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# 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 XXXVII.

NASHVILLE, TENN., MARCH 7, 1918

NUMBER 9

## Full Salvation (Psa. 35:3)

BY F. W. AINLEY

**A** MAN is at his best when he prays. He can take in everything then. The heavens are opened, his vision is clear, his judgment is true, and all things take their proper place. If we are ever sincere, it is when we pour out our hearts to God, as the psalmist cried, "Stop the way against them that persecute me, say unto my soul, I am thy salvation." In the conscious presence of God we become aware of His power, and of our need. And we know that the one corresponds to the other. His strength is made perfect in weakness. The psalmist's chief thought is salvation. Anything which would interfere with its extent or minimize its influence is a grief to Him. There are many adversaries. They persecute him falsely, they lay traps, rejoice in his adversity, and take counsel together against him. No one can hope to escape trouble. It does not come to all in the same form, but man is born to it as the sparks fly upward. Evil memories, old prejudices, habits, entanglements, indolences, are various form of thralldom to the past, which assault and hurt the soul. If we could be delivered from the influence in our present daily life of past evil, and only remember the good, what an unspeakable lift would be given to life! It is the intrusion of the evil past that poisons the present. The past is far more to be feared than the future. We need to be freed from the defiling power of memory; from the numbing power of past neglect; from the cramping of comfort, from the intolerance that comes of prejudice and from the fear of man.

### I.

It is a common supposition that deliverance is impossible. The ordinary idea of the Christian life is that it consists in an unsuccessful flight from our foes. The only city of refuge is death. Only then, it is thought, can the entail of evil be broken and the enemies of the soul brought to a stand. It is a poor belief bringing neither glory to God in the highest nor on earth peace. Its origin lies in the human heart, and not in the holy Scriptures. The psalmist believed that any spot on the earth is good enough for the crisis of the soul. It might be the brook side, where Jacob wrestled with the angel, and God stopped the way against them that persecuted him. It might be at broad noon-day on the Damascus road when Saul met the Savior, and by one act of faith severed his connection with the sinful past. In general and inspired words it is contained in the Bible "that we being delivered out of the hands of our enemies, might serve God without fear, in holiness and righteousness before Him all the days of our life." The psalmist himself found the answer to his prayer. "In my adversity they rejoiced. They rewarded me evil for good. They opened their mouth wide against me." "But as for me, when they were sick, my clothing was sackcloth. I humbled myself with fasting. I behaved myself as though it had been my friend or my brother." Here is victory, this is salvation.

What matters if they curse (except that they injure themselves) if God will bless? What harm is there in our light affliction, if it works out a far more exceeding and eternal weight of glory? Samson found the honey which he took out of the carcase of the lion as sweet as any which came from the rock. Paul's experience is precious: "To this very moment we endure both hunger and thirst, with scanty clothing, and many a blow. Homes we have none. Wearily we toil, working with our own hands. When reviled we bless; when persecuted, we bear it patiently; when slandered, we try to conciliate."—(Weymouth's translation.)

### II.

Many will acknowledge the truth of all this. They can bear with others, and make the best of circumstances, but it is themselves, the disabling of the present by their own past, that they fear. David was more afraid of himself than of Saul, and with good reason. In his self-distrust he did what all wise persons do. He gave himself unto prayer. And the Holy Spirit taught him. What can more exactly describe our need than this word, "Stop the way against them that persecute me." Let not the past evil trickle into the present, but let my life's stream be fed by the river of God. "Say unto my soul, I am thy salvation." For Satan says, "I will be thy destruction," and the world says, "I will be thy master," and self says, "I will have my throne in the heart." We must be sure that God Himself is present with us; only the personal presence of the King will avail to keep the doors closed on intruders. The psalmist cries out for the living God. He wants to see His hand at work. He longs to hear His cheering voice. All evils, to which we have been subject in the past, and which we have driven out in the strength of God, will seek to return. Sin has not done with us when we have determined to have done with it. When the evil spirit, whether of impurity, or self-indulgence, or selfishness, is gone out of man, it will seek to return. It will come near to spy out the land, and will crouch at the door. If it finds the heart "empty, swept, and garnished" only, without any gracious presence, without any new affection, but simply respectable, cold, formal, then there will be a fatal re-entrance with results worse than before. Unless the crisis of our life means Christ in the heart, we have lost and not gained by any other change. If we are willing to put everything past, present, and future into God's direction, He will suit His grace to every need.

### III.

There is nothing more wonderful than the transformation of character. That a man who has long been in bondage to passion should become penitent and meek; that the selfish should become serviceable, and the fearful should be brave is more wonderful than the other Gospel marvels that the deaf hear and the dumb speak and the dead are raised. But God can do all this. The other day I noticed water

dropping from the ceiling, and presently was up on the roof of my house shoveling away the snow. But the genial sun and a higher temperature wrought more effectually and pleasantly than I could, and removed altogether the cause of the mischief. It is not much good dealing with isolated evils. If the spider is kept away there will be no cobwebs. When God works He works universally, not stopping one evil only, but with Divine power dealing with every form of it. The "I am" of God must be had in remembrance a hundred times more than the "I am" of oneself. Abraham confesses, "I am but dust and ashes," but God reassures him, "I am thy shield and thy exceeding great reward." Job acknowledges himself to be vile, but he knows that his Redeemer liveth. This antithesis, this contrast and complement is wonderfully reassuring. I am poor and needy, but the Lord careth for me. At my best I cannot save myself, but God whispers, "I am thy salvation." This word encourages and heartens me in the direst difficulties, affords hope in desperate circumstances, leads me to set my house in order, to undertake new service, to meet without despair the discipline which may follow on a dishonored past. No longer am I like a bird with a broken wing that flutters but cannot fly. Brought face to face with realities, I come face to face with God, and that suffices. All life shall now be of a piece, interpenetrated with one spirit. For it is the Cross which stands between me and the past, and stops the way against them that persecute me. The law has followed hard after me with its claim for my condemnation. But it cannot get past the Cross. There is the sentence against me is exhausted in the Person of Christ Jesus, and I am free. The past follows hard after me, longing to be joined to the present. But the Cross breaks the connection. Old things are passed away. The old man is crucified with Christ, "in order that our sinful nature might be deprived of its power," and that we might walk in newness of life. The old Adam can get past all our resolutions, all our endeavors, but is brought up to a stand at the Cross, and cannot touch the new man from heaven.

## IV.

When the Israelites came out of Egypt they left the house of bondage, but did not at once get free from their persecutors. It was only when the Red Sea came between them and the Egyptians that their enemies whom they had seen that day were seen no more forever. The foe was overwhelmed. It is an allegory, an illustration, a prophecy, in fact. We can have a clean escape if, with sincere desire, we ask only for all that God purposes to give: pardon, protection, and the perfect will of God.—*The Life of Faith*.

## THE SECOND CROSSING

NO type in the Bible is more expressly told than that the crossing of the Red Sea is a picture of forgiveness and justification—being delivered from the slavery of sin; and the crossing of the Jordan is a picture of the crucifixion of self and the baptism unto death and entering upon the promise of the Holy Spirit as the heritage of the believer.

If we read the fourteenth of Exodus and the third of Joshua, we will see many contrasts between these two crossings, which are full of instruction in connection with the life of faith.

1. The crossing of the Red Sea was an escape from slavery, from the despotism of Pharaoh—a type of the despotism of sin and of Satan. The crossing of the Jordan, which took place forty years later, was the entrance of the Hebrew nation into a state of freedom—taking possession

of the promised land which had been given to Abraham, Isaac, and Jacob hundreds of years previously.

2. The Hebrews crossed the Red Sea in the night, beginning their march after sundown, and reaching the shore on the eastern side at sunrise, which is a significant type of the penitent sinner passing through the night of guilt and going toward Christ, and when he receives his forgiveness, the sun rises upon his soul, and he emerges into the light of saving faith. But in the second crossing, when they entered the land of Canaan, they went in the daytime, beginning their march early in the day, and before sundown, it is said, they had all clean passed over Jordan. This sets forth the fact that a believer is a child of light, and he is one who walks in the light, and as a child of light enters into the cleansing power of the blood of Jesus and receives the inheritance of the Holy Spirit as the indwelling comforter.

3. When they crossed the Red Sea they went over in a company, without any division among the tribes, or any special order for the march, for they had to go in great haste to escape death by the vengeance of their enemies; and this sets forth the fact that penitent sinners must flee for their life and surrender to God, without stopping to analyze their lives or experiences.

At the second crossing, they passed the Jordan in detail, each tribe separate and distinct, the ark of the covenant going in front fifteen hundred feet, and then each tribe going over in methodical order, which sets forth the fact that believers, when they enter the sanctified life, present themselves in a consecration that is thoughtful and in detail, item by item, until the last point is yielded and they enter into rest.

4. At the first crossing, of the Red Sea, a path through the water was made for them before they went down into the sea, because their faith was weak and it was needful for them to see the open path before they ventured to march over. But at the second crossing they were commanded to go down to the Jordan, and the priest was to step his foot in the brim of the water before the water was divided; which sets forth that a more perfect faith is required to enter the sanctified state than is needed to enter justification.

5. When they crossed the Red Sea, the light was in front of them, and behind them was great darkness so the Egyptians could not see them. At the second crossing, which occurred in the daytime, the sacred ark went in front of them to open their way through the Jordan. At the first crossing, God was in the light up in the sky; but at the second crossing the Jehovah had come down and was living in the sacred ark, showing that He had come much closer to His people, and had more specially identified Himself with them.

6. At the first crossing they went toward the sunrise and met the light of day as they emerged from the Red Sea. At the second crossing, when they went into Canaan, they went westward with the sun, for they were going the same way that the sun was traveling. How significant this is, that the penitent sinner goes out to meet Jesus, but after he is saved he then turns and goes with Christ. God's emigrants travel with Him toward the west, as in the case of Abraham when he left Chaldea and went westward to Canaan.

7. When they crossed the Red Sea, they were driven out of Egypt by the command of Pharaoh; but, on the other hand, at the second crossing they were not driven by any earthly power, but were divinely drawn by the promise of God that they should inherit the land. This corresponds to the fact that it is the fear of God, the fear of death, the fear of hell,

that drives the awakened soul to seek Christ; but after the experience of the new birth the believer is drawn by a Divine attraction to seek a deeper experience and to find the baptism with the Holy Spirit.

We may be sure that these two crossings were Divinely arranged as patterns of experimental truth for God's people in all generations.—*God's Revivalist*.

### THE FRUIT OF THE SPIRIT

T. L. SCOTT

"Be filled with the spirit." (Eph. 5:8).

Why should we be free from the sin principle and filled with the Spirit? Because God has commanded it, and made provision for it on Calvary. We need the Holy Spirit to cleanse and fill us, to keep and use us, to manifest and make real to us the indwelling presence of God, and to enable us to manifest the fruit of the Spirit in all its beauty and perfection.

The distinguishing traits of the true Christian are love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance. There should be a manifestation of all the parts of the fruits of the Spirit without their opposites and with a uniform development, growing in grace, bearing more and more of the precious fruit and always abounding in the work of the Lord.

Time is short, the days are evil, very soon our probation will be ended. God needs holy men, and we need holiness. There have been many witnesses to holiness. Barnabas was a good man, full of the Holy Ghost, Stephen, Paul, Fletcher, the Wesleys, Hugh Bourne, General Booth, Reader Harris, Frank Crossley, Johnny Oxtoby, Amanda Smith, John Wright Johnson, and many, many other men and women who have lived holy lives in different periods of the world's history, under varied circumstances of life, some poor, some rich, some ignorant, some with great knowledge, old and young, and this experience suited them all, and made them just what God wanted them to be, an honor to Himself and a real and permanent blessing to humanity.

There are two reasons why Christians are not filled with the Spirit, ignorance of the truth and an unwillingness to be separated from everything unholy. We are commanded to cleanse ourselves from every filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. On our part there must be separation from idols. Some might say here, "Idols, we are not heathen." No, but all the idols are not made of wood and stone. An idol is just the thing we put before God. It may be dress, a home, a pipe, a child, or just that "something" that God is speaking to you about now. There must be a real consecration, made once, entirely, and for all time. "I beseech you, therefore, brethren, by the mercies of God, that ye present yourselves a living sacrifice unto God." This is our reasonable service, and when we do this we shall prove just what the perfect and acceptable will of God is. As we give ourselves fully to God, with no reservations, then it is easy to trust Him for the blessing. He accepts our gift, and as He will not own anything that is unholy He cleanses from all unrighteousness and takes complete possession of the cleansed heart. The covenant promise of the Father is, "He shall baptise you with the Holy Ghost and fire." This fire burns out sin and restores the image of God, illumines the mind, and empowers for service (Acts 1:8). Beloved, this is a real experience, purchased at great cost, even the precious blood of Jesus, and is far-reaching in its effects.

My own testimony is that eighteen years ago, after being a Christian for eleven years, struggling with carnality, shown in my case in bad temper, pride, and self-conceit,

I was convicted for holiness. I saw that my heavenly Father had a real remedy for this carnality. When reading Romans 6:11, "Reckon ye yourselves to be dead indeed unto sin," "I yielding myself wholly to God by faith, made this reckoning. He destroyed sin in my heart, filled me with His Spirit and sanctified me wholly, giving me His perfect love, peace and joy and power to live for His glory, and for eighteen years He has kept me in His perfect will.

"And now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and forever."—*Way of Holiness*.

### THE SECRET OF A BEAUTIFUL LIFE

There is a story of a young woman who was spending the day with a party of friends in the country, rambling through the woods and among the hills. Early in the morning she picked up a branch of sweetbrier and put it in her bosom. She soon forgot that it was there, but all day long, wherever she went, she smelled the spicy fragrance, wondering whence it came. On every woodland path she found the same odor, though no sweetbrier was growing there. On bare fields and rock knolls and in deep gorges as the party strolled about the air seemed laden with the sweet smell. The other members of the party had their handfuls of all sorts of wild flowers, but the one fragrance that filled the air for her was sweetbrier. As the party went home on the boat she thought, "Some one must have a bouquet of sweetbrier," not dreaming that it was she who had it.

Late at night, when she went to her room there was the handful of sweetbrier tucked away in her dress, where she had put it in the morning and where unconsciously she had carried it all day. "How good it would be," she said to herself, as she closed her eyes, "if I could carry such a sweet spirit in my breast that everyone I meet should seem lovely."

The incident suggests the secret of a beautiful Christian life. We cannot find sweetness on every path our feet must press, in every place we are required to go. Sometimes we must be among uncongenial people, people whose lives are not gentle, who are unloving in disposition, with whom it is not easy to live cordially in close relations. Sometimes we must come into circumstances which do not minister to our comfort, in which we do not find joy, gladness, encouragement. The only way to be sure of making all our course in life a path of sweetness is to carry the sweetness in our own life—*Selected*.

"The late Dr. A. T. Pierson made it known how, after years of barrenness in the Gospel ministry, he sought the endowment of power from on high. The Spirit of the Lord said to him, 'If you will give up your idol of literary applause, and give yourself to the rescue of the perishing, I will give you souls.' The man answered, 'I will do it.' He yielded absolutely to God; he let God strip him of all ambition for popular literary distinction. In eighteen months' time the Lord gave him more souls than in all the eighteen years before. And now after the close of a long life of service for the Master, the souls who call his name blessed are an innumerable host."

Neither you nor I are in very great danger from Satan as a manifest angel of darkness, but we are in extreme danger from him as an angel of light. Our great security is "the single eye," which seeks to do the will of God.—*John Dickie*.

# LIVING WATER

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

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JNO. T. BENSON . . . . . Business Manager

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

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

## EDITORIAL

### WEEKLY TEXT

*"And the LORD, he it is that doth go before thee;  
he will be with thee, he will not fail thee, neither for-  
sake thee: fear not, neither, be dismayed." Deut. 31:8.*

Our King will come! His footsteps drawing nearer,  
Sound through the cycles of retreating time,  
And while the golden dawning growth clearer  
We catch faint echoes of the heavenly chime—  
Sweet herald notes of seraph-songs sublime:  
The Savior soon will summon us away  
To meet Him in the realms of fadeless day.

Our King will come in majesty resplendent,  
Amid celestial armies, starry-bright;  
The Victor-Lord, adorable, transcendent,  
From whose effulgence, darkness takes its flight:  
O doubting souls in somber raiment dight,  
Let loose thy faith to soar on gleaming wing,  
And join the praises which the angels sing!

—Selected.

### DOING OUR BEST

It seems much to do our best at all times. Surely the Lord is honored in our being at our best at all times in His service. Circumstances may sometimes effect our best efforts, but it certainly behooves us to put forth the best possible effort and to spare no diligence on our part. We believe the blessing of God will rest in full measure upon this kind of service. Along this line we are giving an article from the late J. O. McClurkan, which is to the point. The article follows:

Robertson Nicoll quotes Ruskin as saying that "the difference between ancient work and modern work is that all old work nearly has been hard work, the work of those who have gone to the extremity of their power; modern work, on the other hand, has lack of money's worth and lazy compliance with those conditions and not the full putting out of strength." No one should be content with any labor that he may perform better. The good may be the foe to the better. The vital point is not how much we can do, but rather doing our best whether that be little or much. Ours is not a day of "taking pains," but work is done hurriedly, and quantity rather than quality is the thing now often emphasized in labor. The editor of the *British Weekly* says further that "always it is taking pains that crowns you, it

is the last painful hour that saves your work, the hour spent at full stretch of being. Always complete concentration is an agonizing concentration." Few indeed even attempt to do their very best in anything, they are content with the commonplace, ordinary way of doing things. They do not strive for excellency until they reach the agony point, and yet it is not until labor has reached the point of travail that the very best results are brought forth. This explains why there is so much unfinished, shoddy and slovenly labor. With many it is only a question of doing well enough to draw the salary and hold the position.

No one ought to be content with any kind of service that could be rendered more efficient. If a better picture can be painted, throw the old one away and do it; if a better article can be written, burn the present one and write it; if a better sermon could be preached, throw the old one aside and preach it. Utilize every talent you possess in the most efficient manner possible, so that it may be said of you, "He hath done what he could." One may be a king in any sphere. It does not depend upon what he is doing, but the way in which it is being done. The nobility line runs through every sphere of service and even a bootblack, hod carrier, or street sweeper may do his work in such a perfect way as to provoke especial attention. How quickly the foreman singles out those of the crew who are not satisfied with just getting through with things. A great thinker says: "We are not sent into the world to do anything into which we cannot put our hearts. Objects are noble and ignoble in proportion to the amount of the energy of the mind which has visibly been employed with it."

Those who go their full length are blessed above their fellows. An old minister who preached regularly to a packed house, on being complimented by less fortunate brethren, said to a friend, "they do not know what it has cost me." Success came but not without the travail of toil, the agony of labor. Some one asked Quintin Hogg what it would take to establish an institution like the Polytechnic through which they were passing, "Oh," he replied, "only some one who will put his life into it," or words to that effect. "Man's extremity becomes God's opportunity." Those who do their best know something of the agony of labor, they are thoroughly acquainted with the taking of pains. There is earthly treasure which can only be gotten by men going beyond themselves. There is a measure of reward lying at the end of that second mile never found at the end of the first one. The question for all devout people is not how little they can do to get through, but rather how much they can do. When man has reached his utmost limit, and is wrestling in the very agony of the struggle he is in a position to perform the highest kind of labor.

There is no allusion here to the old monastic idea of penance, but rather to the most conscientious and exacting service ever rendered by any man in behalf of any cause. Do your best in whatever sphere you are called to operate; make no truces with the second best, but determine by the grace of God that you will not offer unto the Lord that which cost you nothing.

Such a lofty conception of labor would lift it at once on a royal plane and rescue it from all the degrading notions that have debased it. There may be found as truly a martyr spirit in being true to the highest possibilities of ones being as ever exhibited at the stake. The overflow blessing is given when all the tithes are brought into the storehouse. Go along with the mediocrity and there will be the ordinary applause, but as long as you are conscious that you would have done better you will feel self-condemned.

We are not contending for a perfection in labor that

shows for no further progress, but we are insisting on doing the very best that you can do now, and this will open the way to do better next time. The performing of any work on a plane lower than is possible now will leave you self-condemned, but the discharge of any duty now up to its highest possibility only prepares the way for something better to be done tomorrow. We are not discounting the law of progress, but rather emphasizing the fact that doing our best now is the best guarantee that we will do better later on. Every moment has a moral quality, and every piece of work has a moral quality, and the highest conscientiousness should be manifest in taking pains to do your best. We reiterate that just at the end of a man's highest possible endeavor there overhangs a cloud of blessing ready to break upon him. The richest prizes of life are obtained by those who have passed through the sorest agony of labor, and have experienced most of the sacrifice of toil. Alas! alas! How many have been content to drag along in a realm of second or third class achievements to what they might have wrought, and hence enjoy only second or third class blessings. This accounts for a large majority of the world's impoverishment—failing to travail in labor. Doing whatsoever thy hand findeth to do with all thy might, is the exhortation of the Scripture. Hezekiah was commended for doing whatever he did with his whole heart. The Scriptures have nothing but severe condemnation for half-heartedness, or lazily performed labor. Had the Master stopped short of Calvary He would have taken His place with the world's great teachers, but He never could have been its Redeemer. He passed through an agony of soul and went down into the depths, stricken as our sin-bearer, that He might rise as a conqueror over both death and hell. Salvation could have been purchased at no less cost. We have a mania for cheap things, and be it said with shame that much of the material now being used in building a religious character is shoddy, cheap faith, cheap prayers, sacrifices that are not skin deep, stingy offerings, all performed in a kind of half-hearted, lukewarm state.

A carpenter, when told that he had done sufficient work on a fence to earn his dollar and a half, replied that while that might be true, he could not afford to turn off a botch job. His own self-respect would not allow him to slight his work. There was something more important than the little wages attached, and that was to be true to his highest capability and do his very best.

Ah, if all who serve worked on this basis, how different the verdict would be. He who in the olden time required the first fruits, still claims our best. The encomium that He pronounced on the woman who anointed Him with the most costly of anointment was that she had done what she could. There are many persons who could not have done so much, but yet if they had done their best as she did they would have had the reward for so doing. There were those present who could have done a great deal more, and if they would have been faithful in their sphere their reward would not have been lacking. The size of the widow's mite never had anything to do with the Master's commending it, it was the spirit behind it that prompted the remark. She gave her all. She had done her best, and the eyes of the Lord are still running up and down through the earth seeking to show Himself mighty in behalf of all who are devoted to Him.

Why should people shrink from the hurt, the pain, the agony of travail of labor. A French proverb says: "Attempt difficult things as though they are easy, and easy things as though they are difficult." Go about the daily tasks, get under the burden, drink the cup of bitter with a serene spirit and a restful heart. True, storm clouds will

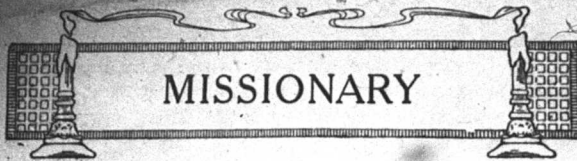
lower, angry billows will roar, and the harrow of grief may cut deep furrows in the heart, yet remember that this is all working for the highest good of yourself and those with whom you have to labor, and there will be born out of such a conflict the most far-reaching good. Men marvel at the genuine Angelo. Few stop to think of how he toiled amid extreme poverty, sleeping with two or three of his assistants in order to reduce expenses; few think of the monotonous strain in chiseling overhead with neck bent until it became stiff. They hope to win without the agony through which he passed, but not so, "there is no excellency without labor." It was in the sweat of the face that man was to eat bread all the days of his life. Nature has all that is necessary for his subsistence, but she yields it only in response to his labor. The mind is capable of marvelous improvement, but it can only come through long drawn-out mental toil, much weariness of study, and only those who go to the heart of things and are content with nothing less than doing their best, who cross the storm-swept seas of discouragement and scale the heights of every mountain of difficulty can know the esthetic thrill that comes with the wondrous results from such travail.

#### THE PRIESTHOOD OF BELIEVERS.

IN Israel the priests were never to have the smallest anxiety with regard to their own provision; and again, every priest of Israel was connected by blood-tie with Aaron the high priest. No man could be a priest except he was the son of Aaron; and no man can be a priest in the Church now unless he be related to Christ Jesus by the tie of blood. Christ is the head of the royal priesthood of the Church of God, as "Father," like Aaron, to all who come under His sway now, and who are linked to Him by the tie of blood, the blood shed on Calvary, and presented to God. You come under a tie of blood relationship that links you on to Him as a child of the Father. You take Him for your High Priest, and place yourself under His leadership, and from that moment God undertakes to provide you with everything, and says, "The Lord is your portion." Well, then, draw upon Him; you never can draw enough. He will never give you any "loose cash" to carry in your pocket, but He will always say, "Draw, and take by prayer all you need for present use." Therefore you are rich with the unsearchable riches of Christ, the Head of the priesthood.

Again mark, that the priests were never to carry a burden. If you turn to Numbers 4, you will find that the Levites as a tribe, were outside the priestly family, and were perpetually burdened. But the priesthood had no burden, they were never to have any burden; and to us the command is given in Psalm 4:22: "Cast thy burden on the Lord, and He shall sustain thee;" that is, roll off thy gift (margin) upon the Lord." Then you will never know what it is to be burdened. "Come unto Me, all ye that labor, and I will give you rest," says the Great High Priest of our profession. O, troubled soul, why fret with an anxious sense of weight and burden, when Jesus is prepared to take the whole from you, and carry both the burden and yourself?—*H. W. Webb-Peploe in Exchange.*

To be anxious for souls and yet not impatient, to be patient and yet not indifferent, to bear the infirmities of the weak without fostering them, to testify against sin, and unfaithfulness, and the low standard of spiritual life and yet to keep the stream of love free and full and open, to have the mind of a faithful, loving shepherd, a hopeful physician, a tender nurse, a skillful teacher, requires the continual renewal of the Lord's grace.—*Selected.*



### PUTTING GOD TO THE TEST

BY REV. L. S. TRACY

**C**ASTE dominates about everything among the Hindus. Each caste has its separate quarters in the village, its separate occupation, and its separate water supply. In this village our people, while Hindus, obtained their water from a filthy spring near their quarters. This spring, very curiously, dried up in a drought shortly after they got converted, and, of course, it was, in the opinion of the village folk, no other than the curse of the gods on them for leaving the religion of their fathers and joining the despised Christians. Our people were put to an extremely severe test. All the water they could obtain was drawn and doled out to them from the caste wells by the higher caste people, and often this was given only after cruel taunts and revilings. "You say our gods have no life and your Jesus is alive. Why don't you go to Him for water? Why do you come to us?" was often thrust at the distressed people, after which a little water would be meted out with most annoying condescension.

The poor Christians were in severe trial for their new faith. They were very ignorant, just out from heathenism, and only babes in Christ. They gathered together and debated every available plan. There was a vacant space in front of their mud huts that belonged to them. On this they kneeled and asked God in the name of the living Jesus to give them water—then began to dig.

After digging about six feet they struck rock, then they appealed to the missionary for help, as they had no money to buy blasting powder. Powder was finally obtained and a Hindu who understood blasting was secured to superintend this part of the work.

Every few days the Hindu would refuse to go down unless the Christians sacrificed a cocoanut. He was afraid the powder would go off prematurely, or a stone fall on him from above, or an evil spirit catch him at the bottom; but the Christians stolidly refused to sacrifice and would go down and do the best they could alone. Seeing that nothing happened to them, the Hindu would eventually crawl tremblingly down and work a few days until superstition would again get the better of him and he would again strike work.

One night the rock seemed damp, and when stopping work a rag was crowded into the largest crack. In the morning the rag was really wet. The Hindu now positively refused to descend until a goat was sacrificed, for now that water was near, the gods would surely be angry and kill all who went down unless they were appeased. As before, the Christians went down and began work alone, and soon the Hindu cautiously crept down also.

A few days' more work and the well was about fifteen feet deep. A charge was fired by means of a burning disk of wood slid down on a string and, "Sh-h-h-h," the water came gushing in so rapidly that they had to hurry to get the remaining rubbish and the tools out. It soon rose to a height of six feet and remained there.

A stone wall was built from the top of the rock to the surface of the ground, proper top stones placed, and there is no such well in the whole village, and no sweeter water. All castes are free to come and draw from it—and many who were of higher caste than these people were come and

draw freely. It stands as a monument among the heathen to the fact that Jesus Christ lives, and is recognized by them as such. It has preached more effectually than we ever could.

Seeing that the Christians had obtained such a good well, a Hindu man began to dig in his field near by. He dug very deep, and sacrificed several goats, but got scarcely a cupful of water.

An interesting sequel to this incident is that some of the friends of the missionary, on hearing of this people's faith, sent money to build a chapel and school building, which has just been completed in that village. God brought water out of the ground for them, and sent them a chapel from America. The heathen are finding that He is a living God.

### THE CHRISTIAN AND FOREIGN MISSIONS

BY J. WARREN SLOTE

**S**HOULD a Christian be interested in foreign missions? If so, how much? Let foreign missions as used in this proposition be interpreted to mean the preaching of the gospel to and among the peoples of the earth who have not had the privilege of hearing it, or of enjoying such benefits as accompany or follow the proclamation of the good news of salvation.

Let the term "interested in foreign missions" as used here be interpreted to mean "having a concern for and a part in foreign missions."

We submit an affirmative answer, and the following reasons for consideration:

First—A Christian should be interested in foreign missions if only for his own betterment. The study of the conditions under which those who have not heard the gospel live gives one a world vision—an enlarged intellectual life. A careful examination into the needs of those who are without the benefits of the gospel will awaken sympathy in the heart of the child of God whose intellectual horizon has been broadened, and not only sympathy, but an ambition to help which must result in a larger service. This enlarged intellectual vision, with subsequent enlarged heart vision and the consequent greater service in prayer and endeavor, will mean a larger life, as well as a greater eternal reward, so that if only for the advancement of one's own interests, a Christian should be interested in foreign missions.

Second—A Christian should be interested in foreign missions because of the need. Is there a need? Or are the heathen better left alone? It is hardly necessary to mention incidents showing the heathen in their blindness seeking after God, and suffering untold agonies because, not having heard the gospel, they are unable to find Him, in an endeavor to prove the necessity of foreign missions. Every person who is informed knows something of the heart-rending conditions which exist everywhere in the countries where gospel preaching is unknown. And every one who believes the Scriptures knows that the heathen are lost without the gospel. We therefore leave the statement for the reader to ponder and analyze for himself: The condition of the heathen is an overwhelming reason why a Christian, yea, every Christian should be interested in foreign missions.

Third—A Christian should be interested in foreign missions because Jesus commanded it. We recall how when upon earth He frequently talked about this proposition, saying that He had other sheep to bring which were not of the fold to which the disciples belonged, and urging that prayer be offered for more laborers among the whitened and neglected harvests. We also recall how He insisted that His disciples interest themselves in this great work, even in

His last words bidding them carry testimony of His sufferings, death, and resurrection to all the nations. All this is summed up in His great commission, in which He says His disciples are to go into all the world and carry the gospel to every creature, baptizing in the name of the Father and teaching to observe all commandments—which being interpreted is that every Christian shall be interested in foreign missions—shall share the responsibility of the work of preaching the gospel to and among those peoples of the earth who have not had the privilege of hearing it or of enjoying the benefits which accompany or follow its proclamation.

Fifth—A Christian should be interested in foreign missions so as to hasten the coming of the Lord. Jesus told us that when the gospel shall have been preached for a witness among all nations then shall the end come, *i. e.*, when all shall have had an opportunity to be saved, then shall the consummation of the age be ushered in by the rapture—the call of our returning Lord to His saints, both living and dead, to meet Him in the air for their judgment and the marriage supper of the Lamb. Peter tells us we are to hasten the coming of the Lord, and we can do it by having a part in the work of preaching the gospel to every creature.

To what extent, then, shall you and I interest ourselves in foreign missions? Let each one play a part according to his ability. Let those who can arrange to go in person to carry the message do so. Let each one give all he can, not merely in a perfunctory way, but with spirit and a genuine zeal to accomplish the desired end. And let every Christian pray, daily and mightily, not merely for those who have never heard the gospel, but that he himself may do his utmost to clear his skirts of the blood of the heathen, lest at the great day of reckoning some arise and say, "WE ARE LOST BECAUSE YOU FAILED TO DO YOUR BEST."—Selected.

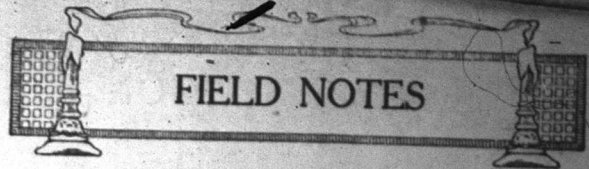
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Rev. L. J. Miller is at Medford, N. J., in evangelistic services, to continue till March 10th.

Rev. W. R. Cain is in Fithian, Illinois, in revival meeting, to continue till March 17th.

Rev. T. C. Henderson will be in Detroit, Mich., the entire month of March in a revival campaign.

Rev. J. W. Weldon is at Beaver Dam, Ky., in a month's revival meeting which will close March 16th.

Rev. R. A. Sullivan and others have been holding services at the Central Mission in Nashville, Tenn.

Rev. C. F. Wimberly is holding revival services at Har-dinsburg, Ky. The date is February 24th to March 10th.

Rev. Andrew Johnson is in Washington, D. C., in a revival campaign. He began February 24th and will continue till March 24th.

Rev. H. C. Morrison is in Jacksonville, Fla., holding revival services. He will remain till March 13th, and goes from there to Dublin, Ga.

Rev. Joseph Owen is with the Central Holiness University, University Park, Iowa, in a ten-day revival meeting. Rev. J. L. Brasher is president of this institution.

The Williams-Robinson evangelistic party will continue the campaign in Austin, Texas, till March 17th. They are making a special effort to reach the young men in the large training camp at Austin.

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JESUS SENDING FORTH THE TWLEVE

LESSON FOR SUNDAY MARCH 17, 1918

MARK 6:7-13, 30

GOLDEN TEXT: "Freely ye have received, freely give." Mark 10:8.

Parallels in Matt. 10:142; Luke 9:1-6.

Study: I. CHRIST. 1. *His arrangement.* He sent the disciples two by two, Ecc. 4:9-12, gives a reason. Also 2 Cor. 13:1. 2. *His equipment.* Matthew and Luke are more full in stating this. Christ gave power and authority to cast out demons, to heal all manner of sickness and disease, to cleanse lepers and to raise the dead. He equips thoroughly for all He wants done.

3. *His directions.* (1) No extra supply of money and clothing. They were to trust God for daily needs (8, 9). (2) No gadding from house to house for feasting or entertainment (10). (3) A condemnation testimony against rejectors of the truth (11).

II. *The disciples.* 1. *Their obedience* (12, 13). They did what they were told and made use of the authority and power given them—the right way of course. 2. *Results.* When a person whom the Lord has fitted for anything obeys Him he is responsible for results and they come.

3. *Report* (30). A good lesson for us here. Servants need to recognize that they are (not sent away to be independent), sent out on errands and when any work is done it is good to go to Jesus and report. Our rightful abiding place is in His presence, not in work. "The living creatures ran and returned" (Ezek. 1:14). They waited in God's presence, then waited on God and returned. So in the midst of daily duty we need to cease activity occasionally and wait some in God's presence, and also tell Him of His commands being obeyed. He may want to correct or approve.

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