

Living Water

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

VOLUME XXXVI.

NASHVILLE, TENN., AUGUST 2, 1917

NUMBER 30

The Wonder of The Walk With God

BY THE REV. DINSDALE T. YOUNG

I WAS very much impressed the other day with the reported remark of one of our great religious leaders. He said he believed that there was absolutely nothing that was more needed in the modern church than to recover the sense of wonder. I am sure that is the truth, and as I have thought about this meeting to-night, no idea has been so dominant with me as just that, the growing need that God's people should recover the sense of wonder. Just think of it, that it should be God's will that we should walk with Him!

It has been my lot lately, in such leisure as I can command, to follow a great deal of the teaching of the older evangelicals, and nothing has more delighted me and refreshed me than the way the sense of what I may call evangelical wonder was ever with them. They did not take these great possibilities as mere ordinary matters of fact; they did not regard them as things they were to receive as a matter of course.

THEY WONDERED AT THEM

Have you ever thought how in the older hymnology that sense of the wonder at the will of God abounded, that sense of wonder at the gifts of grace? That former generation marveled at the things that were freely given them of God. I believe we should get a great blessing if we could recover that wonder. Don't we too often take these things as though they were due to us by right? The Lord forgive us in this thing. Oh! it is a wonderful thing to think that the poorest of us, and the weakest of us, may walk with God, may live the faith life! Put it to yourself, my dear friend, like this, that you, that I, should never tread any road, and not a foot of it, but in his fellowship! And if I may talk out my heart to you this night, I will say this, that I think I have no greater humiliation before God than this—that I have so often failed to realize the wonder of the walk with God.

In conning, as is my delight to do, the virile books of the late Dr. Dale, of Birmingham, that great master of evangelical theology—and I will add of experimental divinity—I have often been interested to notice that one of his favorite words—and the favorite words of a religious writer are often very significant—one of his favorite words is the word "august." Again and again one comes across it. Dr. Dale realized how august were these great evangelical privileges. He was astonished with a great astonishment at the will of God concerning us. How John Wesley, too, wondered at these things! When you come to read some of Wesley's hymns, that sense of wonder is, I think, one of the most thrilling features of those holy songs—that God should give us such a calling; that we poor fallen creatures should know that it is God's will that we should walk with Him!

Now, we can easily understand certain phases of God's will. We can understand, for instance, that it is God's will that He should be glorified; we can understand that it is God's will that his eternal Son should be glorified; but oh! think of it, revive this from the commonplace in your heart

and in your imagination to-night, it is God's will that every one of us should walk with Him, morning, noon and night, treading common ground in his companionship! Oh! that is most wonderful of all wonders, that He should deign to say that it is his will that my life should be a pilgrimage in his companionship! We have almost come to look upon these great spiritual privileges as if they were things to be taken for granted always. Oh, no! this will of God is primarily wonderful. Being the God He is, and being the people we are, that He should tell us that it is his will that we should live in the faith life of walking with Him!

How many people there are to-day among Christians who complain that life is a dreary grey; life has no interest, there is nothing picturesque about it, nothing romantic. Ah! but here is the wonder—that this is the will of God that a struggling business man, that one who is often weak in body, that one who is often over-wrought with the details of life, that one who has but few mental attainments, should yet walk with Him; all the life is a life of faith in the Son of God who loved us, and gave Himself for us; a restful, progressive walk with God. If you and I can marvel at the fact that this is the will of God, it will goad us to pray without ceasing to enter into the fullness of this glorious life.

Now, may I say a word about

THE GRACE OF IT

We do not hear the old word "grace" quite as much as we used to. I mentioned Dr. Dale just now, and it comes to my mind how delighted he was, we are told in his beautiful biography, when a young minister, with whom he was conversing, made a remark to this effect, that we greatly needed to get back to the word "grace" in our preaching. Dr. Dale added this comment (I think I almost quote his very words): "The word and the thing have too much disappeared." That is still more true to-day; and yet the word "grace" is one of the dominant words of the Bible. You find it early in Genesis, and it runs like a golden thread through the Book till, in the writings of Paul, we might almost call it the key-word. Oh! what grace this is, that it is your calling and mine by the will of God to walk with God continually. It is the most marvelous exhibition of grace that we can imagine. Oh! the condescension of God! Oh! what reason there is for every one of us to rejoice with overflowing joy before the Lord, and to humble ourselves in deep penitence before Him. The grace of God has made a provision of strength and hope, and love and light. I pray God that we may appreciate the grace of this walk more and more.

And then let me say a word about the intimacy of it. It is the privilege of every Christian believer really and truly to walk with God, to know that always and everywhere he is in God's fellowship. May we not say that it is our privilege to have God as our Great Companion? What a dreadful word that was that one of our agnostic poets uttered some years back, speaking of God: "The Great Companion is gone." What a mercy that you and I have

not to say that to-night! The Great Companion is not gone. There are thousands, and ten of thousands, thank God, in all the churches in this country to-day who are intimately walking with God; who are conscious, not always with equal vividness, but always distinctly and always comfortingly, that they are in the presence of the Great Companion. They are in sympathy with Him; they can lean all their weakness upon Him. If I may say it reverently, they know his thoughts, and, again, if I may say it reverently, they exchange thoughts with Him. They have a mystic companionship which robs life of loneliness, and gives it a constant joy that the natural man knoweth not of. Why, how many there are in this great London, thank God, who live a strenuous life, and yet how restful. I sometimes wonder at some of our dear brothers who are crowded with engagements, busy morning, noon, and night, and yet they are not worried. The description of Solomon in the Old Testament is a description of them—each one of them is a man of rest. What is the reason? They walk with God; they live that trustful life that means constant companionship with God. Yes, and is not that again the tragedy of the lives of so many professing Christian people, of whom it is unhappily true that

THEY ARE THE VICTIMS OF WORRY?

I met a good, earnest man only the other day, and he said to me—and his face confirmed the word of his mouth: "My life is a worry from Monday morning to Saturday night." No man's life ought to be. Thank God, no man's life need to be, if we live the life of faith, walking with God. That Companionship will give you tranquility that, blessed be God, is perfectly consistent with ceaseless toil. "By thronging duties pressed," we may yet have "peace, perfect peace." The fact is, we none of us have that intimate walk with God that we might have, and it is one of the high privileges that we see the great ideal more luminously.—Selected.

THE PARADOX OF THE KINGDOM

BY S. CHADWICK

JOHAN THE BAPTIST came preaching, and his message was, "Repent ye, for the kingdom of heaven is at hand." Jesus began his preaching with the same message. After his baptism in the Jordan, and his temptation in the wilderness, "He began to preach, and to say, Repent ye, for the kingdom of heaven is at hand." When He sent forth the twelve apostles on their first mission He charged them to go and to preach as they went, saying, "The kingdom of heaven is at hand." The forerunner, the Messiah, and the apostles all began their preaching with the announcement that the kingdom of heaven was at hand.

The phrase was perfectly familiar to the people who heard them preach. It embodied the hope of centuries. It stood for the belief that a day would come when God and truth would triumph over all forms of evil, and Jehovah would reign over all the earth. The God of Holiness and Love was to be vindicated in a transformed and righteous world. The Day of the Lord was to come in judgment and redemption. The evils of corruption were to be cut down, and the worthless chaff was to be burned in fire. Heaven was to be available for earth's needs, and earth was to be transformed by heaven's power. That Day was always coming. Its certainty was beyond all doubt. Faith dared great ventures upon its certainty. The ideal was embodied in many forms, and perfected through much discipline, but faith in it never faltered. It was always coming. Means changed by which it was to be realized, forms varied in which it was to be manifest, the scope widened

over which it should extend, but through all correction and disillusionment faith saw and dared.

The peculiarity of the New Testament message is that it turned prophecy to proclamation. For centuries it had been foretold, but John announced that it was at hand. He changed the tense from future to present. Through all the Old Testament the kingdom was coming, always coming, but not yet. There must be discipline, suffering, recovery. The branch would shoot out of a stump, the kingdom would come out of refining fires, and salvation would come through a redeemed remnant of the people. Old Testament saints and seers "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." John the Baptist turned "afar off" to "at hand." What they foretold he proclaimed. He was the Herald of the Kingdom, sent on ahead to announce its King. The Kingdom was at hand because the King was in their midst. It was as near as the fall of the tree when the woodman lays his axe at its root; as near as the winnowing when the thresher takes his flail and fan. Prophets foretold its coming; John announced its arrival. It was not something future, but now; not something afar off; but close at hand. The King already stood among them. They knew Him not, but the sign had been made known by which He would be revealed. The King was at the door, and the kingdom of heaven was at hand.

THE PRESENT TENSE OF THE KINGDOM

John heralded the King, but the King preached the kingdom. He preached its immediateness, interpreted its inwardness, expounded its holiness, and declared its power. He told men that the kingdom of heaven had come upon them, that it was within them, and that it was even now accessible to all. It is not something out of reach, but close at hand. The kingdom of heaven is available, accessible, NOW. It is at hand, not as a matter of time, but of reality. Jesus Christ has opened the kingdom of heaven to all believers. This is the gospel He preached, and this is the message his servants are sent forth to proclaim to all the children of men.

All good news is included in this present tense of the kingdom. Heaven has come down out of the heavens. It is at hand. Its powers are available, its riches accessible, its holiness possible, and its happiness universal. That is the gospel of the kingdom. The days upon the earth are as the days in heaven. The sovereign will of the Father is done by men on earth as angels do it in heaven. By heaven we understand the kingdom, whose inhabitants are in harmony with the mind of God. They live by his will, they obey his laws, and they bear his Name. By the free choice of its people God's will is done. The Father rules and reigns. His people are his care. He supplies their need, fights their foes, defends their interests, perfects their life. This kingdom is at hand. Its life is the present gift of God. It is not something reserved for us "beyond the stars and beyond the tomb;" it is here and now. Jesus Christ declared Himself to have descended out of heaven, and to be still in heaven; and St. Paul says "God has made us to sit with Christ in the heavenlies." That is the news. The heavenly life has become possible to men. The prison doors are thrown wide open, and heaven's door is open, too. There is pardon for every sinner, deliverance for every captive, cleansing for every heart, happiness for every mourner, for the life of heaven is at hand for all men here and now. The kingdom of heaven and all its powers are at hand to save.

"The men of grace have found
Glory begun below!"

There is no doubt about the presentness and availability of the kingdom in the preaching of Jesus. It was always at hand; and yet the forward look of the prophets reappears. Though present, it is still to come. The apostles were to preach the presence of the kingdom, do the works of the kingdom, live the life of the kingdom; but when they prayed they were to say, "Thy kingdom come." The present tense in preaching became the future tense in prayer. The kingdom of heaven was at hand, but there were other kingdoms in possession. They were going forth as sheep among wolves, and would need to be wily as serpents and harmless as doves. The synagogue would oppose them, the world would prosecute them, their own relatives would betray them. There was another kingdom at hand as well as the kingdom of heaven. They must preach its arrival and pray for its coming. The message is in one tense and the prayer in another.

THE PARADOX IN THE TENSES

This is not the only example of a paradox in the tenses of the Gospel. Believers are said to be saved, being saved, and to have a salvation not yet revealed. The difference in the tenses of the kingdom is between the personal and the social, the possible and the actual. The announcement of the kingdom is accompanied by a call to repentance. Why repent? Because every kingdom demands of all who enter at least three things. There must be correspondence of nature, sympathetic interest, and surrender to discipline. If we would enter the musical kingdom we must have musical aptitude, musical sympathies, and musical discipline. The kingdom of heaven requires of its citizens a heavenly nature, a heart set on heavenly things, and a will surrendered to heavenly laws. By nature we are aliens to the kingdom of God, and strangers to the commonwealth of the heavenly kingdom. By choice and habit we are of the kingdom of Satan, and of this world. Aliens can only become citizens by the oath of allegiance. Naturalization is a second birth; and "Except a man be born again, he cannot see the kingdom of God."

The kingdom of heaven is at hand, but the will of the Father is not yet done on earth as it is in heaven. The heathen world still abides in darkness, as if the kingdom of heaven had not come. Every daily paper fills its columns with news of a kingdom where there are mighty principalities and powers, world-rulers of the kingdom of darkness, and spiritual hosts of wickedness that work evil in the hearts of men. Earth is still terribly unlike heaven. Nation is at war with nation, and nations that are at peace stand armed and ready to spring. There are no slums in heaven, but they abound in every city, and are to be found in the hamlet and village. Capital and labor are ranged in different camps, lynx-eyed, suspicious, implacable. Little children are ill-clad and under-fed. Sweated labor coughs and works in hovels unfit for human habitation. No! the kingdom is not yet come. It is at hand; it is yet to be. The vision is even yet afar off, but men have seen it; more than ever they are persuaded of it, for they have proved it; they are witnesses to its power, and they have seen it coming down out of heaven from God.

The mission of the Church is to proclaim its reality, to testify to its immediateness to work its miracles, and to pray for its consummation. The preachers of the kingdom must "heal the sick, raise the dead, cleanse the lepers, cast out devils." They must proclaim the Gospel, saying, "The kingdom of heaven is at hand," and pray as they work, "Thy kingdom come."—*Joyful News.*

The love of God will be only a rapturous dream until it is shed abroad in our hearts by the Holy Ghost.

WHAT SAITH THE SCRIPTURES?

C. F. WIMBERLY

THE scriptural proofs, arguments, and polemics, both for and against the doctrine of entire sanctification—as an experience definitely taught in the Word—revolves around one center. The scriptural foundation and superstructure of the whole proposition stand or fall with the facts concerning the disciples before the day of Pentecost.

One of the strongest anti-holiness ministers we have ever known—strong in that he was a man of extraordinary powers, and a tremendous preacher, had this to say: "If the disciples were converted before the day of Pentecost, the 'second blessing' crowd has all the Bible proof on their side; but they were not converted. All they had was their Jewish zeal for an earthly kingdom."

This preacher was correct, in that there is but two horns to the dilemma. If they were converted, there is not a shadow of a shade of reasonable argument can be made against the doctrine of holiness as a second work of grace (let us cease calling it a "second blessing;" it is a second work of grace); if they were not converted, but simply followers of Christ, by intellectual assent and worldly ambition—then the entire propaganda of the holiness movement is projected on a false premise.

We are not going to undertake any display of logical terms, such as syllogisms and deductions; but we venture this one proposition: The disciples were either converted or not converted before the day of Pentecost. There is no territory lying between sin and salvation—unclaimed, as a kind of no man's land. Oh, no, times, ages, and dispensations may change, but the contrast between the soul in touch with God, and not in touch with Him, is so radical and real, that it must be one or the other. Dispensations change neither the character, nor the remedy for sin.

"The power that healed the nations long ago," operates just the same to-day.

In Matt. 16:24 the Master went to the heart of the question: "If any man will come after me, let him deny himself, and take up his cross, and follow me daily." By so doing He says in the next verse, he shall save his life. Peter said: "Lo, we have left all and followed thee—what shall we have, etc." Then Jesus replied: "Ye which have followed me in the regeneration," etc., shall sit on thrones as judges (Matt. 19:27, 28).

Let us now see the manner in which He chose his disciples; was it done carelessly—hit or miss, as it were; or with profound seriousness? Luke 6:12, 13, says He remained alone on a mountain side all night in prayer; then He called the multitude together, and from them selected the twelve. Is it reasonable that He, with divine insight to the human heart, would have blundered in this, the most important act of his ministry? Is it putting a just estimate upon Him and his judgment?

In John 15:16 He says, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Now what about the ministry of these unconverted men? Mark 6:12, 13, "And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." How could the Master commission men to preach repentance who had not themselves repented? Or how could men sin have power to cast out devils and heal the sick? Matt. 10:7, 8, "And as ye go, preach, saying, the kingdom of God is at hand. Heal the sick, cleanse the

(Continued on page 6)

LIVING WATER

PUBLISHED WEEKLY BY
PENTECOSTAL MISSION PUBLISHING COMPANY
(Incorporated)
126 FOURTH AVE. N., NASHVILLE, TENN.

FANNIE CLAYPOOL Editor
JNO. T. BENSON Business Manager

Entered Jan. 2, 1903, at Nashville, Tenn., as second-class mail matter,
under Act of Congress, March 3, 1879

SEVENTY-FIVE CENTS A YEAR, IN ADVANCE. CANADA AND FOREIGN COUN-
TRIES FIFTY CENTS ADDITIONAL FOR POSTAGE

EDITORIAL

WEEKLY TEXT

"Yet a little while, and He that shall come will come, and will not tarry." . . . "If any man draw back, my soul shall have no pleasure in him." Heb. 10:37, 38.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care,
Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.— Sel.

SELF-SACRIFICE A JOY

One who has just returned from a tour of investigation of Asiatic missions says that the most impressive thing, and that that remains with him most vividly, is the joyous self-sacrifice of the native Christians that they might have the gospel themselves and might give it to others. A pastor in a Chinese city who was living on a very meager support was offered a position in the city schools with a good salary, but he immediately declined, and said, "China must know about Christ if I do starve." In all these countries the spirit of self-sacrifice was very touching. This should be an appeal to the church. There is a great lack in glad, willing stewardship. Our wants rise so high above our needs that we lose much of the joy that might be ours if we were willing to enter gladly into sacrifice that others might, as the Chinaman said know about Christ. How assuring the lines by Dr. Spencer:

"Sacrifice is gold in heaven,
Help a little, help a little."

FACING THE LIGHT

Someone has very aptly remarked that if we face the light our pathway will be lit up. It is indeed beautiful and pleasant to walk upon a brightly lighted pathway, but how gloomy when we turn away from the lighted road. The longer we travel away from the light the darker the way becomes, till finally we grope amid the darkness of the night-time and stumble over every impending stone in the roadway. Not only so but we often miss the way entirely and lose ourselves in the darkness of the night to wander amid the swamps and quagmires of the adjacent fields. How true is this in spiritual matters. God has placed before us a pathway upon which is shed the constant light of his Word.

His teachers are sent, under the guidance and anointing of the Spirit, to bring this truth to our minds and hearts; neither has He left us without his own voice to speak to us in the stillness of our souls. Surely it is a brightly lighted road; it is a pleasant way, a goodly path. And why should it not be when his presence illumines the way; He is the guide, the companion. But alas, how fatal to reject this light—any part of it. Light rejected just as surely turns to darkness as does the pathway grow dark when we turn away from the lighted road and travel in the dark. At first it may be but a faint dimness, soon the shadows will appear, then the darkness, later the deep darkness—the darkness in which we lose the way and grope amid its blackness. In these outlying but adjacent places sorrows, heart-aches, failures defeats lurk, and unawares spring upon the unfortunate wanderer. How blessed to walk in the light. It may cost something as we count treasures; but how cheap and paltry is all our little store compared to the blessings, the joys, the liberty, the freedom, the glory of walking with our faces toward the light. We can always sing praises when we are going up the shining way toward glory and toward God.

STANDING NOT WEARISOME

There is a certain kind of standing that is not wearisome, but restful. The tired, the weary, the discouraged may stand in this way and find help, strength and rest. It is to stand for Jesus, to stand with Him; and if we thus stand He stands with us. According to the Word, our feet will be "shod with the preparation of the gospel of peace;" our hearts will be cleansed from sin, and the joy of the Lord will indeed be the strength of our lives—what blessed rest is this. Then there is the fellowship with Him, and what brings such rest as communion and fellowship with our heavenly Father. Hath He not said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

There is also the promise that is linked with the condition that if we take his yoke upon us and learn of Him that we shall find rest unto our souls; and why not take this yoke since He declares it to be easy and the burden to be light. What servant of the Lord has not realized the truth of this promise. What brings a sweeter and more abiding joy than the yoke of our Master that unites us with Him in long service.

But standing is an upright position and requires the strength that He alone can give; but how assuring the promise that He will strengthen the feeble knees, that He will "give power to the faint, and to him that hath no strength He increaseth might." To stand faithful, loyal, and true till we have gone "the last mile" is an inspiration that thrills the soul and urges on to a deeper fidelity. There is rest amid the toil all along the way when we "anchor our souls in the heaven of rest;" and there will be rest—blissful rest—at the end of the way when we reach the eternal rest with Him "whom to know is life eternal."

REVIVING THE CONTRITE

The promises of the Lord are most assuring and comforting to the contrite. He says He will revive the heart of the contrite ones, and will revive the spirit of the humble. Immediately preceding this promise and assurance from the Father, He says, "I dwell in the high and holy places, with Him also that is of a contrite and humble spirit." This is a most blessed thought that the God of the universe—"the high and lofty One that inhabiteth eternity, whose name is Holy"—has promised to dwell in our hearts and lives. And if He dwells there, if He abides, if He reigns supreme the trusting soul may have the rich fulness of the

Christ life manifested in his own life. We do not seek the blessings and the gifts, but we seek Him; and when He comes into the yielded, cleansed life to set up his reign, to control the being, He is possessed of the blessings, the gifts and the graces so essential in our lives. How blessed then to have Him abide, but He says that He dwells with the contrite and the humble; then if we would have Him and his gifts and blessings we must be meek and lowly in spirit; and from whence but from Him must come this meekness, this contrition, this humility? How blessed than to keep humble and low at his feet with an open, willing heart that He may have the chance to work in us and to perfect with in these most essential and precious graces. If his *abiding* depends upon our contrition and humility, and He says it does, then how highly important that there be the constant prayer for these graces to be wrought out in our lives. If the *reviving* is based upon these rare gifts, and He says it is, then surely every child of God should strive earnestly to attain unto them; for surely this is a time when there is the cry in the soul for *reviving*, for *cheer*, for *encouragement*.

The mind of man has ransacked the realm of philosophy and of science to find a balm for earth's wounds, but when every scheme has been exhausted the weary, discouraged, brokenhearted children of men will still be yearning for a panacea for the ills of life. But this touch of healing, this clasp of love, this reviving can come through no source but through the Supernatural. The One who counts the stars can heal the heart, for hath it not been said of Him, "He healeth the broken in heart; . . . He telleth the number of the stars?" He who inhabiteth eternity, dwells in the hearts of the lowly to *revive*. Blessed thought.

REMEMBER

Our Club Rate Proposition. LIVING WATER in clubs of five, 50c per year for each. Take us upon your heart, pray for us, and get us up a club at once. The paper will bring a blessing to your friends.

A GREAT SECRET

S. B. SHAW

One of the most important things for a Christian to know is the devise of the enemy. It is a great victory to understand the ways of the spirit of God and to be led by him. The Holy Spirit will not only show us our own faults and infirmities in order to encourage us to pray for ourselves but he will show us the faults and failures in others and encourage us to pray for them. Whenever the Holy Spirit shows us the faults of our neighbor it is to encourage us not only to pray for them but to help them in every way possible. On the other hand when the enemy, Satan, shows us our own failures it is for the purpose of discouraging us and hindering us in our Christian work. When he shows us the faults of others it is to the same end to hinder us and to defeat our opportunities to do good, for when the enemy shows us our neighbor's faults it will bring a coolness, if not a wrong feeling in our own hearts and hedge up our way of doing good to our neighbors. Any temptation to discouragement is from the enemy of our souls.

"Nothing for nothing." This proverb contains a deep truth. A thing that costs me nothing may nevertheless cost me much. It may bring me under an obligation to the giver, and so cost me more than it is worth. I may have so much trouble in appropriating it and keeping it, that I may pay much more for it than the price which should be asked for it. "Nothing for nothing:" the maxim holds good also in the life of the Kingdom of heaven. The parables of the Pearl of great price and the Treasure hid in a field teach us that, in order to obtain possession of the Kingdom within us, we must sell all that we have. This is the very renunciation that Jesus literally demanded of the disciples who had to follow Him."—Andrew Murray.

We have agents making from two to three dollars a day selling Wall Mottoes. Send for catalog and terms. PENTECOSTAL MISSION PUBLISHING CO.

Millions Should Be Scattered Broadcast Everywhere, and Read By the People

We are sure that it will open the eyes of anyone who will read it. You will agree with us if you will examine it. We do not see how it would be possible to secure stronger proof of the inspiration of the scriptures, also of the fact that we are living in the end of this age, than is found between the lids of this booklet.

Written by a converted Jew who has made a careful study of prophecy from a Jewish point of view. The facts contained are positively startling. The title of the book follows:

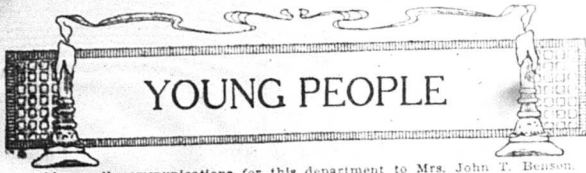
"Startling Fulfillment of the Prophecies Concerning the Jews in the Last Days"

By the REV. JACOB H. ROSENBERG, Superintendent of the Hebrew Association

Price per single copy, 10c; 60c a dozen or \$4.00 per 100 postpaid. Hundreds of our readers might purchase 100 copies each and sell or give away these booklets. We know of no better way to arouse profound interest in the most vital theme of the New Testament, namely, the closing out of this age or the Second Coming of our Lord and Savior Jesus Christ.

So far as we know these subjects have never before been handled in just the same way as Mr. Rosenberg handles them in this booklet. We know of nothing in print like it. Order from

PENTECOSTAL MISSION PUBLISHING COMPANY
NASHVILLE, TENN.



Address all communications for this department to Mrs. John T. Benson,
Eastland Avenue, Nashville, Tennessee.

INVESTING IN GOD

GEORGE B. KULP

I WANT to commend something that pays the biggest dividends here in this life, and then on throughout eternal ages ever increases in heavenly values. It is not quoted on the exchanges of New York, nor London, nor Paris, nor Berlin; the financial gaints who talk in millions never seem to have much use for it until they are through being "bulls" and "bears." A "sop to Cerberus," a few millions given in the dying hour, never buys entrance to heaven, any more than singing. "I want to be an angel," will cause transformation of the sinner to a saint. The most commendable and practical thing in this world, having promise of this life and of the life to come, is God's *salvation*, his economy of grace.

It is not for sale at bargain prices, is not up to-day, and down to-morrow, is not "cornered" by some favored few and then dealt out to friends at pleasure, and yet all may have it, though few seem to want it NOW. Men seem to be, nay they ARE attracted by the seen and the temporal. Big dividends, even though made by wholesale murder mills, are advertised all over the land as evidences of national prosperity, and the crowd sees nothing but \$, \$, \$. Men seem to forget not only that these things perish with the using, but forget also that we were not made to enjoy them long. Money, houses, and lands have only a transitory value. If one wants them to pass over into the world to come, that they may pay there, they must be transmuted into the coin of that realm. If you have stock, money, houses, acres, you cannot enjoy them long. Your senses will decay, sight grow dim, hearing difficult, the hand tremble, the step totter, and old age will prevent your enjoying the things in which you once took supreme delight. The sands will run out in your hourglass, and the things temporal must be left behind. But please get this precious thought, we were not made to be satisfied with these things. One might as well try to see with his ears, and hear with his eyes, as to feed a soul on temporal things, on "big dividends" of this world. Faith, and hope, and love are not of the body; they will live on when the body has gone to dust. Faith does not grow decrepit, nor hope infirm, nor love cold, with old age. I have seen rich old men who had nothing but their wealth and the care which money will purchase, and they were pitiable objects; again I know old folks who have no money, no home of their own; yet they are happy and contented; and they talk in hallelujahs; the world does not understand them. They have *God*, all their previous investments were made in HIM, on his Word, and He does not fail them. As their bodily sense, fail, their inner man is renewed day by day. Their sight is dim, but they are seeing farther than they ever did, in fact they are long-sighted people. It is charged that some one let some state secret leak out in Washington, and men of this world, getting the tip, made millions of it; but these other folks heard the Holy Spirit say, "Godliness with contentment is great gain, having the promise of the life that now is, and also of that which is to come;" and so they "invested in God;" and they testify that He has never disappointed them. They are reaping large dividends right along, and are in anticipation of an inheritance which is incorruptible, undefiled, and that fadeth not away. Their citizenship is in heaven; their faith taps the treasures of the skies; they are happy NOW. All their

springs are in HIM. When they get home, they will be able to say, "I have seen things. They were not of this world, but by they had a great value." They had a hundred fold now and are now in heaven, and shouting over the glory of the Lord of these rain old days.

"When he shall see me,
And see as I am,
And faith in me shall be,
And distant hills of sea,
My soul for joy shall sing,
And loud her love shall sing,
I'm going home."

Faith and hope and love did not pass away with the apostles, martyrs, and saints of the ages past. The living conditions produces results to-day; and in the face of God there are saints who are able to say and do what we know, if the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—*Revivalist*.

WHAT SAITH THE SCRIPTURES

(Continued from page 3)

lepers, raise the dead, cast out devils; freely ye have received, freely give." What had these men received?

These men preached the kingdom of God, and what is that? "Love, joy, and peace in the Holy Ghost" (Rom. 14: 17). They preached, also, the gospel (Luke 9:6), and gospel is the power of God unto salvation, to every one that believeth (Rom. 1:16).

It is not irrelevant to this discussion, just here, to get the Master's opinion of these men, whom He had chosen, ordained (and sent out—in contrast with the peoples with whom they had to deal. Matt. 10:16, "Behold, I send you forth as sheep in the midst of wolves." Then in verses 19, 20 He says, "When they deliver you up, take no thought of what ye shall speak: for it shall be given you in that same hour what ye shall speak . . . it is not ye that speak, but the Spirit of your Father which speaketh in you."

It must not be forgotten that during those wonderful "table talks," recorded by John, He was illustrating their branch. It was necessary for the branch to be in union with the vine—both of its life and its fructifying power. Fruit grows only on the branches, but the vine only can give life and strength to the branch. He uttered an unanswerable statement when He declared: "I am the vine, ye are the branches" (John 15:5).

But we call attention to one more Scripture. Let all who desire, put a construction, and explain according to their own laws of exegesis, every quotation given in this discussion; but Luke 10:20 cannot be twisted into any explanation other than just what it says, without malicious prejudice, and a willingness to wrest the Word of God to fit a preconceived theory. Jesus was talking to his disciples about the power He had given them. But for this power, He declares they must not rejoice because your names are written in heaven." We insist that the Spirit should witness to our conversion; so say all; but to have one member of the God-head tell us this is no more assurance than for another. Is the Holy Spirit more capable of knowing this fact than the Savior himself? Hardly.

In the upper room, just before the crucifixion, they were about ready to start for the garden—the Master delivered his great high priestly prayer. In that prayer are recorded twelve distinct statements; any one of which proves that the disciples were converted men, measuring up to the standards of post-pentecostal regeneration. What saith the Scriptures—*Herald of Holiness*.

ers
be ent
very reas
the Secretar
A cordial in
quire of
Wheatland, Wyo

Sunday night, July
Watertown, Tenn. The
His power was most ble
version, reclamation, sanct
amounting to \$400.00 were
year. Rev. J. H. Barbee, p
byterian Church at Comm
general direction of this camp
gineer on the T. C. R. R. Ho
tion and his labors are in the p
the spirit.

Boaz, Ala.

Have just closed a six week
Fla., said to be one of the harde
meetings, and I am frank to say
teenth year in Christian work. I
place than the above named pla
victory and several precious s
of the number being a Cathol
It would have made your he
way that same man's wife
she saw him start forward
to this place and began a
tent last night. This also
we need an interest in the
family that God will give us
our Lord Jesus Christ. We
and are holding missionary