

there is intensity of conviction and a deep sense of its vital importance, the maintenance of a judicial mind and a patient, charitable attitude towards those who differ from us, is often extremely difficult. In this respect the Apostle Paul furnishes us with a bright and out-standing example. We know from his own writings that the great truths concerning redemption and the Church of God were specially revealed to him, as a vessel chosen to make them known amongst men, and it is quite clear from his writings that his apprehension of these divine mysteries permeated his whole being. How intensely then must he have felt the coldness and apathy with which his teaching was met in some quarters, to say nothing of the suspicion and even opposition shown by certain sections of the Christian community. It is easy to imagine that the temptation must sometimes have come to him with no little strength, to cease from the endeavor to maintain fellowship with the churches in Judæa, amongst whom his doctrines seem, to have made little, if any progress. So far from yielding to this temptation, we find Paul habitually seeking, as opportunity offered, to strengthen the ties between himself and his brethren at Jerusalem. Is there a famine in Judæa? We find him exhorting the Gentile churches to collect money, and he devotes time and care to seeing that these contributions are safely sent to those in need of them. He seems to have realized that the manifestation of practical kindness will often go much further to disarm prejudice and overcome opposition than the most dexterous use of logic and other weapons drawn from the armory of the controversialist.

This brings us to the second expression employed in our text as descriptive of God, namely, the God "of consolation." This latter word in the original conveys the idea of the ministry of the Paraclete, the one who will stand by another to strengthen, support and comfort in the manifold trials of life. In order to act thus towards those who differ from us, there is, indeed, need of divine grace in the heart. We are not only to bear with what we conceive to be the mistakes and opposition of others; we are, as we have opportunity, to be actively kind towards them, to stand by them in their difficulties. By so doing, we shall often find that their hearts and their minds have become opened in a way that would otherwise be quite impossible.

Again, as those who differ from us perceive that our minds are open to receive with respect and consideration, such facts and arguments as they may be led to bring forward, it will become easier for them to adopt a similar attitude towards ourselves. If, on the other hand, our minds are virtually closed against the possible reception of further light, this will inevitably react upon those whom we are endeavoring to influence. It is true of us all that we

only know in part, and it is through practical willingness to profit by the ministry of the Holy Ghost through others, that we shall be led into an apprehension of the truth at once clearer and more comprehensive than before. We need to subject ourselves the one to the other in the fear of Christ. The opposite attitude, which, in effect, says to our brother, "I have no need of thee," and which engenders more or less contempt and impatience towards their arguments, will certainly result in loss of light to ourselves and loss of power to minister to our brethren in respect of matters under discussion. It is well to wait patiently for one another and to cultivate a sincerely teachable spirit that is willing to learn from others.

Thus and thus alone will God's people be brought into a like-mindedness that is "according to Christ Jesus."—Ex.

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EDITORIAL

WEEKLY TEXT

"Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength." Isa. 26:4.

THE SECRET OF VICTORY

At the request of one of our contributing editors we are repeating the article under the above caption, and which was written by Charles Gallaudet Trumbull. We published this article more than a year ago, but it is very opportune at the present time. This is a time of especial stress and sorrow, and it requires unusual grace to live a victorious life; but our Father has made an abundant provision for every testing time and every circumstance. We can honor Him by appropriating His rich provision for us. The article follows:

There has been a good deal of superficial thought and teaching as to what victory is—the victory that only God can give us (1 Corinthians 15:57). We may have many victories, and yet not have victory.

Victory is a new kind of freedom from the power of sin. It is freedom accomplished, not by our willpower, not by our determination, not by our effort, not by our fighting against the power of sin. It is accomplished by our fighting the fight of faith. And the fight of faith is not the ordinary fight at all; it is not setting our mind and will to resist the power of sin—if we do that we are defeated before we start—but it is being still and letting God show us that he is God.

There is an Old Testament chapter that records one of the most extraordinary and blessed fights and victories in all history. Like so much else in the Old Testament, it is a marvelous picture of the spiritual victory of the New Testament. Be sure to read it through for yourself—the first thirty verses of 2 Chronicles 20. There is the fight of the entire New Testament. "The battle is not yours, but God's."

For the life of victory is accomplished by grace, not by law—that is, not by works; and the work of grace is not shared by man; his only part is to receive it. Man can have no share whatsoever in doing what grace does; only God can do it. Grace is sharply set over against law—in which man has to do something. It is for us simply to accept this life of victory, the life that will show to those around us all the time that there is a supernatural Savior on the throne in our lives. Any victory in which there is

effort of ours is a counterfeit—it is defeat. God cannot work when we try to help Him do what He says is His work. And it is just because some of us hungry Christians are not letting God do it all that we have kept on hungering when He wants us to be satisfied.

There is a story that has been told over and over again as an illustration of victory. It is of the old Quaker lady, white-haired, sweet of face, who never seemed to be ruffled by anything, to whom a young Christian girl came and said: "I wish you would tell me your secret. Why is it that when people say and do things to you that, if they happened to me, would just make me boil over, you never seem to be troubled at all?"

And the old lady said, "Perhaps I do not boil over, my dear; but thee does not know how much boiling is going on inside."

That has passed for years as a story of Christian victory. Yet it is not victory at all. "Boiling inside" is not victory. Christ does not "boil inside" when He sees things being done against Him. And "the life that is Christ" is literally Christ—God as our life. The most daring verse in the whole Bible, in some senses, tells us that "as He is, even so are we in this world" (1 John 4:17). We do not have to conceal what is going on inside if we have accepted the victory that Christ offers us: Himself in His fullness.

The true victory is illustrated by that incident of the young woman missionary in India who, although she had doubtless surrendered to her Lord and had gone out as a missionary, nevertheless found a new victory in India, a new Christ; and later she wrote to the friend through whom she had been led into that new life, that "for three months I have not only not once slammed the door in the face of those stupid Indian servants who used to get on my nerves so, but I have not wanted to once in the three months. That is the real thing—having the "want to" taken away. Anyone can go for three months and not slam the door, by putting the hands behind the back and setting the teeth; but to go for three months without feeling that anger, that unlove, that irritation, which is of the nature of Satan, not of Christ—that is Christ, and that only is the true victory. May God speak to each of us and tell us whether we need this freedom from the power of sin within.

I was on a suburban train with a Christian man, one of the strongest Christian leaders of Philadelphia, who was talking of this matter of victory, and I had reason to believe he needed a blessing beyond what he had. Said he, "I have victory; it is not hard for me when I am at home in the evening not to be cross with my wife."

"What do you mean by not being cross?" I asked.

"Not speaking a cross word," he answered.

"How about not feeling cross?" I asked.

"Oh," said he, "that is another thing."

But a man who feels cross inside, even though he does not express it, is not having victory. And God offers us a victory which Christ himself, and He alone, will accomplish in our lives if we will but let Him.

The two simple conditions for obtaining this victory are surrender and trust. This sentence, "Let go and let God," says it all.

As to the first of the two conditions, we are to surrender not only our possessions, but our lives. But perhaps many will say, "Yes, I have surrendered up to the limit of my will; I am ready to do God's whole will; yet I am not satisfied, I am not having victory, I am defeated," what then? We have not always realized that it is possible to be a surrendered Christian and yet a defeated Christian. The surrendered life is not necessarily the victorious life; but the victorious life is always the surrendered life. We