

# Living Water

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

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## Safe to Land

REV. A. B. SIMPSON

*"Then they willingly received him into the ship, and immediately the ship was at the land whither they went" (John 6:21).*

OUR Lord's miracles were signs as well as wonders, wonders of power and signs of spiritual truth and blessing. The feeding of the five thousand which precedes our text was a great object lesson of the world's hunger and the Lord's provision through the Living Bread. The story that follows of the storm on the Galilean Sea is equally fraught with lessons for the future of the Church and the experiences of our Christian life.

### I. THE DISCIPLES IN THE STORM

What a picture that wild night on the Galilean Sea affords of the Church of Christ in the long night of the ages and of the individual Christian amid the tempests of life! The Lord had sent the disciples across the sea before Him, while He dismissed the multitude, and they spent that awful night toiling and rowing and unable to reach the shore, until at last his coming brought them safe to land. How full of significance the darkness, the tempest, and the long and weary night when it seemed as if He would never come! For it was until the fourth watch, when the night was almost gone, that their Master at last appeared. It is needless to search for the application in the story of Christianity amid centuries of persecution and manifold temptation. And which of us has not found the picture true in the trials of our Christian life? Peter himself, who passed through that dreadful night, reminds the Christians, to whom he addressed his epistles of consolation, that they must not think it strange if they were oft "in heaviness through manifold temptation." Like these disciples we, too, shall often find that the night of trial is long, and the answer to our prayers delayed. That beautiful promise in the most comforting of all the Psalms, "God is a very present help in trouble; God is in the midst of her, she shall not be moved; God shall help her and that right early," when literally translated has a somewhat different message. The margin reads, "God shall help her at the turning of the morning." It is not "right early," but *right late*. It is in the fourth watch of the night that the Master often comes, when it is darkest, just before the dawn. Let us not forget, therefore, that the promise is to them that wait. "Wait on the Lord, and be of good courage, and he shall strengthen thy heart. Wait, I say, on the Lord."

### II. THE MASTER ON THE MOUNTAIN

We have a second picture. The Master, where was He? Had He forgotten them? Nay, He was still remembering, still ministering in the presence of the Father. This also was an object lesson of that hour of which He sometimes spake to them, "A little while, and ye shall see me, and again a little while, and ye shall not see me, because I go to the Father." How it speaks to us of our ascended and interceding Lord! It was a rehearsal of his holy priest-

hood before the throne where now "He ever liveth to make intercession for us."

What a majesty and importance this gives to prayer! It was part of our Lord's ministry on earth, and it is, perhaps, his greatest work in heaven. He is there as our Advocate. He is there specially appointed by the Father to represent us, to present our needs and supplications, and to be the channel for the communication to us of all the blessings that we require. How it should encourage us to hear Him say as He said to Peter, "I have prayed for thee." The writer remembers once being told by the late George Mueller, with whom he had spent many hallowed days in the fellowship of Bible study and united prayer, that that venerable servant of Christ had placed his name on his private list for daily remembrance at the throne of grace, and that he would henceforth never cease to pray for him. It brought great encouragement. But one day the thought was suggested to him, you value George Mueller's prayers very highly, but what about the prayers of the Lord Jesus? Have you forgotten Him? Have you failed to realize that not daily, but every moment, He is bearing your name upon the palms of his hands and tablets of his heart in loving intercession? It was a revelation, a reproof, and a new inspiration. Shall we, beloved, receive it too, and henceforth ever remember that the Master has said to the least of us, "I have prayed for thee?"

### III. THE MASTER BY THEIR SIDE

"And in the fourth watch of the night He came unto them walking on the sea. And they were afraid, but He said unto them, it is I, be not afraid." They needed more than his prayers. They needed Him. And He came. And He always comes. But often when He comes, we do not know Him, and are even afraid of Him. For sometimes He comes walking on the sea and riding on the storm. The very trials through which He comes are his chariots of blessing. But let us not forget the waves are beneath his feet, and the storm is under his control. And in the darkest floods faith can hear Him saying, "Fear not, for I am with thee. When thou walkest through the waters they shall not overflow thee, and through the flames, they shall not kindle upon thee."

How did they recognize Him at last? It was through his word. He spake and said, "It is I, be not afraid." And still He speaks, and his message is the same. He does not say, it is better weather, it is nearly morning, things are going to change, circumstances are going to improve. Nothing of all this, but simply, "It is I." All you need is Him, and having Him, all else will be righted, adjusted, and subdued.

But they had to receive Him into the ship. He must take command. They must stop their rowing and toiling and trust themselves to Him alone. And so must we. The first thing is not deliverance, but surrender, confidence, the victory of faith, the receiving of Jesus into the surrendered

heart and the consecrated life. Beloved, have you received Him into the ship? Is He the Captain, Pilot, the Master of your life?

#### IV. THE SHIP AT THE LAND

"And immediately the ship was at the land whither they went." This is a very wonderful thing, and the mystic mind of John has caught hold of it and fastened upon it as the suggestive type of some great spiritual teaching. Surely that lesson is not far to seek or hard to find. Surely it is substantially this, that when Christ becomes the Master of the heart, life's crisis is over; life's career is assured; our toiling and rowing are ended; our responsibilities are transferred to Him, the Schoolmaster's work is done, and the child is at last at home upon his loving breast.

How significant the words of Jesus to Martha! He had tried to inspire her confidence as He exclaimed, "Thy brother shall rise again." But Martha was afraid to venture on so great a promise, and so she put it over to some future day, saying, "I know he will rise again in the resurrection at the last day." It was then that Jesus said, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." It was as if He had said, "Martha, if you have Me, you have everything else along with Me; all My power, and working, and, therefore, you have the resurrection now."

How slow we are to understand that Jesus is Himself the epitome of all His gifts and blessings. One is reminded of the old woman who came to a London mission wanting a pennyworth of coal, and a pennyworth of bread, and a pennyworth of tea, and a lot of other pennyworths. The missionary asked her if a shilling would not get all these things. Her face lighted up as she took the shilling, and she went away saying to herself, "Now I have my bread and my tea and all my needs." A few nights later he was trying to lead her to accept Christ as her Savior, but she said, "There are so many things to do that I am afraid of it all. One has to repent and believe and be confirmed and do good works and go to chapel and keep all the feasts, and there is no end of it." Then he reminded her of her shilling, and how that shilling included coal, and bread, and all the pennyworths of her need. "And so," he said, "you have only to accept Jesus Christ, and all the rest is summed up in Him." The simple truth dawned upon her heart and she found that she was complete in Him, her Savior and her all.

And so there is a moment in every life, a crisis hour, when we take the Master on board the little ship, and immediately we are at the land whither we are going.

The writer remembers a skeptical inquirer, who had tried for years to balance the arguments for and against Christianity, and had failed to reach an anchorage for faith. One day in the anguish of bereavement he found himself almost unconsciously praying to the God, whom his buried wife had loved and followed, and before he realized the foolishness of a skeptic's prayer, God had answered him, and a sense of the presence of Christ touched his soul with a joy that he knew was divine. He had taken Christ on board and immediately his little ship was at the land.

How Paul had struggled and striven for the best and highest things, but one day he met the Lord on the way to Damascus, and from that moment the crisis was past, the conflict was over, his destiny was fixed, his career was assured. He had seen the Lord, he had received Him, and his ship was at the land.

How often we have found in the works of fiction, which most of us have read more or less, and there is some good fiction, that the hero and heroine are drifting amid a thou-

sand uncertainties and perils until a certain crisis comes when they meet to part no more, and the romance reaches its climax in the satisfaction of a great and noble passion. Have you noticed that at that point the curtain almost always falls? The crisis has been passed. They have reached the land whither they went.

In a higher, nobler sense the heavenly Bridegroom is seeking our heart until He wins it. We, too, are drifting, toiling, and rowing, but the moment we receive Him we have reached the end of our perplexities and perils, and our life is henceforth forever in his holy keeping.

The writer remembers the years he spent struggling after a deeper and higher life and trying to realize the experiences of others. But there came a day when, instead of seeking the blessing he found the Blessor, and the Lord Jesus said, Am not I enough for thee, thy holiness, thy faith, thy love, thy joy, thy power? The Master had come on board, and his heart had reached the land whither he went, and henceforth life was simply a sweet abiding in the all-sufficiency of his Lord.

Some of you are seeking healing from your sicknesses through the power of the Lord. You are looking for some extraordinary manifestation, some gifted man or woman, some magic touch, some extraordinary miracle. That is not what you need. The Lord of Life is waiting to undertake your life and to impart to you the strength and quickening of his glorified humanity, that body of which we are members. And what you need is simply to receive Him as your second life, your supernatural strength, the vital force for hearts, and lungs, and nerves, and frame, and from this moment to depend upon Him, to live by Him, and to let "the life also of Jesus" be made "manifest in your mortal flesh." When you thus receive Him you will have reached the goal of all your struggles and endeavors and find yourself at the land whither you are going.

And, oh, how many of you are passing through a storm of sorrow like that on Galilee of old, vainly struggling for deliverance from your troubles, and wondering the Lord does not answer your prayers and still the winds and waves of life's troubled sea. Beloved, you are beginning at the wrong end. It is not deliverance you need first, but Him. It is not escape your trouble, but to learn its lesson; and when that is learned and He has come in all his fullness, your sorrow and sighing will flee away.

Look at Jacob that night at Peniel. Was ever a life more imperiled and overwhelmed? An angry brother was waiting at the dawn of day to wreak the vengeance he had been seeking to do all these years. Jacob had tried every human resource and felt how hollow and empty they all were. At last he turned to God and in that night of conflict he learned his lesson; he died to the old Jacob, he rose to the new life. He touched God; he became a prince of faith, having power with God and men, and in his eagerness to get the blessing he forgot all about the troubles that confronted him. When he went forth next morning weakened in his own self-reliance, but leaning on the everlasting arms, he found his troubles all had vanished; his brother was waiting for the embrace of reconciliation. He had power with men because he had power with God.

Beloved fellow-sufferer, will you not learn your lesson, too? Will you not see that all your toiling and rowing will never bring you to the shore? Will you not receive on board your little ship the Master who has let all these troubles come that they might bring you at last to Him, and you, too, will find that your ship is at the land and that "weeping may endure for a night, but joy cometh in the morning?"

Finally, this beautiful story has a dispensational application to this old earth of ours and the blessed hope of the



coming of our Lord. How the silly crew of the higher critics, the social reformers, the political agitators, the prophets of liberty and socialism are trying to row the rocking ship to the Utopian shore of a Golden Age. How fast the millennium is coming by such means is easily apparent from recent reports of the United States Commissioner of Inland Revenue. Notwithstanding all the campaigns of the political reformers, and the crusades of the temperance workers, and the processions of the suffragettes, and the platforms of the Progressives, Republicans, and Democrats, more cigarettes, more whisky and more beer were consumed in the United States last year than in any previous year. No, no, that is not the way. Thank God, some day He will come walking on the waters of life's stormy sea, and the watching disciples will cry, "It is the Lord." And his whisper will answer, "It is I, be not afraid." And the old ship will be at the land whither it is going, the Land of Promise, the land where parted friends will meet to part no more, the land where death and sin and sorrow will never come again, and this old earth will be again the paradise of God.

"All told the broken story,  
Night, death, and evil gone,  
Our Egypt shame exchanged for Canaan glory,  
And the bright city won." —Selected

#### HOLINESS GOD'S HIGHEST CALL

THE call of God to holiness is the zenith of God's pleasure in his people. First, He calls the sinner into his family; and this passage is made through the straight gate of repentance, breaking with sin, turning right about-face, accepting Jesus Christ, believing in Him. Then the new-birth takes place, regeneration is in evidence, to which the spirit beareth witness, and fellowship with God the Father and God the Son and God the Holy Ghost, together with the fellowship of saints is begun. The old order of things is gone and a new creation is begun. What a glorious change. The feet that were wending hellward are now wending heavenward. New songs doth now the lips employ and dances the glad heart for joy.

The rebel now becomes a child in the family of God, the stranger a fellow citizen and heir, a joint heir with Jesus Christ to all his riches in glory. There are those who regard this blessed experience and exalted fellowship in Christ Jesus to cover and embrace all that God has for his children. Some have made bold to say that when they were converted they were sanctified and made holy, claiming that the Spirit bore witness to the fact. Romans 8:16. "The spirit itself beareth witness with our spirit, that we are the children of God."

Beloved, this Witness is to the fact of Sonship, that the believer is now admitted into the family of God. One of God's children through Christ and his redemptive work, and is now a fit subject for sanctifying grace, and the baptism of the Holy Ghost and fire which purifies the heart and empowers for service.

It was this endowment the Savior spake of when He said, "But tarry ye in Jerusalem until ye be endued with power from on high." And this injunction the disciples observed when they had seen Him ascend into heaven. And after the Angel had broken the spell of their gaze, and said "In like manner He shall come again," they made a bee line for the upper room and held a ten-day prayer meeting, waiting and praying for the promise of the Father, and did not leave until the Holy Ghost fell upon them. The experience was unmistakable. They were all filled with the Holy Ghost. They were all on fire for God; they were all agog for service; they were all aflame for duty, and went forth an all-

conquering an unconquerable Host. Their enemies were astounded and staggered in their presence, crying, "What must we do."

"Now they began to realize their Lord's promise, "Lo, I am with you always, even unto the end."

Blessed with their spiritual kit of tools, they could now do business to advantage.

Their word was with power and blessing and success, and their arguments could not be gainsaid. They are now in holy fellowship with God the Father and God the Son, and God the Holy Ghost, part and parcel with the abiding great Trilune; and invulnerable as the "Rock of Ages."

This we regard and maintain to be the highest and most exalted fellowship attainable by the Saints of God on this side the kingdom of glory.

This, beloved, we affirm, is the will of God concerning his saints—"even your sanctification." This exalted state of grace, purity and power finds its illustrative counterpart in the marriage relationship, Hosea 2:19, "And I will betroth thee unto me forever. Yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

This betrothal introduces the saint to all the virtues of the Divine. The excellency of the Godhead permeating the human; when the creation is made the embodiment of God the creator. "And thou shalt know the Lord." Oh! what exalted knowledge, and virtue, and power, and riches of grace, in this unspeakable relationship of holiness, to which God calls his saints. "Be ye holy for I am holy." We ask, is the justified life good? Yea, very good, but the sanctified life is much more so. To have the affections absolutely weaned from earthly things and base desires, and fully centered upon all the excellencies divine, with a burning passion to know nothing but the will of God and do it, far exceeds all the carnal delights of life. Besides which, service in the Master's kingdom is hereby rendered much more delightful and easy, and far greater success assured. Burdens are lighter, tasks easier, disappointments less painful, sorrows less sorrowful, and trials and hardships more triumphantly borne. The fact is, God with his infinitude of grace and power and wisdom, is ever present to help and deliver.

Justified saint, are you saying: "Oh, that I could find Him whom my soul would fain love?"

Do you really hunger for Him? Do you desire Him more than all the world beside? Cannot you live without Him? Consecrate yourself and your all, and surely He is yours. Just wait, and the prize of all prizes is yours, the God of all comfort, blessing and grace. "For this is the will of God concerning you, even your sanctification."—Sel.

I have learned, in whatsoever state I am, therewith to be content.—Phil. 4:11.

Oh, what a happy soul am I!  
Although I cannot see,  
I am resolved in this world  
Contented I will be.  
How many blessings I enjoy  
That other people don't;  
To weep and sigh because I'm blind,  
I cannot and I won't.

—Fanny Crosby.

These lines were the first written by Fanny Crosby, the well-known writer of Gospel hymns, when she was 8 years old. She was totally blind. She passed away at Bridgeport, Conn., in her ninety-fifth year.

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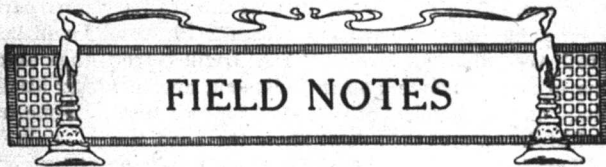
# LIVING WATER

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*Living Water* is 75 cts. a year.

C. R. Pollard is holding services in West Tennessee.

Rev. Andrew Johnson is engaged for the month of March in a meeting at Bedford, Ky.

Rev. W. E. Cain is at Richmond, Ind., in a meeting dating February 25 to March 25.

Rev. J. L. Brasher is at Upland, Ind., in a two weeks' meeting that closes March 14.

Rev. F. W. Cox is at Portland, Ore., in a month's campaign to continue till April 8.

Rev. Joseph Owen has been at Wichita, Kan., in a revival campaign for the past few weeks and will remain till March 11.

Revival services are going on at the Seventeenth Avenue Mission in North Nashville. E. W. Thompson has charge of this mission.

E. C. Dees, of Nashville, will hold revival services with M. S. Cooper in the Nazarene Church at Clarksville, Tenn., beginning March 15.

The Lord is blessing us in our rescue work in this city. We have the most beautiful place in the State of Tennessee for a rescue home. We have just moved into this new place. It is large and well furnished. We have about twenty inmates, the most of whom are saved. Last Saturday we got four unfortunate girls from Lexington, Tenn., and to-day another girl came to us.

We are planning to put in a factory in connection with our work. One man told me to-day that he would give \$100. It will take about \$500, and we are trusting God for this amount. Pray for us.  
 A. J. Vallery,  
 Memphis, Tenn.

## A FAITHFUL SERVANT CALLED HOME

Dear Bro. J. M. Dodson has gone to his reward. He passed away February 28. He has been one of the staunch standbys in the holiness movement in Tennessee for years.

Truly a man of God—a man that was loved by all who knew him. We pray God that his mantle may fall on someone who will take his place and press the work that was near his heart. May God comfort and sustain his aged, afflicted widow. The funeral service was conducted by E. T. Cox and S. W. McGowan. We laid him to rest to await the first resurrection and to meet the great Bridegroom of the Church.  
 S. W. McGowan.

## A GREAT MEETING AT CARRSVILLE, KY.

Rev. F. W. Qualls began the meeting on February 11. He had it in good way when I reached him, which was on the night of the 14th. We had a hard pull to start with, but we kept preaching and praying and shouting until the victory came. The visible results were about 25 saved or sanctified—eleven of these made profession on the last night I was with them, which was on Sunday night. There were about twenty-five at the altar that night for prayer, and we could truly say the Lord was with us. Praise his dear name forever. This being our third time at this place for a revival, we met many old friends that gladdened our hearts. We were entertained at nights with Bro. Qualls in the parsonage, and truly we were treated like a prince. In the daytime we went from one friend's home to another, and surely we feasted on the good of the land. We shall ever remember with pleasure the kindness of our dear friends at Carrsville. We are always glad when we get a call for a meeting at that place, as the Lord has always given us the victory with that faithful corps of workers. Bro. Qualls is a holiness preacher, stands by the man that preaches it and testifies to it definitely himself without any compromise. We met his mother for the first time. She is a sanctified woman and was a great blessing to our hearts. Sister Owen also added much to the revival. She is a faithful worker—true and tried, and will do to depend on in everything. This was our third meeting with Bro. Qualls this conference year, the Lord giving us victory in every meeting. Thank God for his saying and sanctifying power in my own heart just now. I feel like traveling on.  
 E. C. Dees.

Nashville, Tenn.

## REQUESTS FOR PRAYER

A sister asks prayer for the salvation of an old man.

A sister very earnestly desires prayer for guidance.

Prayer is requested for the salvation of a young man in Tennessee.

A teacher at Scoville, Ky., asks for the guidance and help of the Lord in his work.

## WHAT THE READERS SAY

Enclosed you will find money for my paper. It is small, but as sweet as honey and the honey comb. I love it dearly. With love and good wishes for you all,  
 Mrs. J. A. B.

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**JOHN WESLEY AS AUTHORITY.**

The fact that John Wesley is very often quoted goes to show that, as time goes on, the character of that great man has greater influence than ever in moulding the religious thought and shaping the theology of the world. The fact, too, that every heresy under the sun seeks to find comfort in John Wesley's writing to afford it comfort goes to prove his great and abiding influence. He was more than a mere preacher. God set him before the world not only as an example of holy living, but as an exponent of a theology that could be preached and bring results. When we see what John Wesley accomplished, we get weary with those little folks who are continually criticising him and his views and bringing nothing to pass themselves.

It is the fashion among some people to quote John Wesley as authority on every subject except holiness, which is a subject in which he was best versed and in which he was most interested. In literature, and classical lore, and in practical application of the sciences, biographers will cheerfully allow that he lived ahead of his time; but when it comes to holiness they criticise, because he does not agree with their views. They are a good deal like the countryman who heard Mr. Wesley speak on "Giving." When Mr. Wesley made his first point, thus—"Get all you can," the farmer said, "That is capital." When he made his second point, "Save all you can," the farmer said, "That is better yet." But when he said, "Give all you can," the sthgy farmer said, "Now he has spoilt it all." And that seems to be the position of those who extol Mr. Wesley as a great man until his views on holiness contradict their opinion. We shall stick to Mr. Wesley's views on holiness until someone brings some doctrine that brings better results.—*Christian Witness.*

**LUTHER AT WORMS**

At Worms, when Luther had returned, forsaken and dispirited, to his hotel, a servant entered, bearing a silver vase filled with refreshing beverage, the offering of the aged Duke Eric of Brunswick, a powerful lord belonging to the Pope's party. As the Reformer, touched deeply by the kindness, drank he said: "As on this day Duke Eric has remembered me, may the Lord Jesus Christ remembr him in an hour of his last struggle!" The servant took back the message to his master. The aged duke called to mind these words at the moment of his death, and, addressing a young man who stood at his bedside, said: "Take the Bible and read to me." The youth read the words of Christ and the soul of the dying man took comfort: "Whosoever shall give you a cup of cold water to drink, in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward."

**HOLINESS NOT ALL SWEETNESS.**

Sometimes when holy men are urged to do things of a doubtful character they are found to be very stubborn for the right. This quality of character is likely to make the person who wants them to join in questionable things very uncomfortable. The next step is to discourse on the sweetness and affability of real holiness, and follow this by accusations against the professor of holiness who will not yield the point and do doubtful things. The fact in every such case is that holiness is not entirely sweetness. There are other elements in it, or it would not be worth anything. There is backbone in it, strength of character and tenacity of purpose in it, vigorous opposition to sin and to all questionable things in it. The flabby or soft character which never differs from anyone is not the holy man or woman. Holiness would do a mighty work of improvement for such soft and worthless persons.—*Selected.*

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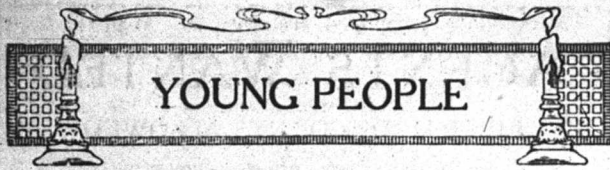
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This magnificent picture will be on far too large a scale to be shown in any building.

It will first be observed in the sky, and will slowly descend to earth; soft clouds of dazzling whiteness will surround this marvelous picture; and so slowly will it move that the earth as it revolves on its axis will permit "every eye" to see it.—Rev. 1:7.

All business will be suspended, yea, forgotten, as every human eye turns heavenward to view this imposing spectacle. Every theater and picture show will be vacant, for God has a picture to show every living person, and all shall view it with breathless attention.

And did you know the advertisement of this moving picture is to be found in your Bible that lies on your table?

Listen! "Hereafter shall ye see the Son of Man coming in the clouds of heaven with power and great glory and all the holy angels with Him."—Luke 21:26, 27; Matt. 25:31. "Behold, the Lord cometh with ten thousands of his saints."—Jude 14, 15.

"And I saw heaven opened, and beheld a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he was clothed in a vesture dipped in blood; and his name is called the Word of God. And the armies which followed him upon white horses clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and treadeth the wine press of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written King of Kings, and Lord of Lords."—Rev. 19:11-16. Again John, in Revelation, describes this wonderful picture: "And the heavens departed as a scroll when it is rolled together; and every mountain and island moved out of their places."

Do you ask how these great scenes, as they move before an awe-stricken, worldly, careless, God-neglecting age, will affect them? Listen! As God describes their awful dismay:

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman shall hide themselves in the dens and in the rocks of the mountains; and say to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:14, 17.

The sight of this picture will reveal to each heart as never before its true attitude toward Jesus.

If we have professed to be his followers, have not really

loved Him, have neglected his Word, and are as Peter says (2 Peter, 3d chap., 3 to 6 vs.), "willingly ignorant" of this marvelous, searching picture; we have been too busy with our business, our household cares, or too indifferent to pray; if we have run with the world and been "conformed to it" (Rom. 12:1, 2), when God has so plainly told us that the friendship of the world is enmity with God (James 4:4); "lovers of pleasures more than lovers of God" (2 Tim 3:4), spending much of our precious time in questionable places of amusement, where moving pictures (many of them) had their origin in hell itself, and have been designed by Satan to stain and tarnish the mind and heart so that the frequenters of these places of amusement have no appetite for the holy word of God.

Awake, oh Christian! "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:16, 18. Heed this word of God, that you may be ready to look upon this coming picture in peace, yea, great joy.

Luke describes in another place this picture:

"And there shall be signs in the sun, the moon, the stars, and upon earth distress of nations, with perplexity the sea and waves roaring."

"Men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power, and great glory."—Luke 21:25, 27.

Some—not all—of God's children shall view this picture from earth; "many are called, but few chosen" to share in the distinguished honor of forming a part of this most dazlingly beautiful scene. "Two shall be in one bed; the one shall be taken; the other left. Two women shall be grinding together; the one taken and the other left. Two men shall be in the field; the one shall be taken and the other left."—Luke 17:34, 36; also Luke 17:26, 30. Those who are "taken" shall be removed from the earth in a most supernatural manner; first, "in the twinkling of an eye this corruptible" (those in the grave) "must put on incorruption;" next, "this mortal must put on immortality." In that glad hour shall be fulfilled the saying written, "Death is swallowed up in victory!" This great company, all with a body "like unto Christ's glorious body," shall then be "caught up together to meet the Lord in the air." As they ascend, no doubt, loved ones and friends, long parted, shall exchange joyful greetings.

Listen to Paul's description of this event in 2 Thess. 13:18: "If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him; for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them that are in their graves. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. And the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

It seems clear from his word that the Lord, after greeting those He loves so dearly, shall conduct the church He has chosen to call his Bride to a place where He has prepared a great banquet called "the marriage supper of the Lamb." Then shall He cause every tired, weary pilgrim to sit down to the dainties of heaven, and He himself shall "gird himself and come forth and serve them." Every trial, heartache and bitter sorrow "shall flee away;" the long journey will be as a dream of the past, for "the former



things shall not come into mind"—no more tears shall ever be shed, for God our Father shall lovingly and tenderly wipe them all away.—Rev. 21:3, 4. "For in his presence is fullness of joy, and at his right hand there are pleasures forever more."—Ps. 16:11.

Would you like to ask some questions? Where can the garments be obtained that shall fit you to be in this moving picture? I will tell you a secret if you will listen attentively: I saw advertised in Rev. 19 chapter that these beautiful white robes are given away to all who ask for them. Here it is: "And the Bride hath made herself 'ready,' and to her was granted (or given) that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."—Rev. 19 chap., 6-9 verses. This verse makes the secret plain:

"Jesus, thy blood and righteousness  
My beauty is, my glorious dress;  
Fearless with these pure garments on  
I'll face the splendor of thy throne."

While the Bride and Bridegroom (Jesus and the Church) are celebrating their marriage supper, the fearful tribulation mentioned all through the Bible, especially in Revelation, shall be poured out upon the world.—Matt. 24, chap., 21, 22.

The great supper ended, the host of redeemed ones shall join in a mighty chorus of praise unto the Lamb, in which the angels cannot join, for they know not the joy of redemption through the shed blood on the cross. Let me give you one verse of that great chorus to be sung by that blood-washed throng: "Thou hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev., 5 chap., 9, 10 v. When the last note of this glorious song dies away the angels take up the refrain. Listen: "I heard the voice of many angels round about the throne, and the living ones and the elders. And the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'"—Rev. 5:11, 12.

At this appointed hour this magnificent picture takes form. Our glorious King in royal apparel, with many crowns upon his head, will be the central figure. He will be mounted upon a white horse, followed by the saints on white horses, beautiful in their snowy-white robes. Around this company shall be gathered every angel of heaven, for God says: All the holy angels will take part in this moving picture. What a wondrously beautiful sight this will be!

Do you ask why this great gathering? And why are they coming to earth? For two reasons: The Jews, God's chosen people, will suffer fearfully during the "great tribulation." In their dire distress they shall cry unto God; two-thirds of them shall perish. But God hears their cry and is even now sending Christ and the saints and all the angels to their help.—Rom. 11:26.

The mighty armies of the earth will gather together under their leader, Anti-Christ, to make war with the Lamb and his hosts. This the Bible calls the battle of Armageddon, or the "supper of the great God."—Rev. 19:17, 21. This wondrous moving picture draws nearer and nearer to earth till flaming fire shall issue from the presence of the Lamb and overcome them. For He is King of Kings and Lord of Lords, and they that are with Him are called chosen and faithful. All power is given unto this mighty Prince who has come to establish peace once more on earth.

To you who are troubled, rest with us. Then the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ.—2 Thess., 1 chap. 7-10 v.

With his enemies destroyed, our mighty Christ proceeds to fulfill his promise to his disciples recorded in Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The hour has arrived for God to answer the prayer taught by Jesus: "Thy kingdom come, thy will be done, on earth as it is done in heaven."

"The time appointed," Daniel said, "would be long," but it has arrived at last. Daniel saw in a vision one night that which was now actually being fulfilled. Hear him: "I saw in the night visions, and behold one like the Son of Man came with clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13, 14. Do you ask who shall assist Him in government of the nations? God's word answers this question: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."—Daniel 7:27; also 18 and 22 of same chapter.

Let us continue to sing from our hearts the grand old hymn of our father and mother:

"Thy saints in all this glorious war  
Shall conquer tho' they die;  
They see their triumph from afar,  
By faith they bring it nigh.  
When that illustrious day shall rise  
And all thine armies shine  
In robes of victory through the skies  
The glory shall be thine."

AMEN, AMEN.

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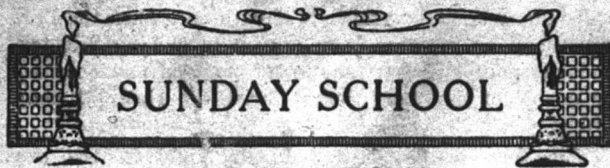
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## LESSON FOR MARCH 18

JESUS SAVES FROM SIN.—John 8:12, 31-37, 56-58.

GOLDEN TEXT—“If the Son therefore shall make you free, ye shall be free indeed.”

V. 12. Christ is the “light of the world” because, as light reveals, so He reveals. His deeds and words on earth showed the character of God, and, by contrast, the presence and nature of sin. By his Spirit and Word He does the same thing now. We cannot see in the darkness, so the reason we see spiritual truths is because of light that has come from Christ. “The light of life” because the divine, eternal life in Christ proceeds on regular lines—lines of righteousness, holiness, uprightness, love, wisdom, etc., all of which belong to the realm of light. He in whom the lift of Christ works out has, of necessity, the light that belongs to it, and so the life reveals. Nor can we truly follow Him unless we have his life. And when anyone follows the follower, walks increasingly in the knowledge of God’s truth, ways and character, and also in the knowledge of his own relation to God as being one of his children.

V. 31. Not all believers are disciples. These Jews “believed on Him,” but He tells them how they may become his disciples “indeed,” or truly. A disciple is a learner, pupil, follower, so that one who is a disciple has to fulfill certain conditions. One of these is mentioned here and includes probably every other condition of discipleship because continuing in Christ’s word means a life of continued obedience to and faith in that word as the Holy Spirit brings it to us. We cannot be followers truly if we do not conform to the truths God calls on us to conform to.

Some of the marks of a disciple are denying self, taking the cross daily and following Christ (Matt. 16:24); hatred of flesh relationships (Luke 14:26, 27, 35); forsakes all (Luke 14:33); loses his life (Matt. 16:25); “as his master;” abused (Matt. 10:25); suffers (2 Tim. 2:12); unresisting (Matt. 5:39-42); humble (John 13:13-16); holy (1 Peter 1:16); righteous (1 John 3:7); forgiving (Eph. 4:32); submissive (1 Peter 5:5); victorious (Rev. 3:21).

V. 32. Knowledge naturally follows continuance in the truth. The longer we stay in the Lord’s teaching the more we know; and this knowledge brings freedom because the vital knowledge of a truth sets us free from the error that is against that truth. When the Lord’s truth is fulfilled in anyone’s experience he is free from Satan’s works on that line. To be in harmony with God’s truth is to be out of harmony with Satan’s lies. Hence the importance of spreading the truth and of receiving it. Those who reject truth reject freedom and hold on to bondage.

V. 33. Israel had been in captivity several times and even then were under the Roman power, but evidently were unwilling to admit their bondage even politically. These hearers resisted the idea that they needed any freedom—moral or political. Those who are ruled by ignorance or by selfwilled pride cannot know the truth and cannot be made free.

V. 34. “Whosoever”—Abraham’s seed and all others no matter how much they pride themselves on their ancestors, learning, position, church membership, etc. The word translated “commiteth” is in a form that indicates continuance. A person who continues in any sin is a slave to it—is the

truth with which Jesus answered the people’s claim to be free. If they failed to understand Him before, the matter was plain enough now. Unrighteousness, not politics, was what He referred to—“Servant” means slave, one who is owned and ruled by another. Hence one who thus commits sin does so because sin is his master and ruler.

V. 35. The Lord’s people are his house (Heb. 3:6), but those people are not ruled by sin. If so, the Lord would not be ruler of his own house. Hence those who cling to sin’s bondage will finally be cast out from enjoying the blessings of that house.

V. 36. Christ only, but surely, has the authority and power to liberate people. Many who confess his name do not believe this because they see only sin’s power, and not the Lord’s, and have no faith in Him to free them from sin. To such, the power of satan to enslave is greater than the power of Christ to set free. Faith in Satan, unbelief towards Christ are plentiful. Are you thus? The things we are warranted in trusting Him to free us from are all those that have come on man through the fall—sin, uncleanness, sickness, failure, ignorance of the ways of God, folly, etc. Freedom comes through surrender to Him and faith in Him. “Indeed” here means *in reality, really*. The freedom is spiritual, in the realm of realities and not of the types and shadows that belonged to Moses’ law.

Vs. 56-58. “Rejoiced” is applied apparently to Abraham before he really “saw.” He rejoiced by faith at the prospect of seeing and then (probably by divine revelation) saw Christ’s “day.” The time of his manifestation, whether this applies to his first or second coming, or both, is not clear to me. In v. 58 the “was” applied to Abraham implies a birth, a time when he began to be. The “am” applied to Christ contains no such thought. It is the like that in Ex. 3:14—no beginning.

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