

they pray to these idols they partake of their nature—become like them. There is a legend that a man was to come into the world and he was to deliver the people from bondage. Upon the mountain side there was a large rock that resembled a face. It was called the "stone face."

They said when that great day comes the deliverer is going to look like the stone face, the face on the rock; and a boy went and sat on the rock and for hours he would gaze on that stone face, and by and by he became a man and the folks said "our Deliverer" had come. He had sat and gazed upon the stone face till he had become like it.

God tells us in Corinthians that we are to behold the glory of the Lord until we will be changed into His image.

On the other hand, we can commit sin until the very nature of the devil is engraven upon our own souls and we are transformed into his image. You did not leave the sin behind you, but the sin left its very imprint upon your soul.

In the statement with reference to Cain God said, "If thou doest well, shall thou not be accepted? And if thou doest not well, sin lieth at the door," or "sin croucheth at the door." What sin have you at your door? "It is much easier to find a man that never committed a sin than to find a man who only committed it one time." If you have committed a sin once, that thing seemeth to have fastened itself on your soul and it seems to seek to get hold of you again, and every time you commit it the thing seems to desire to get hold of you more than ever. "Sin croucheth at the door."

It is an awful thing to sin against God. What we sow becomes a part of us.

On the other hand, you can do a good deed and it becomes a part of you. You can go to church until you can hardly stay away. Every day you serve God you want to serve Him a little more faithfully the next day, and every day you serve the devil, it is a little bit easier to serve him the next day.

What we do becomes a part of us, is engraven upon our own souls. What we are sowing is becoming a part of us every day. I want to sow good seed, don't you?

"If you knew the baby fingers,  
Pressed against the window pane,  
Would be cold and stiff tomorrow—  
Never trouble us again—  
Would the bright eyes of our darling  
Catch the frown upon our brow?  
Would the prints of rosy fingers  
Vex us then as they do now?  
Then scatter seeds of kindness,  
For our reaping by and by."

How important that we sow to the Spirit as the days go by.

3. The third thought is this, *that we must reap in kind what we sow*. Just as surely as we sow, so will we reap, and reap the same kind we sow, also will reap more than we sow.

The text is: "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

Men have an idea that they can sow one thing and reap another. Some think we can sow to the devil and then reap life everlasting; but God says, "Be not deceived." What this old world sows she is going to reap, and she is going to have an awful harvest at the judgment day. What an awful reaping this world is going to have. This is true of nations. God's judgment will be poured out upon America if she continues her wickedness. Whatsoever a nation soweth, that shall she also reap. The European war is a fine example of this. Germany has been sowing rationalism, France worldliness and licentiousness. The other na-

tions have been engaging in all kinds of abominable practices, and now they are reaping what they have sown.

This is also true of churches. Whatsoever a church soweth that shall she reap. We can sow worldliness and reap a great big crop of worldly church members, strangers to grace and to God. My God help us. We are a poor church, but I pray God that the Gospel Tabernacle people will keep praying to be separated from the world and to keep the holy fire prayed down from glory on our souls. The world is full of churches that have no conversions. Cold and dead. God help us as a church to be separate from the world.

It is also true of individuals. We are going to reap what we sow. Oh, the reaping that is coming. You can sow to the world and partake of the world, but you will reap what you sow as surely as there is a God in glory. You say you have got to sow your wild oats. That is one of the biggest lies the devil ever invented from hell. If you sow them you will reap them.

A man scattered thistle seeds through a community and they grew and his own farm was covered. He sowed thistles and he reaped thistles. I also heard of a man on the western coast who went up and down the coast and sowed violet seeds and in a few years they said the coast was lined for miles up and down with violets. Are you sowing thistles or are you sowing violets? I want to sow the right kind of seed, don't you?

We reap more than we sow. Now another thought and then I will close, and that is the reaping begins in this life, and will *continue throughout eternity*. It begins now. This is true of those who know God and those who do not know God. There is dear Brother Jones, who tells us that his years are drawing to a close, and as I look into his face I say, "Thank God, he has been sowing to the Spirit," and God's peace, and God's glory are flooding his soul. It is true of the saint in this life and it is true of the sinner. Look at that poor old man as he walks along the street with a heavy heart and with remorse filling his soul. I spoke to a man some time ago and he said, "There is no peace." I see the poor, remorseful soul as it goes down the shady hillside of life. We begin *now* to reap what we sow and we will continue through eternity. It is true of the saint and it is true of the sinner.

In my imagination I see the child of God who has walked with Jesus. The battles have been many, the trials have been severe, and one day the death angel comes, or Jesus comes in person and the soul slips off to glory and to God and enters the shining courts on the other side. Thank God he will reap through eternity. Peace, thank God for unbroken peace. Communion with God throughout eternity. Glory and peace forever for the saint; but on the other hand, I see the sinner—the poor soul—he has served the devil. He has rejected Jesus. He may not have been an out-breaking sinner, but there has been no place for Jesus, and one day the death angel comes. Like the young man lying on his death bed—the doctor said he must die. He said, "Can I live six months?" The doctor said, "No." The young man said, "I cannot die, I am not ready;" and he gathered up his strength and said, "I will not die," and with an awful groan he fell back lifeless and dead.

I see the men and women who have lived in sin, the soul moves out of the body, demons come from hell and lay their fiery fingers upon the poor doomed soul, the gates of hell are thrown open, the poor soul with an awful cry plunges into the gulf of damnation, and the sad part of it is there is no end. "I must spend eternity in hell." "I must reap

what I have sown." I have sown to the flesh and must reap the whirlwind. I must lie with the devil forever. What are you sowing to-night?

I close by quoting the text: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he

also reap." I believe I would say, by the grace of God, I will give Jesus my heart. Your habits will become more fixed and you will be less likely to ever get to Jesus if you refuse God tonight. I would come to Jesus tonight. I would turn. Oh turn, sinner, turn. Why will you die?

## How to Live Entire Sanctification

BY THE LATE J. O. M'CLURKAN.

DO not think that the conflict is over when you enter Canaan. The enemy within has been destroyed, but sin in a thousand different forms presses around you; the utmost vigilance will be required to resist it. "Let him that thinketh he standeth, take heed lest he fall." Bear in mind that most of Israel's fighting was done after they entered Canaan. This experience has clothed you with the whole armor of God. Many Jerichos and other walled cities, lying in the distance, are to be taken. "Endure hardness as a good soldier."

There are many things that you will have to die to after you are sanctified. Much of *your way* of doing things will have to yield to his way. Perhaps a large portion of your religious duties have been performed in the "energy of the flesh," rather than in the "power of the Spirit." The laying aside of the weights and hindrances that come from the life of nature means much more than most people at first think, and the progress in the sanctified life depends largely on the deeper degree of crucifixions that follow sanctification.

Beware that no coldness creeps into your heart toward those who antagonize you. Persecutions will come. The servant is not above his Lord. He was the most persecuted and least understood man of his day, yet no feeling contrary to pure love ever entered his bosom. In the midst of criticism, from good men or bad men, trust Jesus to keep you full of himself; then there will be no room for sin. Hard things may be said about you, but how gentle, tender, and kind He causes you to feel toward those who said them. What charitable constructions you put on their actions! O Jesus, this is thyself formed in thy people, this ocean of love rolling and surging in the soul, then resting in a deep and heavenly calm, is just thee. A heart filled by such a wonderful Savior must be clean.

Satan will teach you to think that none except those in the experience of sanctification can teach you. Watch this point. While you have an experience, which many wiser and greater do not possess, yet there are hundreds of things you need to be taught. The meek and lowly spirit learns from every one. Though your pastor may not be sanctified, he can teach you so much that you need to know. Then, along the line of your experience you can be so helpful to him and others. Thus in the school of Christ we can be of service one to another.

Watch your testimony. When the High Priest entered the Holy of Holies, hanging to the borders of his brilliant robes were little bells alternating with the figure of the pomegranate. The bells must be kept ringing else he died. The prolific pomegranate typifies fruitfulness; the bells, testimony. The two, a godly life and witnessing with the lips, must go together. Mind you, the priest had to keep these bells ringing. Do likewise. The joy of this rich experience will depart unless you witness to it. The Lord does not want you to testify to sanctification every time you speak for him; there will be times when to do so would not be best. However, great care should be taken, lest through a man-fearing spirit, the bells should cease to ring. Always be ready to cheerfully and gladly bear testimony to the

great work wrought in you. As to the when, where, and how, "He will guide you." You will be led to testify in a meek, humble way, giving all the glory to Jesus. Instead of saying, "I am holy" or "I am sanctified," say, "The Lord Jesus has given me a pure heart," or "I have accepted Him as my Sanctifier," "He dwells in my heart and keeps me moment by moment." Put the testimony in such a way as to render yourself nothing and Him "all and in all." People sometimes stumble over very little things, like a naturally harsh voice, an unfortunate gesture, or anything else savoring of self-importance. Emerson says, "The voice of a Christian should be as gentle as the rustle of the corn or the murmur of the brook." Testimony to perfect love will have its best effect when given in a meek, deep, reverential manner.

Don't talk too much. The temptation to argue should be forever resisted. Sanctification is too sacred a theme to be dragged through the mire of street-corner discussions. They will be pitched at you. Have nothing to do with them. Do not get into the habit of talking sanctification in a rambling, loose, slipshod manner. Do not be a rattletrap. "In quietness and confidence shall be your strength." The Lord will open the doors continually to earnest souls who will hear the Word gladly. Talk? Yes. You must tell other hungry souls of this grace, but avoid handling it in what might seem to be a light, frivolous way. Never try to force any one into this experience. All that you can do will be to lead. Be patient with them. Remember your own slowness of heart to believe. Thousands of good folks move slowly. Give them time. Watch that tongue. It is the loophole through which the devil often enters. Be sure that you keep it on the altar, then Jesus will give the needed grace. Let your words be seasoned with wisdom.

Learn to distinguish between temptation and sin. The holiest people may be, and often are, severely tempted. Temptation is not sin, but the yielding to it is. It was after Jesus received the baptism of the Holy Spirit that He had his hardest struggle with Satan. Dungan Clark says: "It is not only true that the holiest persons will be subject to temptation through life, but it not unfrequently happens that their temptations are greater in exact proportion to their holiness; that is to say, as they surrender themselves wholly to the Lord, and trust Him for a clean heart, Satan's assaults upon them become not less frequent and less severe, but precisely the reverse. The more you resist his temptations, the more he will be induced to try his full strength upon you, which it will not be necessary for him to do if you yield easily. The children of Israel were not sent to Canaan the nearest route, because they were not in a condition to resist a determined, warlike people such as the Philistines. As they became better acquainted with the Lord's dealings, and learned to trust him more, he allowed them to meet their enemies in battle; but their severest and most protracted wars were after they came into the land itself. And so very great temptations are often a sign, not of a low, but of a high state of grace; for if you are beset by "principalities and powers and wicked spirits,"

it is because you are in heavenly places. Be not, therefore, discouraged. If the warfare is long and severe it will, nevertheless, be true if you abide in uninterrupted union with your Commander—the Captain of salvation—that the victory will be constant and complete. The enemy will first tempt you; then he will try to make you think that the temptation was a sin. For instance, he will suggest some hideous thought or blasphemy, and though you recoil from it as if it were a serpent, yet he will whisper: "There! your heart is not right; if it were, you would not have such thoughts." Reader, a thought of evil is not wrong. The Lord thinks of evil. An evil thought is wrong. The one finds no response within while the other does. Dr. Upham says: "A person may be sanctified to God, his heart may be pure in the divine sight, and still there may be a constant struggle on the part of the 'old man,' or the 'old nature, to regain possession." It is difficult to explain how a truly holy heart may still have a struggle antagonistic to sin, and oftentimes a fearful struggle, but it is probably owing, in addition to the direct temptations of Satan, to the tremendous power of antecedent evil habits. The principle of self-love may, by divine grace, be redeemed from its selfish attitude, be brought to its true subjective position, and become a holy principle, and yet, in consequence of its previous habits of inordinate exercise, there may be a strong tendency which requires constant resistance to resume its former position of irregularity and sin. This tendency is not, properly speaking, in the principle itself, but is forced upon it *exteriorly* if we may so express it, by the law of habit; and, therefore, although it is extremely dangerous, it does not appear to be necessarily sinful. The reformed inebriate has refrained from drinking, but the influence of the antecedent law of habit is still felt in his system. He is no longer guilty of the sin of drinking, but his liability to fall into this sin is greatly increased by his antecedent evil habit. Something like this is the case of those who have just entered into that state where they can say they "love the Lord with all their heart." The enemy is cast out, but he avails himself of the influence of the law of habit to take a hostile attitude and to seek a re-entrance." In the midst of temptation trust Him to keep you from falling." "In that He himself hath suffered, being tempted, He is able to succor those who are tempted," Heb. 2:18. "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape that ye may be able to bear it," 1 Cor. 10:13.

Avoid laying too much stress on *feeling*. Many have failed here. Not getting such an experience as they expected, they concluded that they were mistaken and dropped back into the "wilderness life." What a mistake to believe your fickle emotions in preference to God's word. While the sanctified life is pre-eminently noted for peace, joy, rest, and other delightful experiences there may be, especially at its beginning, "seasons of heaviness through manifold temptations," 1 Peter 1:6. Satan sometimes takes advantage of ill-health to bring about strange and unaccountable feelings of sadness and depression. Faith must hold right on in the midst of all these thrusts. They are on the surface. The soul which is stayed on the Lord has a peace which none of these things can destroy. Cultivate the habit of trusting regardless of emotions. Never let your feelings contradict His word. Soon after entering this way of holiness there is apt to be a peculiar temptation in that there is a cessation of joyous emotions; a kind of flatness and deadness seems to creep over the sensibilities, then it is that

your faith will be tried. The Lord seems to allow these droughts of the emotional nature partly that your faith may be strengthened. How the soul honors Him when it trusts just as well in the dark as when in the light. This habit persevered in will soon bring a calm, deep, steady life "rooted and grounded in Him who is the head of all things. Reader, abide on the altar. Keep on believing that it "sanctifieth the gift." All will be well.

What are you to do in the event you fall into sin? Sanctification is retained by abiding on the altar—in the Lord. If you knowingly and willfully do wrong, by that act you take yourself off the altar and lose the experience. In this case, the only way to get back is by repenting of the sin and a renewal of consecration and faith. But if the sin be accidental or involuntary, your consecration is not broken. Before the dark wave of condemnation reaches your soul look instantly to the cleansing blood for its interception. Learn how to use the precious blood of Christ. The trespass offering was for accidental sins. Perhaps in an unguarded moment you will say or do something which, at the instant, did not appear wrong, but the next moment the Spirit whispers, "My child, you have sinned." Throw it on the altar immediately; claim the promise that if you confess and forsake, his blood cleanses. It is like this: the Great Physician has come into your heart for the purpose of keeping you in perfect spiritual health. He works a thorough cure, and then lays down certain regulations, which, if observed, will prevent a return of the disease. However, he says to you, "Obey these instructions strictly and you will be kept in perfect health, but, if you should fail at any point, do not go and lock yourself up in your room to suffer the pangs of soul sickness, but apply to me at once; I am here to keep you strong and healthy, either by prevention or curative means." It may be that you will be unable to decide whether some things were right or wrong. Do not worry over them; put the past on the altar; avoid them in the future. Jesus can keep you every moment. These suggestions are only useful in case of any failure on your part. Such failures are not necessary.

This life of holiness is capable of endless development. Grow in grace.

Make much of the Bible and secret prayer. The still hour alone with God is invaluable. You must have these daily interviews to be kept strong.

Do not dignify persecution and opposition by making much mention of them. Let the devil do his own advertising. March straight forward, heeding neither the smiles nor curses of a "Christ-crucifying world." Distribute holiness literature. Live the thirteenth chapter of 1 Corinthians. So long as your experience is in accord with this chapter you have sanctification. Go from "victory to victory." Soon you will step out—up—within the shining gates to be with the Lord.

#### THE POWER OF PRAYER.

A woman came to a missionary at Bangalore, asking him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew the Christian was praying for her, she replied, "I used to perform my worship to the idols quite comfortably, but for some time past I have not been able to do so. Besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying he may make me become a Christian too. He is always bringing things to pass with his prayers. Somebody must make him stop."—*The Missionary Herald.*

# LIVING WATER

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## EDITORIAL

### WEEKLY TEXT.

"I will bless the Lord at all times: His praises shall continually be in my mouth." Ps. 34:1.

### TREVECCA COLLEGE—SPECIAL FEATURE.

A special feature of Trevecca College is the opportunity it gives for Christian work. This is of inestimable value to those preparing for the ministry or for any line of Christian activity. There are prison meetings, street services, cottage prayer meetings, preaching, prayer services and Sunday Schools in mission halls, also other kinds of religious activities, all of which give good training and offer a field of privilege in service. This practical feature is a very important one, and should appeal to young people who are preparing for Christian work.

### MEMORIAL FUND.

We praise God that our friends are responding to this memorial fund for Trevecca College. We take this occasion to thank everyone who has contributed. May the rich grace of God be abundant in every life. We trust that others may respond to this most worthy cause. Do not hesitate because you may not have much to send, but send what you feel God would have you to contribute to this fund. We very earnestly desire that our friends all stand with us in prayer whether you have any money to give or not. You can help us much by prayer. We feel that this is a good investment of money—one that will bring in good returns. What could be more blessed than to have a part in training young people for the service of the Master. John T. Benson is treasurer of this fund.

### OUR OWN MISSIONARIES.

We sometimes wonder if we are all as faithful as we should be to our own missionaries—these for whom we are especially responsible. We do not, for a moment, encourage any selfish spirit, but rather would we exhort to the broadest possible life along the line of world-evangelization. It is our privilege to live all around the world in blessing and inspiration if we are taking time to pray around the world, and how this will enlarge the prayer life and bring blessing into the soul of the individual; but the thing that we would emphasize at this particular time is that after we have thus prayed that we recognize our special responsibility to our own faithful and true ones who

are standing for us at the front of the battle. We have promised to stand by them and we owe it to them and to our own honor to not prove false; then we owe it to God to be true to Him by being true to His devout ones and to His cause. We serve Him by serving His creatures. These mission stations where our missionaries labor are a part of our work as much as our home church and we should have it on our hearts and in our prayers as much as any part of our work. This work on the foreign field will succeed in proportion as we are faithful, and it will fail just to the extent that we fail to do our part. God is looking to us and expecting us to be true to Him. Our missionaries need prayer for their bodies; they need it for encouragement—it means more than we think to keep encouraged amid the attacks of the devil in heathensim; they need it that they may have the anointing of the Holy Spirit to make their ministry more effective. How blessed it will be if we keep pace with our light, our responsibility, and our privilege. Let us pray much for our missionaries.

### SUCCESS OR FAILURE, WHICH?

It is a question of grave and vital importance as to what extent the various mission boards of the Church will be overcome by the financial pressure abroad in the land. The natural tendency is toward a yielding to what seems to be the inevitable, which means defeat and retrenchment; but the question is, is it necessary to submit to this kind of feeling in the matter and thus allow the cause of Christ to suffer? The American Baptist Society, in the face of a serious financial proposition, decided to not send out any new missionaries, to retain most of those on furlough, and to reduce appropriations eighteen per cent. for the maintenance of the work in the different foreign fields. As a result of this decision both the General Secretary and the Foreign Secretary resigned. They did not resign in a spirit of contention, but with a feeling of humiliation, and a sense of loyalty to the cause upon their hearts. After much discussion the board accepted their resignation, thus at this crucial time when they need all the help available they rob themselves of two of their most efficient secretaries and fling a discouragement into the face of their constituency. Another missionary board, seeing its heavy financial burden and shortage, has made an appeal to every member of the society and every contributor to make a special offering over and above his regular contribution of one day's income. The secretaries and members of the board have entered heartily into this plan and already several thousand dollars have been raised. The missionaries on furlough have entered into the spirit of this movement, the Church is inspired to activity, and a general atmosphere of encouragement prevails rather than one of depression. How much better is the course pursued by this last mentioned body than that of the first. Which method of procedure will most honor God?

How great it is to be courageous in the face of every difficulty. It may not always be easy, in fact it may never be pleasant, but it is highly commendable. In the child of God it is indicative of faith in his Father, and to fail in such a crucial time is evidence of a lack of faith in Him whose promises are yea and amen in Christ Jesus.

The mission boards of Great Britain have made a good record in these trying war times. There has not been a shortage in their contributions, but rather an increase. An increase is really necessary to meet the enlarged expenses brought about by the effect of the war that has touched every mission field in some way.

Surely this is a time for an increased spirit of missions