

Living Water

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

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Aids In Securing Divine Guidance

BY THOMAS C. UPHAM

ONE of the most important questions which can occupy the minds of those who wish to experience the reality of the interior life, is—in what manner can we most certainly secure the ever-present and guiding influences of the Holy Spirit? We learn from the Scriptures that those who are the sons of God are led by the Spirit of God. And a woe is expressly denounced against those "foolish prophets that follow their own spirit." The facts of individual experience, in relation to the subject of a divine guidance, abundantly confirm the truth of the scriptural declarations. "Though this secret direction of the Almighty," says Sir Matthew Hale, who was distinguished as a Christian as well as a scholar and a judge, "is principally seen in matters relating to the good of the soul, yet even in the concerns of this life, a good man, fearing God, and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that even in the temporal affairs of my whole life, I have never been disappointed of the best direction when I have, in humility and sincerity, implored it." And I think we may undoubtedly regard it as a great truth, ever to be kept in remembrance, that the true children of God, so far as they live acceptably to Him, are guided by the Spirit of God. This great truth, that, as followers of God, it is our privilege and duty to be led by the Spirit of God, may be realized continually in our personal experience, as it seems to us, in connection with a few simple but fundamental conditions.

1. In the first place, we can not reasonably expect to be guided by the Spirit, unless we desire it. And if we expect a continuance of this guidance, the desire must be permanent and strong. It would be extremely absurd to suppose that the Holy Spirit will condescend to dwell with us if we have no desire for it, or if we have not a permanent and strong desire. But we cannot suppose that those who aim after holiness of heart are without this desire; and therefore we do not consider it necessary to dwell upon this point.

2. In order to realize this great blessing, we must have faith in God, that He will do for us the thing which we ask. To desire of God without having faith in the Giver, is nearly as effectual a way to defeat the object of our request, as to be without desire. But on this point also we will not delay. Who can be ignorant that one of the first elements in the life of holiness is the doctrine of faith? "Without faith it is impossible to please God." How can it be possible, then, without faith, to receive the blessing of the Holy Spirit?

3. Besides those which have been mentioned, there is another condition necessary to be realized, in order to have the guiding influences of the Holy Spirit always with us; namely, we must cease from our natural activity. We do not mean to say that we must be inactive; that we must be wholly and absolutely without mental movement; but merely and precisely that we must cease from the activity of nature. In other words, ceasing from self and from its tur-

bulent and deceitful elements, and, as a consequence of this, ceasing to place ourselves and our personal interests foremost, we must keep our own plans, purposes, and aims, in entire subjection. For instance, when we ask God to guide us, we must not at the same time cherish in our hearts a secret determination and hope to *guide ourselves*; just as some persons foolishly and almost wickedly, ask the advice of their neighbors, when they have already fully decided in their own minds upon their future course of action. If we would have our desires of being continually guided by the Holy Spirit fully realized, we must not only give up our personal and self-interested plans and purposes, submitting everything into God's hands with entire child-like simplicity, but it is important also not to give way to uneasy, agitated, and excited feelings. The existence of undue eagerness and excitement of spirit is an evidence that we are, in some degree, afraid to trust God, and that we are still too much under the influence of the life of nature; so that to cease from the activity of nature, when properly understood, seems to be nothing more nor less than to cease from the spirit of self-wisdom, self-seeking, and self-guidance, and thus to remain in submissive and peaceful simplicity and disengagement of spirit, in order that God may enter in, and may guide us by the wisdom of his own divine inspiration.

It may be proper to add here, that the view which has now been expressed is entirely consistent with the exercise of the powers of perception and reflection. A cessation from our natural activity, in the sense which has been explained, is not only consistent with, but it is evidently favorable to, a just exercise of these powers. They will be found at such times to be free from erroneous and disturbing influences, and to possess a clearer insight into the truth.

4. In order to secure the continual presence of the Holy Spirit, we must not only fulfil the condition of ceasing from the self-interested activity of nature; we must not only believe in God's truth and faithfulness to His promises, attended with a sincere desire for the blessing under consideration; but when we ask under such circumstances, it is our privilege and duty to believe that we now have the thing which we ask for. If, for instance, in true detachment and simplicity of spirit, and with a sincere desire for the object, we ask the divine wisdom, which is the gift of the Holy Spirit, to guide us in some difficult case of duty, we are bound, on the principles of scripture, to believe (provided further, that we exercise all our powers of perception and reasoning applicable to the case) that we do now have all that wisdom which God sees to be necessary for us. Accordingly, we are not at liberty, in the spirit of distrust towards God, to go about to seek some new natural light to see our spiritual wisdom with. Such wisdom, resting, in its origin, upon the immutable promise of God—a promise which is fulfilled in connection with the exercise of faith—is, for the most part, hidden from all

forms of sight on the part of the creature, except one. That is to say, as it has its origin in connection with the operations of faith, and cannot exist except in that connection, so it is visible, in general, only to the eye of faith. It seems very evident, under the circumstances, and in the fulfillment of the conditions which have been mentioned, that we should do wrong, we should sin against God, not to believe in the actual possession of the thing which had been interceded for. It would evidently be a case of unbelief; and unbelief can never be accounted otherwise than a great sin. It is in accordance with this view that we find the following expressions in the First Epistle of John 5:14, 15: "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him."

In conclusion, we would remark, that in yielding ourselves up to the divine direction under such circumstances as have been mentioned, we not only have the guidance of the Holy Spirit, but I think we are not exposed to those illusions and mistakes which might otherwise be likely to befall us. Indeed, it is hardly too much to say, that we may be sure of being kept in the right path at such times. The state of mind which we have described is not only one of earnest desire and strong faith, but, as it seems to us, of true meekness. And we are told in the scriptures, "The meek will He guide in judgment, and the meek will He teach his way." Psa. 25:9.

It is the opinion of Fenelon, who seems to have had a personal experience of the divine operation deeply interior, that in the moments of mental quietness and of recollection in God—in other words, when we look to God in a state of cessation from our natural activity—we should not hesitate to follow the interior impulses and attractions of the soul; meaning to be understood, undoubtedly, that if we believingly ask for divine guidance in such a state of mind, the attraction or tendency of the soul, which then exists, can not be safely ascribed to anything but the Spirit of God; and that, consequently, we may consider ourselves under a divine, and not a mere human direction. This we believe to be true. Nevertheless, in this case, as in all others, we should never yield to the guidance of any interior attraction, however it may have the appearance of originating with the Holy Spirit, which at the same time we know to be at variance with the written Word of God. God can never contradict Himself; and whatever revelation He has made of Himself in His holy Word we must regard as authentic, and as entitled to our supreme confidence. But with the limitation implied in this remark, we have no doubt that God, operating upon the mind in a divine manner, will certainly teach and guide those who, in renouncing the self-interested eagerness of nature, possess true meekness and quietness of spirit, and who believingly and earnestly look to Him for such teaching and direction.—*Interior Life.*

He must reign. The little lad reading some story becomes enwrapped in the fortunes of his hero, difficulties and dangers thicken about him; his safety is threatened on all sides; how shall it end? Excited and eager he turns over the pages and looks further on. It is all right, the hero lives and triumphs. Now the lad breathes again, and with a brave heart faces the course of the fight once more. We, like the little lad, have sometimes trembled for the fortunes of our King. Then it is good to skip the pages of time and to look at the end. It is all right.—*Mark Guy Pearse.*

SEVEN JEWELS IN THE CHRISTIAN'S CASKET

THEODORE L. CUYLER

WHAT shall I gain by loving and serving God? That is a very legitimate question for any one to ask, and I find God's own answer to this vital question condensed into the few closing lines of the ninety-first Psalm. Here they are: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." These are the seven rewards of a godly life. These are the seven jewels in the Christian's casket. Look at them, my reader, till you admire them; look at them till you covet them, and pray for the Holy Spirit to help you secure them! These seven wonderful promises are made only to those who "set their love" on God—or, if we read the Hebrew text rightly—who fall in love with Him. That means to give God your heart. What will He do in return for you?

1. The first reward is deliverance from the dominion of sin and the power of the devil. Our pathway through this world is lined with temptations, and often the soil beneath us is honeycombed with explosives as dangerous as dynamite. Such temptations to fleshly lusts as beset Joseph and David, such temptations to cowardice as beset Daniel, and such temptations to self-conceit as beset Peter, are to be encountered. Jesus Christ comes to the rescue. There is no condemnation to them who are in Christ. That means a pardon of sin so complete that it kisses away the tears on the cheek of Penitence. That means a full salvation. The bigger the cup we bring the more it will hold. This rescuing work of our Savior continues all the way to heaven, and when we get there and see what a dangerous road we traveled we will want to spend the first century in singing praises for atoning blood and redeeming grace.

2. The second blessing promised is security. God says, "I will set him on high." Fortresses in olden times were built on lofty elevations; and our God is the stronghold into which the righteous man runneth and is safe. When we embrace Jesus Christ by faith and join our weaknesses to his strength, we have a delightful sense of safety. We know whom we have believed, and are perfectly sure that He is able to keep that which we have committed to Him. I once spent a night in the castellated convent of Mar Saba and heard the jackals howl in the gorge of the Kedron beneath us, and I saw the Bedouin prowling outside of the wall. So every child of God who is lodged in the stronghold of redemption may let Satan's jackals howl and let the adversary prowl as long as he will. We are safe on the rock; but God makes no promises to backsliders who wantonly wander away from the citadel. The history of every faithful Christian is full of special providences. When a band of Scottish Covenanters were pursued by their enemies up into a mountain, their leader prayed, "O, Lord, cast the lap o' Thy robe about pur old Saunders and these Thy pur lambs!" Immediately a thick mist fell and screened them from their pursuers.

3. This brings us to the third precious promise: "He shall call upon me, and I will answer him." How closely these two words "call" and "answer" come together!—the prayer going up and the answer coming down. I don't believe that a true Christian ever yet breathed a right prayer in a right spirit and received no answer. If we delight ourselves in the Lord, He delights to give us the desires of our hearts. God loves to give to them who love to let Him have his wise and loving way. When we ask for a blessing we must work for that blessing at the same time, or

else the acts of our lives will contradict the utterances of our lips. What a glorious epic the triumphs of victorious faith will make! Prayer is faith's pull at the rope, and Spurgeon says that he who wins is the man who pulls boldly and continuously until the great bell rings in the ear of the Infinite Love.

4. What music to the soul there is in the fourth promise: "I will be with him in trouble!" God's people must take their share of this universal malady, for all men are born to it as certainly as the sparks fly upward. But under the aching heart and fainting spirit God puts the everlasting arm. Jesus declares to us, "In the world ye shall have tribulations; in me ye shall have peace." It is not in the power of any amount of troubles to wreck a true Christian as long as his will is sweetly submissive to God's will. Blessed be the discipline that makes us reach our soul's roots into closer union with Jesus! Blessed be the gale that shakes down the golden fruit of grace from our branches! Sunshiny days often bring out the adders; but in dark nights we look for Him who comes over the billows with the cheerful hail: "Lo! I am with you; be not afraid!"

5. The next promise is one of promotion: "I will honor him." How? That approving smile of the Master gives an inward joy beyond any roar of earthly acclamations. "Them that confess me I will confess before my Father in heaven." When a marshal of France fell on the battlefield the emperor hung the grand cross of the Legion of Honor on his breast, and the old soldier died with a gleam of joy on his countenance. But what is that in comparison to the promise made to the humblest follower of Christ: "Be thou faithful unto death, and I will give thee a crown of life?" There will be some wonderful promotions up in heaven, when many a neglected sufferer from a hovel or an attic shall be called up into the royal family, and when some hard-toiling, ill-paid frontier missionary shall receive his sparkling diadem. Be of good cheer, brother, your turn will come. "Them that honor me I will honor." We shall be kings and priests unto God.

6. In those olden times length of days was regarded as a special evidence of the divine favor; and it is still true that obedience to God's laws written on the human body commonly lengthens life. But the promise, "With long life will I satisfy him," goes deeper than chronology. It describes a life that is long enough to fulfill life's highest purpose. If you and I live long enough to do what God made us for and Christ redeemed us for, ought not that to satisfy us? Who would ask for anything more? Life is measured by deeds, and not by hour-marks on a dial. In the warm morning sun of grace many a young soul hath grown fully ripe for a harvest of glory.

7. The last promise is the Kohinoor diamond of them all: "I will show him my salvation." This word does not signify the process of being saved; it signifies the result of being saved, and that is—life everlasting. The word translated "show" means to see with joy. He shall gaze with delight on the glory that is in store for him; he can say: "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." This last promise spans the chasm and reaches over into the magnificent inheritance of the saints in light.

Once more let us tell over these jewel passages, rendered according to their most literal meaning. My reader, here are seven offers which a loving God makes to us. Here are seven precious promises of what He will do for us. And if through Christ's redeeming and renewing grace we reach that celestial home, we shall see those fulfilled promises

shining like the seven candlesticks before the throne of God and of the Lamb.—*Northwestern Christian Advocate.*

CARVOSSO'S EXPERIENCE

IN the same happy frame of mind, which God brought me into at my conversion, I went on for the space of three months, not expecting any more conflicts; but oh, how greatly was I mistaken! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for King Jesus; and that I had not only to contend with Satan and the world from without, but with inward enemies also, which now began to make no small stir. Having never conversed with anyone who enjoyed purity of heart nor read any of Mr. Wesley's works, I was at a loss both with respect to the nature and the way to obtain the blessing of full salvation. From my first setting out in the way to heaven, I determined to be a Bible Christian, and though I had not much time for reading many books, yet I bless God I had his own. He gave me a very clear map of the way to heaven, and told me that "without holiness no man could see the Lord." It is impossible for me to describe what I suffered from "an evil heart of unbelief." My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the Word, the Bible, and could look into it. This ground and a little loose earth strewn over it. Seeing something shooting up I did not like, on attempting to pluck it I discovered the deadly remains of the carnal mind, and what a work must be done before I could be "meet for the inheritance of the saints in light." My inward nature appeared so black and sinful, that I felt it impossible to rest in that state. Some, perhaps, will imagine that *this may have risen from the want of the knowledge of forgiveness.* That could not be the case, for I never had one doubt of my acceptance; the witness was so clear, that Satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance:

"The blessed hour, when from above
I first received the pledge of love."

What I now wanted was "inward holiness," and for this I prayed and searched the Scriptures. The more I examined the Scriptures, the more I was convinced that without holiness there could be no heaven. Many were the hard struggles which I had with unbelief, and Satan told me that if I ever should get it, I should never be able to retain it; but keeping close to the Word of God, with earnest prayer and supplication, the Lord gave me to see that nothing short of it would do in a dying hour and the judgment day. Seeing this, it was my constant cry to God that He would cleanse my heart from all sin and make me holy, for the sake of Jesus Christ.

I well remember returning one night from a meeting with my mind greatly distressed from a want of the blessing: I turned into a lonely barn to wrestle with God in secret prayer. While kneeling on the threshing floor, agonizing for the great salvation, this promise was applied to my mind: "Thou art all fair, my love; there is no spot in thee." But, like poor Thomas, I was afraid to believe, lest I should deceive myself. Oh, what a dreadful enemy is unbelief! Thomas was under its wretched influence only eight days before Jesus appeared to him; but I was a fortnight after this groaning for deliverance, and saying, "O wretched man that I am, who shall deliver me from the body of this death?" I yielded to unbelief, instead of looking to Jesus and believing on Him for the blessing, not hav-

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LIVING WATER

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EDITORIAL

WEEKLY TEXT

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

Still with Thee, O my God,
 I would desire to be:
 By day, by night, at home, abroad,
 I would be still with Thee.

"TO KNOW HIM"

The most important thing in this life is to "know Him, and the power of his resurrection." Not to just know *about Him* even though our names may be on the church roll and we may be active in certain kinds of church work, but have a real conscious experience of grace in the soul. To know Jesus as "a friend that sticketh closer than a brother," and the One to whom we may go in every time of need; to really be trusting in Him and drawing our strength from Him. Not only this, but to *know Him* as the abiding Comforter of the heart and life—the Sanctifier. When we thus *know Him* there is a sweetness of fellowship, a liberty in service, a victory in choosing his will, an assured faith in prayer, a rejoicing in Him as the One who keeps and who is the Giver of all needed blessings.

To thus *know Him* is the privilege of every child of God, and not only to thus know Him, but to continue in this grace. There is much sad failure in not continuing in this consecration, prayer, faith, and implicit trust. To continue insures constant and abiding joy and victory.

THE WORLD NEEDS PRAYER

Doubtless the time has never been in the history of the nations when there has been such widespread conflict, unrest and sorrow; hence has there ever been a time when the church of God has been so called upon for earnest, united, and continuous prayer? This is a time when men's hearts are being tried, and when they need to stay upon their God. It is a time when earthly things are proving insufficient, and when the soul cries out for the supernatural—for that lifts above the crushing things of this present time.

There is the especial need for widespread sympathy such as will beget an interest and inspire prayer. Hearts all over the world are bleeding and torn; their only comfort is in the Christ who has promised to bind up the broken-hearted. Storm-tossed souls find no rest except in Him who stilled the tempest on the Galilean sea and who

bade his trembling disciple to walk upon the waves. How blessed to so enter into the world's need and have such a spirit of prayer that you may bring the need into touch with the never-failing source of help. Surely this is God's plan and his thought of ministry for his children.

This is the crisis time of the church in many countries; doors stand ajar and voices are inviting her to enter with her message of love. Even in Mohammedan countries where entrance has been the most difficult doors are opening. Many Moslems are showing an increased interest in the gospel and are becoming real inquirers. A few workers have entered the sacred precincts of the Moslem university of Azhar and have persuaded some of the students to read the New Testament. This is unusual and it is of vital importance that the church fail not here.

In China the opportunity of the ages is in full tide; but tides rise and fall, and opportunity is swift-winged. Who can say how rapid must be the forward march of the Church. Surely she must stand in the breach with sufficient numbers, with untiring zeal, and with the anointing of the Holy Spirit or the result will be too serious and appalling to contemplate. In India a great mass movement for evangelization is on. The thing of supreme importance in this movement is that the people get an intelligent view of Christianity, and that their lives be changed by the marvelous power of the gospel. In Japan and Korea there is a campaign on to reach the unevangelized sections. It is a peculiarly trying time in Turkey just now. The Christian schools are in great jeopardy, and the Christians are in danger. It is really a time of distress. In Persia the Christians are suffering greatly. In Africa the people are perplexed over war problems that enter into their affairs on account of so many nations being represented on their soil. Our own next-door neighbor, Mexico, is so torn by internal strife and by sorrow of various kinds. The Latin American countries need help perhaps as never before.

Our own land is being invaded by heathen religions. Idolatry, bold and blatant, is building her temples over against our altars. Eastern philosophy and new thought of different cults are taking possession of the minds of our people. Our young men and our young women are sitting in the church pews with their parents, out of respect to them, but while the preacher speaks their minds are filled with the theories of New Thought. This is a very distressing state of affairs, and one that should sound an alarm note in the ears of the Church.

All these great needs loom up mountain-high and we wonder how they can be met. They can never be fully met unless God's children assume an intensified zeal in the prayer life. The church must have increased inspiration if she is to arise to this emergency, and this inspiration must come from God as the result of somebody's prayers. There must be an increase of missionary offerings, and what but prayer can unlock the hoarded treasures of a self-centered people. There must be the consecration that urges on to activity, and naught but prayer can produce this intensity. God is ever on the giving hand. Has He not said, "Hitherto ye have asked nothing in My name, ask and ye shall receive that your joy may be full?" But the need must be brought into touch with the great Storehouse of supply. He bestows the blessing when the prayer of faith touches the Throne. The great and crying demand, then, is for intercessors—those who will go apart with Him and bear these needs to the loving heart of the Father. He longs to bless, He delights in the incense of prayer; He rejoices in the worship of his children. Who will be intercessors and thus hasten the coming of the Bridegroom?

THE BLOOD AND THE SOUL

By D. M. PANTON
SACRIFICE

A CUSTOM that is universal, dating back through all ages, and spread through all nations, is bloodshed in sacrifice. The most ancient writers, as Pythagoras and Plato, complain that so strange a practice—one so abhorrent (as it is) to reason, and opposed to all the dictates of natural religion—had even then spread through the whole world: modern travelers affirm that it is still as wide-spread as the human race. *How could the blood of a dead animal please God?* Imagine the first sacrifice. No animal had yet been killed by man. No creatures were yet slaughtered for food. No holy human instinct demanded bloodshed for worship. Yet Abel deliberately cuts his lamb's throat, and its blood welters on the ground; when the last quiver of the heart has ceased, he places the carcase in the flames; and the fire consumes it into silent ash. Blood, hot with life, poured out is a tragic and awful thing: could it please God? Ezek. 18:32.

GUILT

Abel's only possible motive is *that which has been the motive of all sacrifice since*. The dreadful accents of an offended God still rang in the ears of the disobedient family. Abel, profoundly moved, must have felt thus:—"I can come before God no more in the glow of child-like innocence and gratitude: the purpose for which He made me, I have destroyed: I have sinned, and now I am sin; even as this sacrifice is burned to ashes, so I deserve nothing but death." But the moment God's lightnings fell on the lamb, and not on him, imagine Abel's joy. "God is pleased, somehow; the philosophy of it I do not understand: how an innocent animal can replace my guilty soul, I do not know: all I know is that I have escaped the fire." It was life for life.

FAITH

But was God pleased? "By faith Abel offered" his lamb: and, since "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), *God must have told Abel to do it*. How else could Abel know he was not to offer the animal alive? How could he tell which animal was sacrificial? How could he know God would not be angry with the slaughterer of his lovely living thing? Moreover, *God had already done it*. The first animal ever slain was slain by God (Gen. 3:21): not for human food, but to cover man: life was taken, that life might be preserved. It was life for life.

BLOOD

The meaning of the bloodshed now begins to appear. Death is no pleasure to God: it is a tragic and horrible necessity. "For the soul of the flesh is in the blood and I have given it"—the blood, containing the soul—"to you upon the altar to make atonement"—that is, a covering—"for your souls: for it is the blood that maketh atonement by reason of the soul" that is in it (Lev. 17:2). It is soul for soul. There is no magic in blood, but there is a soul in it: and only when the blood is poured away *with the soul in it* is death assured, and soul has been given for soul. Therefore God, for mercy's sake, reserved all the blood for sacrifice alone. "No soul of you shall eat blood . . . I have given it to you upon the altar to make atonement." It is soul for soul.

CALVARY

Now, observe that the burnt of the tragedy falls on God. The blood of sheep and oxen has a soul in it (Rev. 16:3): why then was it perfectly valueless (Heb. 10:4) for atonement? Because it had not a human soul in it. A sacrifice to be atoning must be in the nature that has sinned: a man must die for men: an animal will not do, nor an angel. "A man of sorrows, . . . He poured

out his soul unto death: . . . Thou shalt make his soul an offering for sin" (Isa. 53:3). But why could no other man do it? Because no other man had a soul *sinless* in quality, and *Divine* in value: atonement for the entire race could be wrought by the God-man alone. Ps. 49:7. "Awake O sword; against my shepherd, and against the man that is my fellow, saith the Lord of hosts" (Zech. 13:7). And the death of the Man who was God's Fellow is specifically stated to have been in our place: for "He was wounded for our transgressions, he was bruised for our iniquities." It was soul for soul.

JUDGMENT

Therefore all sacrifice—and Calvary supremely—does not lessen, but enormously enhances, the terrors of judgment. For the holy Law is shown immeasurably more dreadful in Calvary than it could ever have been in the open punishment of the sinner. Why? Because sinless, holy, and Divine though He was, God spared not *His own Son*: if the Law never hesitated for one moment in smiting the sinless One, because He took the sinner's place, how shall it spare the sinner himself? Again, all infliction which is *punishing* punishment, and not merely reformative, is now often said to be immoral and revengeful: but if all punishment is only to amend, *how did it ever fall on Christ?* Calvary is an awful revelation of the penal destiny of the lost: the sinless Cross stands forever as the dreadful nemesis of the offended majesty of the Law. "The soul that sinneth, it shall die" (Ezek. 18:4).

CONFESSION

How then, and when, is atonement—God's mercy-gift—made mine? The Law of Moses—the most organized and wonderful sacrificial system the world has ever seen—first made plain, by its ritual, the identity of the sacrifice and the sinner. "Aaron shall lay his hands upon the head of the live goat, and confess all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat" (Lev. 16:21). Personal contact—personal appropriation—personal identity, must be established between the sinner and the sacrifice: I must take Christ as my personal Savior: and the moment I do so, the sins of the sinner pass to the sacrifice, and the merits of the sacrifice pass to the sinner. 2 Cor. 5:21. "And he shall lay his hand upon the head of the burnt offering; and it shall be accepted for him (by God) to make atonement" (Lev. 1:4).

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THE NIGHT OF HEATHENISM

BY J. WARREN SLOTE

HOW thankful we should be that we have been born in a land of Bibles and Christian teaching, rather than in a land where the Bible is an unknown Book and its blessed teachings unheard of! And when we consider how greatly the conditions under which we are living have been influenced by, or perhaps I had better say, produced by, the good and precious teachings of the gospel, how eager we should be that the teachings of the gospel permeate heathen lands and change the conditions which now obtain there!

The writer sat a few days ago and saw more stereopticon views of "Old and New China," and listened in the meanwhile to a lecture given by a brother who had spent a number of years as a medical missionary in that country. Speaking of the children of China, he said that if they had but the opportunity children of this land have, they would doubtless develop into a strong intellectual and physical manhood, but they lack the opportunity for growth and development. He recited the sad incident of how one day he saw some dogs fighting a little way from an inland village, and going over to see what they were fighting for, found that one of these hounds had a new born babe and was trying to eat it, while the others—a pack of greedy hounds—were trying to rob him of his precious morsel.

Here is a story lately written for a prominent missionary magazine, and published in its February number, 1917. I give it to you in toto, for it not only confirms the story above given, but gives a further glimpse into conditions in that dark land:

A mother told me day before yesterday that she had disposed of seven of her daughters. She told it with a laugh. She had borne nine; had given away two, and had drowned the other seven in the slop bucket. When I tried to find some appeal to conscience—to a sense of wrong—it was simply not there. And the pastor's wife, who was with me at the time, when I asked her what these people do regard as sin, she said, "Why, nothing! They do not think anything is wrong. If they carry their idols round twice a year, they may do as they like."

I went home with this murderess and found her sweet young daughter-in-law, who has studied a little in our schools, very sad and heartbroken because her two little daughters had been killed at birth or thrown away by their father. Of course, the mother-in-law had also insisted upon this. Her one son had been killed when five days old by the malpractice of the midwife, who had taken him in hand when some baby ailment developed, and burned his head, hands, and breast with live coals. So the poor little mother was left childless. "My little baby girls cling to my heart night and day!" she cried. "I don't know what became of them. I loved them just as I loved my boy, all the time they were with me before they were born. I wanted them so! But my husband was unwilling, so they had to die!" And as she spoke she buried her face in her hands.

The whole question arose from the discussion in our Genesis class with the church members, when one declared that in this district all about not one baby girl in ten is allowed to live. They all agreed that this was true, al-

though some would lower the number. One woman, standing by, declared "Girls are of no use any way; they have their feet bound early, cannot work, and cost money. Everybody drowns them—of course they do." A trim looking young woman in my Bible class admitted freely to her pastor's wife that she had drowned four of her own little girls; and one little lad who was there had been thrown out into the stream by mistake and had been picked up by somebody and returned to his mother.

The dark deed has to be done by the parents themselves; and I heard of one mother whose daughter was born during the father's absence, who called out angrily for some one to come and destroy the child, but they told her to do it herself. She reviled them all roundly, but she was helpless, and the child still lives. One Saturday evening, after my visit to the home of that woman who had murdered seven, I was coming back to our boat, sick to the bottom of my heart, when I turned into a heathen home to get out of the rain. It was intolerably filthy, squalid, and cluttered, like practically every other house in town; and never did I realize more poignantly than that day that a woman's home is the picture of her soul. I inquired of my kind heathen hostess for her children, and particularly if she had girls. "Do you know," said she to the others, as if she were telling a bit of odd news, "they say the Christians don't drown their girls?"

I learned with sorrow this morning that a graduate of a girls' school had come home to this village and gone back to the heathen practices of her wicked heathen mother, gambling, smoking, and reading foul literature. I am sure this very rarely happens. But I cannot blame the girl. It seems to me I should lose all my religion if I had to live in this atmosphere alone for six months! We ought to have done something for that heathen mother before the girl got back under her influence. When the girl's betrothed learned of her conduct he beat his breast in rage, had a hemorrhage, and died within a month. These sound like scareheads from some rare yellow journal. They are only observations from real China during the last three days, real China, where the gospel has no grip. It isn't all just like this, but heathenism, as I have seen it, is all just as hopeless, just as conscienceless as this. And I can't believe the church has yet the faintest hint of how black and how tremendous the problem of the heathen world, the problem of one heathen village is.

It seems to me that this most awful story illustrates very clearly three points: The first, that we hardly understand the conditions of heathenism, for did we, surely we would go or send and give these people an opportunity of becoming worshippers of the Most High, who would through his Son Jesus Christ save them from their heathen practices; the second, the hopelessness without Christ of the condition, even in this world, of those who practice such things; and third, that the conditions intimated by the few facts presented confirm the commission of our Master that we give these people the gospel, for surely where such need exists, there is no question about our call to send help.

China needs the gospel. She needs men and women with kind hearts and knowledge of the precious gospel message to tell her people what Jesus CAN and WILL do for them.

Think of these babies, then of yours. Think of the other heathenish conditions intimated in this story. Think of how these people must live. Think of the comforts you enjoy now, and the hope you have of eternal joy hereafter. The poor heathen of China live in misery, the misery of awful sin now, and because they believe the gods are angry with them, and they want help, they carry their idols around twice a year, burn paper as incense, and do a multitude of

other equally ridiculous things. They want the gospel, although knowing nothing about it, they know not how to call for help. Somebody must go to give them the gospel. Will you volunteer to do so?

Think of four hundred millions of people in this great country of China, of which only a few, a very few, have ever heard the gospel story. How much may there be accomplished for how little!

If you who read this will think and then pray, and not do all the talking yourself when you are at prayer, but give God an opportunity to talk to you, *what He will tell you may surprise you.*

Think and wait on God in prayer!—*The Other Sheep.*

CARVOSSO'S EXPERIENCE

(Continued from page 3)

ing then clearly discovered that the witness of the Spirit is God's gift, not my act, but given to all who exercise faith in Jesus and the promise made through Him.

At length, one evening, while engaged in a prayer-meeting, the great deliverance came. I began to exercise faith by believing "I shall have the blessing now." Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, "I shall have the blessing now," than "refining fire went through my heart, illuminating my soul, scattered its life through every part, and sanctified the whole." I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, "This is what I wanted! I have now got a new heart." I was emptied of self and sin and filled with God. I felt I was nothing, and Christ was all in all. Him I now cheerfully received in all his offices: my Prophet to teach me, my Priest to atone for me, my King to reign over me.

"Amazing love! how can it be
That Thou, my Lord, shouldst die for me!"

O what boundless, boundless happiness there is in Christ, and all for such a poor sinner as I am! This happy change took place in my soul, March 13, 1772.—*Selected.*

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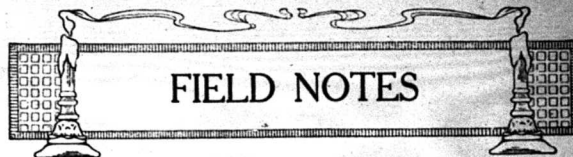
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FIELD NOTES

Remember that the club offer is still on for *Living Water*.

The date of the Nashville camp-meeting is July 13-29. Rev. G. E. Waddle is to be the evangelist.

Rev. J. A. Collier is holding a revival meeting in the West Nashville U. B. Church.

Rev. W. R. Cain began a revival meeting at New Castle, Ind., April 29th, and will continue till May 20th.

Rev. L. J. Miller of Nashville is at Aliquippa, Pa., in an evangelistic campaign, where he will remain till May 27th.

Rev. Roy T. Williams is holding a revival meeting in the First Pentecostal Church of the Nazarene, Nashville, Tenn., of which he is pastor. He is preaching in the power of the Holy Spirit and the Lord is blessing in the services.

Rev. J. L. Early of Riner, Va., reports a gracious revival at Grottoes, Va. He says: "Our meeting at Grottoes, Va., lasted for seventeen days. There were ninety-one conversions and more than sixty additions to the church. Large congregations attended. Many heads of families were reached. In a service for men only, an even dozen men professed. It was a meeting of great power and the entire community was stirred. The different churches of the town united and did what they could to make the meeting a success."

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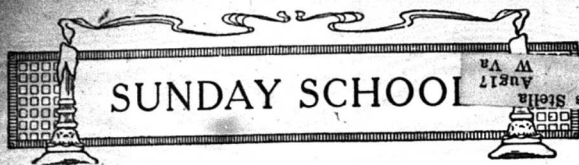
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P. R. NUGENT, RICHMOND, VA.

LESSON FOR SUNDAY, MAY 27, 1917
THE HOLY SPIRIT AND HIS WORK
JOHN 15:26, 27; 16:7-14

GOLDEN TEXT: "He shall teach you all things." John 14:26.

In this last discourse of our Lord the first mention of the Holy Spirit is as "another Comforter" (14:16). "Another," calls attention to the fact that there had been one "Comforter" already. That one was Christ Himself. The other was to be the Holy Spirit. Hence, what Christ had been the Spirit was to be. Both had the office of "Comforter." The Greek word translated comforter contains the following meanings: to invite, entreat, exhort, admonish, console, comfort, encourage, help, rejoice, intercede, persuade, teach. This shows how far-reaching is the work that the Holy Spirit has been sent to do. And because this ministry was to be longer and more extended than that of our Lord, it was expedient for the disciples that Christ should go away and send the Spirit to take His place. And all that Christ was to his disciples in their every day life the Holy Spirit is given to be to his people now in their every day life. But it rests with God's people, not only to receive the Holy Spirit whom the Lord has given, but also to know, and count on, Him to be all that He is revealed to be. He is a Comforter and much more—an ever-present Helper in every right thing.

The lesson shows Him as: 1. "The Spirit of truth" (v. 26). That is, He is true and truth is the element in which He works. He works for it, through it, in it, and can never take any part with falsehood of any kind. No matter how sincere an advocate of any falsehood may be the Holy Spirit takes no part with his wrong teaching.

2. Proceeding "from the Father" (26). He is the Father's gift. More than this, He is of the Father's nature, one with Him, part of God's own being, a true Person of the triune God. His proceeding from the Father is connected with his being with the Father.

3. Testimony of Christ (26). Not of the preacher, teacher, convert, for none of these can be witnessed to in the way that the Lord can be in the line of his deity and office. This testimony is associated with human testimony—"ye also, etc." Those to whom Christ spoke had already (through his own teaching and the Father's revealing—Mat. 16:17), come to a knowledge of Christ, and were to know yet more through his death and resurrection, and this knowledge qualified them to testify about Him. And while they testified the Spirit worked (through their words) upon the hearers. After the death of those whose testimony was that of eye witnesses, the Spirit works through the record of their testimony and can thus bring people to know Christ and thus become witnesses for Him along with the Holy Spirit. So whenever a Spirit-taught person is led to witness about Christ there are two witnesses—one, visible and human; the other, invisible and divine.

4. Reproving (8). Instead of "reprove" the word may be rendered—convince or convict. Notice that this convicting work is mentioned in connection with the Spirit coming to the Lord's people. That is, He comes to work through those who receive Him, and that work, in part, is to convict the world. The convicting is in a threefold way—(1)

of the sin of unbelief towards Christ, or else of all sin because unbelievers are still guilty because the only salvation—through faith in Christ. (2) Of righteousness produced by the death and resurrection of Christ and imparted to believers. (3) Of the world being under judgment because its prince is already judged. Notice that the middle truth here is righteousness. Through this, there is freedom from sin and from the world's judgment.

5. Guiding (13). In Rom. 8:13, 14 we see that the Holy Spirit's leading is mentioned in connection with mortifying the deeds of the body. Here, it has reference to being led into all truth. But as God's truth is of course opposed to all sin, as well as to all falsehood, it follows that being guided into all truth will also include being guided out of all sin, as well as out of all falsehood. This guiding is given according as we are able to bear it (12), and it is important for Christian workers to remember that it is an easy matter for them to undertake to lead a person into truth he is not able to bear. We need to guard against going ahead of the Holy Spirit in trying to help others, as well as against lagging behind him. The Spirit guides into truth by making it become (with our consent and faith) a living reality in us as well as a truth to our minds. This, of course, involves a realization of Christ in us, for He is the truth (John 14:6). In addition to this phase of the Spirit's guiding there is also his guiding into the truth in other lines—such as dispensational, historical and prophetic truths which do not pertain so directly and vitally to Christian experience.

6. Speaking (13). "Of Himself," here, means from Himself. That is, He does not speak independently of the Father and Son. The expression does not mean that the Holy Spirit never speaks about Himself. And this word "speak" shows that the Spirit is a person and uses words to express his thoughts.

7. Showing things to come (13). This would include an understanding of prophetic scripture as well as direct revelation.

8. Glorifying Christ (14). This is done by showing the things of Christ to his people. His character, his possessions, his people, his kingdom, are shown by the Holy Spirit and Christ is glorified thus.

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