break His own law. The fact that the Lord Jesus had died His own law. The fact that the Lord Jesus had died



by crucifixion also throws light upon the bitter antagonism of Saul the Pharisee, who was so exceedingly zealous for the "law," and therefore believed it blasphemy for men to say that God had raised from from the dead One who had been hung upon a tree. It was to this bitter opponent, so deeply versed in the teaching of the law, and so zealous for the carrying out of that law, that God revealed the depths of the meaning of Calvary.

What had been a stumbling-block became the very *essence of Paul's message*. The apparent blasphemy of saying that God had broken His own law by raising the dead One who died under the curse, is seen by Him to be the very fulfilment of that law. The cross that was a "scandal" becomes His glory, for He sees, as the writer referred to shows, that even though the law said, "He that is hanged is accursed of God," yet the "law" has "dominion" over a man only "as long as he liveth;" but this Man having died, and come back to earth from the dead, shows that the "law" has no longer any dominion over Him, so that there is now "*one spot on earth where the law has no dominion! It is the spot on which the crucified and risen Jesus stands.*" With the light of "Substitution" and "Identification" shining upon the cross, and revealed by the Risen Christ Himself (Gal. 1:12), Paul sees that "if there are any that will die with Him and rise again, then they also will be outside the dominion of the law," and there is therefore "no condemnation to them that are in Christ Jesus."

The key to the need of the "Tree" in the plan of redemption lies in the words "Substitution" and "Identification." The law of God is irrevocable; as it is written, "Cursed is every one which continueth not in all things that are written in the book of the law, to do them" (Gal. 3:10). This shuts up all the world under sin, and under the "curse" of the broken law. Paul then gives the key to the cross as the necessary manner of death, and why the preaching of the cross is the power of God, in the words "Christ redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree" (Gal. 3:13). Thus the very death by which Caiaphas thought His Messiahship would be disproved was the very death in which the "law" of God was itself carried out in judgment upon the sinner in the Person of His Substitute.

The "tree" then, as the manner of death, has a vital place in the plan of redemption, for on the tree alone could the Savior be seen to be "accursed" of God in the eyes of

the Jewish world; and on the tree alone could the depth of the degradation and shame of the Fall be expressed to the whole world—the death most loathsome and repellent and disgraceful in the eyes of men, emphasizing *the doom of the sinner*, and the depth out of which he is raised into newness of life by the power of God. The Christ as the sinner's Substitute was accursed of God, and accursed of men! Christ having died, and been raised again, from any other kind of death than that which showed him accursed of God, could more easily have been accepted by the natural fallen man, whether Jew or Greek; but then the axe would not have been laid at the root of the tree, and a radical acknowledgement of sin and guilt brought about in the repentant sinner.

Now we can understand more clearly why the Apostle Paul did not soften the message at Corinth, and say "Christ and Him put to death," but "Christ and Him crucified; and why the stumbling-block of the Cross was so great to Pharisee and Philosopher of those days—and, we may add, of these days also! We also can realize more acutely the knife-power of the words of the apostles at Pentecost, when they pressed home to the high-priest, and council at Jerusalem, the repugnant truth that they had *hung on a tree* One whom God has raised, and exalted as a Prince and Savior. We can also see why the Word of the Cross must still be proclaimed with no uncertain sound, and no avoiding of the full meaning of the message. The "Tree" is an essential part of the redemption offered to a world sunk in sin, and under the curse of the broken law: Jesus the Son of God taking the sinner's place and curse upon him, dying upon the Tree, and in His own Person taking the sinner believing in Him, down to that very lowest depth of shame—accursed of God and man—so that in Him he dies and in Him he rises into a new world, into a new life under a new law, the "law of the Spirit of life in Christ Jesus," making him "free from the law of sin and death."

When we know this, the "scandal" of the Cross is changed to "glory," and with the apostle we cry, "God forbid that I should glory save in the Cross—the Cross at which I once stumbled—of our Lord Jesus Christ, by which the world—yea, the Jewish religious world, and the world of Greek philosophy—is crucified to me, and I to the world."

Some folks will trust God for the salvation of their souls, but they won't trust God with the key to their cash box.—*Selected.*

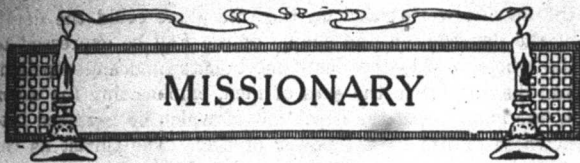
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### A LETTER FROM J. T. BUTLER

We are so glad to give our friends this most interesting letter from Brother Butler. It is a personal letter, but one that all will enjoy:

BOX 74, GUATEMALA CITY, GUATEMALA, C. A.

For some time I have thought that I would write to you, but we have had so many earthquakes and so much to do that time for all the things we would like to have done has been lacking.

After an interesting journey of twenty days, counting in the delays, we reached the City of Guatemala on November 18, 1917. On the night of the 17th of November, 1917, there began a series of earthquakes which continue until now—we had one this afternoon.

On November 18th we arrived about midnight and found food and beds awaiting us. We put four of the children to sleep in a room just across the hall from us, and Mrs. Butler and I with two of the children occupied another room. We were thanking God for His blessings upon us along the journey that had its difficulties, when the house began to shake and we knew that we were in the grip of an earthquake. The children did not cry out and we thought that they were asleep. Very soon the door opened and the four children came trooping in like ghosts almost scared out of their lives. We took them in the beds with us and comforted them. Pretty soon they were quieted and then we really had some hearty laughs as the children described how they felt when the shaking began. One said that his head got hot, another said that her head turned green.

From that time on there were many, many quakes, some pretty strong and many that were not more than tremors, until Christmas night. We had been visiting a missionary family that day and had a good Christmas dinner. We had walked about six miles and were tired when we reached home. We were living in one of the finest houses that we had ever occupied, but were not paying extravagant rent, twelve dollars and a half a month. We had electric lights, telephone, a big flower garden, a bath house with tub and shower, a little cedar forest just by the side of the house, and we were just over about three hundred yards from the President's home. Well, that night at about 10:30 o'clock there came a shock that made people think it would be much safer outside of their houses than inside. We gathered the two least children, the others gathered themselves, and catching up a little clothing and two or three blankets, we rushed out into a little cement yard between two wings of the house. We stopped there for a few seconds, because the gate that would let out into the little cedar forest was locked. That cemented yard began to act like something wild and we were convinced that we had better get out. I forced the gate and we rushed out into the edge of the forest. Quake after quake came with short intervals of quiet. We soon began to get cold (you see we are up in an altitude of nearly five thousand feet above sea level), hence we put down a quilt or so on the ground and huddled up close together to keep warm. It was something gruesome to lie there on the ground and feel old Mother Earth heave, swell and tremble as if undecided as to whether she would open her mouth and swallow us or breathe hard and blow us up toward the heavens. Added to that we

could hear the crashing of falling buildings and the crying out of the people over in the city. People who do not know God as a loving heavenly Father suffer awfully under such circumstances.

Some of us went back into the house and got more clothing and a mattress. After a while we went back again and found that a partition wall had fallen and crushed two of the beds, and another had pieces of adobe and bricks on it that would have crushed those who were sleeping there had they not gotten out. It really seems that six of us would have been crushed to death had we not gotten out in time. We secured some more clothing, but were made to run for our lives when another hard shake came that set the floor in motion that made it difficult to stand on. Buzzards flew about over the tree tops and some birds shrieked along as if they knew not what else to do. All of us slept some, although I did not sleep much. The hours of the night went by and we wondered what the morning would reveal. The morning came and revealed the fact that the proudest city in all of Central America had been wrecked. People who had passed the previous day in feasting at sumptuous tables in richly equipped homes found themselves out in the streets homeless and shivering from the cold.

The number of deaths was not so great, as the first shock sent people out of their houses and they escaped the falling walls. Likely not more than five hundred in all.

The cemetery was shaken and many dead bodies were rolled out of the vaults in which they had rested for a while. Since then a decree has been given that all those who die must be buried in the ground and those who died of some contagious disease must be burned.

Thousands of people began to leave the city; some of them went on foot, some in carriages, some on the train that goes down toward the Pacific Ocean. For several days trains were not able to get very far from the city on the railroad that goes north to Port Barrios. The severe shocks had caused deep cuts to tumble down great quantities of rocks and dirt on the track.

For a few days people seemed to be—I hardly know how to describe it—dazed, stupefied or suspended. Many drank more liquor than usual, I think, to keep their spirits up. The people who stayed here did not seem to be very much excited, but rather took it as a matter of fact and some took a fatalistic view of the matter. That is rather common down here. Many times one can hear the people say, "¿Qué remedio?" (what remedy), and the tone in which it is said answers the question and says there is no remedy. We, too, felt that feeling of suspense. Pretty soon, however, people began to recognize the fact that something must be done. The government began to give some food to the poor, and the parks and wide streets were opened for the people to camp in, and in a few days such places were packed with little tents and shanties made of corrugated iron roofing, boards, sacks, sheets, carpets, rugs and almost anything else that would keep off the wind and the dew. Some—I think not a great number—did not have any of the above mentioned things and slept on the ground without anything more than the few clothes they had on.

Things began to get a little bit normal, if the word normal can be applied to things when people begin to gain confidence and try to take a new start, when on the third night of January more severe earthquakes came and wrecked many of the houses that had been left in pretty fair condition by the first shocks on Christmas night. More people streamed out of the city and went to their farms, to surrounding towns, and many left the republic for other countries.

(Concluded next week.)



## CIRCUMSTANTIAL FAITH

(Continued from Page 2)

God did not answer their desire, "they murmured." Some prayers are but complaints made to God. The complaint is finding fault with their circumstances, and it is finding fault with God. Oh, how much of the spirit of murmuring and complaint is in Christians because of having a hard time! May God take the murmur out, and if you trust Him He will take the murmur out, and will put His praise in its stead. If God answered the prayers of some people it would be the greatest curse that could possibly be brought upon them, and God will only answer that prayer even as the parent of a child sees that a greater injury would be done by keeping the child from it than by granting its request. God sometimes *permits* things to come that he does not *will*. He sometimes answers the willful, sinful prayers of His children because it would do greater injury if He kept back the answer, for that answer will work out the lessons that they need to learn—lessons to the soul that we may see our real need of God. It needs to be emphasized again and again, that prayer is not real unless it has in it the element of submission to God. Sad and searching is the judgment that will come upon us when our very prayers are but the expression of selfish and carnal desires, or the petty complaints of a self-will that God has dared to cross.

## VI. CIRCUMSTANTIAL SATISFACTION

We have heard not only circumstantial prayer, but we also have circumstantial satisfaction. We read, "He gave them their request; but sent leanness into their soul." Beloved, if you try to be satisfied with things, you will never be satisfied. God has made the human heart with a capacity for Him, and nothing can satisfy that heart but God. There may be many a man with a million dollars today who can buy nearly everything he wants, and that man may be most unrestful and dissatisfied. You may have everything that the natural heart could wish; but if you do not have God, you cannot possibly have the deep and sweet rest for which the heart yearns. The satisfaction of circumstances will wear out; it will not be sufficient for you. "He gave them their request; but sent leanness into their soul." God told Lot to flee to the mountains, he did not want to go, but came to Zoar. It was a little place, and he said to the Lord, "Please don't send me to the mountains, I will perish there, let me stay at Zoar. It is just a little place, Lord; won't you let me have this little thing, a little Zoar?" When God saw Lot's persistence and that He could not get him to do His highest will, He gave permission to stay at Zoar. But he could not stay there even; he had to flee out of Zoar. In place of finding rest and security he found that he had lost even what he thought he had, and besides, he had missed the approval of conscience and the communion and protection of God.

Dear friends, over against this "circumstantial faith," is "the faith of God." Mk. 11:22, marg. This faith is His gift. It is wrought in the heart by His Spirit and finds rest nowhere but in God. It is contrary to natural sight, though it sees what "eye hath not seen." It is higher than the natural senses, for it sees God. Material things are not the important things to this faith, though they may come in response to its prayer. The things of the Spirit are its domain. Circumstances never affect it: no matter what their character they are but inlets and outlets for God. Prayer is no longer a selfish cry for our own way or for carnal satisfaction, but the very intercession of the Spirit of God in and through a human heart. Trials, losses and sufferings are not such, but are counted eternal gain, and all things, no matter what their nature, are not only counted but made, in response to this faith, to "work to-

gether for good," and the restless soul of man finds his heart's desire—eternal rest and satisfaction in God.

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REVIEW—JESUS OUR EXAMPLE IN SERVICE

LESSON FOR SUNDAY, MARCH 31, 1918

GOLDEN TEXT: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5.

Considering Christ as our example, notice:

1. *His purpose.* "For I came down from heaven, not to do mine own will, but the will of Him that sent Me." (John 6:38). "Lo, I come . . . to do thy will, O God." (Heb. 10:7).
2. *His delight.* "I delight to do Thy will, O my God; yea, Thy law is within my heart." (Ps. 40:8).
3. *His dependence on, and agreement with, the Father.* "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (John 5:19; also v. 30).
4. *His humble obedience.* Lesson 1. Mk. 1:1-11. Christ went to baptism along with sinners.
5. *He received preparation.* Les. 1. He was endued with the Holy Spirit before going on his public ministry.
6. *His familiarity with, and loyalty to, the Scriptures.* Lesson 2. Mk. 1:12-20. When tempted by Satan Jesus went by God's Word.
7. *He was in God's order.* Les. 2. He waited for John to begin his ministry as God's appointed herald.
8. *His patience.* Les. 2. He waited thirty years (Lk. 3:23) for God's time for public ministry to come.
9. *He had human helpers.* Les. 2. The apostles and others (Lk. 8:1-3) journeyed with the Lord and helped in the work.
10. *Prompt industry.* Les. 3. "Straightway" is a prominent work in Mark.
11. *His prayerfulness.* He sometimes continued all night in prayer (Lk. 6:12). His life of intense activity was connected with prayer. Work did not sit aside prayer.
12. *His authority and power.* Les. 3. These were seen in connection with the Lord's (1) teaching. He "taught as one that had authority," and did not give others' opinions as the scribes. (2) Casting out demons. Demons obeyed his commands. (3) Stilling the storm. Les. 9. (4) Healing disease. (5) Forgiving sins. Les. 4. (6) Raising the dead. Les. 10.
13. *His working places.* Open air, synagogue, homes, temple.
14. *His willingness.* Les. 4. Mk. 2:1-12. He was willing to be interrupted in order to meet men's needs.
15. *His fairness.* Les. 4. He was willing to prove His invisible authority to forgive by proving His power in a visible case of healing.
16. *His knowledge.* Les. 4. He knew what the scribes were reasoning in their hearts and met their reasoning by word and deed.
17. *His leadership.* Les. 5. He exercised this by deciding how the sabbath should be kept.
18. *His courage.* Les. 5. He went against the opinions of Israel's leaders about the Sabbath though he knew it would array them against him.
19. *His good deeds.* Les. 5. The restoration of the

man's withered hand on the Sabbath was a sample of the good works Jesus did. He "went about doing good."

20. *His uncompromising way.* Les. 5. It was a small matter for Christ's disciples to pluck and rub grain in their hands and the Lord could have easily stopped them to please the scribes and Pharisees, but He did not, because there was a principle of right involved.

21. *His consideration.* Les. 5. He allowed the disciples to satisfy their hunger even when he knew it would bring trouble to Him by opposition.

22. *His drawing power.* Les. 6. "A great multitude followed him." This was an ordinary matter. People were drawn by Christ's teaching, mighty works and preaching, though, of course, all did not come with right motives.

23. *His teaching.* Les. 7, 8. His parables revealed truth to those who believed on Him.

24. *His compassion and mercy.* Les. 9 shows this twice. He was merciful (1) to the disciples by stilling the tempest and thus quieting their fear; (2) to the demoniac by delivering him.

25. *His commission.* Les. 11. He appointed men to take part in the work and fitted them for it both by authority and instruction given to them.

26. *His thoughtfulness to provide.* Les. 12. He recognized that men have bodies to feed, as well as souls, and so fed the hungry multitude. And the Lord is doing this all the time in the regular channels of nature.

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