

Living Water

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

VOL. XXXIV

NASHVILLE, TENN., JUNE 17, 1915

NUMBER 24

The Pilgrim Church

BY REV. PERCY C. AINSWORTH.

I am a stranger in the earth.—Ps. cxix. 19.

ALL that lies behind these words is more easily felt than set forth. "I am a stranger in the earth." We cannot discover that that is a confession of faith, unless we first of all come to understand that it is a confession of feeling. There is something here as elusive and indescribable as the wistfulness of an autumn evening. It defies all analysis. It is not an idea. It is a mood. Now in our busy life we are wont to make light of moods, as it is right and necessary that we should. When there is something to be done, the question of whether or no we are in the mood to do it is tenth-rate importance. In the presence of manifest duty it is our privilege to treat an unpropitious mood with scant courtesy. We may have to sweep it out of our path without so much as an "if you please." Indeed, that is usually the only effective way of dealing with moods that do not fit our tasks. They may seem to be slight wisps of things, but they have a way of barring the path of action. They will not listen to reason. I think the psychology of it is this, that whenever you argue with a mood, the mood itself, provides the argument, and, of course, has a crushing reply ready. No, nothing but a sudden rough handling is of any avail. It is no good asking a mood to stand aside and let you pass. You must knock it down and walk over it. Deeds, not words, is the motto for mere moodiness. But whilst we ought to assert our independence of moods in the fulfillment of our active duties, we are bound to confess our dependence on them in our quest after truth. It is part of the mystery of life that that which is a difficulty in one place is an assistance in another. The very mood that is a foe to action may be a friend to thought. And we need that friend sometimes. Some of the most precious things in life—visions, assurances, understandings—cannot be ours but by the grace of a fit and seemly mood. The mood does not give us these things, nor does its disappearance take them away from us, but it helps us to receive them and it helps us to know that we have them.

Now when the singer of this song spoke of himself as "a stranger in the earth" he gave utterance to a mood; but if we look for the things that went to the making of that mood we shall find that it stood for a vital and precious experience.

Perhaps there is something here that is inwoven into human nature. Man has always been a stranger in the earth; and all his efforts to make himself at home, however successful they have been for the moment, have always been pitifully futile in the long run. Paganism in its loneliness coined the phrase, "Mother earth," but humanity has found little comfort in the use of it. The phrase claims that our true home life is here in the midst of the years. It seeks to make this world a homelier place than ever it can be. If it had been a true word, this word "Mother earth," then the

red dawn would have touched men as does the kindling of a hearth fire, the mountains would have seemed but the massive walls of a garden, the stars would have uttered, in their own grand way, the message that twinkles in the lamplight of a cottage window. But we know, as all who have gone before have known, that this is not so. Man has ever been homeless in the dawn. The eastern light has never domesticated men; it has always made them restless adventurers. The day comes in upon the wings of mystery and sometimes departs with a glory that makes the heart ache, we know not why. The mountains are sacraments of a power beyond our understanding. They do not offer shelter, they waken aspiration. They do not stand for reassuring limits, they search our hearts with a sense of the illimitable. And if the stars are lamps they light an endless pathway. And then there is the persistent fascination of the skyline. The vital point of human interest has ever been not the hearth but the horizon.

Just when we're safest there's a sunset touch,
A fancy from a flower-bell, someone's death,
A chorus-ending from Euripides—
And that's enough for fifty hopes and fears
As old and new at once as nature's self.

So, speaking in a broad sense, we might say that the human soul has always in some dim way felt that it is "a stranger in the earth." But the natural man does not like to feel like this. He tries to shake the feeling off. And with some success. True as it is that the earth is full of sacramental meanings, it is equally true that man has been able to settle down in some fashion in spite of them. By dint of making much of his body and little of his soul, much of the outward things of life and little of the inward, much of the hour and little of eternity: in short, by dint of an obstinately irreligious attitude, he has been able to tread the solemn and holy sacraments of life beneath his feet and to reach a measure of satisfaction and comfort amid material things. Indeed, there is a kind of contentment and security, a certain easy familiarity with the world in which we live, an aptitude for trifles, a satisfaction with coarse and fleeting things, that is the Nemesis of unbelief. It is the Christian faith that touches all this busy world with strangeness for us, and makes us at home in the heavenly places. It is faith that turns life into a brief journey through an alien land and kindles the real home-light beyond the verge of the world. This sense of being strangers in the earth has always marked the lives of the saints. They, of all men, have most deeply felt it and most freely confessed it. They have always sought after "a country of their own," always desired "a better country, that is a heavenly." They have never settled down, never felt quite at home in the world. Their hearts have ever been toward "Jerusalem which is above—the mother of us all." And this is the thing in the

life of a saint that the worldling has never understood and never really despised. It must be conceded that the mood in which the world has seemed an alien land has sometimes taken a wrong turn, and has been productive of some aloofness from the common life and some indifference to things that, after all, really matter. But this mood at its best is associated with the most lustrous fidelity, the most splendid endurance, the most catholic sympathy and the most ungrudging service the world has ever known.

Perhaps the church is too much at home in the world. We talk much about meeting men on their own ground, about understanding the spirit of our age, about keeping abreast of the times. Within certain very narrow limits there is truth in these phrases; but there is not in all of them put together, and in all kindred pleas and policies, one atom of the truth that saves the world. There are some who would have the church sit at the feet of the successful business man. They rise in our councils, these baptized worldlings, and talk as if the things we really need could be picked up in the head office of a smart and hustling firm. They say we do not speak the language of the people and are not sufficiently in touch with all the swift, subtle changes in the world's shifting and complex life. And such criticism is wrong, as all shallow things are wrong. It is not this world we need to know better, it is the other world. It is not the language of the street we need to master, it is the language of the kingdom where He reigns whose voice has the music and throb of many waters. We need to move with surer step and keener vision and warmer response amid eternal things. The busy, self-satisfied, successful world may respect us in a way for knowing something of its methods and manifesting some familiarity with the inner fashion of its achievements; but the world in the main is neither successful nor self-satisfied. The sick and the dying, the heartbroken and the desperate, the burdened and oppressed, will find nothing in our easy up-to-dateness to encourage them to trust us with one shamefast confession, one spiritual difficulty, one precious secret of hope or fear or sorrow.

It is to the stranger in the earth that the forewandering souls of men instinctively turn. He is the only man who never loses his way. It is to him that men have ever come in their confusion and their despair. It is the sojourners in the world, the manifest travelers to a better country, who are made the confessors of troubled hearts. It is the pilgrims of the faith who have the only availing mission to this world's deepest bitterness and unbelief. Of course, we cannot travel through the world as the patriarchs traveled through it. We cannot emulate in the outwardness of things the simplicity of the early Christian Church. Our complex organization is inevitable. It were foolish to gird at the "office work" involved in much of our religious enterprise. Our closer touch with the various movements for dealing with all kinds of social disability and distress will probably increase rather than diminish the need for such work. Since civic and political machinery exists and provides a medium for the expression and enforcement of moral and spiritual convictions, let the church make the most of it. The cry of "No politics" is sometimes raised by the devil. But let the church, having made the most of all the means for doing good provided by the methods and developments of our corporate life, know that that "most" is not very much. Let us not think that all this means getting into touch with the world. We are never so near the world, in the one way in which it is worth while being near it, as in those precious hours when all but God and heaven is touched with strangeness for us; and when the heart within us

knows, as it knows nothing else, that it seeks a city beyond our sight.

The church has sometimes tried to impress the world by her material resources or by her political influence. She has competed with the financier and the diplomatist for the prize of power. And she has failed, as it was utterly right and inevitable that she should fail. She has been the home of learning and the mother of the best civilization; but it is not for these things that her children love her, nor is it for these things that the world at the last will do her honor. Her real work to the world has always lain in this, that she has kept the music of a pilgrim song ringing in men's hearts, making it impossible for them to settle down to the gain and comfort of the hour, easily forgetful of the venture of faith, the crusade of righteousness, and the pilgrimage of love. She has roused life's truest wander-thirst in a world too ready to be content with the thing that is nearest, to take the obvious and immediate for its portion and its prize, and to try to build a comfortable house where there is scarcely time to pitch a tent.

And the power to do this is the most precious thing the church has ever possessed. Far beyond her mission and power to make this world endurable she must rank her mission and power to make the other world real. There may be a danger lest this supreme charge of the faith should lose its supremacy with us, and lest we should think to win and hold the people on lower and less spiritual terms.

You will not misunderstand me when I say that we may make too much of our duty to fight against everything that robs men and women and little children of any of the physical comfort, the material advantage, the intellectual and social opportunity that should be theirs. This is our task—a task that the church shares with many who ignore her faith and condemn her vision. But there is a task that is hers alone, and that is to put men in touch with the eternal world of love and truth and peace—their spiritual fatherland. These two tasks are inseparable, but they are not identical. Some think that by means of its newly aroused social sympathies and activities the church will rehabilitate herself in the eyes of the world. My friends, in as far as such rehabilitation is necessary, it will take a great deal more than social activities, and institutional methods, and all the paraphernalia of temporal reform to accomplish it. We do an injustice to the religion we profess, and to the souls we seek to save, if we think we shall gain the ear of the world by an economic gospel. We shall succeed at last in the work God has given us to do. The kingdom will come; but it will only come as we bring to a social programme that seems to be in complete touch with the situation, a faith that makes us strangers in the earth. When men speak of Jesus at Nazareth as having been at home in the world, as having spoken the language of the people, as having taken an interest in the simple round of daily life, they are only playing on the surface of all that Christ was and of all that He meant and did. He was gracious, patient, self-sacrificing, accessible in the world, but He was at home in the heavenly places. He used words that were familiar and simple, and spoke of things men saw about them, but His words always took men beyond the thought of house and field, bread and home, neighbor and kinsman. Men felt that He saw something they did not see, and that His deepest care for them often began just where their care for themselves ended. He spoke their language and seemed to tread their path; but they saw that no man ever spake as He spake, and the best among them knew that He came from God and went to God. And over the lives of all who love and serve Him He has written these words: "They are not of the world, even as I

am not of the world." Do you not think that we are in danger of attaching too much outward significance to those words and not enough inward significance? What are the distinctive features of a Christian in the world? Beauty of character? Yes; but there are beautiful lives that do not profess any religious faith. Integrity of conduct? Yes; but there are many lives outside the pale of the church in whose business and social relationships and dealings it would puzzle you to find a flaw. But the Christian ought to be somehow better than all the kindest and most honest men who do not possess his secret. Surely it lies in his final attitude toward life—his whole valuing and handling of the world. He ought to have this higher loyalty, this spiritual patriotism, this other-worldliness that does not wholly reveal itself in the practice of life's common virtues, much less in any eccentricities of habit, but in the subtle texture of character, in the aroma of influence, in the wistfulness of the soul's outlook. I say it is these things (things that no man can describe and no man can counterfeit) that mark the Christian in the world and plead the cause of the eternal life with the world's heart. Even against a background of high morality the Christian should stand out. We say that a man is as honest as the daylight, and we seem to have given him high praise. But you apply that phrase to St. Stephen or St. Paul—or, may I say, to Jesus Himself—and it becomes almost an insult. "They are not of the

world"—no, not even of the world at its best. Morality enables a man to face the world with an unflinching gaze; but it cannot teach him to hold the world with a loose grasp. Unworldliness at the last is not a matter of ethics: it is a matter of outlook. We say sometimes that we feel such a man is good. It isn't a calculation: it is an experience. We know beyond all argument that he is not of the world. He belongs elsewhere. And, my friends, I believe with all my heart that we are all called into and capable of a faith that would give to our lives the same haunting, heavenly influence.

There are other things gathering around this phrase, "A stranger in the earth," of which one would like to speak. One might point out how this sojourning spirit is woven into all life's availing courage and patience. One can bear a good deal on a journey. As Thomas Champness used to put it—and surely it was one of the loveliest things he ever said—"It's easy passing milestones when you're going home."

But let it suffice us to remember just this, that to be in touch with human needs we must be filled with heavenly satisfactions; that the world will never be one whit the better off for our diplomacies and stratagems, our clever opportunism and our time-bred familiarity with life; and that all the really precious things in our earthly heritage are found in the track of a band of pilgrims.

The Prayer of the Bride

BY ST. CLEMENT.

PRAYER is the vehicle in which the petition and faith of the bride take passage to God. The coat of arms of the Bridegroom is emblazoned on its panels. Praise and thanksgiving are the oxygen and hydrogen of the atmosphere in which it ascends to heaven. It is drawn by the steeds of earnestness and perseverance. Love is the driver and necessity the whip which urges speed. It is the conveyance in which the inwrought convictions of the bride, while she remains upon the earth under the tutelage of the Holy Ghost, are dispatched to the mercy-seat on high.

Our highest and most effective expression of worship is found in prayer. The divine heart is won by the supplicant's standing in Christ and the divine compassion awakened by the helplessness which prefers the request, but it remains for the magic touch of faith to compel the answer. Prayer is the ordained means by which we enjoy uninterrupted communion with our spiritual Head. Men and devils may interfere elsewhere, but they cannot hinder our intercourse with God through prayer. Our approach to God, by this avenue, is guaranteed. By prayer the guilt of sin is removed, the pangs of suffering allayed, the ravages of disease healed, heaven's balm poured into the broken heart, the fetters of human bondage snapped, the prison doors of earth burst open, the valley of the shadow of death flooded with resurrection glory, the wick of life's dim candle snuffed into the quenchless blaze of immortality, and, most overwhelming of all thoughts, the prayer inwrought by the Holy Ghost, and offered in the faith of humble devotion, reinforces and strengthens the spiritual army with which Immanuel is bringing all things into subjection unto Himself.

Like her exalted faith, the prayer of the bride is the highest form of petition to God. Her normal state of life is that of identification with Christ in all the feelings and purposes of his life. She has climbed from the miasmal bottoms of

sin, through the foot-hill fogs of vacillation, to the mountain tops of established experience and clear, unobstructed, spiritual vision. In her flight to the mountains she left Sodom behind to the destruction she could not avert. She has no continuing city on earth but seeks one to come. Indwelt of the Spirit of Christ, she sees and apprehends all friendships and antagonisms through the mind of the Bridegroom. Whatever influences and moves Him, affects her. The life, honor and business of her Betrothed have become the greatest concern of her virgin and pilgrim existence. Because this is true, her perceptions and affections have been lifted above the contemplation and love of local and temporary earthly affairs, and her vision is centered on that vast spiritual battlefield, where her Prince is waging warfare with the prince of this world, for the possession of the kingdom to which He won the right long centuries ago. She is interested in earthly affairs only as they are involved in the issues of that conflict.

The business of Jesus, these days of waiting for His kingdom, is that of Intercessor. He is at the right hand of the Father interceding for the speedy triumph of the spiritual forces which He commands, for the purification and spiritual energizing of his church and for every interest connected with the coming of his kingdom. He watches, with vigilant eye, the tactics and activities of Satan, and intercedes against him and in favor of his people. The great contest is wholly in the realm of spirit. It is being waged between good and evil spirits in the atmosphere which surrounds this earth; and between the spirits of good and evil men, upon the earth, who are influenced by these higher spirits. Every cohort of unrighteousness has been marshalled to oppose the contention of righteousness which the Redeemer champions. Only in his divine strength can we march to the final victory. Therefore, we are to "be strong in the Lord, and in the power of his might. Put on the whole

armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Because we are "in Christ," our attitude and occupation in prayer must be that which He has assumed. We have seen that this is intercession. Therefore, the prayer of the bride, indeed, the highest form prayer can take, on earth or in heaven, is that of interceding for the spiritual supremacy of the principles and purpose now being worked out in the plan of God, through Jesus Christ, for the final restoration of all things unto Himself. It must at once be seen that only such as have fought to a finish the battle of the crucifixion of self are eligible for this exalted ministry. As long as any presentation of the self life has the ascendancy in the life of a Christian, the only prayer he can offer must be for his own deliverance. He has no time to pray for the coming of the kingdom. He has neither disposition nor inclination to make petition for other than himself. Self rules in his life. The railing, nagging Ishmael keeps the tender, gentle Isaac busy defending himself. He must first be cast out by those who aspire to intercessory ministry. There will be neither rest nor quiet until this is done. The Holy Spirit will not intercede through us as long as the household of our being is kept in a turmoil through the insolence and wrangling of the son of the bondwoman. He must be delivered over to the cross; and then, and not until then, can we find repose in the death of Christ, and the illumination and energy of the new life in his resurrection. This is the first essential to effective intercessory prayer.

We suspect that a very great dearth prevails over the church regarding the matter of intercessory petition. It cannot be otherwise. If the general state of religious life is low, and if the effectual and fervent prayer can issue only from the righteous; in other words, if spiritual prayers, which alone can affect the spiritual interests at stake, can proceed only from the spiritually minded, and there be but few such, then Christ can have but few helpers among the people for whom He fights. While those who have named his name are absorbed with self, and the various schemes through which the world seeks Christless betterment, the only One through whom victory can come is compelled to contend, almost single-handed, with the great foe and his hosts of spiritual wickedness. The parched earth, fissured by sin, groans and travails in pain beneath the tyranny of its heartless prince; the strength of its soil is absorbed by the rank growth of noxious and unsightly weeds; effluvial vapors exude to poison the hearts of men; wilderness wastes of godlessness, peopled only by the vampires of heathen superstitions, and the foul birds of intellectual pride, stretch their expanses from pole to pole; cesspools and swamps, already overflowing with moral corruption, but ever augmented by the slimes and sewages of open and concealed wickedness which flow into them, thrust their malodorous stench into the very nostrils of the Almighty, as did Sodom and Gomorrah. The only hope of men is that desert mirage of Satan, that lie sowed broadcast and believed almost universally by earth's millions, that "the world is growing better."

But Christ has entered the arena to dissipate all illusions, destroy the works of Satan and put away sin. "He shall not fail nor be discouraged, until He have set judgment in the earth." Because this is his work, it is our work. To set heavenly judgment in the earth, and to administer the righteousness which is to succeed it, constitute the high calling of the church. For the privileges of this high calling

she is invited to abandon all lesser and more ignoble pursuits. In order to enter upon it, she bends her neck and receives the yoke of Christ. The necessary crucifixion of the haughty self is demanded, but the yoke, once assumed, is found to be easy and the burden to be light. Think of it! We "as workers together with Him." And He carries all the responsibility, furnishes all the strength and provides all the implements of labor. All He requires of us is obedience. He makes no demands concerning our condition of life. The invitation reads, "whosoever will."

How great is the opportunity which these days are opening up before us? The wide world is wide open. A new ozone from heaven has permeated the atmosphere of the church to inspire her for the work. God is looking for the workers. He will instruct the ignorant who are teachable. He will impart heavenly and eternal wisdom to the foolish who surrender to Him. He will lift up the fallen to his standard and compel the high to descend to the same level. All must learn of Him. He is no respecter of persons. If we resist Him, as Satan and the world resist Him, He will not become discouraged, nor fail. He will keep right on until his object is accomplished. He will find others, somewhere among the highways and hedges, who will accept what we refuse. Ours will be the loss. The feast has been prepared and there will be guests.

The quest for members to complete the body of Christ is on to-day. Even while we meditate on these things the Shepherd, with his twin lamps of the Word of God and the Spirit of God, is out among the faraway hills and valleys of the world's destitution, seeking his sheep. The cities and villages and country places of earth are white for the reaping. *The Master will have the world evangelized.* The church is the body through which He works. Every individual is a member of that body. What is our duty? "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest." There can be no question about what constitutes our duty. IT IS TO PRAY.

As it is our highest ministry, so the prayer of intercession is made our first duty. It is of far greater importance than preaching; for effective preaching must be projected into the hearts of men by prayer; and by prayer the hearts of men must be prepared to receive the preaching. Not all can preach, but all may pray. The lips of the child may be taught to lip the petition that will sow seed on the banks of the Congo; the youth in school can keep heavenly influences alive and effective in the Soudan; the young men and maidens can project spiritual and divine forces into the hearts of the flushed but atheistic victors of Japan; the father in the office, shop or field, can spread the rainbow of hope over Russia; the mother, in her kitchen, or over her mending, can raise the eyes of China's awakening millions to behold the possibilities within their reach through the Gospel of the kingdom; the aged pilgrim, whose days of activity are past, can command the Light of the world to stand still over the valley of the Ganges; and even the bedridden sick, unable to lift a hand, may, with closed eyes, whisper prayers that will reach the throne of God and gather into the fold the unsheltered sheep of South America and the islands of the sea.

God honors prayer. By it He holds devils in abeyance, restrains the fury of earthly monarchs, shapes the policies of governments to favor the missionary, opens doors for the introduction of the Bible and makes mellow the hearts of men to receive the Word. The God who heard Daniel in the lion's den, and put a muzzle of invisible bands on every brute; who, hearing the prayers of the church in the house

of Mary, sent an angel to shake the chains from Peter's hands while he was confined in Herod's jail; and whose omnipotence made the earth shiver under the prison at Philippi until it could boast of neither doors, stocks nor handcuffs; and then proceeded to convert the heathen jailor by prayers and preaching of the men who were his prisoners, is going to have this world hear the Gospel.

There is a reflex movement connected with intercessory prayer. Not only does it accomplish its end on the object to which it is projected, but it bestows great benefit upon the unselfish individual who offers it. Prayer for the evangelization of the world deepens the interest and concern of the man who prays, in missions and missionaries. The theme comes to absorb the faculties of his mind and he begins to study missions; it enlists the affections of his heart and he begins to love the work; it grips his spirit sense of faith and he takes a firmer hold on God for success; it controls his whole being and his energies flow through its channels. If a member of the family of God upon the earth begins to pray systematically for the missionary fields and needs of the world, he soon will find the fire of desire to do

something for them burning in his bones. From this reflex action of intercessory prayer comes both missionaries and the necessary funds to send and keep them in the regions beyond.

Moreover, intercessory prayer makes tender the heart of the petitioner. It enlarges and intensifies his love for God and man. It converts duty into devotion. It puts the enthusiasm of heavenly patriotism into his faith. It paralyzes his earth-nerves until no feeling remains for the world. It substitutes spiritual nerves sensitive to every heavenly influence. He may forget to mention his own needs in his prayer, but God does not forget him. Insensibly, and unconsciously, he is changed into a higher and purer Christ-likeness. By it God qualifies the overcoming bride of Christ for the future and high destiny that awaits her.

From every viewpoint of heaven and earth, the interests of the kingdom, the heart of the Bridegroom and the welfare of the bride are emphatically and insistently demanding that the church in the world shall devote herself to intercessory prayer.—*Selected.*

How to Obtain Sanctification

BY THE LATE J. O. M'CLURKAN.

In the preceding chapter on "Consecration and Faith" the way to obtain the blessing of sanctification has been made plain. These additional suggestions will probably throw a little more light on the subject for the general reader. Instructions on how to enter into this grace must not be dogmatic. There is a diversity of the Spirit's operation, and each individual has difficulties peculiar to himself. No two experiences are exactly alike.

The shaping of theories on this point usually have their foundation in some individual experience, and the mistake will be made in laying down a law for others, similar to one's own experience, requiring all souls to enter upon our issue:

1. You will hear some affirm that the soul enters in at the instant the consecration is complete. With a large class this is true. The special issue with them was the yielding of their wills. They felt and knew it was such. It was not that they did not understand the way, or that they were deficient in faith, the question was the "submission of the will," and when that went, all went. They entered in when they gave up. They then got on "believing ground," and having little trouble about faith, they were there as soon as they let go.

2. There are others who do not seem to have such strong wills. They give up easier. The fight with them is not over the will so much. They may fail in a theoretical understanding of the way, or they may be weak in the believing powers, or they may be more attached to the world, and their spiritual perception so blunted that they are scarce able to apprehend a life so spiritual. If it be a case of the first kind where the soul was willing but did not understand the way, the point of entrance will be when the light comes. Already the soul is willing. The issue with the will is past. Their trouble is like Philip's about the way, and when this is made plain, they immediately enter in. There are many cases of this kind. They have usually walked in the light of a justification experience, and have lived near to God, and have hungered for greater victory in their life. Used to submission to God, earnestly coveting a more excellent way, they are ready when the light comes to walk in it. With these it is a question of light, and not a stub-

born will. Personally, for months before I entered in, I was so hungry I could not express it fully. There was no withholding of the will. There was no unwilling spot in me that I knew of. It was not my will. I was consecrated for months. *I did not know how.* When the blessed Holy Spirit showed me, there was no holding back of my will. That had all been previously yielded up. I lacked light. As this came I walked in it, and lo! I was in. But it would not do to make an invariable gateway of my experience for everyone else. Yet I have seen this done to the detriment of souls. This is written to correct and avoid mistakes of this kind.

3. There are those who try to obtain the blessing of a pure heart who are not wholly consecrated. So faith will not take hold. They cannot believe. God cannot consent to any kind of compromise whatever. The soul itself is uncertain. It must get to the end of consecration to reach clearness and end all doubt. Being willing to preach, or be a missionary, is not a question. There must be utter abandonment to God, and no keeping back part of the price in anything. Self must be put into God's hand at once, wholly and forever. The future, with all it may bring, must likewise be surrendered as a sealed package of unknown orders. As one has put it: "My past, my present, my future. All I am, or have been, or hope to be. All I control and shall ever possess or control. My time, my whole time, by night or by day. All my enjoyments of whatever character. All my sufferings, however severe or from whatever source. All my affectional nature, with the objects to which it clings, or shall cling. Having thus, without reserve, surrendered my being to Thee for all time and eternity, I am simply at thy disposal. Having surrendered my will to the guidance of thine on every subject, I declare myself ready to accept whatever Thou shalt choose or appoint."

4. God has His way with each soul. With another it is neither the will nor the understanding, it is a weakness of faith. Such seem to be willing. They do not hesitate about consecration. They do not fail to see the way. Like a sick man, they see the cozy chair by the fireside, and much desire to be seated in it, but they have no power to rise up and get to it. There is no failure of the will, nor of the under-

standing of what needs to be done, it is weakness. Such seem to be afraid the promise will break, or that they can't walk its narrow pathway. The issue with them is their faith, not the road it ought to take, but the strength needed to go. They need encouragement and help to trust God.

5. Or the faith trouble may not lie in weakness, but in the object of faith. Such will come to the point of believing, and yet not know *what* to believe. If told, as they sometimes are, "to believe they have it, and they have it," it may mislead them, or may only increase their trouble. To many souls such advice would seem both impracticable and unreasonable. For one to believe he has something he knows he has not is to ask him to believe that which he knows is not true, and he cannot. At this issue the soul is consecrated. It is not so much a matter of faith, or knowledge. Entrance *by faith* is now the issue. But here, as elsewhere, the soul needs to go by the way of certain truths and facts. On this line there is no mistake. As to facts, it may surely count it a fact, that the soul has come to Him and is received. It is true that the act of consecration is complete; this is a conscious *fact* in the soul's experience. On this it can rely with certainty. What next it needs to reckon is, that it can rest on some of the *revealed words* of God about a soul that came so far at the call of God and by the way of conscious experience; in other words, to believe what God says about a soul in such circumstances. If such statements can be found, the soul can proceed on the immutable line of the promise. This, reason can do safely; this, the heart can do trustingly; this is faith's victory. Believe what God says of a soul thus consecrated. If we take these statements: "The altar sanctifieth the gift," or "Believe that ye receive," or similar expressions, it will be enough. But even here the soul is specially to believe what God says, because He says it. Leave it all there, wholly at once, and forever. What God says is truer than your feelings. Believe Him and have feeling. Confess your faith in Him. Confess your part of the work done. Rest, then, till the Holy Ghost reports the work done within, all the time owning that since you have complied with his terms, *He is doing it* for you. Not yet, because you *feel it*, but because He hath said it. When you consecrate confess it and hold to it. When you take Him at his word, immediately confess your faith; as soon as the witness is received, confess that.

It is no part of faith to believe after you receive. That is reason. It is knowledge of the thing done which you are to receive by faith. Faith for the thing believed for is done away when the thing is received."

As we have just passed through the treatment of this subject according to individual peculiarities, we group the general advice as follows:

1. You must believe that God can, and does, sanctify the soul complying with the requisite conditions. If you do not believe there is such an experience, to be sure you will not seek it. Here is the difficulty with many hungry souls. They do not know that there is such a blessing for them. If they had had the light, long since they would have crossed into Canaan. A gentleman who had been in the habit of traveling on vessels where extra charge was made for meals came to this country, and not wishing to pay so high for his food, on starting on a certain voyage supplied himself with a lunch of cheese and crackers. He grew so tired of his food, wanting in both warmth and variety, and eating alone, and being continually tempted by the thrice daily exhibit of a table laden with smoking viands, concluded that he would have one square meal anyway. Walking up to the clerk, he asked him for a meal ticket. The clerk pointed to the table,

saying, "Why, just help yourself; it is all free." Imagine his discomfiture at what he had missed through ignorance. Ah, yes, too few know the richness, fullness, and freeness of His wonderful grace. They sing without realizing its full import that "The lion of the tribe of Judah can break every chain."

2. You must desire it. Certainly you are not going to seek something which you do not want. Only those who hunger and thirst after righteousness can be filled. A good case of religion will create in you a longing for holiness. If you do not have such longing, you have serious reason to doubt your regeneration. The truly justified soul pants after God.

3. You must earnestly seek to enter in. Dr. Lovick Pierce has said, there are two revivals needed, one to bring the church near enough to God to be convicted for holiness; the other to lead them into the experience. No half-hearted desire to be a better Christian, or to get on a higher plane, will do. These are all in the right direction, but they do not go deep enough. You must, from the depths of your nature, want holiness. In this there must be no selfish motive like that of Simon Magus. Purity must be claimed for its own sake, and for the glory of God.

4. Do not try to grow into this experience. "Are ye so foolish; having begun in the Spirit, are ye now made perfect by the flesh?" The growth of heresy has kept millions of earnest disciples in the wilderness life. If you are tinctured with this error, please turn and read very carefully the chapter on growth.

5. You can no more argue or reason yourself into sanctification than into conversion. Alas, how many, instead of getting down on their faces before God and seeking holiness, are theorizing and disputing, just as the sinner does about regeneration. Your Lord requires you to be holy, and prescribes the means for the same. Prayerfully follow these in the spirit of a little child, and He will cause you to know the exceeding greatness of his power toward them who believe.

6. Avoid the mistakes of planning for the Lord. Many have gone so far as to fix up just what the experience shall be, and how it shall come. Perhaps you want such a blessing as someone else got. Let me beseech you to get your eye entirely off any kind of feeling; fix it wholly on Jesus. God made no two stars alike. He will not give you somebody else's blessing. Trust Jesus for just such an experience as you need. He knows your needs perfectly, and will give you the best He has for you. Dear reader, I have seen so many planning for the Lord, and seeking other people's experience, that we entreat you to prayerfully read this paragraph so as to fix it indelibly on your mind and heart.

7. Is your reputation on the altar? Are you afraid of what people may say if you profess sanctification? So many have a reputation as long as a kite tail, and nurse it as a peacock does its plumage, and yet profess to follow Him, who made himself of no reputation. What a precious thought that as Jesus suffered and died outside the gate that He might sanctify the people with his own blood, that we may bear his reproach. You have no time nor strength to waste on caring for reputation. It will be so blessed to leave it all with Him, and to receive therefrom such as his loving heart sees best.

8. Is your will consecrated? It is the key to the whole man. If it is wholly the Lord's, it takes all else with it.

9. Read carefully the chapter on consecration, and follow the instructions therein given. You must be all on the altar before faith will take hold of Christ as a sanctifier.

(Concluded on Page 14).

THE SIGN OF THE CROSS.

The Cross is the supreme miracle of love. There is no other symbol in the world that has so completely changed its meaning and value. Love found it the symbol of all that was degrading and base, and made the universal symbol of mercy. The ancient law cursed forever all who hung upon the Cross, but by the Cross Love bore away the curse and brought Life, Peace and Joy by its sacrifice. Everywhere the Cross is sacred. It hangs in our churches and marks the place of our dead; it is the badge for all works of mercy in hospital and in slum; and on the battlefield it is the signal for a truce wherever it is seen. Itself once the symbol of outrage, there is now no greater sacrilege than to ignore it.

The symbol of death has become the way of life. By the blood of the Cross we are brought nigh unto God. Through the Cross God was in Christ reconciling the world unto Himself. The Cross is central everywhere in heaven and on earth. The Apocalypse reveals the Bleeding Lamb in the midst of the throne, in the midst of the angels, in the midst of the redeemed, and in the midst of creation. The Cross has become the throne, and the sovereignty of Bleeding Love is conquering the world.

By the Cross we are saved. The Christ that sanctified the Cross is both Lord and Christ. He redeems and reigns. The teachers of this world persuade men that they are their own saviors and masters. They despise the Cross. They preach another gospel which is not another. There is but one Savior, and there is no other way to salvation but by the Cross. Jesus saves, not by teaching and example, but by His redeeming death and triumphant life.

The Cross stands for a principle of life as well as for atonement. If we are saved by the Cross we must live by the Cross. It is the badge of discipleship. The Christian is a cross-bearer. He lives to serve. As Christ gave Himself in bleeding sacrifice, so must all who bear His Name pour out their hearts in the ministry of compassion. As He died for us, so must we lay down our lives for others. That is what the Cross means. It serves the needy and the unworthy, asking neither fee nor reward. The Red Cross stands for the Christ who came not to be ministered unto, but to minister, and to give His life that others may live. The sign of the Cross is the symbol of sovereign compassion and infinite love.

In the cross of Christ I glory;
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo, it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that through all time abide.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

—*Joyful News.*

A WORD FOR TRIED ONES.

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square,' and seem to love everybody, you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parson tells us?"

With a thoughtful but glowing face the blacksmith replied:

"Do you see this piece of steel? It is for the springs of a carriage. But it needs to be 'tempered.' In order to do this, I heat it red-hot, and then cool it with water. If I find it will take a 'temper,' I heat it again; then I hammer it, and bend it, and shape it, so it will be suitable for the carriage. Often I find the steel too brittle, and it cannot be used. If so, I throw it on the scrap-pile. Those scraps are worth less than one cent a pound; but this carriage spring is valuable."

He paused and his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time. That's the way I see it. We have the good time all right, for the smile of God means heaven. But he wants us for service, just as I want this piece of steel. And He puts the 'temper' of Christ in us by testing and trials."

"Ever since I saw this I have been saying to Him, 'Test me in any way you choose, Lord, only don't throw me on the scrap-pile.'"—*Selected.*

THE CHART AND THE COURSE.

Henry Ward Beecher was crossing the Atlantic, and had an interesting talk with the mate of the vessel, who showed him the charts, and explained what each detail signified. Presently, near the Newfoundland banks, they ran into a dense fog, and it was feared that they had drifted out of their course. It was impossible to rest, and Beecher again sought the mate in the chart-room. He was looking at the same maps, but with such a difference. He was looking now with the eyes of a man who had but one chance, and when he had a word for Beecher, it was an intense expressive word, "We've got the course!"

It is all very well to examine the Bible in a detached, critical, and interested spirit when all is going smoothly, but when one of the crises of life is upon us then we search it eagerly, intensely, as the mate searches the chart.—*Sol.*

NEVER THINK OF SELF.

"Are you not afraid to live here?" said a visitor to a lighthouse keeper. "It is a dreadful place to be constantly in."

"No," replied the man, "I am not afraid; we never think of ourselves here."

"Never think of yourselves! How is that?"

"We know that we are perfectly safe, and only think of having our lamps brightly burning, and keeping the reflectors clear, so that those in danger may be saved."

That is what Christians ought to do. They are safe in a house built on a rock which cannot be moved by the wildest storm; and, in a spirit of holy unselfishness, they should let their light gleam across the dark waters of sin, that they who are imperiled may be guided into the harbor of eternal safety.—*Ram's Horn.*

LIVING WATER

PUBLISHED WEEKLY AT NASHVILLE, TENNESSEE
136 FOURTH AVENUE, NORTH

BY THE
PENTECOSTAL MISSION PUBLISHING CO.
(Incorporated)

FANNIE CLAYPOOL Office Editor
JNO. T. BENSON Business Manager
J. L. BRASHER
P. R. NUGENT
MRS. J. T. BENSON } Associate Editors
E. P. ELLYSON }

Entered Jan. 3, 1908, at Nashville, Tenn., as second-class mail matter,
under Act of Congress, March 3, 1879.

ONE DOLLAR AND FIFTY CENTS A YEAR IN ADVANCE

EDITORIAL

WEEKLY TEXT.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Acts 1:11.

NO PAPER JULY 1.

It is our custom to omit the issue of *Living Water* nearest to the Fourth of July. This year it will be the issue of July 1. So there will be no paper week after next.

MRS. COL. BRENGLE ASLEEP IN JESUS.

Mrs. Brengle, wife of Colonel Brengle of the Salvation Army, has joined the Blood-washed around the Throne. A Godly life of service and devotion merits a place high up in glory. How beautiful to so live that when Jesus calls there is an abundant entrance into the life beyond.

Colonel Brengle and Mrs. Brengle have held services along Holiness lines all over the country, and some of the leading Holiness evangelists have been sanctified in their meetings. They also have some most excellent books on this subject. How a life like this lives on and on after it has quit the shores of time.

Rev. F. B. Meyer, of London, has canceled all his Bible Conference engagements for the summer in this country and has taken his former pastorate of Christ Church, London, made vacant by the resignation of Rev. Len G. Broughton. He also wishes to remain in England on account of the war. Dr. Meyer had hoped, with many others, that the war would end in June, but he now has little hope of its ending this year. The prospects are that war issues will become more serious and that it will be some months before this terrible conflict will end. It is most commendable in Mr. Meyer to remain at home to minister to the bereaved and suffering in these distressing times. He believes that the conditions in England demand the best service of all Christians.

THE NASHVILLE CAMP-MEETING.

When this paper reaches our readers our camp-meeting will be in progress, and will continue till June 28. We very much desire that our readers pray for this meeting. We are very anxious that it be a great salvation time—a time when sinners will be saved, backsliders reclaimed, believers sanctified; and the people encouraged in the Lord, strengthened in the faith, and urged on to greater victories along

spiritual lines. We are hoping that there will be inspired an increased missionary interest among our people which will mean an enlargement of vision and of the prayer life. We also hope that there will be the inspiration for intensified zeal along all lines of Christian activity. A deepening of spiritual life will be an impetus along all these lines, yet after all nothing is so important, nor so pleasing to Jesus as the devotion of life; so, above all else we hope for an increase of this devotion. Do not forget to pray for us.

OUR MISSIONARIES.

We want to keep before our friends the work and the needs of our missionaries. Their work is being very signally owned and blessed of God. They are earnest, faithful and devout laborers, such as we should rejoice to have as our representatives. They have truly been abundant in labors, and we do not believe that they have wasted their time nor the money sent them. They have, we believe, been faithful to us as their constituents and faithful to God. Surely we ought to be faithful to them in support and in prayer, and we believe that you will be.

Doubtless they need prayer more than any thing else, for this is the key that must unlock every blessing to them. Without it the missionary board can never raise sufficient money to carry on the work. Without it their ministry will be ineffective and barren. They are a praying people, why not unite with them in intercession for their needs, and for a great ingathering of souls in these countries where they are serving.

PROGRESS ON MISSION FIELDS.

The church of God has great reason to take courage concerning the progress being made on the various mission fields. Not encouragement, perhaps, as to the effort put forth by her membership in the way of consecration, giving, going, or praying; all these might have been greatly increased. However, there should be praise and gratitude to the Father for all of this, even though it is not what it should have been considering the wealth, the talent, the opportunity in the possession of the church.

The encouragement arises from what has been accomplished with the limited resources at the command of the church. The inspiration accrues from the victories of the Cross won in human hearts and human lives. The impulse that thrills the soul and urges on to greater effort and to intensified zeal and consecration issues from the tidings that in submerged heathenism great changes are taking place; age-hoary superstition is, in some sections, giving way before the lucid, transforming light that emanates from the Cross of Calvary. Church spires rise beside the minarets of mosque and pagoda. Not far from the costly shrine of heathenism appears the humble meeting house where the blessed, old, yet glorious, ever new story of the Cross is being sung and preached by the messengers of the King who are hastening to do His bidding.

These changed and changing conditions are the fruitage of the seed-sowing of the past years; the dividends on the investment of the church; the new life that has arisen as the result of the giving of the lives of the consecrated missionaries who have given unto death for the spreading of this Gospel that gives the life more abundant. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it dies, it bringeth forth much fruit."

Then why not take on new courage, and enter more vigorously into the work of the great missionary enterprise. If the Lord has so signally blessed in the past surely He will continue to bless. If the church will consecrate her talent,

her money, and her effort; if there be self-denial, zeal, and courage the evangelization of the world will go on with increased rapidity. On some mission fields the church is allowing the greatest opportunity she has ever had to slip from her, and the sad phase of the situation is that these aroused peoples are dropping back into confined heathenism, or into a state of skepticism that is appalling. How critical is the situation at this time, and how important is effort. Praises be to God for what has been wrought, and let prayer be made continually for increased zeal.

AS UNTO HIM.

It is the motive prompting the act that determines the pleasure derived from the doing. Things done from a selfish motive give but little joy. There is no abiding comfort resulting from the effort, but when love impels to action there is real joy. What wondrous love, divine love, prompted the sacrifice on Calvary. It was God giving his only Son because He loved a world. When divine love touches our hearts then it is that service becomes a joy because it is unto Him because *we love Him*. The field of activity may not be amid pleasing surroundings, but it little matters to the love slave of Jesus Christ; for it is unto Him. A noted missionary and physician to the fishermen of Labrador endured privation, hardships, the intense cold, and great suffering; yet he was always joyful, and proclaimed to the world that he was no martyr. He braved any kind of a sea. He seemed so eager to get to the sick that he rushed along with unusual and dangerous speed. An old skipper said: "The Lord must kape an eye on that man." Wind, ice and fog combined could not keep his boat in harbor when a call came for help. He would say, "As the Lord wills, whether for wreck or service, I am about his business."

It is this kind of spirit that renders service a joy to the Christian, and honors God—yea pleases Him. And is not this the highest motive in service, to honor Him? The task may be a difficult one, but it little matters; the difficulties are forgotten as such when the sweetness of doing it for Him fills the breast. How true it is that love lightens labor, but Divine love thrilling the soul, makes it a joy unspeakable. The day may be long, the trials many, and the burdens heavy; but there is the companionship that brings rejoicing continually. You ask, do not the burdens press? Yes, they press heavily, the body tires, and the heart often grows faint within; but the weary one looks up into the face of the loving Father saying it is unto Thee, and there comes back the smile of approval that makes every burden grow light. The physical man grows weary in the conflict, but the soul exults in its God.

When the Father whispers to the trusting soul, will you go for *Me* to that lonely field of service, will you endure these trying things for *Me*, will you be faithful in the conflict and the battle for *Me*, then it is that there is a response from the soul that urges on to the battle. There is the longing to stand in the breach amid the onslaughts of every opposing force. Then it is that the soul dwells upon the mountain rejoicing in Him because all things are done *as unto Him*.

Who would not rejoice in a service like this? For the religion of the Man of Galilee there is a joy in adherence, a sublime triumph amid persecution, and a victorious faith that "endures as seeing Him who is invisible." This religion of love has its votaries, its heroes, its martyrs. Every age has had its stalwarts—those who have stood for the truth, and have glorified in the Cross of Calvary. Jesus

reigns as King in hearts yielded to Him, nerving for the conflict and causing to triumph at all times. Praise his name.

Hypocrisy

BY P. R. NUGENT.

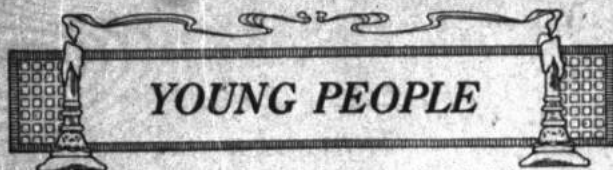
NOT everyone who makes a false profession is a hypocrite. Some who profess falsely are merely deceived, honestly supposing they are what they are not and have what they have not.

From the word translated (or rather brought over almost unchanged into English) hypocrite, and from the Biblical use of the word, we learn its true meaning. Literally, a hypocrite is a stage actor, a person who puts on a character, and dress corresponding to it, and puts off both when the play is over. Hence a hypocrite is one who assumes a character, or condition, and acts in accordance with it, and then on other occasions drops it all and acts in a contrary line if he acts at all. He puts on and he puts off. That is an actor, a hypocrite, and the matter is such a hidden one that a person may have no idea that he is guilty of hypocrisy and may even heartily despise it, and yet be guilty of it.

Notice the Lord's words in Mat. 7:5, where He calls the man a hypocrite who busies himself undertaking to cast "motes" out of his brother's eyes but is not attentive to the "beams" in his own. The reason is plain enough as to why Christ said "Hypocrite." Such a person takes the position of a lover of righteousness in dealing with the other man's mote, for of course righteousness is against all evils and defects and seeks deliverance from them. But when that person does not take the same course of deliverance and correction towards himself he is putting off the character of a lover of righteousness just as an actor drops his stage character when the play is over. So he who is not righteous towards himself and is righteous towards others puts on righteousness and puts it off. He is a hypocrite. A person who is really free from hypocrisy will seek deliverance from his own glaring faults before trying to correct lesser ones in others.

Another, and somewhat similar form of hypocrisy that is common, but not generally recognized, is seen in Luke 13:15. The ruler of the synagogue was indignant because (apparently) a person was healed on the Sabbath. He practically denounced this healing work as a violation of the Sabbath and, with a great show of zeal for the day, and some show of interest in the people, told them to come during the week days and be healed. When he got through our Lord addressed him as a hypocrite. Why? Because he condemned the matter of helping human bodies on the Sabbath while he himself would attend to the needs of the bodies of animals on the Sabbath. He put on zeal for Sabbath observance when dealing with man and put it off when dealing with brutes. In other words, what he condemned in others (for his speech was as much, or more, against Christ as against the people) he did himself. So, if you condemn another for doing what you are practically doing yourself you are guilty of hypocrisy.

Again, it is hypocrisy to praise a dead prophet and condemn his persecutors, and then oppose, or persecute, a living prophet who is taking the same course taken by the dead one (Mat. 23:29, 39). And people are still as truly guilty of this as in Christ's time. Men will praise a Luther, or a Wesley, and then oppose and condemn those of their own day who do and teach as did these men. This is hypocrisy.



Address all communications for this department to Mrs. John T. Benson,
Eastland Avenue, Nashville, Tennessee.

How I Found Jesus

BY LEILA M. CONWAY.

CHAPTER II.

RESERVE and self-control commenced to slip away. I tried to regain them, but there was no withstanding that powerful working of the Spirit. I saw my condition and the danger which I was in, both for soul and body—for I was growing weaker every day—and the dark hopeless eternity which confronted me. I trembled at the sight. O how terrible! "To be lost in the night, eternity's night, to sink in despair and woe!" I became aware of a Presence, which, through some intuitive sense given me, I recognized to be God. "This hour, decide for or against me," I heard as clear as a bell. "To-night, Lord?" I echoed in surprise. I thought of waiting for the fall revival which would not be long. See how the habit of procrastination can get a hold upon one! Knowing the thoughts, and forestalling any intent that might form, the Lord said, "You will not live till then should you refuse to seek me to-night." I was "cornered." I saw that I had come to the limit of God's forbearance—"For though He bear long yet will He not always have mercy"—and no farther would He permit me to trespass on the riches of his goodness. The fork of the road lay before me. I must choose either heaven or hell, and I must choose NOW. I felt that God, silent and imperturbable, stood awaiting my decision. Shaking with sobs, I arose from the chair and fairly ran to the altar. A great calm and rest stole into my troubled breast, and if I had but known what it is to believe Christ, I would doubtless have been saved on the spot. As it was, I thought that the way to Christ was very difficult, and that probably I would have to seek long ere I found Him. I prayed earnestly, confessing every sin that I could think of which I had ever committed, and imploring God's forgiveness, I had openly avowed myself a seeker after Christ, and there, upon my knees, I purposed never to give up. From that night the disease rapidly departed, and I felt it was because I had made God my choice. I did not receive pardon then, but I went away praying and continued seeking. I went to the "mourner's bench" during the revival the following fall, doing what I knew to find the Savior, yet oftentimes realizing that I knew nothing or little of what to do. God's people tried to help me, telling me "only to believe and I would be saved," but I did not understand. I also feared lest I make a false profession—dubious, like my unsaved friend, who, when told to receive Christ by naked faith, turned quickly on the speaker and replied testily, "Must I say I am saved when I am not?" The sinner naturally thinks he must have at least a degree of feeling, and for him to stop upon the bare promise, without any emotion whatever, and confidently declare to the world that he is saved, seems to him the most preposterous and foolish thing imaginable.

I prayed as the months went by, but all was quite dark and I did not seem to come any nearer the Savior. I had seen "sky blue" conversions, accompanied with manifestations of beautiful joy and triumph, and I thought the Lord would surely bring me through in the same way. I fully believed that there should be an outward demonstration of

some kind attending conversion—a sign whereby one might know that he was saved—and I looked, and waited, wondering why it did not come. Like sinners in general, I had reversed the order of things and said, "Assurance first and then faith; first to receive and then I will believe." The camp-meeting season came around again and still I had not found Jesus. I was puzzled, and at intervals gloom and discouragement would well-nigh overwhelm me. Our family had a tent on the grounds again and I went with them. I bowed at the altar time after time, weeping, and calling upon God to save me. As a writer has expressed it, I was continually asking but never TAKING. Just as if a table with goodly viands was set before me and I were to say to my parents, "Give me to eat," and they would reply, "Yes, TAKE and eat," but I would still keep on begging and not partake of the food. "The GIFT of God is eternal life through Jesus Christ our Lord." I had only to take the gift extended, but my holden eyes did not see. The meeting was drawing to a close and I was on the verge of despair. Knowing my frame of mind, the minister one evening came, and, kneeling by my side began to plead with the Father. And oh, such a prayer! Rising higher and higher, till at last he seemed transported into the immediate presence of the Lord and talked face to face with Him as friend talketh with friend. The pathos and deep earnestness of the tones of his voice stirred my soul. I caught a new glimpse of the wonderful "love that sought me, the love that bought me," and "the Lamb for sinners slain." Jesus was willing to save me—strange that I should ever have thought that He was not—He stood ready, and all this long while He had waited to do it. The dark shadows began to lift, and the glorious light of the Gospel to break in. The minister had now finished praying, and turning to me he repeated I John 1:9, softly and tenderly, so that it seemed to me as if coming direct from God, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It did look reasonable, and what could be plainer? And moreover, for me to turn aside the promise and not accept it on the face of it as read, would show that I doubted God, and the assertion of His Word, so sure and positive. "Haven't you confessed your sins?" asked the minister. "Yes," I assented, my conscience all clear on that point. "Then, God is faithful and just to forgive you your sins," he continued. "Do you believe it?" "I do," said I. "And you now accept Jesus as your Savior?" I hesitated the fractional part of a second, as this way of conversion was altogether different from what I had looked for, yet there must be no other, for I had waited a year for some great marvelous manifestation of converting grace but none had come. "I receive Him as my Savior," I murmured. "Openly signify it then by placing your hand in that of your father's," said the preacher. Father and a white-haired saint were on the opposite side of the altar. I reached over and laid my hand in his. I WAS THE LORD'S! That act, simple though it was, marked my transition from death unto life. I had not a particle of feeling, but on the authority of that verse I could reckon it done. The wonderful words were my stay the following days. I would testify to salvation at every opportunity, and when the enemy would come around to tempt me, saying, "You are witnessing to something you haven't got, for you know that you don't FEEL a bit of change," I would look to God and beat him off with, "If we confess our sins He is faithful and just to forgive us our sins." In my ignorance I would not have known that it was the foe tempting me, but the pressure brought to bear in endeavoring to get me to doubt the promise made me suspect

that it was the wily old adversary. Though the enemy re-treated he would return again. It was no easy thing to withstand him—the trial was severe—but God enabled me to hold my ground and to maintain my position on the Word. I had given up looking for or expecting feeling, and had settled down upon the promise as an all-sufficient assurance of my salvation and acceptance with God, content to rest on that alone to life's end. Matters went on thus for two weeks, and then, to my great surprise, the Lord one day was pleased to give the manifestation or witness—"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16—in a deluge of glory to my soul. O the bliss! "The rapturous height of that holy delight which I FELT in the life-giving blood!" Earth's pleasures were of no comparison. I yearned that "all the world might taste and see the riches of His grace," while with a heart overflowing with joy I exultantly sang,

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear.
His Spirit answers to the blood,
And tells me I am born of God."

Glory to Jesus! Many years have passed since then, but I still love to look back upon that time and recall to mind "the sweet comfort and peace of a soul in its earliest love."

Are there any that read these lines who are yet in their sins? My heart goes out to you in love and in prayer. I know from past experience your condition and how desolate it is to be without God. Hard, trying things in life to contend with, bitter griefs, and no Savior to whom to look. You pour your troubles into the ears of man, but you find that they can do little or nothing to help you. Come to Jesus, dear one, He stands with outstretched arms. Hear Him call, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will ABUNDANTLY pardon." Isa. 55:7.

Will you do it now?

Hurlock, Md.

MARRIAGE CERTIFICATES

Beautifully Lithographed in Colors. With Suitable Texts.



This Represents
No. 106
Size 10x12 1/2

Price 20c Each
or
\$2.00 a Dozen
Postpaid

We have a number of patterns at the following prices: 15c each, or \$1.50 doz.; 30c each, or \$3.00 doz.; 35c each, or \$3.50 doz.; 60c each, or \$5.00 doz., all postpaid. Order at once.

Pentecostal Mission Pub. Co.

NASHVILLE, TENN.

TITHING

GOD'S PLAN FOR HIS CHURCH.

We have just published a tract under the above title. It has been compiled by Mr. and Mrs. Benson primarily to be used in the work of the Tabernacle congregation. We feel it ought to be in the hands of every Christian. The price is low and we suggest that our friends order a number and distribute throughout their congregations. If God's people were alive to this great truth the finances of our churches would be settled.

Prices 10 cents a dozen, or 60 cents a hundred.

PENTECOSTAL MISSION PUB. CO.,

NASHVILLE, TENN.

Lectures on the Apocalypse

By J. A. SEISS

One of the Best treatises on the Book of Revelation ever placed before the public.

Three Volumes, \$2.50

PENTECOSTAL MISSION PUBLISHING CO.,

NASHVILLE, TENNESSEE



SELF HELP SERIES For Christian Workers

VEST POCKET EDITION

Small in Size yet Exceedingly Large in Suggestion and Usefulness. The following Titles:



Book of Prayers for Everybody and for all occasions.
Bible Readers and Christian Workers' Self-Help Hand Book.

Book of Points for Personal Workers.
Sword of the Spirit Which is the Word of God.

Book of 750 Bible and Gospel Studies.

Size 2 1/4 x 5 1/2 inches.

Red Cloth, embossed and stamped in black..... 25c

Red Morocco, embossed and stamped in gold..... 35c

Webster's Pronouncing Dictionary VEST POCKET EDITION



LATEST AND BEST

Vest Pocket Dictionary
in Existence

194 Pages, Size 2 1/4 x 5 1/2 inches

WORTH ITS WEIGHT IN GOLD

Bound in Full Leather, Gilt Edges, Indexed, Price..... 50c

Bound in Flexible Cloth, Red Edges, Indexed, Price..... 20c

Pentecostal Mission Pub. Co.

NASHVILLE, TENN.



Do not fail to read Page 16.

Rev. C. M. Dunaway is in a revival campaign at Forest, Miss.

Rev. Andrew Johnson is just closing a meeting at Lansing, Mich.

Rev. C. D. Tillman is singing the gospel over at Henderson, N. C.

Revs. J. L. Brasher and C. H. Babcock are preaching at the Bethel camp, Rocoe, Ohio.

Rev. J. E. Brasher of Crestview, Fla., is open for calls for meetings. He will go to any section.

The Nashville camp-meeting which began yesterday will continue till June 28. Pray for this meeting.

Revs. John Norberry and L. J. Miller will be in charge of the Delanco, N. J. camp, to be held June 25 to July 5.

Rev. W. M. Tidwell of Chattanooga writes that his tent meeting continues with increased interest and blessing.

Rev. H. C. Morrison is in Washington holding camp-meetings. He will preach for the camps at Everett, Seattle and Ferndale.

Revs. Guy L. Wilson and C. H. Babcock will hold the Jamestown, N. D., camp, beginning June 18 and continuing till the 28th.

The Water Valley, Ky. camp-meeting will be held July 17 to August 1. Revs. B. F. Sheffer and E. C. Dees are the preachers.

Rev. C. R. Pollard has just closed a two week's meeting at Bethel, near Nashville, Tenn. The Lord blessed greatly these services.

Revs. Bud Robinson, Will A. Huff, and C. A. Imhoff are now in a camp-meeting at Concordia, Kansas, where they will remain till June 27th.

Do not fail to avail yourself of this opportunity to send Living Water to your friends on our trial offer of 50 cents, from now till Jan. 1, 1916.

Anyone desiring a catalogue of Trevecca College write E. L. McClurkan, Trevecca College, Nashville, Tenn. The next session opens September 16, 1915.

The Red Rock, Minn., camp is to be held this year by Revs. G. F. Oliver, C. H. Babcock, W. B. Yates, Bishop Oldham, and Mrs. T. E. Talbot. The date is June 24 to July 6.

The Mt. Lake Park camp-meeting, so long held at Mt. Lake, Md., will be held July 2-12. Bishop W. F. Oldham, Revs. R. T. Coursey, Aura Smith and others will preach.

If you want to carry a blessing to your friends get them to subscribe for Living Water. Every copy will be a blessing and the home will be the better for its weekly visits.

NOTICE.

I have a number of good papers and tracts which I will send to anyone desiring them and enclosing stamps for postage. For the larger packages enclose parcels post stamps.
Hurlock, Md. LEILA M. CONWAY.

The Uba Springs camp-meeting will begin Thursday, July 22nd, and close August 2nd. Rev. Bud Robinson and other able assistants will be in charge. This camp is within seven miles of Martin, Tenn. Come and join with us and have a good time in the Lord. For any other information, address J. B. McDowell, Box 352, Fulton, Ky.

PRINTER WANTED.

WANTED—A printer of experience as manager of a country newspaper and job office. A fine chance to work on wages, or to rent, or buy out, if some capital is available, the whole plant. Sanctified man preferred. Address THE LIFE LINE, Mooers, Clinton Co., New York.

REQUESTS FOR PRAYER.

Prayer is asked that a preacher may be sanctified.

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

Rev. M. S. Cooper of Erin, Tenn., requests prayer for his wife, who is dangerously ill.

SPECIAL OFFER.

We are anxious to have the people avail themselves of our special offer on subscriptions to *Living Water*. We believe this paper would be a blessing in any home. Why not persuade a number of your friends to subscribe on this trial offer and thus bring them into touch with the opportunity of a blessing. This is an exceedingly cheap offer for so much reading matter. If there are those in whose spiritual life you are interested, send *Living Water* to them for the remainder of this year. They cannot fail to be benefited by reading it. You can be a blessing to many by working on this offer.

RATES FOR NASHVILLE CAMP-MEETING.

Persons desiring bed with bed clothes furnished and in private rooms can secure same for 25c a night, or for \$2.50 for the twelve days. Large rooms—one for men and one for women—will be furnished free of charge where those who bring their own bedding can sleep. Cots can be rented for 50c for the entire twelve days and can be used in these rooms. A restaurant will be kept on the grounds at which meals can be had at 25c, or tickets will be sold entitling the bearer to six meals for \$1.00.

For information write Miss F. CLAYPOOL, 136 Fourth Ave., N., Nashville, Tenn.

MEMORIAL FUND.

We are glad to report that a number of our friends are responding to our appeal for the Trevecca College Memorial Fund. None of them have been able to send in very large

amounts but they have been appreciated all the same. If we could just get enough of the small amounts we would soon be able to accomplish that which we started out to do. We ask all of our readers to please not forget this very important matter. Keep it before the Lord and ask Him to show you not only what you should do, but that He will open the hearts of the people to supply the needed funds.

We have announced school for the next session, and expect to have the best year we have ever had. We should be so glad if we could get this debt out of our way before we start next session. J. T. Benson, Nashville, Tenn., is treasurer of this fund.

For fear some might think that I have quit the field or have backslidden, let me say just here, praise the Lord for victory, both soul and body, hallelujah! This has been a great year for me. My first meeting for 1915 was about seven miles from Elizabeth, W. Va. There the dear Lord did wonderfully bless us. Thirty-six were saved. After that I went to Friendly. Several were saved and some sanctified. The next place was Tunnelton, W. Va. There God gave a great revival, 150 being either saved or reclaimed. While at my home, Rogers, Va., had a fine meeting, forty conversions, one sanctified. Winifrede, W. Va., was the next place for meeting. We had a time of victory there, twenty-seven confessions of faith in the saving power of Jesus' blood. The last, but not the least, Denver, W. Va., closed, or rather left, the meeting Sunday, June 6, where there had been fifty-four blessedly saved and a number joined the church. I begin at Elizabeth, W. Va., June 8th, for a four week's campaign. Please pray for a great ingathering of souls for whom Jesus died. This is a court-house meeting. Yours in the battle to stay. Looking for Jesus to come. Praise his dear name.

Rogers, W. Va.

W. H. HUDGINS.

PROGRAM OF THE THIRD ANNUAL MID-YEAR CONVENTION OF THE NAZARETH CHURCH OF TENNESSEE DISTRICT.

To be held at Nashville, Tenn., June 16-28.

Bible study every morning except Sunday.

June 17.—2 P.M., Organization of Convention, J. A. Chenault, Chairman. 3 P.M., Paper, "Science and New Thought," Mrs. J. T. Benson, Nashville, Tenn.

June 18.—Pastor's Day: 2 P.M., Paper, "Prayer," J. F. Penn, Knoxville, Tenn. 3 P.M., Paper, "Advice to Ministers," F. W. Johnson, Centreville, Tenn.

June 19.—Evangelist's Day: 2 P.M., Paper, "The Evangelist and His Work," J. B. McDowell, Fulton, Ky. 3 P.M., Paper, "Soul Winning," C. E. Hardy, Nashville, Tenn.

June 21.—Deaconess' Day: 2 P.M., Paper, "The Deaconess and Her Work," Mrs. M. P. Boswell, Paris, Tenn. 3 P.M., Paper, "Rescue Work," J. L. Roby, Nashville, Tenn.

June 22.—Sunday-school Day: 2 P.M., Paper, "The Essentials of a Successful Sunday-school," A. P. Welch, Monterey, Tenn. 2:30 P.M., Paper, "Our Work in Young Peoples' Societies," Miss Bertie Karns, Erin, Tenn. 3 P.M., "Work of Girls' Training Home, Nashville," Mrs. Tim H. Moore.

June 23.—Missionary Day: 2 P.M., Paper, "How to Create a Missionary Interest in The District," Mrs. J. A. Chenault, Murfreesboro, Tenn. 3 P.M., "How to Obtain Money for Missions," R. B. Mitchum, District Treasurer, Nashville, Tenn.

June 24.—Educational Day: 2 P.M., Paper, "Perils of The Secular Schools," R. T. Williams, Peniel, Texas. 3 P.M., "Shall We Have a Holiness School in Tennessee?" N. E. Cannon Doyle.

June 25.—Problem Day: 2 P.M., Paper, "How to Maintain Unity in The Church," W. F. Collier, Erin, Tenn. 3 P.M., "Solution of the Financial Problem," J. T. Benson, Nashville, Tenn.

June 26.—Report Day: 2-4 P.M., Pastor's Reports. Question Box and General Drill on Nazarene Church Work.

All topics, when desirable, followed by discussion led by laymen.

JOHN F. OWEN'S SLATE.

Minerva, Ohio—June 17-27.

Home address, Boaz, Ala.

J. L. BRASHER'S SLATE.

Roscoe, Ohio, June 11-20.

Yonlon, Neb., July 2-11.

Scottsville, Texas, July 22-Aug. 1.

Flovilla, Ga., August 5-15.

Epworth, S. C., August 16-24.

Triune, Tenn., August 29-September 7.

Permanent address, Attalla, Ala.

THE NIGHTINGALE.

A beautifully designed and neatly printed booklet. By G. C. Kinney. This is a treatise on the Twenty-Third Psalm. Price, 25 cents. Order of

PENTECOSTAL MISSION PUB. CO.

NASHVILLE, TENN.

Books on Spiritual Themes

By J. O. McCLURKAN.

"Personal Work."—This book clearly sets forth the duty, the joy, and the method of doing personal work. Beautifully bound in cloth. Price \$1.00

"Behold He Cometh."—A clear and concise view of the Lord's second coming; 179 pages 25c

"Chosen Vessels."—A collection of biographical and historical sketches; useful for Christian workers; 200 pages 25c

"How to Keep Sanctified."—31 pages 5c

"The Ministry of Prayer."—A treatise on the Prayer Life, sixteen pages 5c

PENTECOSTAL MISSION PUBLISHING CO.

CHRISTIAN SECRET
OF A
HAPPY LIFE

By HANNAH WHITALL SMITH
New and Enlarged Edition.

This is a most practical and helpful book for Christians. Many of the most difficult things in Christian life and experience are made plain. Especially helpful for young Christians. One of the most widely read of religious books.

Cloth, 50 cents, postpaid.

Pentecostal Mission Publishing Co.
NASHVILLE, TENN.

How to Obtain Sanctification

(Continued from Page 6.)

10. Having reckoned yourself wholly the Lord's, step right out on the promise, and confess him as your sanctifier. Believe that He now doeth it because He said He would. Do not believe He will, but believe He does. Cling to his Word, all the time confessing Him as your sanctifier. Keep on believing. The witness of the Spirit is often, though by no means always, given the moment you trust. Some have gone days without the witness of the Spirit. Trust for the witness. Live in prayer, and He whom your soul seeketh will suddenly come into his temple. After having accepted Jesus as a sanctifier, while waiting for the witness, many are fearfully tried. It seems as if the powers of darkness make their fiercest assault here. Like Abraham, in the fifteenth chapter of Genesis, you will have to stand by the altar and club the fowls of various kinds away. An unaccountable darkness often steals over the soul, every earthly sun sets, your friends may turn against you, an unutterable loneliness, a sense of falling away from everything, a "horror of great darkness," and, sometimes, a feeling as if forsaken by God will sweep over the soul. Stand firm. The altar sanctifieth the gift.

SANCTIFICATION AS AN EXPERIENCE.

One would naturally look for marked experiences in the sanctified life. Many things appear in a new light. An enlarged spiritual vision always follows. Just as you can take an old rusty coin and polish it until all the letters thereon are brought out clearly, so this grace brightens and intensifies the experiences of the justified state, besides adding much thereto. This holy life is like a king's palace, having an endless number of rooms; each day will open a chamber containing new beauties, and, hitherto, undiscovered treasures. The striking manifestations of this experience differ. In one there is the profound consciousness of Christ's holiness wrought within; in another a sense of just "resting in God;" while another may be tossed with heavenly gales; still another will find joy unspeakable in "just worshiping his adorable will." All who enter this sanctified life have observed, more or less, the following changes in their experience:

1. An increased love for the Scriptures. The Bible becomes a new book. The Illuminator and Interpreter dwells within, throws new light on the sacred page, making many texts clear that were once obscure. There is a great deal of scripture bearing on this interior life—Christ dwelling in you—that cannot be understood till experienced. The relish for and key to the Word obtained in sanctification is truly wonderful. A lady, who had recently entered Canaan, remarked: "This Book is the next thing to my Lord; how I love it." Good-bye to trashy literature when Jesus comes to abide.

2. The nearness and preciousness of Jesus become so real; you no longer think of Him as being afar off, but as living right in your heart. His presence permeates you. Your love to Him has become a flaming devotion. Such passages as "Lo, I am with you alway," "Christ formed in you, the hope of glory," "Filled with all the fullness of God," are now so real.

3. A sense of unworthiness or nothingness. You find a strange pleasure in bowing just as low as you can when praying. The soul delights to sink lower and lower at his feet. The familiar hymn,

"Oh, to be nothing, nothing,
Only to lie at his feet,
A broken and empty vessel
For the Master's use made meet."

takes on a new meaning. The nearer we are to God, the more apparent becomes his almightiness, and our nothingness. The angels nearest to the throne fall upon their faces before Him that sitteth thereon.

4. There is a remarkable increase of faith. "Feelings," however delightful, are relegated into a secondary place. The sin of doubting and fretting now becomes so plain. Faith becomes the habit of the soul. There is an ease and spontaneity about it never before experienced.

5. The affectional nature is wonderfully intensified. A great, deep, heavenly love fills the soul. There is an indescribable tenderness for people. The Savior's teachings on love now appear so clear and practical. Before there were so many that you did not love on account of their faults; now it is so easy to love them in spite of their faults. That marvelous description of love set forth in I Cor. 13 is your experience.

6. It is a life of inward rest. "The peace of God, which passeth all understanding," pervades the entire nature. It is a rest which goes to the bottom of the heart. The troubled sea within has been hushed by the Sanctifier into a profound calm. The exterior, the sensibilities, may be swept by heavy gales, but within the parlor of the soul sits the Prince of Peace, keeping, moment by moment, in perfect peace. It is not work so much as anxiety and worry that brings on "blue Monday" and wears us out. Oh, fellow Christians, have you learned to rest in the midst of ceaseless activities? "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

7. Another marked characteristic in this life is joy; not often a thrilling rapture, but a quiet, deep joy. It is the Savior's joy, filling the soul. This joy may, and does, vary in its manifestations. Disappointments and sorrow may come, but within the heart's citadel this gladness in Jesus never ceases. These "quiet Hallelujahs, this rejoicing in the Lord alway," is the result of an indwelling Christ.

8. An increased abhorrence of sin. There is no longer any little sins. Sin is seen to be hideous, whether appearing in angels, men, or devils. There is no more apologizing for it. It is heinous, it is hated, it is loathed. Popular, as well as unpopular, sins are unrobed in all their horrid deformity. No more sitting in the lap of the Delilahs of worldliness.

9. The personality of the devil is seen and realized as never before. There is an abruptness, a sharpness, and fierceness in his attacks which strike like a "fiery dart." Sometimes the very boldness and suddenness of the thrust will fairly shock the very soul. In the midst of it all, you have such a consciousness of being encircled and kept by Jesus. You have learned to turn the devil over to the Lord, who conquered him for you eighteen centuries ago.

10. The Divine will has become so precious that you find yourself praising God in trials and disappointments. The apostolic injunction, "In everything give thanks," is being obeyed. The old feverish desire for reputation and position has given place to something better. You find a strange delight in just giving all these things to Him, and in accepting whatever comes as the very best He has for you, and in rejoicing in it, because it is his love-gift to you, his bride.

AGENTS WANTED.

To sell Wall Mottoes. Large discounts and big profits.
Send for catalog and terms. PENTECOSTAL MISSION
PUBLISHING CO.

LESSON
Read Ps. 78:65-72.

GOLDEN TEXT: "I myself will be the shepherd of my sheep." Ezek. 34:15.

David is the person mainly prominent all through the quarter. The review can be made by associating the golden texts with David. Even in lesson I, where Saul is prominent there is a connection with David.

I. SAUL REJECTED. I Sam. 15. "Behold to obey is better than sacrifice." I Sam. 15:22. The choice of David was made necessary by Saul's failure. God's cause needs people who will literally carry out God's orders and not be content with compromise to please the people. There have been many Sauls so far as such disobedience is concerned.

II. DAVID ANOINTED KING. I Sam. 16:4-13. "Man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. 16:7. It is an easy matter to go by outward appearances. Most people do. But a man is what his heart is, and this should be remembered. From the time David was anointed king God took him into training for his duties.

III. THE SHEPHERD PSALM. Ps. 23. "The Lord is my Shepherd." Ps. 23:1. If a person can say this golden text from the heart, as a real experience, the truths of the whole psalm naturally and logically follow, for the Shepherd is sure to do His part.

IV. DAVID AND GOLIATH. I Sam. 17:38-51. "If God be for us, who can be against us?" Rom. 8:31. The Christian's victories over enemies are easily explained. They come by God's authority and power through faith in Him. A person who can, and does, meet all foes in faith in Christ is sure to win.

V. SAUL TRIES TO KILL DAVID. I Sam. 19:1-12. "Whoso putteth his trust in the Lord shall be safe." Ps. 29:25. David had to pay the price, so to speak, for being God's man, for when a person is identified with God's purpose those who oppose God will oppose him.

VI. FRIENDSHIP OF DAVID AND JONATHAN. I Sam. 20:32-42. "A friend loveth at all times." Prov. 17:17. Jonathan's friendship was doubtless what might be called a godly one. Saul hated David because God was with him, and Jonathan loved him for the same reason. However, Jonathan did not go as far for, and with, David as Saul did against him.

VII. DAVID SPARES SAUL. I Sam. 26:5-16. "Love your enemies, do good to them that hate you." Luke 6:27. The main motive that ruled David to spare Saul seems to have been his loyalty to God. He respected Saul and showed kindness to him because he was "the Lord's anointed."

VIII. DAVID KING OVER JUDAH AND ISRAEL. II Sam. 2:1-7; 5:1-5. "The Lord is my strength and my shield; my heart trusted in Him and I am helped." Ps. 28:7. God's decisions are sure to come to pass though the time taken to bring them to pass may be long. Faith in God is sure of reward.

IX. DAVID BRINGS THE ARK TO JERUSALEM. II Sam. 6:12-15. "I was glad when they said unto me, Let us go unto the house of Jehovah." Ps. 122:1. David undertook a right thing in a wrong way by adopting a heathen plan in connection with the worship of God. And one error opened the way for another that brought serious results.

more knowledge of, and gratitude to, God; because of being in a state that is pleasing to God.

XII. A PRAYER FOR THE TEMPTED. Ps. 141. "Keep me from the snare which they have laid for me." Ps. 141:9. Three thoughts are to be emphasized here—1. Intelligent recognition of danger. 2. Recognition that true help is to be found in God. 3. Calling upon God for it.

Special Temperance Songs

COMPILED BY M. HOMER CUMMINGS.

A pamphlet containing the words of forty-five Temperance Songs. Just such songs as are being used all over the country. These words are sung to old and familiar tunes. The price of the pamphlet is 10c a copy or \$1.00 per dozen. Send orders to

Pentecostal Mission Publishing Co.

NASHVILLE, TENN.

The Song Books You Need

Here are five excellent song books, printed on good paper and strongly bound. They were compiled by Mr. and Mrs. Jno. T. Benson and are especially adapted for soul winners in every branch of Christian work.

LIVING WATER SONGS NO. 1

Full of "just right" songs for invitation, altar work, solos, duets and congregational singing.

LIVING WATER SONGS NO. 2

A collection of good songs for revival, Sunday-School and kindred work. A worthy successor to Living Water Songs No. 1.

BREAD OF LIFE SONGS

An excellent book for those who have used Living Water Songs and want another just as good. You will enjoy this collection.

JEWELL SONGS

A very popular song book, containing one of the best collections of good songs ever bound in one volume.

Any of the above books 15 cents each, \$1.50 per dozen, or \$10.00 per hundred, not prepaid. Special terms to evangelists and others desiring a quantity to sell again.

REDEMPTION SONGS

The best song book we have yet produced. Those who have used Living Water, Bread of Life and Jewel Songs and want more songs of the same kind will be delighted with this book. It contains 225 excellent songs for Revival, Camp-meetings, Sunday-School, and kindred work, also a number of stirring solos and duets suitable for evangelistic meetings, and many good songs for invitation, altar work, and other services.

Price single copies, 25 cents each. Special terms and prices to churches, Sunday-Schools, evangelists and others desiring a quantity.

ORDER OF
PENTECOSTAL MISSION PUBLISHING CO.,
NASHVILLE, TENN.

Date
this year

KEEP THIS

page
paper

SPECIAL OFFER

We are making a special effort just now to increase the circulation of *Living Water*, and want our readers and friends to help us. As a special inducement to secure new subscribers we will send

LIVING WATER

From Now until January 1, 1916

For only **50** Cents

Tell your friends about this special offer, and send subscriptions yourself for people in whose spiritual welfare you are interested—it may mean the salvation of their souls. Don't forget this. Why not send us a list of names with special subscription price to-day?

PENTECOSTAL MISSION PUBLISHING CO.

Order for a number of your friends; it will be a great blessing

NASHVILLE, TENN.

Send your orders in now. Help us build up our subscription list