

being a critic. Their central faith is undisturbed, because it is independent of the opinions adopted. The question is, what will be their effect upon men who make them central? Modern "critical theories have changed the relation of the Church to the Scriptures as the basis of faith. As one of the adherents of this school puts it, "the Church has now learned to walk without the crutches of the Scriptures." The Bible is no longer to them the final standard of appeal. They shift the basis from the written Word to the Christian consciousness of the historical Christ thus put in antithesis to the Scriptures is not quite clear. It is not so much the Christ of the Gospels as the personal impressions of Him in the mind and heart. Each man is his own arbiter of truth, and beyond him there is no appeal.

The critic forgets the eyes of the heart. The reproach of the Gospel is that it does not stand in the wisdom of men. Faith transcends reason, and the truth of God is hid from the wise and prudent, and revealed unto babies. The critic may ridicule the simple, but to them is given the keys of the Kingdom. Criticism is fatal to enthusiasm, inspiration and passion. It paralyzes the sword-arm of the evangel. To convince there must be certainty; to win there must be passion; to save there must be enthusiasm. Rescuers do not dare upon propositions that pivot upon suppositions. Men do not sacrifice themselves for a speculative probability. Critics lead no conquests, inspire no sacrifice, kindle no enthusiasms. It is men of imagination, inspiration and enthusiasm that save. There are many perils that beset us, but the peril most of all to be dreaded is the peril that comes in the wake of the critical spirit.—*Joyful News.*

THE POWER OF A NEW AFFECTION.

(Acts 4:20.)

The mighty moral upheaval on the Day of Pentecost wrought a mighty change of heart and of purpose in the program of these fishermen. They had been recreated, they experienced what Chalmer's so happily designated as "The expulsive power of a new affection." With these disciples it was a power both "expulsive and impulsive." The one expelled, the other impelled, it was but the legitimate outworking of the infilling of the divine Spirit during the assembling in the upper room. Here it was that the Christian Church was historically born. Here it was that she received her anointing, her mission, her empowering, her program of concentrated activity, her enlarged vision, her world-wide mission of conquest. It was a season of purging, in which prejudices, national limitations, race preferences, and all manner of unbelief were swept from the heart, opening the way and the door of the heart for the effusion of the fullness of the blessing of the Gospel of peace. It was an individual and a cosmopolitan Pentecost. It was a remarkably opportune day for the Christian Church to be launched and endowed.

This new affection and new infilling impelled these Spirit-filled men to speak, for they could not but speak of the things which they had seen and heard. With their infilling of the divine Spirit came the loosened tongue, or the gift of speech. For these uneducated men spake in other tongues, in all the languages represented among the cosmopolitan concourse of people who witnessed those scenes of spiritual power. In all probability it was largely a miracle of speech. The Holy Spirit specially poured out upon them furnished them their linguistic abilities. Only one such instance is recorded on the pages of church history. It was exceptional. It was a representative occasion, and the purpose was a representative one. A model church was born

amidst the marvelous outpouring of the Holy Spirit. Peter's sermon on the occasion was a marvel of spiritual power, of incisiveness, of grasping of divine truth, of the enforcement of the true evangel, of the purpose of God with mankind, of the superior power of divine grace over the despotic power of sin.

These men of God gave the Gospel message its proper setting in the program of the newly born church. The infilling of these men gave them a holy boldness, a divine insight into spiritual truth, into the glories and redemptive power of pardoning grace as they had never enjoyed before. The infilling of the Spirit will do marvelous things for men even today. Not that they will be able to speak in other tongues, but to use the tongue they have in a legitimate way in the propagation of the Gospel. The power of speech has always been and is today an important medium of communication. No voice can sway multitudes as the voice of man, especially when touched, anointed and controlled by the Spirit of God. It becomes an almost overwhelming power, by it men have been persuaded to separate themselves from sin, and accept Christ as their personal Saviour. On the Day of Pentecost 3,000 were thus redeemed in one day. Pentecostal pleading, infilling and power, will always have Pentecostal results.

These men "spoke of the things which they had seen and heard." They saw, they heard, they spoke. A short program? Be it so, but withal it was a mighty one. It contains the essentials of world-conquests, it was the dynamic of apostolic efficiency, of apostolic success. It is a program that cannot be improved. It is the representative program for all ages. What was effectual in launching the Christian Church, is equally effectual to perpetuate her interests, her historic power and her victories. And just in proportion as the modern Church mesause up to this apostolic program will she continue to do her work effectively and accomplish her mission in the world. Men must have vision, must have the understanding heart and the willing mind, and the consecrated and the divinely touched tongue, to be successful in the extension of Christ's kingdom. A Holy Spirit enthused ministry and a Holy Spirit empowered laity, is the best equipment for successful work in soul-saving.—*Sel.*

THE WEIGHT OF SUFFERING.

Paul talks about the "weight of glory;" we often speak of the weight of suffering. Disease and physical deformity are millstones about the sufferer's neck. Dan Crawford gets at the heart of the matter better than he describes the suffering of Faulknor, the missionary, as "only a weight necessary to keep down the diver while he was collecting pearls." That is a noble interpretation—and a true one also. Out of the deeps where men drink the cup of pain they bring their pearls of great price. The diver must have a weight to help hold him down where the pearls are found. Then up he comes finally with his precious gift. The weight has done its work.—*The Advance.*

THE REAL HOME.

The real home is not where the house is located, however beautiful the spot may be. It takes more than place to make home. It takes a father and mother whose lives are working in harmony to one great end to make home. Love and confidence make up the key that unlocks the treasures of home. Without these a man and a wife may live in the same house, but it is, not home.—*Texas Christian Advocate.*

LIVING WATER

PUBLISHED WEEKLY AT NASHVILLE, TENNESSEE
136 FOURTH AVENUE, NORTH
BY THE
PENTECOSTAL MISSION PUBLISHING CO.
(Incorporated)

J. O. McCLURKAN Editor
JNO. T. BENSON Business Manager

Entered Jan. 3, 1903, 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.

"If ye have not been faithful in that which is another man's, who will give you that which is your own?" Lk. 19:12.

Watchman, What of the Night?

"So likewise ye, when ye see things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.

THE times are ominous. Many thoughtful men feel that we are standing at the threshold of stupendous events. As Harriet Beecher Stowe said, "This is an age of the world when nations are trembling and convulsed. A mighty influence is abroad, surging and heaving the world as with an earthquake." Never was man's responsibility so great. Each moment is charged with tremendous importance. Grave crises, solemn issues, stare us in the face. There is a feeling as if something is about to happen. Just as the world was on the tiptoe of expectation preceding the birth of Christ and yet failed to recognize Him when He came; so this age is now feeling the pangs of travail for His advent without knowing what it means.

But there are some who clearly discern the "signs of the times" and see in the heart-cry now going up from a wrecked world the expiring groans of this "present evil age." Among this number stand side by side the learned exegete, the humble peasant, the great scientist, and the fire-baptized preacher, all animated by the blessed hope that "the coming of the Lord drawth nigh."

Nearly every Spirit-anointed Christian with whom the writer is acquainted believes thus. That tongue of fire for God, the Earl of Shaftsbury, urged the clergy to go out into the streets everywhere and tell the vast masses that the Redeemer was at hand and might come at any moment, it made no difference that it was unpopular, they should go. This was one of the secrets of George Muller's marvelous career. The Holy Spirit revealed to him in the year 1829 the truth as to the personal return of the Lord and from then he was a flame of fire.

The most spiritual men in all the pulpits of both in England and America are preaching the coming of Jesus. Spurgeon called it the day around which our chief hopes must center. More papers and books are being published, more sermons preached and more attention given to this great theme than ever before; thus illustrating the Scripture:

"But ye, brethren, are not in darkness that that day should overtake you as a thief."

Rev. F. B. Meyer speaks of the approaching end of the present age as follows:

"Ever since the Lord went, the church has looked for His return. But probably that hope was never so intelligently, so fervently, or so widely cherished as it is today. Of course, it is resolutely challenged. The old cry, 'Where is the promise of His coming?' rings out on the air as pertinaciously as ever. The long delay seems to give courage to his adversaries, and to chill the hearts of some of His friends. But we cannot be ashamed of our hope. Everything around us shows that we are right. The signs that were to herald His advent are all being fulfilled. One by one the outlines of the coast are complying with the prognostications of our chart; just round the next headland we shall come on the open water. The lessening number of conversions which shows that the work of the present day is the preparation of the Bride, the waning love of some, the spirit of skepticism of the Word and the blood, the doctrines of demons which are so rife in what is known as spiritualism, the insubordination and unrest of rebellious spirits, the menacing signs on the political horizon which make men's hearts fail with fear of those things which are coming on the earth, the movement among the Jews—all these, like minute guns, assure us of our King's approach. It is but a little time and the waiting church shall behold the Bridegroom and the long exercise of patience will be justified. Should these thoughts not spur us up to a thorough examination of ourselves?"

The following classification sets forth a few of the many index fingers pointing to the Lord's coming.

POLITICAL SIGNS.

Daniel speaks of four great, universal empires which were to succeed each other, the last one to be divided into ten kingdoms. The Babylonian was merged into the Medo-Persian, and the Medo-Persian into the Macedonian, and the Macedonian into the Roman, and the Roman into about ten smaller states, corresponding to the toes in Daniel's vision. "Gold was the correct emblem of the magnificence of Babylon silver, of the luxury of Persia; brass, of the tremendous vigor of Macedonia; iron, of the colossal power of Rome; and clay, of the brittle, heterogenous and changing character of the later kingdoms."

The tendency in all these kingdoms has been toward disintegration, especially in the matter of national unity. Babylon was a single power, the Medo-Persian was divided into two, the Macedonian into four, and the Roman into ten. The drift has been toward universal democracy, and that probably of a rampant anarchial type, which will give full reign to the diabolical passions in the great tribulation.

Look at the convulsive state of the nations.

A recent writer asks thoughtfully: "What is the goal toward which the nations are traveling? Will some great world conqueror arise and bring all the mighty forces of destruction which are now available under his sole control? Or, will the people some time rise up in rebellion against the burden imposed upon them for the sustenance of these mighty armies, and, overthrowing their own governments, set up a reign of anarchy and of spoilation?"

"And there shall be signs in the sun and the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven

shall be shaken." (Luke 21:25, 26.) "And ye shall hear of wars and rumors of wars." (Matt. 24:6.) Europe is a vast military camp. It is estimated that thirty millions of soldiers could be put in the field within thirty days' notice. The inventive genius of mankind has been taxed to its utmost to provide the most deadly munitions of war. Jealous nations stand ready to seize each other by the throat and fight to the bitter end. There is no telling when these long pent up winds will break loose in a terrible tempest.

A distinguished writer on prophecy says:

"Amidst this commixture of dread and alarm, and these groanings of distressed nations, and fond whisperings of 'peace, peace,' suddenly as the blaze of forked lightning, unexpectedly as the fall of the trap upon the ensnared animal, and as the dark and concealed approach of the midnight thief, a voice like that of ten thousand thunders shall burst on the ears of the astonished inhabitants of earth. It is the voice of the arch-angel. It is a tramp of God. He cometh—He cometh to judge the earth! His dead saints spring from the dust—his living saints in a moment, in the twinkling of an eye, are changed, and both together are caught up far above the clouds to meet him."

CHRONOLOGICAL SIGNS.

"The prophetic times so definitely announced in the Scriptures, are being rapidly fulfilled. The 'seven times' of the Jews, long predicted, counting from the fall of Jerusalem, have well nigh run out. The 'seven times' of the Gentiles, counting from the rise of Babylon, are about exhausted. The three and a half times of the little horn of Western anti-Christ, received their first final blow when the temporal power of the papacy fell in 1870, just 1,260 years after the decree of Phocas. The three and a half times of Mohammedan power, counting from the fall of Jerusalem in the year 637, are closing with the present century. So that the hand upon the clock of prophetic chronology is about to mark the hour when the great bell of time will toll its last deep dirge."

MORAL SIGNS.

Wicked men and seducers shall wax worse and worse, deceiving and being deceived. Murders, suicides, divorces, and intemperance in its myriad forms are rapidly increasing. Drunkenness, the opium, morphine, cocaine and whisky and tobacco habits are destroying their millions. These vices are tolerated, fostered, and legalized by so-called Christian nations and by them forced on pagan nations. Take England, for instance, the strongest Protestant nation, her tobacco bill is ten thousand times as large, and her bill for intoxicating drinks one hundred thousand times as large as the income of all her missionary societies.

The murder of unborn infants, Sabbath desecration, vicious literature, heartless corporations, abound everywhere.

St. Paul, in 2 Tim. 3, specifies some of the characteristics of the last days. Among the things mentioned are the following:

1. *Lovers of themselves, covetous.* The world says, "Take care of yourself, look out for No. 1." The Lord says, "Deny yourselves, live for others." O, this self-centered age! How far it has drifted from Him who "though He was rich, yet for your sakes He became poor that ye through His poverty might be rich;" "who came not to be ministered to, but to minister, and was among us as One that serveth." Gen. Booth once sent a message to the Salvation Army, it consisted of one word only—*others.*

2. *Boasters, proud, heady.* Intellectualism gone to seed. Never before has intellect been so deified. From the school-boy of the wilderness to the polished orator in the councils of the nation intellect is worshiped, and the glorious

achievements of the nineteenth century proclaimed, men are proud of their record, wise in their own conceits, puffed up, too smart to believe the old fogy ideas of the Bible, too big to get down in the dust before God. Poor, deluded creatures, led captive by the devil, burdened with ignorance, blindness, and poverty, and yet don't know it.

3. *Incontinent.* Peter says, in the last days there shall be scoffers walking in their own lust. Lewdness, fornication, and adultery abound. Indecent exhibitions of art, obscene pictures, sensually clad women, and a thousand other demoralizing things are flaunted in your face. These with the circus, the theater, and vile literature are destroying much of that fine sense of delicacy and modesty which once belonged to our people. The strange woman is slaying her millions, and lust in some form her tens of millions.

4. *Lovers of pleasure more than lovers of God.* Which will draw the largest crowd the circus or the prayer meeting? That deep, thoughtful, self-denying life is much sought after. Even many religious folks are superficial, chaffy. The most popular preachers are those who carry the largest stock of wit, humor, and sarcasm with which to tickle the fancy of the shallow, restless throngs to which they preach. The church called to deliver God's message of love to a lost world has in many instances gone into the amusement hall and restaurant business from which high-priced dainties and a mild form of theatricals are served to gratify the vitiated taste of a Christ-crucifying world.

5. *Having a form of godliness, but denying the power thereof, despisers of those who are good, unholy.* These make a profession of piety, but really despise the good, while church membership may be popular, a holy life will be hated. The card player, dram drinker, theater goer, and other worldlings will be retained in the church, while those who profess to be cleansed from all sin through the precious blood of Jesus will be a target for criticism, ridicule, and contempt. It is the old cry, "Release Barabbas but crucify Jesus." Worldlings instead of holiness will be the distinguishing mark of the church when Jesus returns. Because iniquity abounds the love of many has already waxed cold.

6. *Disobedient to parents.* Parental discipline is largely a thing of the past. Family government, religion in the home, is so neglected that the children grow up in such a slipshod manner that by the time they are in their teens they are so accustomed to having their own way that it is really difficult to tell whether they or their parents rule the house; it is rather a mixture. This lack of scriptural discipline is wrecking the coming generation. Boys lounging about, roaming the streets, cursing, smoking, and observing evil till many are criminals before they are ten years of age. Young girls are allowed to associate with young men who are not fit for decent company. Millions of homes are going down under the pressure of this fast, adulterous, covetous age. O, parents, be true to your children and God, rule your household in the Lord or else your children may rise up in the day of judgment and curse you.

APOSTASY.

St. Paul, in 2 Thessalonians, says that the coming of the Lord will be preceded by a falling away from the truth.

While the church has passed through various stages of backsliding and apostasy during its history, barring the papacy which has been largely apostate for a thousand years or more, there is probably a greater drift from the truth among Protestants than ever before. That prince among Protestants, the celebrated historian, Macaulay, said that Protestantism had made no conquests worth mentioning

for the past two hundred and fifty years, and that so far as there had been a change it was in favor of the Church of Rome. It seems to us that the drift is away from all churches. It is very evident that the church is gradually departing from the ministry of the real gospel. As the different branches of the church grow in years, piety seems to decrease. Inch by inch the world comes in, ecclesiasticism controls, godliness wanes, compromise, concession to the imperious demands of a Christ-crucifying age follow each other in rapid succession, until a frigid ecclesiasticism so grieves the blessed Holy Spirit that few "mighty works can be done in their midst." Great fundamental doctrines like the atonement, the resurrection of the body, and the future punishment of the wicked, are so caricatured and whittled away as to be unrecognizable.

A distinguished writer says:

"There never was a time since the fall of Adam when the human race was so drenched with the muddy waters of heresy. Everything moves with lightning rapidity. The principles that lie hidden in every system of government, education, social life, and manifold forms of religion, are swiftly pushing themselves to prestige and open manifestation. Sin is not only working out every species of wickedness that can be invented, but the intellect of the so-called Christianized world is showing signs of decay in its ability to grasp sturdy Bible truth, and is largely turning from the Bible to old worn-out heathen ideas. Every doctrine of the Bible is being twisted into fanciful theories. The Scripture teaching of sin and the need of broken hearted repentance is practically ignored by thousands of ministers and church members. The absolute divinity of Jesus is growing weaker in the faith of many who claim to teach His gospel, and some who profess to be very orthodox say they do not pray to Jesus. The literal resurrection of the body taught by the Scriptures is caricatured and treated lightly by professed theologians, ministers and professed Christians. The immortality of the soul and its conscious existence, either in heaven or hell, during the sleep of the body in death, is being rejected for the old heathen notion. The experience of justifying and sanctifying grace, attested by the personal Holy Spirit, is rejected by millions of church members. Everlasting rewards and punishments are laughed at as an old tradition instead of a serious doctrine of the Bible. It is well-nigh impossible to enter a single professed Christian family in Europe or America, in which some member of the family has not a new patent on Scripture truth, and holds some fanciful notion concerning the serious teachings of the Bible. I find a great many passages in which the last form of testifying for God's saints will be that of their faith in the simple, plain, old doctrines of God's Word. Jesus warns us that just before His coming every possible heresy and every variety of false Christs will appear to deceive the people, and that if it were possible they would deceive the very elect. And John in Revelation tells us of an era of the going forth of frogs, which are evil spirits, to seduce the people from the true faith. We are living in the frog era."

As the Lord appeared in the temple in the beginning and at the close of His earthly ministry with a whip of small cords to cleanse it, so He will come again to cleanse and consume. The same condition prevails; the tables are thronged with the money changers. "And the Lord indeed will suddenly come to His temple. But who may abide the day of His coming, and who shall stand when He appeareth."

(Continued in Next Issue).



EDITORIAL COMMENT

WHAT CONDESCENSION!

A. T. Pierson in commenting on Philipians 2:5-11, says: "Christ Jesus . . . emptied himself, He humbled himself . . . even unto death."

How utterly the Crucified lost sight of self! He emptied Himself of all that heaven held to come to earth, and then emptied Himself of all the earth had left Him, for the sake of Love's divine mission. Who was ever so poor as He! He had nothing but a stable to be born in, nothing but a manager to be laid in. He had not so much as a place where to rest His head; even His cross was not His own, and His grave belonged to another. It is pathetically written that, to the traitor He left His purse; to the soldiers, His robe; to the beloved disciples, His mother; to the dying thief, His promise of paradise; to the penitent Peter, His pardon; to His Father, His last breath and departing spirit, and to His followers, His peace. Naked He came into this world; while here He got nothing, though He gave everything; and naked He went the way to the tomb. *Do you wish to follow Him?* Count the cost; for along that way self must be left behind, to walk with Him.

Humility is one of those rare virtues seldom emphasized in literature and seldom practiced as it should be even among the followers of Him who was meek and lowly. The passive virtues do not attract attention like those that have outward show. Humility is a grace that the more one possesses of it, the less conscious he is of it. Humility is often, by the rude mind, confused with weakness; but instead of being effeminate, it is a refinement of spirit, consistent with the greatest strength. The Lord humbled Himself and we are to do likewise. "He that humbleth himself shall be exalted."

FISHING FOR MEN.

"Follow me and I will make you to become fishers of men," said the Master. They had learned how to catch the finny tribe, but now they were to sit at his feet and study the divine art of catching men. What an art it is, is illustrated by the following good story given by the *Homelitic Review*:

In her "Fishin' Jimmy," Mrs. Slosson tells of a little French Canadian girl. Her mother was a tramp, and the girl had developed into a wild little heathen. The mother fell suddenly dead near the village one day, and the child was found clinging to her mother's body. The girl's soul was shaken by mighty sobs, and when they tried to take her away she fought like a tigress. There was in the crowd a small boy who knew "Fishin' Jimmy." With a child's faith in his big friend, he hurried away and brought "Fishin' Jimmy" to the spot. Very tenderly he lifted the child in his arms and took her away. Nobody seems to have known anything about the taming of the little savage, but a short time afterward she and "Fishin' Jimmy" were seen on the margin of Black Brook, each with a fish-pole. He kept the child for weeks, and when she went at last to a good home, she had exchanged her wildness for a tender, affectionate nature. Then people wondered how the change was wrought. They asked Jimmy, but his explanation seemed to breathe an air of mystery. "'Twas fishin' done it," he said—"on'y fishin'; it allers works. The Christian r'ligning itself had to begin with fishin', ye know."

Not everybody can catch fish. The skilled fisherman goes where the fish are, keeps himself out of sight, uses bait adapted to the fish he is after and makes himself thoroughly familiar with fish in general. Fishers of men, what a privilege! Those who follow the Master are taught this wondrous art.