

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 XXXV.

NASHVILLE, TENN., NOVEMBER 9, 1916

NUMBER 43

The Way to Victory

BY S. CHADWICK

FOR every New Testament principle there is an Old Testament illustration. It is often said the New is latent in the Old, but it is more than latent. It is manifest in the life and experience, and no man can interpret the New who ignores the Old. The events of the New are interpreted by the Old, and the preaching that is confined to the New is lacking in some vital elements of truth and power. The Churches are bemoaning decline and defeat that threaten to become disaster. There is anxiety in the hearts of all who care for the Church of Christ, and we want to find the way to victory. There is no such case in the New Testament, unless it be among the Seven Churches of Asia. The Acts of the Apostles is the story of a progressive and increasing Church. The Epistles obscure the actual conditions of decline, and exhortation is not so illuminating as narrative. The Old Testament abounds with stories of defeat and recovery, and we may there discover the way back to victory.

ISRAEL BAFFLED AND BEATEN

There is a bit of history in the time of Samuel that bears upon the present situation. Israel was smitten before the Philistines with great slaughter. For God's people to be defeated was a reproach upon God. They called a National Convention for Conference and Prayer. The subject for consideration was the cause of their failure: "Wherefore hath the Lord smitten us to-day before the Philistines?" They did not belittle their losses, and comfort themselves with what was left. It was not simply the loss of four thousand men that troubled them. They were defeated. God was dishonored. The Covenant was discredited. The claim of Jehovah's sovereignty was denied. There must be something wrong when the people of God were driven back before their enemies. Numbers and military strategy were no excuse. When God strikes, difficulties vanish. To the Omnipotent the impossible is wrought with infinite majesty and ease. Defeat to them was disgrace. The Conference resolved unanimously to send for the Ark. That was an impressive move. The Philistines felt the importance of it. They were awed and paralyzed, till someone rallied them to courage and sense. The enemies were surprised at their conquest, but the disappointment of Israel is pathetic.

"Let us fetch the Ark of the Covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the Ark of the Covenant of the Lord of Hosts, which dwelleth between the Cherubim; and the two sons of Eli, Hophni, and Phinehas were with the Ark of the covenant of God."

The Ark did not fulfil their hopes. The disaster increased. "Israel was smitten, and they fled every man to his tent: and there was a very great slaughter; for there

fell of Israel thirty thousand," instead of four thousand, "and the Ark of God was taken." The campaign of aggression failed.

TWO CAUSES OF FAILURE DISCOVERED

The campaign failed for two reasons. The first cause is that they trusted in the ark instead of in God. "Let us fetch the ark . . . that when it cometh among us, it may save us." Write that little word of two letters in big capitals. IT! "When IT cometh, IT may save us." The ark was IT. The ark would save them. There is always something that is going to be IT. The ark was all right. The ark was of Divine authority and the symbol of the Divine Presence. The ark would do it; especially the ark in a new place, at a new angle, and a new authority. They trusted in the ark instead of looking to God.

There was a second reason. The ark was in the care of Hophni and Phinehas, and "the sons of Eli were sons of Belial; who knew not the Lord" (1 Sam. 2:12). Who will have the courage to work out the analogy? A false analogy is the worst form of argument, but a true one is mightier than logic. The ministers were strangers to God. No wonder there was no power. It is not necessary to push the analogy, for it would not be true. Everybody agrees that if there is to be a revival it will have to begin with the ministers of the Ark of the Covenant of God. Missionaries on furlough say there is no Gospel in the home pulpit. There is an absence of the doctrines of Grace, a lack of passion and appeal, and the surprise would be if anybody should be awakened and saved. The late Mrs. Booth said: "Modern preaching dare neither dam the sinner nor sanctify the saint." Is that true?

THE WAY TO POWER

The first step is Repentance. The things that were wrong had to be put right. Revival does not come by covering things up. Achan had to be dealt with before Ai could be taken, and in the Acts of the Apostles Revival followed the terrible discipline of Ananias and Sapphira. Facts must be faced, and sins confessed. The ark had become an idol, and God allowed it to fall into the hands of the Philistines until a worthier priesthood could be found. A revival begins with repentance. Then "all the House of Israel lamented after the Lord." There was an earnest longing, yearning, seeking after God. When the people get there the blessing is not far away.

Then came the message of God through his servant the Prophet: "If ye do return unto the Lord with all your hearts, put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only, and He will deliver you out of the hands of the Philistines."

"Put away the strange gods." Something more than yearning is needed. There are idols to be removed. Need they be named? I would rather God named them. Idols

of Intellect, Ecclesiasticism, Ritual, Reputation, Strange gods from Egypt and Assyria, Sodom and Tyre, amusement, worldliness, wealth, rank! God must be allowed to deal with these things in his own way, for unless we are willing to let Him have His way there can be no revival, though there may be much emotion. Then came Prayer and Confession. A great convention was called for earnest intercession. Confession was made for sin, "and Samuel judged the children of Israel in Mizpah." He set matters right among them. The most striking feature of the Welsh Revival was the way people confessed their sins, and forgave one another. There will be a lot of straightening out when the hearts of the people are touched by the finger of God.

AN ALTAR AND A STONE

The preparation was not complete with an altar, "And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him." The whole offer-

ing typified Calvary, and the Cross is the center of every true revival. There is no other gospel for the stricken souls of men. There is no gospel in ethics and philosophy. Salvation is of Grace through faith in the finished work of our Lord Jesus Christ. There must be a lifting up of the Cross; and there must be an experience of fellowship with the Cross. Victory came by way of the Altar. Redemption is always by Blood. Without sacrifice there is no deliverance.

Victory was commemorated in an Ebenezer. The blessing was perpetuated in a memorial. The altar became the starting-point of a new life. If there be no memorial the enthusiasm may evaporate in religious ecstasy or emotional contrition. Revival must find expression in social relationship and increased personal devotion. Progress dated from the altar and the stone. "The cities which the Philistines had taken were restored to Israel." Aggression as a policy followed revival in experience.

An illustration is its own interpreter. As in the days of Samuel, so is it in the year of grace, 1916.—*Joyful News.*

A Remarkable Diagnosis

REV. C. F. WIMBERLY

The remarkable and very comprehensive statement, which I shall use for the heading of this discussion, is not original. We heard it used recently by a minister in an address, and we believe it to strike at the very heart of things in such an unusual and unique manner that we are glad to pass it on as worthy of being digested and assimilated by every one interested in the great problems of the day.

Books, magazines, big dailies, the church press, preachers, lecturers, etc., are busy telling us about our civic and religious troubles—and where they all lie. Not only do they locate the troubles, but most of them—intelligent dissimulators of information—furnish the panacea for all such ills. We are in trouble—serious trouble—no one can doubt it for a moment, and never before have we had so many and varied physicians, all with a different diagnosis and different remedy. It would take as many years, if not decades, as there are remedies to try them all out. The patient would surely die before the experiments are completed.

The statement referred to is the best in our humble judgment we have heard from any source. "What is the matter with the country, the church, society and politics?" declared the speaker. "Here is the trouble: we are *minimizing sin, deifying man, and humanizing God!*" When we heard that statement we felt something of the mental shock Pythagoras experienced when he discovered the law of specific gravity and shouted "Eureka." We regret that the gentleman failed to discuss his triple diagnosis, and as he did not, and knowing it ought to be, we shall undertake it, though conscious that it will require a volume prepared by the mind of a Gladstone with a pen of a Hugo to do it justice.

First, *Minimizing Sin.* Begin with the hiring in the pulpit, ecclesiastical dignitaries lording over God's heritage, a worldly church, social diversions and immoralities, graft and boodle in politics, dishonest elections, corrupt courts and juries, the blighting influence of rum, the abominable white slave traffic, the juggernaut of plutocracy—all of these—and they can be traced back to the above statement—sin has lost its meaning. Men have lost their conception and likewise the character of sin; hence the penalty loses its terror.

Suppose the Church, all of its peoples, officers, digni-

taries, etc., could be brought face to face with a Bible interpretation of sin; suppose all the miserable henchmen and yeggmen of rum soaked, machine politics—stealing elections, buying votes, swearing lies, coercing men who are in their power—suppose they could see a certainty of a day of retribution hanging over them for their sins, would there not be a tremendous shaking among the dry bones? Undoubtedly. If all these phases of iniquity could get hold on the truth that God's wrath awaited them, things would surely happen. Sin is no longer what it used to be; its character and nature are lost, its penalties are forgotten, the Race—the most enlightened and civilized portion—has *minimized sin.*

Second, *The Deification of Man.* That is what is being done. This is Man's Day. All of the boasting and applause seem to have one object—put the crown on man, magnify his doings—this God-like being. We are taught that he was made a little lower than the angels, but we have swept far beyond that notion—man is divine, born into the world holy—depravity is an old hoax—all we need to do to man is to take care of his body; all he needs is sanitation, education, ventilation, sterilization, exemplification, etc. He needs only such things as bath houses, flower gardens, correct housing, pure food, libraries—all these enhance and bring out the God instincts which are often a bit smothered by environment.

Behold the man! We have been misinformed as to his Fall—he has fallen upward all this time, instead of the downward tendency. We are told that a better manhood and higher civilization will come out of the world-wide carnage now going on. It looks a little doubtful, however, if there will be any men or manhood left when it is over. Oh, it is going to be a blessing they tell us. The baptism of blood is going to be a great boon every way. Then think what era of prosperity it will bring to America! Oh, for shame—man! imperial, divine—belonging to a great brotherhood—crowing over commercial values, coming as a result of a continent being plowed up by bursting shells and a vast graveyard!

What we need is for all of our mills during the next few months to manufacture nothing but "sack-cloth," and all the ashes from the same mills to be used to cover our heads to hide our disgrace and sin. May heaven pity our arrogance and deceit. All this setting aside of the Bible teach-

ings concerning man grows out of the deification idea. We may deny it, but it is true just the same. God has three figures which He uses to describe man in his present fallen condition; and using this description He seems to have lost sight of the social uplift idea which is so popular these days. First, God says that man's heart and nature is like a *cave of hateful and filthy vultures*. Pretty strong language, but that is mild in comparison with his second figure. Man in his fallen condition is a *corpse*—a dead body, decaying, putrifying, and third, that he is *loathsome* sore from the crown of his head to the sole of his feet. That is God's idea of unregenerated man.

This conception is further verified when we remember the terrible price He paid for man's redemption—a blood atonement by the Son of God! If man needed only the human inventions; if regeneration meant only social uplift, organized properly, joined into something, and tagged with a badge or button, God certainly would not have gone to such extreme measures for his salvation. No, we are deifying man and congratulating ourselves for what we are, and what we have done, and what we are going to do; but there is a mistake somewhere. If all this "modernism" is correct" our Bible is the biggest fraud of the centuries; its claims, its doctrines, its warnings, its promises, its histories, and biographies are all so much religious junk. The whole scheme is a gigantic blunder, and as one leading university beacon-light said recently, "we should escort our God out to the edge of the universe and mow Him off into oblivion, as having outlived his usefulness." Exactly—a very logical speech.

Third, Is it possible to find the parentage of the two foregoing propositions? Is there a source from which would naturally spring such unscriptural ideas of sin and man? Certainly. We find it in a *Humanized God!* When we bring Him down to our level, reject all of his revelation, except what suits us; discount all his attributes, except what will fit into our enlarged notions; change his plan of salvation to one more practical and more easy to work; when He becomes a kind of vague "First Cause"—an impersonal intelligence evolved out of protoplasm, and like substances—when we do these things we must necessarily put the crown on Man, and explain away the sinfulness of his actions.

The moment we interfere with any part of the Godhead—the Blessed Trinity—or any part of his body attributes—the whole conception of God and the universe, as revealed in the Bible, is thrown into an extricable confusion—an eternal riddle. When God's love outweighs his justice, we open the door to a whole brood of "dangerous heresies." When his omniscience, or omnipresence, obtain without his Holiness, every conception becomes distorted. When we admit that parts of his revelation are possibly true, and other parts doubtful of human interpretation we discount his wisdom in that He has failed to produce for his creatures a perfect revelation of Himself. Although the word says, "Holy men of old wrote as they were moved by the Holy Ghost," and it was said of the Holy Ghost after coming, He would be capable of taking "the things of Christ and revealing them" unto certain ones commissioned to make the record. A great skeptic and scholar once said: "Convince me of the fact of God and I accept without comment or quibble all the rest." If He is divine, we must believe in revelation, prophecy, miracles, the resurrection, heaven, and eternal life." There you are! All these shifts, discoveries, restatements, changed emphasis, of which we hear so much of late, are nothing else than poisoned daggers plunged into the very heart of all things divine. All that God stands for—though often garlanded with fulsome

rhetoric and high sounding phrases—is just to be used for *expediency, convenience and emergencies*. But for such uses as these He could be entirely eliminated. Yes, this strong language does not overstate the case—we have *Humanized God!*—Exchange.

THE PERFECT HUMILITY

WHEN Jesus instituted the last supper and gave the disciples the bread, He said, "This is my body," teaching emphatically that we are nourished by the virtue of his crucified body as well as by the virtue of his shed blood. (Matt. 26:26.)

Paul says that God hath reconciled us to Himself in the body of his flesh through death. (Col. 1:22.) Proving that it was essential for the body of Christ to die for our salvation. We are not merely saved by the sufferings of Christ, but great emphasis is made in the Scriptures that those sufferings had to reach a point of actual death. If Jesus had suffered a hundred times more than He did suffer, and yet His body had not died, we could not have been saved, for it was death and nothing short of death that was essential to make an atonement for the sins of the world, and as the soul could not die we see the necessity of the death of the body. This is proved in the passage, "When He cometh into the world He saith, sacrifice and offering—that is of animal sacrifice—thou would'st not, but a body hast thou prepared me;" and then goes on to say we are sanctified by the will of God through the offering of the body of Jesus Christ once for all. (Heb. 10:5-10.) How can any sane man read those express words and then say that we can be saved apart from the sacrifice and death of the body of the Lord Jesus? Again we read that with regard to the Old Testament sacrifice, the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. "Wherefore Jesus also that He might sanctify the people with his own blood suffered without the gate." (Heb. 13:1-12.) It is the body that contains the blood and nothing but the body, and if we are not saved by the death of Christ's body then we are not saved by his blood. The Apostle Peter says that Christ bore our sins in his own body on the tree. (1 Pet. 2:24.) Concerning the sacred body of Jesus, it was absolutely spotless and free from every taint of sin, in order that it might be a perfect sacrifice for the sins of the world. If his body had been generated by a human father it would have been tainted with original sin, but that body was formed by the Holy Ghost in the virgin Mary, and when the angel Gabriel announced to Mary the birth of Jesus He said to her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." (Lu. 1:35.) Thus the archangel Gabriel makes a positive statement that the body of the Lord Jesus was holy, perfectly free from every stain of sin. Unless his human body and human soul were absolutely pure, it would have been impossible for Him to have offered Himself as a Lamb without spot to God, and a sufficient propitiation for our sins.

In the next place the Scriptures teach us that the sacred body of Christ was immortal and not subject to the law of death. The Apostle affirms that death came by sin, and where there is no sin there is no death. If Adam and Eve had never sinned they would most certainly have lived on forever without sickness or pain, or decay, or the infirmities of age, and would have been independent of any calamities from flood or fire or other natural elements. When they sinned, the law of death began to operate. The literal ren-

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LIVING WATER

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

FANNIE CLAYPOOL Editor
 JNO. T. BENSON Business Manager

Entered Jan. 3, 1908, 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

"He only is my rock and my salvation: he is my
 defence; I shall not be greatly moved. Ps. 62:2.

HE IS COUNTING ON YOU

He is counting on you!
 On a love that will share
 In His burden of prayer,
 For the souls He has bought
 With His life-blood, and sought
 Through His sorrow and pain
 To win "home" yet again.

He is counting on you;
 If you fail Him—
 What then?

He is counting on you!
 Oh, the wonder and grace
 To look Christ in the face
 And not be ashamed,
 For you gave what He claimed,
 And you laid down your all
 For His sake—at His call,

He is counting on you;
 And you failed not.
 What then?

The British Weekly.

A REQUEST FOR PRAYER

Brother Roy G. Coddington, the superintendent of our mission in Western India, is sick and we greatly desire that our friends pray for his healing. This man of God and faithful missionary is so needed in pushing the battle for the Lord in that heathen land. Will you not pray for him?

THE WEIGHTIER MATTERS.

Why will men neglect the weightier matters for the apparently trifling things? This is an age of lightness, yet we fail to understand how people can, in a time like this, spend their energies and their means solely upon the fleeting things that perish with the using. There are so many investments of time and money that could be made where they would tell for God and for humanity, but instead there is the lack of vision, hence the failure to make the proper investment. With many these weightier matters are not recognized, thus the loss is not recognized. With others

there is the lack of willingness to make the sacrifice; the weightier matters are neglected because they are not always easy.

How pitiable the life without the vision of these opportunities to invest its powers for God and humanity. So many, many lack this vision. How important and how blessed to get the vision and then to go forth to activity under its inspiration, and in the fullness of the power of the Holy Spirit.

PRAYER IN THE SPIRIT

This important subject of praying in the Spirit is so well discussed by Rev. J. N. Short in the *Herald of Holiness* that we give it to our readers for the real help we believe they will get from it. His article is practical and timely and follows thus:

This is a subject of great importance. Because it is through prayer that we have access to God, to "make all our wants and wishes known." But nothing is more clearly revealed in the Word of God than that all men have this privilege. Jesus says, "Men ought always to pray, and not to faint." The implication is, that men would faint if they did not pray.

But this is not, I judge, what is meant by "praying in the Spirit." To thus pray implies a state and condition beyond what is generally understood by the ordinary offering of prayer. I should be very loath, however, to assert that people who do not live a life of prayer, by reason of their intelligent faith in God, do not at any time, when especial trouble and trial come into their lives, get any help by their spasmodic praying.

I feel sure that any man who does not ordinarily pray in his daily life, though having a general, indefinite faith in God, when he comes into a place where he seems overwhelmed with trouble or impending danger, if he feels impelled to cry to God in his helplessness, he may get help. In doing this he experiences a sense of relief. And, as has been the case, some have had very signal answers to their cry.

Then again, many offer spasmodic prayers in trouble, and find some sense of relief. If they were sincere at the time, I would not take it upon me to say they did not get any help. But because such people do not follow up their prayers, they never advance to what true prayer, as the expression of faith, would mean, if they followed it out to its logical conclusion in their lives.

Then the ordinary saying of prayers, as is the case with many who are not known to be spiritual, who are not living devout lives of faith in the Son of God, and who never advance in spiritual things to come to a certain knowledge of God, that kind of praying cannot be said to be "praying in the Spirit."

The apostle writing to the Ephesians, giving direction for their perfect triumph in the divine life, after directing them to put on the whole armor of God, and giving a description of it in its details, winds up with the injunction, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

I judge then, that "praying in the Spirit," according to the Word of God, belongs more to the people of God, who are living lives of faith in the Son of God. Though it may be well understood, that no man, even the repenting sinner, really prays independent of the Holy Spirit.

"Praying in the Spirit" then, cannot be too earnestly pressed upon believers as they start out in the divine life. The apostle did this. There is danger in the general life of the believer, if his pure mind is not stirred up by way of

remembrance, that he may settle down into a state of formalism, and his prayers partake of that spirit. I speak from experience; for I have not always been conscious of "praying in the Spirit."

To pray in the Spirit one's faith must be in lively exercise. And that this may be, one must do some special, earnest, intelligent thinking, while constantly feeding upon the word of God. In the ordinary Christian life there is apt to be too much praying without such thought. If that should be the case it will come to "saying prayers."

To pray in the Spirit is to be a constant experience. There must be present conscious communion with God through faith in Christ by the Holy Spirit.

I blush with shame when I think of my earlier life, that in my praying I was not always thoughtful; that I did not take in what it meant to come into the presence of the King of kings and the Lord of lords. I confess I tremble now as I write, fearing lest I may not give it proper thought, and have the appropriate preparation of mind and heart, when I approach God in prayer. I would feel condemned to say to others what I do not practice myself.

While I say this, I think I have learned in some good measure to understand and practice the injunction of the apostle, "Pray without ceasing." But with all this I am conscious I need a "Days Man," and the Holy Spirit to help my infirmities.

To pray intelligently in the Spirit, means, I am sure, to be all in the will of God. But no man can pray, and keep up vital connection with God who does not obey. Then we may set it down, if we will not obey, we can offer no acceptable prayer, and be conscious of communion and fellowship with God.

It is easy to repeat words in a very thoughtless way, not taking in their import. But in his Christian life the believer should be in a constant state of submission and obedience to the will of God, where his heart can ever say, "The will of the Lord be done." Many may use this phrase, but it will mean nothing if we are not in the Spirit, and the Holy Spirit does not soon come to abide in us.

Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Some do not give these words their full import in their lives; and some stretch them beyond truth and reason, and verge on fanaticism.

But if we pray in the Spirit, asking anything according to his will, we know that He hears us. But we do not always grasp the mind of the Spirit, and do not always understand the mind of God fully in a given case.

Then while we may know that we have access to God, and that He hears us, sometimes He answers No, and sometimes Yes. And yet in either case we are helped and blest; as blest when He answers No, as when He answers Yes. We are praying in the will of God, and we say, "Not my will, but Thine be done."

Then praying in the Spirit means upon the part of the believer, to be in harmony with the mind of the Spirit, especially as far as revealed and understood. This implies being led by the Spirit, and launching out as the truth comes to us and the Spirit inspires and leads.

Hence to pray in the Spirit is to be living in touch with God, in a state of communion and fellowship with God through the Holy Spirit. It means a state of heart that constantly acquiesces in the divine will under the leading of the Spirit.

Then, in the nature of the case, it means a life of intelligent progress upon the part of the believer in his relations with God. I judge then from the word of God, from experience and from observation, that the believer cannot

pray in the Spirit, and not be led to the discovery of the state of his own heart as God sees it. He will surely come to discover whether there is anything in his heart that hinders his full access to God and advancement to be conformed to all the will of God. The Spirit and the Word lead us to this.

In this case he will certainly pray up against anything in his heart or life that does not say Amen to the divine will. The result is, when he prays in the Spirit, the Spirit has him in two, leading him out into all the will of God.

Hence the time will come in the life of every believer under the gospel, when he must advance intelligently into the fully revealed will of God for him, or draw back. And that is to say, if he continues to believe, and thus receive the truth, he comes to where he receives the Holy Spirit, and as the apostle prayed, "Filled with all the fulness of God."

Then from this point, "praying in the Spirit" means a spirit and a life of conquest for God. It means especial growth in the divine life for the believer. It means then intelligent cooperation with God in the work of redemption of this world for Christ.

There is no way the believer can so intelligently and helpfully co-operate with God for the salvation of the world as through "praying in the Spirit." What he may do will never avail anything without this Spirit. In the general life, "praying in the Spirit" implies living in the Spirit.

Coming to where we can pray in the Spirit, and that be our constant, abiding life, is the purpose of God through Christ for the believer. Every true believer in the light of the gospel must come to this state.

The life of the believer through faith, and thus prayer as the expression of faith, must be one of constant, intelligent progress from sin to holiness. Then, from that point, it must be growth in grace and in the knowledge of the Lord and Savior, Jesus Christ.

To fail of this is to fail of the divine purpose through Christ by the word of God and the Holy Spirit. To be in this true relation is to be in the Spirit and walk in the Spirit. To be here, and to pray without ceasing, is to be an intelligent partner with God in the salvation of men.

This spirit and kind of praying then is not optional with the believer, if he goes on with God. This is the logical outcome of praying in the Spirit. This is what faith and praying mean. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

What then does such a faith imply in the believer's experience in his relations with God? Let each one answer to God, and to his own soul.

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BY MATTIE PERRY

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 It was placed in the hands of a woman
 Who lived in that dark heathen land,
 And it led her to turn from her idols
 And follow the Savior's command.
 He Who took the five loaves and two fishes
 And with them the multitude fed,
 Can take the small mites that we offer
 And use them to send living Bread.

LITTLE is much when God is in it." Some of the greatest things in the world are the result of small beginnings. Some of the largest missionary societies were begun by prayer meetings beside a haystack. Some of earth's choicest saints were won by a kind word or a simple smile. "Who hath despised the day of small things."

Many are discouraged from doing anything, because they think their store is feeble and small, or from going to the Lord because their treasury contains but a few copper pennies.

The *Indian Witness* tells the following: "Early in 1819, while waiting to see a patient, a young physician in New York took up a tract on missions, which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen, and then went to their reward.

Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives and both sisters gave themselves to the same mission work.

"Already have several grandchildren of the first missionary become missionaries to India. And thus far thirty of that family—the Scudders—have given 529 years to India missions. The result of a tract that someone had laid on the table in a doctor's office." The son of one of the chiefs of Burdwin was handed a tract one day, but he could not read. He started out and traveled a distance of 250 miles and found a missionary's wife who taught him to read, and led him to Christ.

He took a basketful of tracts and despite much difficulty preached the Gospel at his home, and was the means of converting in one year 1,500 natives who became members of the church in Arrecan. And this through one tract in the hands of a man who was earnest.

A poor Scotch woman used to lay aside a penny a day for missions. A visitor, incidentally learning that the poor woman had been without meat for days, gave her a sixpence to buy some, but she said, "I have long done very well on my porridge, so I will give my sixpence also to God."

A missionary secretary learning the fact, narrated it at

a missionary breakfast. The host and hostess were profoundly impressed. The host said, "I have never denied myself so much as a chop for God;" and instantly subscribed \$2,500 for Foreign Missions, and others followed his example till they had raised \$11,000.

On one of the small islands of Micronesia there was a mission and to it there came from another island a young woman named Siakwe. She spent six months at the mission and learned to read ten pages in the English primer and a little in the Gilbert Island's Bible, and she committed to memory the Ten Commandments, the Lord's Prayer, and twenty Christian hymns. Then she returned to her home and unknown to the missionaries took up the work of teaching all the people in Nukor. What she knew was meager, but she scraped the bottom of her barrel in giving to its last grain her handful of meal. When at last a missionary came over to her island he found a miracle had been wrought—the people were all Christians.

A friend of missions gives this testimony, "During the first twenty-eight years of my life I was surrounded with wealth; and not until I had been married for nine years did I know a want which money could not satisfy.

"Reverses came with fearful suddenness and before I could recover from the blow, I found myself the wife of a poor man with five helpless little children.

"From that hour I thought of little but the care of my family and late hours and hard work were my portion. My lot seemed bitter. Husband strove nobly to gain a subsistence, but barely succeeded in keeping the wolf from the door. Everything seemed against us. I could not go to the house of God in my threadbare attire, so stayed at home. One night, however, there came into my heart such a longing to hear a sermon that I slipped into a little church and took my seat in the corner where I would be unnoticed. A missionary was talking and entreating people to give their mite to the Lord, and used the text, 'Give and it shall be given you, good measure, pressed down and shaken together, and running over shall men give into your bosom.'

"I went home and could not sleep, rose early and looked over all I had wondering what I could give, but all seemed vain. My heart was breaking and I wept bitter tears. I heard that the ladies of the church were making up a missionary box and I did so long to give something for it. What should I do? At last I thought of my towels. I had six, coarse brown linen, but little worn. They seemed a scanty supply for a family of seven; and yet I took one from the number and putting it into my pocket hastened to the house where the box was being packed, and quickly slipped it in.

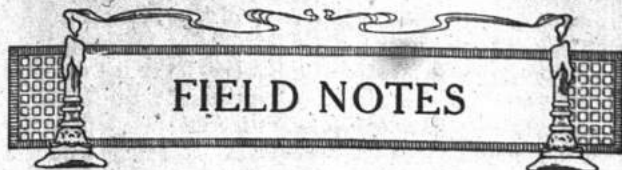
"I returned home with a light heart feeling that my Savior's eyes had seen my sacrifice and would bless my effort.

"It may seem superstitious to you, dear friends, but from that day success attended all my husband's efforts, so that in a few months our means increased, and before ten years had passed, all our former prosperity had returned. We date all our success in life to God's blessings, following that humble gift of deep poverty."

Beloved reader, are you one of the number who have never given to Foreign Missions because of your feeble store? My message is for you.

Bring something to Him from your humble store this day, step out upon his promises, and see if He will not bless you abundantly.—Sel.

An active faith can give thanks for a promise, though it be not yet performed; knowing that God's bonds are as good as ready money.—*Matthew Henry*.



FIELD NOTES

Living Water is 75 cts. a year.

Rev. E. O. Hobbs recently held a meeting at Marietta, Ill.

Rev. Guy L. Wilson is at Aneta, N. D., in revival services.

Revs. Bud Robinson and C. C. Rinebarger are in Baltimore, Md., in a revival campaign.

Rev. Joseph H. Smith will hold a meeting in Kansas City with the Oakley Methodist Church, beginning Nov. 17.

Rev. R. T. Williams will hold the Arkansas Assembly of the Nazarene Church at Vilonia, Ark., Nov. 8-12.

I want to praise God, and to testify through the columns of *Living Water* to the goodness and power of God for hearing our prayers and yours in healing my body last winter, and for sparing me to my little family. I requested the prayers of the *Living Water* family, and God heard and answered.

MRS. LOTTIE BURNER.

Arbovale, W. Va.

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THE PERFECT HUMILITY

(Continued from page 3)

dering of the passage would be "In the day thou eatest of the forbidden fruit in dying thou shalt die;" that is, the day they ate the fruit they would begin to die, which would be finally consummated in death itself. Now as Jesus had no sin, his body was not subject to the law of death itself, and He affirms that no man had power to take away his life; that is, nothing on earth could kill Jesus against his will. But He says, "I have power to lay down my life and to take it again," so that He died voluntarily and not by any necessity of the law of death in his body. And even after He died it is twice said in the Bible that his flesh did not see corruption; that is, his dead body did not begin to mortify, or decay, but was preserved without the touch of mortification or corruption until his soul came back from the unseen world and his body was raised immaculate from the dead. It is amazing to come in contact with the ignorance there is among professing Christians concerning the Bible teaching of the spotless humanity of Jesus. Unitarians and infidels in general all have the notion that the body of Christ was just the same as our bodies, and liable to disease and death of itself, and you will be surprised to find how many professed Christians let go the record of the Word of God concerning the sacred humanity of Jesus, and drop down in their thought to the level of infidels.

Paul says the Son of God was "made in the likeness of sinful flesh," but mark you, He was not made sinful flesh, but in the likeness of sinful flesh. Again, Paul tells us Christ was the second man, the Lord from heaven, in contrast with the earthly man subject to disease and death. Another fact about the body of Jesus is this, He rose from the dead in the identical body in which He had lived and which was crucified on the cross. And in that same body He ascended to heaven, and is now sitting in that same identical body at the right hand of God the Father. To deny this is to go contrary to the Word of God.

When Stephen was dying, his spiritual vision was opened, and he saw the glorified body of Jesus standing at the right hand of God the Father up in the heavens.

In the last place, the Son of God is coming again in the identical human body in which he lived and suffered, and died and rose, and at his second coming when he returns with his saints, He will manifest Himself to the Jews, who will at that time accept Him as their Messiah, and when they see Him they will inquire about the wounds that Christ has in his hands, according to Scripture and He will tell them that they are wounds that He received in the house of his friends or his relatives; that is, the wounds He received at the hands of the Jews. It is this sound doctrine concerning the sacred body of Jesus that gives us the pattern and likeness of the glorified bodies which the righteous are to have at the resurrection. The Apostle tells us that our vile bodies, or more literally, the bodies of our humiliation, will at the resurrection be changed and made like unto Christ's own glorious body, according to the working of his mighty power. Just as literally as Jesus rose in his own human body, so the saints will rise in their own literal bodies, but those bodies are to be changed, transfigured, glorified, and made like unto Christ's body, flooded with light, not subject to material laws, but under control of the Spirit, as the body of Christ was entirely controlled by his Spirit, after his resurrection.—Sel.

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SUNDAY SCHOOL

P. R. NUGENT, RICHMOND, VA.

LESSON FOR SUNDAY, NOVEMBER 19.

FROM MELITA TO ROME

Ac. 28:11-31

GOLDEN TEXT: "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth." Rom. 1:16.

God's method. When God promised Paul that he was to testify at Rome he had no idea of how he was to get there. Shipwreck, delay, another sea voyage and then a journey (probably on foot) by land until he came to Rome as a prisoner as well as a preacher, teacher and witness. Yet all along this varied journey God was surely ruling and working to fulfil his promise. And the same fact applies to everyone whose life is yielded to Him. In his own way—sometimes tempestuous and dark—He works to carry out his purpose and fulfil his promise.

Probably Paul's first hearers in Rome were the Roman soldiers who took turns in guarding him. This enabled him to reach men who doubtless came in contact with many others, not only in Rome, but also in localities to which soldiers were sent, so that from Paul's private dwelling (16) gospel truth may have gone to distant parts of the Roman Empire. In this we see the wisdom of God and that, though His methods are strange to man, they are indeed far-reaching in result. Paul's bonds in Christ" were manifest far beyond his room. They reached "the palace" and "all other places" (Phil. 1:12, 13) with very little effort on his part.

Paul's loving zeal. This is seen (1) in the promptness with which he went to work to reach his own people. "After three days" (17) he called the Jewish leaders to come to see him that he might present unto them the truth. Love does not move with slow gait unless unable to go fast. (2) His freedom from a disposition to accuse his people. (19) The nation, through its leaders, had not treated him fairly, but he was not bitter about it nor disposed to accuse them even in regard to what wrong they had done, his appeal to Caesar was not meant as an action against his people, but merely as a means of putting an end to the kind of trial he was undergoing. He wanted justice for himself, but not against his people, and as he had a love for his people, so too, he had (3) love for the truth of the gospel and for the Lord Jesus. He wanted to tell them of the "hope of Israel"—the Messiah. His hearers were hoping for the Messiah to come; Paul wanted to tell them the hope was realized, the Messiah had come.

"Spoken against" (22). This was all the Roman Jews knew about Christianity. They seem to have heard nothing good about it. It has always been true that some of God's true people have been spoken against. This is the early history of every God-originated movement. Its first stage is persecution, and it has been often true that the cessation of persecution was either the beginning of or the result of, backsliding on the part of those who were responsible for the movement. People should not count persecution, but they will not be apt to avoid it if they keep thoroughly true to God. As regards early Christianity it is noticeable how it moved on and increased in spite of persecution and obstacles. God carries on his work in spite of the resistance and lies of Satan and his agents.

able desire (22). Paul's Jewish hearers were not ruled by adverse reports nor prejudice. They wanted to hear more about the matter because they were not disposed to condemn a matter on mere heresy. I suppose they wanted Paul to tell them the real doctrines of Christianity that they might judge for themselves. In response to this desire Paul made an appointment for what turned out to be

An all day meeting (23). "Expounded and testified." The teacher was also a witness. His teaching had become a vital, heart matter with him. It was intimately associated with his own spiritual experience and he wished to make it thus with others. God wants his truth to be more to people than a mere intellectual matter. The earnestness of both teacher and pupils is seen in the length of time given to that Bible study—"from morning till evening." The appeal was to the inspired Word only, for that is the final authority in regard to God's truth, and when the Holy Spirit brings it to bear upon anyone that person is immediately on trial as to his relation to God's Word.

Two classes (24). "Believed," and "believed not." The truth was of course the same, but that truth brought out two very opposite attitudes, and each person decided what his own attitude would be, and was responsible for it. These two classes still exist. They are made manifest in connection with the going forth of the Word in the power of the Spirit. And "believed" and "believed not" tell of two destinies (Mk. 16:16). "Take heed how (and also) what ye hear," Jesus said (Lk. 8:18; Mk. 4:14), and we can see how much people need that warning.

Humanity the same (25-27). About seven hundred years before Paul, Isaiah had preached Christ to his own generation and the results had been just what they were that day in Rome. The same is true now—gross hearts, dull hearing and closed eyes are still in existence and the people who are thus are themselves responsible for their state. And this state characterized religious people and does so still. Notice they had "warned" thus. They had been in a better condition. Cares of the world, love of the world, self-righteous, pride, unbelief, where these rule this state naturally comes.



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