

# Living Water

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

VOL. XXXIV

NASHVILLE, TENN., AUGUST 19, 1915

NUMBER 32

## The Unchanging Christ

REV. F. S. WEBSTER.

"Jesus Christ the same today." Heb. 13:8.

THE question is sometimes asked, "What is the chief thing in Christianity?" or "What advantage hath the Christian over the Jew?" Obviously the two Testaments have very much in common. Both have the same restful confidence in God. Even as Moses said, "The Eternal God is thy refuge, and underneath are the everlasting arms." In both you find the same insistence upon the necessity of personal holiness, and the absolute futility of mere ceremonialism. Even as Samuel said, "To obey is better than sacrifice, and to hearken than the fat of rams." And both have the same optimistic note, the same bright outlook upon life. Even as David said, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." So I think it would be an inadequate and mistaken answer to say that the great gain of Christianity is the higher truth which it reveals. The difference between the two lies not in the truth conveyed, but in the Person revealed. The chief thing in Christianity is Jesus Christ living to-day.

### CHRISTIANITY IS CHRIST

I suppose the law of Moses continued to be a very real power long after Moses was dead. There would be no power at all in Christianity if Jesus Christ were dead. There is I think, such a thing as Christless Christianity, and it is the most impotent and futile thing on earth. The one chief thing in Christianity is the living Christ, the Christ of to-day. I suppose Mohammedans would say that the great thing in Mohammedanism was Mohammed, but not the Mohammed of to-day—Mohammed of many years ago. The Mohammed of to-day is dead. But Jesus Christ is the same to-day, and it is from Him, the source of energy, of life and comfort and love and joy, that the Church receives all her inspiration and her power. Did not our Lord very plainly tell us that it should be so—that He would continue to be the very life of His Church? You remember His words: "It is expedient for you that I go away." Mark those words. See how very simple He talks about His going away. We know what it meant, and He knew what it meant. It meant the agony of Gethsemane, it meant the unspeakable shame of the Cross. But St. John's Gospel, written from the standpoint of *eternity*, shows us the Blessed Lord entirely overlooking His own sorrows and suffering, and only thinking of the inestimable gain which He would win for His Church. "It is expedient for you that I go away to that vantage position at the right hand of the throne of God, and from whence I can be more to you than I have ever been able to be hitherto."

### THE SECRET OF SPIRITUAL LIFE.

How differently St. Paul spoke about his leaving the Church on earth! He said: "I have a desire to depart and be with Christ, which is far better; howbeit, to abide in

the flesh is more needful for you." St. Paul said, practically, "It is expedient for you that I stay." Christ said, "It is expedient for you that I go away." We see exactly the reason of the difference. St. Paul knew that his power of helping the Philippian Church would come to an end when he died. Or, as the late Dr. Maclaren very forcibly put it, "When death dropped the portcullis down between the Apostle and the Church he had founded at Philippi, however much those on the earthly side of the iron gate might need his help, he on the heavenly side of that iron gate would have no power to minister to them." It is just the other way with Jesus Christ. There is no St. Paul of to-day. St. Paul was a mighty power nineteen hundred years ago, and his writings live, and his example lives. But the man himself, that strong, influential personality, and that consuming zeal, and that constructive genius—that is gone. St. Paul is not the same to-day as he was when he was the great missionary apostle of the early Church. But Jesus Christ is the same to-day, and that is the secret of the life of the Church.

You remember how much Jesus Christ was to St. Paul; how much the living Christ, the personal Christ, the Christ of to-day was to St. Paul. St. Paul was not exaggerating when he said—and he was in bonds when he said it, and men in bonds are not given to exaggerate—"For me to live is Christ." Jesus Christ was everything to St. Paul. For Christ's sake he had suffered the loss of all things, and he counted it a gain because he had gotten Christ. He had lost his home, he had probably lost his wife and his fortune. But he had got Christ, and that more than compensated. He had lost his professional eminence, his social position, his leisured ease. There was before him a life of travail, a life of persecution, a life of endless pressure; but he had Christ all the time, and because he had Christ all was well. If they could have taken Christ out of the life of Paul he would have been left a broken and a bankrupt man; but while Christ was his life he was rich beyond all measure, because Jesus Christ was everything to St. Paul.

### THE EVIDENCE OF A CHRISTIAN.

This glorious fact that Jesus Christ is the same to-day is one of the greatest evidences for the truth of Christianity. Something like thirty years had passed away when Paul wrote his letters since the death of Christ. There were many who were inclined to doubt and deny our Lord's resurrection. It was impossible for any who knew Paul to allege that Jesus Christ was dead. They could see that Christ was living in Paul, they could see that Jesus Christ was the source of that marvellous enthusiasm, that determination, that perseverance, that courage, and that wonderful sympathy and tenderness, as well as force. You remember how inclined the people of Antioch were to coin nicknames. When Paul was preaching in their midst they saw the wonderful change which came over many of the

citizens. There was a tremendous change in their life, in their disposition, in their character. It was Paul's doing; and yet it was not Paul's doing—it was Christ's doing. And they at Antioch hit upon the right nickname, and called them *Christians*. These changed people were not Paulites, for Paul had kept himself in the background. He had brought them to Christ, and Christ had laid hold on them and made them what they were. They were Christians. A dead Christ cannot make Christians.

Surely, this evidence is one that we cannot afford to be without. For this reason it is an up-to-date evidence, it is a present-day evidence. There are a great many people who will refuse to listen to any other evidence at all. They say, "We are not Jews, we are not living in Palestine, we have nothing to do with the death of Jesus Christ, which took place nineteen hundred years ago. It may very likely be that there was a grievous miscarriage of justice. There have been other such. It may be His disciples were right in declaring that He rose again the third day. But it is all ancient history, it is outside the range of practical men." They demand some evidence that shall be before their eyes in their own day and generation, something for the twentieth century. They say, "The evidence of the Open Tomb may have been good enough for the first century, but we are in the twentieth century, and we want something that we can see and handle today."

#### GOD ANSWERING TODAY.

I think Elijah had to deal with just such a set of men on Mount Carmel. They were bigoted Jews, who had slipped away back from God, and fallen into idolatry through motives of worldliness to please the queen in the new court. They had no moral principle, they were easily swayed, they were halting between two opinions, and Elijah wanted to bring them up and challenge them, and you know the offer he made. He said, "The God that answereth by fire, let Him be God." He might have reminded them of the great things which God had done in the past, he might have reminded them how God had overthrown the Egyptians in the Red Sea, of how the walls of Jericho had tottered and fallen at the challenge of faith. But all was past history. He knew that those men wanted some present evidence. And every generation wants present evidence. It is not enough to say, "God answered by fire on the day of Pentecost;" it must be patent that God is answering by fire today. There must be seen in your life the working of the Holy Spirit,

Whose blessed unction from above  
Is comfort, life, and fire of love.

You must be the evidence that Jesus Christ is the same today; for if Christ is the same, Christians ought to be the same. If the power that made Paul what he was is the same, that power ought to make us what Paul was. If Jesus Christ is the same today, why is not your life more like the life of St. Paul? Why is there not in you the manifest working of the Holy Spirit that was so conspicuous in those first years?

As we read the New Testament, I think there are three things chiefly which Jesus Christ was always doing, and since He is the same today, He will be doing those same three things today if we will let Him. He was continually setting men free; He was ever holding men fast, and He was ever making men glad. He certainly was always setting men free. That was the chief item in the program which He announced in that synagogue at Nazareth, drawing it, you remember, from the sixty-first and fifty-eighth chapters of the Book of Isaiah. "The Spirit of the Lord is

upon me, because He hath anointed me to preach deliverance to the captives, to set at liberty them that are bruised." Those of you who know your Greek Testament will remember that the word for "liberty" and for "deliverance" is the same. The equivalent Greek word is generally translated "remission." Jesus Christ's mission was to bring a two-fold remission into the life of the people.

#### THE TOUCH OF A PIERCED HAND.

To those who were fast bound in prison He came to burst open the prison doors and set them free; to declare the remission of the sentence under which they were in prison. To those who were bruised, to those into whose soul the iron had entered, to those who were hopeless and despairing and sick at heart He came to bring them remission, He came to send them out in the joy of inward liberty. Then I think that inward liberty is the greater triumph of the two. Any champion can snap fetters, but it takes a very delicate touch, it takes the touch of the Pierced Hand, to heal the bruised heart.

Are there some here who are still in captivity, are there some here who are in bondage, are there some here whose hearts are bruised because of protracted and futile attempts to resist temptation; wearied with defeat, with failure, sick at heart because you have tried so often and failed almost as often as you have tried. Jesus Christ is here to set you free. Christ is the same today, and He lives to set men free. That was the purpose of His Incarnation and His Cross. "This is My blood of the New Testament which is shed for you, and for many, for the remission of sins." We are quite right to pray, in the communion service, that we may receive the remission of our sins and all the other benefits of His Passion.

#### CLEANSING AND RELEASE.

Remission always implies release; and when the Lord Jesus forgives He sets free. You remember how, one Sabbath Day, at the synagogue where Jesus was, there was a poor woman who had a spirit of infirmity for eighteen years, and she was so bowed down that she could not possibly lift herself up. The children who were her playmates, the girls who had roamed with her over the Syrian hills were straight, lithe women, alert and free, and able to carry a little child, or a water-pot on the erect head. But this poor woman was bowed down to the earth, and could not straighten herself. It was not imaginary. She had been bound by Satan for eighteen years. Jesus knew all about it. And He knows all about your bondage; He knows just when it began, He knows just when you lost the fulness of blessing, just when you lost your power and your liberty, just when you slipped away into captivity through the fascinations of the world, or through a life of success, or through fear of unpopularity, or through spiritual sloth, or through carnal indulgence—He knows all about it. What did He do with that woman? He called her to Him, and as she moved painfully and slowly forward her whole mien and bearing seemed to say, "I am bound, I am helpless and hopeless." The voice of Jesus rang out, "Woman, thou art loosed from thine infirmity." And He laid his hand upon her, and immediately she was made straight, and glorified God." Jesus Christ is the same today; He lives to make you straight, you who are bound; He lives to enable you to glorify God, you who have been bringing discredit upon God by your bondage. He lives to make us right with God. That is the message of Rom. 6, from which the Epistle for today is taken—that you shall be set free from sin. That is the blessed assurance resting upon an all-sufficient guar-

antee. "Sin shall not have dominion over you; for ye are under grace."

#### THE FREEDOM OF SLAVERY.

Then, again, Jesus Christ lives to hold His people fast. How Paul loved to call himself the slave of Jesus Christ! Writing to the Corinthian community, consisting of two classes—freemen and slaves—St. Paul said, "Ye are not your own, for ye are bought with a price; glorify God, therefore, in your body, which is his." There is no mistaking St. Paul's meaning. The words may shock the ear almost, but it means just this—that Jesus Christ is the greatest of all slave-owners, and that his slaves are the only really free men. That is so. You are "bought with a price," you belong to Him; He paid for you. The Corinthians understood it perfectly. Professor Deissmann has pointed out that one of the common ways of emancipating the slave was by paying money into the treasury of a heathen temple. The slave who had saved the money handed the money over to the god, and then the priest gave the money to the master to whom the slave belonged, and from that moment that man was technically the slave of the god to whom he had sold himself, or the god who had bought him of his former master, and being the slave of that god he was free from all other masters. So Jesus Christ has bought you. Belonging to Jesus Christ does not mean the end of joy. No; this is clear—that Jesus Christ lives to hold men fast, to appropriate you, to possess you, to hold you against the world and the flesh and the devil:

Demands my soul, my life, my all.  
Love so amazing, so Divine,

The love of Christ constraineth us to live, not unto ourselves, but unto Him. Jesus Christ lives to hold men fast. "Being made free from sin, and become servants," or slaves, "with God, you have your fruit unto holiness."

#### THE ABIDING JOY.

Once more. Jesus Christ lives to make men glad. He is the Prince of joy-givers. He was "anointed with the spirit of gladness above His fellows." His first miracle was to minister to the joy of a wedding party. His covenanted purpose for His people is this—that His joy should remain in them, and that their joy should be full. There is something wrong with you if your joy is not full. That joy is not a luxury, it is a necessity. You cannot glorify God without it; you owe it to God to "rejoice in the Lord always." "They shall be altogether joyful" was one of the instructions to the Jews in connection with the feast of tabernacles; and those who live in the power of Pentecost are enjoying a perpetual feast of tabernacles. Yes, you owe it to God. A joyless Christian is out of harmony with creation. God has clothed the fields with beauty, He has filled the air with song, He has flooded the earth with sunshine. How can you be sad and sunless? A joyless Christian is out of harmony with the magnificent redeeming triumph of Jesus Christ. Does the blood of Jesus Christ cleanse from all sin? Does the Cross cancel our guilt; it is the remedy for all the evils that follow from sin? Is your daily pilgrimage under the care of the Good Shepherd; is your eternal future guaranteed by Him who rose from the dead on the third day?

What more do you want? Cannot the fulness of Christ contain you? O! you who hug an immortal spirit, what more must your Creator and Redeemer do for you before you learn to rejoice in Him? He has ransomed your soul from hell. Are you going to hold back from joy until all

the briars and thorns are removed from life's pathway? Are you going to hold back because this or that thing upon which you set your heart God has not hitherto seen good to give to you in perfect wisdom? If you are sad at heart because of your sins, then come to the Cross of healing, and "your sorrow shall be turned into joy." But if you are sad at heart because you are quarrelling with God's providence, then you are utterly disobedient, and you ought to be ashamed of yourself. "Thou shalt be altogether delivered." It is not impossible—this joy which is spiritual, this joy which is supernatural, this joy which is spontaneous, this joy which comes like waves of sunlight flooding the soul, this joy which is supremely sensitive. I know how prone we all are to try and justify our joylessness. But Jesus Christ is the same to-day. If your joy comes from Him your joy does not depend upon your circumstances, upon your mood, upon your temperament. It comes from Him, and the only thing that can soil your joy is the sin which comes between you and your Lord. Jesus Christ is the same to-day.

Why are not Christians the same to-day? Jesus Christ lives to set you free; He lives to hold you fast; He lives to make you glad. Then why this joylessness, why this lack of full and entire surrender, why this frequent bondage to evil habit or unholy desire? You know why! Jesus Christ is to you what He is to your faith; and when your faith fades and droops, or goes to sleep, or fails, then Christ is no longer to you the Joy-giver, the Renovator, the Master.

Look at two groups of joyless Christians. Three or four women on a dark morning hurry to a tomb, their hearts heavy as lead, their footsteps dragging one after the other because their souls are chilled with despair; their faces are sad, as sad could be. They are carrying spices to anoint a dead body. They ought to have been waving palm branches, and singing anthems to celebrate the resurrection of the world's Redeemer. Their joylessness was due to the fact that they had forgotten the promise of Jesus, forgotten His oft-repeated word that He would rise again. Or, look at two men, equally joyless, equally sad, on the way to Emmaus—their countenance so heavy that it speaks of the grief that is tearing their hearts. Why are they joyless? Because they will not believe the good news. Why will not they believe the good news? Because they do not understand the scriptures.

If you want to be Christians of the kind the Lord wants you to be, if you want to know the fulness of His emancipating might, of His appropriating power, of His joy-giving indwelling, live by Faith, live by the Word, live in unbroken touch with Jesus Christ; and as by the Holy Spirit you learn to trust and obey, Jesus Christ will become everything to you, as He was to St. Paul, and your life will be full of song and sunshine.—*Life of Faith.*

#### SELFISHNESS MUST DIE.

The world is full of sorrow and trial and we cannot live among our fellowmen and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians; that the blessings that are given to us are really for other people and that we are only God's ministers to carry them in Christ's name to those for whom they were intended.—*J. R. Miller.*

# Satan-Worship

BY D. M. PANTON.

The following article is taken from the *Morning Star*, an English paper published to emphasize truth pertaining to the Lord's coming. It is impressive, as showing how people are drifting in spite of the large amount of Bible truth and aggressive effort being put forth in our time. Heathenism has surely invaded "Christian" lands! P. R. N.

IT is one of the priceless blessings of prophecy that it deepens our horror of the world by revealing what the world will do in its final sin: it uncovers what lies deep down in the world's heart, and thus makes us start back in a recoil which drives us nearer to holiness and to God. Now the worship of Satan is one of the fearful revelations of the Apocalypse: "THE WHOLE EARTH WORSHIPPED THE DRAGON" (Rev. 13:4), "the old serpent which is the Devil and Satan" (Rev. 20:2). It is possible that Satan will be visible in the world at the end. "I saw Satan," our Lord says, in a flash of prophetic vision "fallen"—that is, after he was cast out of heaven; and is seen standing on the earth, "as lightning" (Luke 10:18)—that is, in radiant glory; in the personal beauty which he has never lost, "full of wisdom and perfect in beauty" (Ezek. 28:12). Or it is possible that, imitating God, in which has ever lain Satan's supreme wisdom, he will remain invisible while putting forward his christ for worship, as "the image of an invisible god;" but, in either case, it is a tremendous certainty of the future that "the whole earth (will) worship the Dragon."

Now it should be carefully borne in mind that prophecy is merely a prolongation of history—that nearly all coming events will be simply past events repeated on an unprecedented and miraculous scale.

*Imperial Rome, when she was mistress of the world, worshipped the Serpent.* What light this sheds on Satan's words to Christ: "All these things (the kingdoms of the world) will I give Thee, if Thou wilt fall down and worship me!" Jesus says to the angel at Pergamos: "I know where thou dwellest, even where Satan's throne is" (Rev. 2:13). For Satan has a throne, since he poses both as a king and as a god, to both of whom thrones belong: he is "prince of this world" (John 12:31), and "god of this age" (2 Cor. 4:4): as a king he claims allegiance, and as a god he demands worship. Pergamos was famous for its great central temple of Aesculapius; Aesculapius was the Serpent-god; and the worship of Aesculapius, under the form of the sacred Serpent, was celebrated at Pergamos with frantic excesses unknown elsewhere. But after our Lord wrote, Rome accepted the same worship. Aesculapius was supposed to have arrived on the banks of the Tiber in the form of a huge snake; and from that time the two grand objects worshipped in the imperial city were Fire and the Serpent. So the Yezedis of Mesopotamia, who have been devil-worshippers for centuries, worship both Satan and fire, and kiss a black serpent inscribed upon the gate of their temple, as they enter to worship. The two are really one: it is the "fiery serpent," the fire-colored serpent, or "red dragon" (Rev. 12:3); and the worship of the Serpent became nearly universal. Each Roman household had its sacred serpent, which crept about the cups of the guests, and which the ladies used as cool boas in hot weather; and as the lives of these snakes were sacred, only the frequent fires in Rome kept their numbers under. Imperial Rome is to be revived again: how significant that of old she worshipped THE SERPENT!

But it may most naturally be thought that what was done

in pure heathenism is utterly impossible after the Christian faith has once dawned upon the world. The answer is a simple matter of historical fact. *Within a few decades of Calvary, men calling themselves Christians were worshipping Satan and the Serpent.* The early Gnostics were perfectly familiar with the Gospels, and constantly quoted Paul's Epistles; yet Gnosticism originally named itself after Nahash, the Serpent—they were "Naasenes," or devotees of the Serpent; and four or five of the Gnostic sects—grouped under the Ophites—worshipped the Serpent, frankly accepted at Satan. One group—the Cainites, or followers of Cain—in their hatred of Jehovah, exalted as their "saints" all who rebelled against Him, such as Cain, the Sodomites, and Korah; their favorite New Testament character was Judas, and they had a "gospel according to Judas," since lost; and around the loaves of bread in their Eucharist, to consecrate them, they twined a live serpent. They appealed to John's verse in support of their worship—"As Moses lifted up the serpent in the wilderness" (John 3:4); and the moral practices of these Satan-worshippers were fearful. Gnosticism now raises its head afresh in a number of modern sects, such as New Theology, Christian Science, and Theosophy; and here is one utterance of an organ of Theosophy: "There is no name, attribute, or title of Godhead, Power, or Majesty, ascribed to God either in the Old or New Testament, but that same is the name, title, and attribute of Satan." That Satan wishes to be worshipped as Satan is certain from the temptation to our Lord; for "the Devil," not disguised as a repentant angel, or masked behind an idol, or secreted in an ambiguous oracle, but frankly the Tempter—"said unto Him, 'All these things will I give Thee, if Thou wilt fall down and worship me'" (Matt. 4:9). So it is probable that the innermost secret of the mysteries was the vision and worship of Satan. "The truth concerning Satan," says a chief Theosophic work, "belongs to those greater mysteries which have always been reserved from general cognition."

We turn to modern Satanism. Here is the remarkable testimony of one who combats the evidence, and yet who admits its cogency: "To say that the existence of modern diabolism has passed from the region of rumor into that of exhaustive and detailed statement, is to record a matter of fact, and I must add that the evidence in hand, whatever its ultimate value, can be regarded lightly by those only who are unacquainted with its extent and character." It is said there are five temples of Satanism in Paris; Organs of this cult are published, including one entitled *Bulletin du Diable*. A Satanist hymn-book has been privately printed; seven "sacraments" are celebrated, including a vow of Satanic devotion, signed in the initiate's own blood; and the great feast is deliberately assigned to Good Friday. Here are portions of an actual prayer to Satan: "Beloved Father, who livest in the heaven of fire, the terror of the superstitious, long since thou mightest have scattered the hypocrites that worship Adonai, but thou preferrest that man of his own intelligence should discern the truth. Thy will be done. To us thy faithful flock vouchsafe the benefits of health and material enjoyment: be indulgent to our weaknesses if from time to time we neglect our duties; but punish without pity all treason. Deliver us from Adonai. Amen." In a hymn to Satan, the Theosophist says: "Satan is the minister of God, Lord of the seven seasons of Hades: blessed and sanctified is the name of the Angel of Hades."

The Serpent is silently reappearing in our midst. The badge worn by members of the Order of the Star in the East, the most direct and daring of all preparations for Antichrist, is a Serpent twined around a cross; the *Occult Messenger*, the latest organ of the occult, is emblazoned with a huge serpent; and it is startling to know that on a postage stamp of the British Government a serpent has appeared—the 6d. Insurance stamp, a reference to Aesculapius, the Healer. But the closest and most astounding fact is given by Mr. H. D. Brown, the late Secretary of the Christian Colportage Association. "A Sunday School teacher in London recently discovered that some of his boys were always going, directly after morning Sunday School, to some mysterious place of meeting. He learned where this meeting was held, and went one Sunday morning to the place, which was a large room formed by enclosing a railway arch. Knocking at the door, it was opened by one of his own boy scholars, who looked very much abashed at seeing him, but the teacher followed him in. There he found a number of boys and girls, some from his own Sunday-school, and, asking what they were doing, was told they were going to have Sunday-school. Presently a woman came in, who turned out to be their leader or teacher, and

who formed them into a ring, after telling them to put on a shelf the Bibles they had brought with them from the Church Sunday-school. They then began to sing 'hymns,' one being addressed to 'Mother Lotus,' and presently, the visitor observed a gilt serpent hanging from the roof. The children circled round this, each holding up a hand, and, pointing with their forefinger to this serpent, called out repeatedly, 'O glorious Apollo!' Some of the girls had rings on their fingers in the form of a serpent with its tail in its mouth.

"The teacher who found this out called a meeting of the other teachers, and related what he had seen. Inquiries were made, and it was found that many of their scholars went to this place, and these were quite aware that they were being taught to worship the Devil. One girl of fourteen, who was spoken to by the teacher, said, quite seriously, 'Oh, Miss, the Devil's very kind, he'll give me whatever I want.' It was discovered that this was only one of a considerable number of similar 'Sunday Schools' in England."

"THE GOD OF PEACE SHALL BRUISE SATAN UNDER YOUR FEET SHORTLY" (Rom. 14:20).

## Seeking Holiness

ALL saved people were addressed in the Scriptures as being holy, but the term "holiness" is oftentimes used nowadays to designate that full purification of the heart or conformity to God that is embraced in the term "entire sanctification." However, while people may differ as to the method of obtaining such "wholeness" they are all blessed in the prayerful seeking of such conformity to the mind of Christ.

They name any individual or church panting after holiness as in a revival state. "As the hart panteth after the water brooks, so panteth my heart after Thee, O God." The searcher after full cleansing, the heart hungry for the fulness of God, the spirit that will not rest only as it rests in the Beloved, is kept keenly alive to the worth of things spiritual, hence if people can be awakened to their need of holiness to such an extent that they will seek with their whole heart to be cleansed from sin and filled with the Spirit, the revival will be on. Get the occupants of the front seats seeking the baptism of the Holy Spirit and those on the rear will be convicted for pardon. "Take time to be holy." Lightly as such efforts are regarded by the indifferent, scoffed at as they are by the hostile, the individual who cries out after God, as the young prophet in Isaiah 6, will be in a glow of spiritual fervor. It does not require a sanctified church to be alive, but it does require converted people to be hungering and thirsting after righteousness. We have never known a single exception to this rule. What a glorious revival would sweep over the church if all who have had an experience of sins forgiven would press on into the inner courts and cross the Jordan into Canaan. There is a subtle current of spiritual power pervading services of this kind that we do not see so manifest elsewhere.

Seeking to be holy must please the Lord. What father or mother is not more than pleased to have their children seek to be like them. The mother appreciates having her little daughter say, "Mother, I want to be like you," and the father's heart swells with commendable pride when the little boy says, "Father, I want to be like you," and is not our heavenly Father pleased to have His children long

to be like Him. To be like Him, not for any selfish gain that may accrue to them from so doing, but through the unselfish desire of bringing glory to His name. To be like Christ is plainly a divine cry breathed into the heart by the Spirit. Persons who hunger after righteousness are moved by a heavenly given impulse. The Lord never rebukes His children for seeking purity of heart. On the other hand, we have this wonderful utterance from the Lord Jesus: "Blessed are the pure in heart, for they shall see God." We heard the late Mary McGee Hall say that when she was arranging to make a trip to the Pacific Coast from her home at Columbus, Miss., that it occurred to her that she would take her two daughters out for a ride the afternoon before she started that their attention might be diverted from the thought of separation to a more pleasant subject. She stopped at various places in the town asking them if they would like to have this thing or that which were on display in the show windows, but they only shook their heads and said no. Finally the younger threw her arms around her mother's neck and exclaimed, "Mamma, I only want you." The little girl was pained at the thought of the coming absence of her mother and refused to be comforted with anything else. The heart that yearns to be like Christ, that will be content with nothing less than union with His will, is pleasing to the Lord.

The secret of holiness. This phrase is often used, but why should it be a secret? Only because people are ignorant of the truth. The way of holiness is clearly set forth in the Scriptures, and it is not by works of righteousness which we have done, but it is "by the washing of regeneration and renewing of the Holy Ghost." The church is very largely Galatianized. Those Galatian Christians had made a good beginning in the things of the Spirit, they had been saved through faith in the Lord Jesus Christ. Judaizing teachers came along and persuaded them that in order to be saved they would have to observe the ceremonial law. Salvation by works. William Taylor said that when he was seeking holiness of heart, he found himself in this same predicament. "For they being ignorant of God's righteousness, and going about to establish their own right-

eousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Finally the Spirit whispered to his heart the fact that he was to accept the Lord's righteousness and rest in the same. This to him was the solution of the difficulty and he entered into such an experience that forty years afterwards when returning from the mission field he visited the conference of his church and, entering the room on a certain occasion, the conference arose en masse to give him an ovation. Somebody cried "platform." Stepping upon the rostrum, he said: "The most wonderful thing I have to tell you is that I have had an unbroken walk with God for forty years." Might it not be said of many others. Enoch away back in the dawn of religious history walked with God three hundred years. He hardly had any more light than is available now. One reason why more earnest people do not find the rest of faith is because they are seeking it by works. They are expecting to grow into it, whereas, they should yield all to the sovereign control and disposal of Almighty God and accept the fulness of the Spirit as a personal heritage. The lack of definiteness at this point has kept many out of the Canaan experience. They came up to the Jordan, but they did not obey the command to cross over. There are a few great facts that if appropriated will bring and keep one in this inner court life. What are they? First, as Christians we have been redeemed, "not with silver or gold, but with the precious blood of Christ," therefore, we are to glorify Him in our spirit and body which are His. That is, we are to make a full devotement of ourselves to the Lord and entire consecration of our whole being to Him and Him alone, or, in the words of the apostle, we are to lay ourselves as a living sacrifice upon the altar. Secondly, we are to believe that the altar, Christ, cleanses us, the gift. The Lord Jesus in Matt. 23:19, asks which is the greater, the gift or the altar which sanctifieth the gift? and in Exodus 29:37 we read, "And it shall be an altar most holy. The thought is simply this, that it is our part to be entirely committed to God and that He will cleanse, fill, keep and use the committed thing. If we grasp these truths firmly for ourselves, we will be in a state of holiness, then it remains for us to walk day by day in the Spirit and we shall not fulfill the lusts of the flesh. The moment that we step from the spirit realm down into that of the flesh, then that which is carnal asserts itself. We repeat: there are two points on which we must be definite if we are to rest in the Lord. First, we are the Lord's. Secondly, He cleanses and keeps that thus devoted to Him. Happy the soul that has been brought to see the full provisions of grace embraced in the atonement. Christ for him at the right hand of God, his justification, his legal righteousness, Christ through the eternal spirit in him his sanctifier, the work of Christ for us the basis of our acceptance with God, the work of Christ in us the basis of our fitness for companionship with Him forever. Are you seeking that way of holiness? Put all upon the altar, Christ, and believe that He sanctifies the gift. Be definite about it. In Old Testament times when anything was offered unto the Lord, it was presented on an altar. This altar pointed to the Christ who was to come, and since He came we do not go back to the temple to present our offerings, but Christ is the medium through which we offer our sacrifices. To give a thing unto the Lord is to lay it upon Christ, and then how reasonable it is to believe that He will cleanse that which is thus set apart to Him. Every Christian should be content with nothing less than being "a vessel sanctified and meet for the Master's use."

These may be commonplace utterances, but they are very important teachings and must be understood if one learns the secret of holiness.

#### GUIDANCE.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. Jer. 10:23. Commit thy way unto the Lord: trust also in Him: and He shall bring it to pass. Ps. 37:5. And thine ears shall hear a word behind thee, saying, "This is the way, walk ye in it," when ye turn to the right hand and when ye turn to the left. Is. 30:21.

**I**F, dear reader, you first of all commit to memory and to heart the three Scriptures given above, and in the order given, you will already have the message, and it is a word that may well abide with every one.

1. Our need of guidance in life is absolute. Unless in God's light we see light we are wholly in the dark. "The way of man is not in himself." When the pioneer messenger took the Gospel to the British Isles a chieftain gathered his warriors by night to listen to the story. At the close there was a long thoughtful pause; when some bird, attracted by the blazing fagots of the fire, flitted into the hut and out into the darkness on the opposite side. It was then the chieftain arose and said, "Our life is like that birds; we come we know not whence and we go we know not whither. If the new brother can tell us, let us bid him welcome."

All through life we need a step by step guidance. And it is a great thing when any man, out of deep, humbled consciousness of mind and heart, can say: "I know that the way of man is not in himself: it is, not in me that walketh to direct my steps."

Sooner trust your babe to the arms of a novice on a motorcycle than entrust your child, or your own life, to the care of one who has not learned where to get sure guidance outside of himself.

2. There are really two essentials to absolutely sure guidance in every man's life. There must first be a committing, an entire committing, of the whole life to God. You are not your own, but "bought with a price." To none but to God should you dare make such committal, but unto Him it is safe, and it is the only safe thing to do, solemnly, now and forever, irrevocably, commit your life unto God.

Once the writer heard a man who for years had been a well known teacher of the Word and a guide to many souls, says, "I am irrevocably committed to this movement." Henceforth he could be only a blinded leader to bring other blind into the ditch, unless haply God has shown him his error. To God only, but to Him let there be absolute committal, with no string tied to ever pull back the surrendered life. Then, second, *trust also in Him*. Just trust, and follow His leading and you do not have to move till He makes the leading plain. Tell Him you are stupid, if you need to. And while you keep on trusting God "He shall bring (it) to pass."

Omit the *if* in reading, for it is in italics and not in the original. What God shall bring to pass may not be your "it," but be assured that it shall be far beyond any blessedness of your puny thought. Trust Him, for He is bringing His very best to pass if we but wait for Him and do not restlessly interfere.

3. And why is it the word, the voice, is heard "behind thee?" And thine ears shall hear a word behind thee saying, "This is the way; walk ye in it," when thou shalt turn to the right hand or when thou shalt turn to the left. Should we not expect to hear the voice before us! Does not the good Shepherd go before His sheep? Yes, but note that this word is promised when the steps start to turn

away from Him whether to the right hand or to the left. It is then that you are beginning to turn your back to Him. He undertakes to give the watchful word of warning and He will not fail.

"As for God, His way is perfect,  
And He'll perfect all thy way,  
If in faith and full obedience  
Thou wilt yield to Him each day;  
Trust Him for whatever cometh,  
For the future, veiled to thee;  
And what now may seem mysterious  
Some day thou shalt clearly see."

—Barley Cake.

### THE REAPING TIME.

BY GEORGE MULLER.

**I**N THE MORNING SOW THY SEED, AND IN THE EVENING WITH-HOLD NOT THINE HAND." That is, "Use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that a brief life—a very brief one as compared with eternity; therefore make good use of it." Oh, the blessing that results from attending to this! *On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again, and again in prayer.*

When the reaping time comes, and we find ourselves in glory, the child for whom we prayed will be found there! That aged cripple whom we met incidentally on the road, and to whom we spoke, will be in Heaven. That person in consumption whom we visited every day for a long time, and who gave little or no heed at all to what we had to say, will be found in glory, having at last laid to heart what we spoke so many times to him, and though we had no information about it, God blessed our word. Oh, the multitude of instances we shall find at last, when our work, labor, or service has, contrary to natural expectation, been blessed!

I was once standing here about sixty-two years ago, preaching the Word of Life, and after I had done I was cast down because my words seemed to me so cold, so dull, so lifeless. And not till three months after did I hear that through that very address abundant blessing had been brought to nineteen different persons.

And precisely thus we shall find it in our labor and service in the end. Often and often it appears to us that the many opportunities made use of have been lost. Yet it will be seen that all was owned of God, all put down in His book of remembrance; our labor, after all, was not in vain, and the reaping time has come.

But let us carefully see to it that when the reaping time comes there will be something to reap because we have been laboring. If there be no labor, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if when the harvest time comes there is no reaping as far as we are concerned. But as assuredly as there has been the crying mightily to God, as there has been the sowing, as there has been the laying out of ourselves for God, most assuredly we shall reap.

"FOR THOU KNOWEST NOT WHETHER SHALL PROSPER, EITHER THIS OR THAT." We are ignorant of what God is about to do, because He does not tell us if at this particular time He will own our labor and service or not. Therefore, our business is at all times to seek to lay out ourselves for God, for as I have stated before, *we have but one life, and this one life is a brief life.*

"OR WHETHER THEY BOTH SHALL BE ALIKE GOOD." God may bless, not merely at one time, but both times. In the morning the work may be commenced, in the evening the Holy Ghost may deepen it, and God may bring double blessing out of our poor, feeble service.

Oh, let us seek to attend to this precious exhortation!—*Selected.*

### A REMARKABLE ANSWER TO PRAYER.

The following incident in the life of David Brainerd is related by the Rev. E. P. Hammond:

In the early New England days, David Brainerd resolved to carry the gospel to a savage tribe of Indians away in the forest fastnesses. His friends declared that they should never see him alive again. He carried a little tent under which he slept. After weary days of travel he approached the principal village of the tribe, but tarried for a while that he might plead with God for His blessing on his attempt to benefit those savage Indians.

He supposed that no eye but God's rested upon Him; but some Indian hunters had watched him as he pitched his tent and then hastened to the village and told the chief of the approaching white man. A council was held and it was decided that he must be killed and scalped.

A party of the Indians hid in a sheltered place and waited for the missionary to come out, but Brainerd continued long in prayer. Becoming impatient they drew nearer and cautiously peering through the opening they saw him on his knees. They thought he was talking with some one. Just then a great rattlesnake slowly pushed his ugly head under the tent and crawling over Brainerd's feet and legs, reared itself parallel to the kneeling man's back as if to strike his fangs in his neck. Suddenly it drew back as if God forbade the murderous attempt and glided out at the opposite side from which it entered. The Indians were amazed and, slowly retreating, they joined their comrades and described what they had witnessed. Brainerd was so absorbed in prayer that he knew nothing of the snake visit, or of the savage warriors who had come to destroy him. He seemed to hear God say, "My presence shall go with thee." At length he took his Bible and went toward the village. To his surprise it seemed as if the whole tribe came out to greet him. They treated him with the greatest respect, regarding him as under the protection of the Great Spirit, and concluded that instead of being hostile to this man whom God had defended from the poison of the rattlesnake they ought to sue for peace. They listened to his preaching and some were ready to hear his entreaties to trust alone in Christ for salvation.

### GLEANINGS FROM D. L. MOODY.

"Christians often ask, 'What's the harm in doing this or that?' When they get the right spirit, they inquire, 'What's the use?'"

"I am sick and tired of border-Christians. I wish they would stay in the world, unless they will come clean out."

"There's a great difference between being in the world, and having the world in us: let a ship be in the water, and it is all right, but let the water be in the ship and down she goes."

"A great many Christians live so near the world that they never bring forth any fruit."

"The Roman spear didn't hurt Jesus so much as the kiss of Judas."—*Selected.*

# 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	Associate Editors
P. R. NUGENT	
MRS. J. T. BENSON	
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.

"O Lord of hosts, blessed is the man that  
trusteth in thee." Ps. 84:12.

### THE ANVIL OF GOD'S WORD.

Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor,  
Old hammers worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then with twinkling eye,  
"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word  
For ages sceptic blows have beat upon,  
Yet, through the noise of falling blows was heard,  
The Anvil is unharmed, the hammer's GONE."

We trust our friends will take advantage of the cheap offer of *Living Water* till January 1, 1916, for twenty-five cents, and place this paper in the homes of their friends and those in whose spiritual development they are interested. It cannot fail to be a blessing. It will carry fresh, wholesome, and nourishing soul food into the home every week. Take advantage of this offer, do it immediately, that new subscribers may have the advantage of the full number of copies.

### REVIVALS IN KOREA.

Korea is again enjoying a revival such as it had eight years ago. In Pyeng-Yang the revival followed a Bible class for Christians. Devout Bible study is always fruitful in spiritual blessings. In Seoul, the capital city, the revival spirit has reached the various sections. In Pyeng-Yang a total of about twelve hundred workers took part in the campaign. Men from the rural sections who took part were so imbued with the revival spirit that when they returned to their own churches they set in motion a revival, so these meetings are being held in the rural sections as well. The Christians of Korea are perhaps the most zealous in the service of the Lord of any people. They are especially given to Bible study and prayer and this is usually productive of the revival spirit. Would that more churches would follow the example of the Korean Church and thus receive the spirit of revival that is the life of this growing, evangelistic body.

### REVIVING THE CONTRITE.

The promises of the Lord are most assuring and comforting to the contrite. He says He will revive the heart of the contrite ones, and will revive the spirit of the humble. Immediately preceding this promise and assurance from the Father, He says, "I dwell in the high and holy places, with him also that is of a contrite and humble spirit." This is a most blessed thought that the God of the universe—"the high and lofty One that inhabiteth eternity, whose name is Holy"—has promised to dwell in our hearts and lives. And if He dwells there, if He abides, if He reigns supreme the trusting soul may have the rich fulness of the Christ life manifested in his own life. We do not seek the blessings and the gifts, but we seek Him; and when He comes into the yielded, cleansed life to set up his reign, to control the being, He is possessed of the blessings, the gifts and the graces so essential in our lives. How blessed then to have Him abide, but He says that He dwells with the contrite and the humble; then if we would have Him and his gifts and blessings we must be meek and lowly in spirit; and from whence but from Him must come this meekness, this contrition, this humility? How blessed then to keep humble and low at his feet with an open, willing heart that He may have the chance to work in us and to perfect within these most essential and precious graces. If his *abiding* depends upon our contrition and humility, and He says it does, then how highly important that there be the constant prayer for these graces to be wrought out in our lives. If the *reviving* is based upon these rare gifts, and He says it is, then surely every child of God should strive earnestly to attain unto them; for surely this is a time when there is the cry in the soul for *reviving, for cheer, for encouragement.*

The mind of man has ransacked the realm of philosophy and of science to find a balm for earth's wounds, but when every scheme has been exhausted the weary, discouraged, heartbroken children of men will still be yearning for a panacea for the ills of life. But this touch of healing, this clasp of love, this *reviving* can come through no source but through the Supernatural. The One who counts the stars can heal the heart, for hath it not been said of Him, "He healeth the broken-in heart; . . . He telleth the number of the stars"? He who inhabiteth eternity, dwells in the hearts of the lowly to *revive.* Blessed thought.

### HINDRANCES TO USEFULNESS IN CHRISTIAN WORK.

#### SECTION II.

P. R. NUGENT.

8. *Disobedience.* Moses was a very useful man because he did exactly as he was told. The pattern God gave him in the mount was carried out completely as God commanded (Ex. 25:40; 39:42, 43; 40:33). So strong was he in the principle of obedience that when the Egyptians were pursuing Israel and they were hemmed in by the sea and mountains, Moses would not be pressed into any action without having orders from God. Neither danger from the Egyptians nor murmurings from His people had any other effect than to send him to God in prayer. And when he heard from God he acted.

The same thing is noticeable in Abraham's life, for his obedience is about as prominent as his faith. The two go together. "By faith, Abraham . . . obeyed" (Heb. 11:8). "A life of faith is a life of obedience." But we need to remember that partial obedience is really not obedience at all. Abraham did not really obey God until he got beyond Haran and reached Canaan, because Canaan was the place God told him to go to. The fact that Haran was near Canaan did not alter the case. Almost there was not *there.*



People easily content themselves with doing *almost* all God orders. They fail to act on the principle laid down by Christ when He said—"Thus it becometh us to fulfil all *righteousness*." Yet to fail on adopting this principle is to be more or less useless to God, because thoroughness and exactness are a necessary part of usefulness. This is true as regards work for man and it is also true as regards work for God. Failure on this line at Sardis brought rebuke from the Lord. Works there were not found perfected (Rev. 3:2, R. V.) before God. God's servant had started, but had not finished. There was lack of thoroughness. He had not done *all* that was required of him.

That this exactness and thoroughness are a necessary part of Christian service is clear also from our Lord's words in Lk. 17:10—"When ye have done all that is commanded you, say, 'We are unprofitable servants; we have done what it was our duty to do.'" That is, it is our duty to be thorough and we deserve no credit for being thus. Can God trust *you* to do all, and exactly, that which He wants?

9. *Unfaithfulness*. "And as thy servant was busy here and there, he was gone" (I Kings 20:40). The man had a duty assigned to him, but was inattentive and failed, therefore, to give it the amount of attention that it called for and that was necessary for a successful work. It is evident that a lack of faithfulness and a lack of usefulness go together, for when a person is off and on, who can tell where he will be at any one time? When God assigns a duty to us it is not for us to be "busy here and there," but busy on the work assigned to us.

I read once of a strange old man in the west who had a way of doing queer things. On one occasion he hired a man to turn a grindstone, put him at it and went away. After he had turned the stone for a time and no one had appeared to grind anything, he became disgusted and started on a hunt for his employer. When he found him he asked impatiently, "Do you take me for a fool?" "That's just what I take you to be," he replied and dismissed him.

Soon another man was hired to do the same work. He went at it and stuck to it. True, there was nothing being ground, but that was his employer's business, not his. He was hired to turn the stone, not to grind anything, and he did what he was hired to do. He was faithful to his charge, for a faithful worker will stand up to his orders attentively whether he sees a reason or not. In fact, a command to do what has in it little or no encouragement is a good test of faithfulness.

So, a faithful servant of God attends to his God-given task whether it is encouraging or not. His faithfulness is not to his work, but to his master, and he can succeed at faithfulness whether his work is successful or not—as men see success. He is like the ox is said to be. He will pull steadily no matter what he is hitched to. It matters not whether anything moves or not. His load may be as immovable as a big, firmly rooted oak tree but if commanded to pull the ox pulls steadily. Do you keep on pulling at what God has hitched you to, even though you see nothing move? That is faithfulness.

10. *Discouragement*. Some one has said, "A discouraged worker is no good." Evidently true so far as work is concerned, for when a person gives place to discouragement, his work is soon stopped, generally if not always. Elijah under the juniper tree is an example. He was so under the power of discouragement that he thought more of dying than of active service (I King 19:4). Elijah on Carmel did much for God; Elijah under the juniper tree did nothing. And the fact that he was a loyal, strong servant of God shows the depressing, weakening effect of discouragement.

Slow progress, hopes not realized, lack of prosperity, continued trial or conflict, difficult or adverse circumstances, opposition, persecution, delay in answer to prayer—these are the occasions for discouragement. It is then that which has been called the *devil's visiting card* is presented and the way to keep it out, or get it out, is to trust God. Discouragement is the result of unbelief. Hence, if we trust God in the midst of discouraging circumstances we do not get discouraged.

God's servants need to see that discouragement has no rightful place in a Christian's life. It belongs to the old life, not the new, and should be laid aside like every other wrong thing—a sin, as is every other form of unbelief, or product of it. The right thing to do when a person has given place to discouragement is to confess and forsake it and ask for deliverance from it as well as forgiveness for it.

11. *Lack of wisdom*. "He that winneth souls is wise" (Pro. 11:30). As wisdom is a qualification for winning souls the lack of it is of course a hindrance. An unwise person who is trying to help a soul is apt to do more harm than good. This is sometimes sadly evident in a meeting, and leaders of a meeting should exercise care as to who is allowed to deal with seekers.

I have known a would-be helper to talk so loud with his mouth close to a seeker's ear that he had to be asked to stop. It was enough to confuse the person or even cause headache. On another occasion a worker kept saying, "Believe, believe, believe," without ever saying whom to believe, nor what. Of course, no results came. How could they?

And often people try to enforce a good point by a poor argument, or try to prove a matter to be a Bible truth by quoting scripture that does not prove it. The folly of those who uphold truth is often the reason why people do not accept it or are even driven from it. I have seen it suggested by Dr. Torrey that when we fail to help a soul who is seeking help, we should go home, get down before God, and ask Him what is the matter with *me*. Most people are apt to take it for granted that a seeker's failure to find the needed help is certainly his own fault. Not always. It may be *yours*.

12. *Devotion to work instead of to God*. Charity work, church work, mission work constitute the idol, the god of some people. They are not yielded "unto God" (Rom. 6:13), nor "holiness unto the Lord" (Ex. 39:30), nor really *His* servants at all. They are servants of work and servants to their own gratification or exaltation, and God cannot get out of them the usefulness He would like to see. He is set aside and cannot work in such people's lives as He would do if they were yielded to Him alone.

Such workers are much characterized by self-seeking, jealousy, strife and harshness (though such things do not stop with them, but characterize some others) for their labor is in the flesh mainly, if not altogether.

Some people who are prominent in church work, or charity work, are really strangers to church salvation. A friend of mine once told me that at home one day when mention was made of a prominent worker in the city he asked whether she was a Christian, and was promptly rebuked for asking such a question. Of course she was!

Not long afterwards he met her and, in conversation, asked her whether she was a Christian. "No, I am not really a Christian. I just like to do this work," was about the substance of her reply. Such cases may be those to whom Christ will say: "I never knew you" (Mat. 7:23).

(To be Continued.)



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

### THE INFLUENCE OF PRAYER.

*A True Story.*

It was a cold, rainy day in midwinter. I was preparing the evening meal when husband came in and said to me: "A little hobo has been put off the train down at the depot. He is only a child, dirty and ragged. He has nowhere to stay and this is a bitter night for a child to be left out. Could we not manage some way to keep him to-night, and maybe we can find a home for him to-morrow?"

"But how can I keep him? Where will he sleep?" I said, for when he arrived at the little station in the mountains to take charge of the home mission work there, no house could be secured, so we had only two rooms upstairs. One was used for a kitchen and dining room, the other for our living room, consequently we had only one bed. So how could I arrange for him.

"Better a pallet in the kitchen than to be out, such a night as this," said my husband. So it was agreed that the little tramp should spend the night with us. Husband then went back to the depot and soon returned, bringing the poor child with him. The little fellow talked freely and told us many things concerning his life. He said his name was Johnny Combs; that his father, while drunk, had killed his mother and then ran in front of a fast train and was killed, leaving him an orphan, that he had been trying ever since to get to his grandfather, who, he said, lived in a certain town about a hundred miles away. But he seemed afraid of any help to find his grandparents, probably afraid of being put in prison for hoboing."

The supper dishes being cleared away, I commenced to prepare a pallet for Johnny, but to my surprise he began to cry and said, "I'm afraid to sleep in here by myself." So what could I do but carry his bedding into our room and make his pallet there. This seemed to please him, and yet he seemed afraid to trust us. He asked many questions about the doors and windows, how to come in and how to get out, and every few minutes would say, "Well, I believe I'll go." But we would insist on him remaining through the night and for him to lie down and go to sleep. Every train he would hear he would say, "There, I might get out on that one. I believe I'll highball." But we would not let him go he'd drop back on his pallet, tell funny things and do every funny thing he could think of to keep awake, all the time watching us closely as if afraid to trust us.

He continued thus until it was growing very late and my patience was almost exhausted. I slipped a note to my husband asking him if he thought the child was crazy, or what could be the matter that he acted so queerly, and requested that if we could not get him quiet and if he kept begging so to go that we let him go.

About that time another freight came into hearing, and again he jumped up and with a wild, longing look on his face, said, "Oh, there is another freight; I want to highball, I tell you." Then husband quietly said, "Well you may go, but won't you wait until after we read a passage of scripture and have prayer? He stood before us with wide open eyes and said, "Why, do you have prayers?" "Yes," said my husband, "we have prayers every evening before we retire." Then quick as a flash the look of fear in the child's

face was gone, and he turned to his pallet and said, "Well, just read until I get my bed fixed." He smoothed the pallet and laid down and pulled up the covers and said, "I'm ready." But before the chapter was finished Johnny was sleeping as peacefully and as quietly as a babe in its mother's arms.—*Selected.*

### THE LITTLE SEEDS.

Mr. Andrew Carnegie was asked recently why he devoted so large a portion of his charities to the establishment of free libraries. He replied: "When I was a poor boy at work in Pittsburg, Colonel Anderson opened a little circulating library for boys. No one but him who has felt it can ever understand the intense longing with which I used to wait for Saturday to come, when I could have a new book. I resolved then that if ever I had money to give away I too would found a library for poor boys."

Colonel Anderson, as he distributed the worn volumes among the ragged urchins every Saturday evening, had no thought of the millions which would be spent in keeping up his good work.

No man who plants a single good seed can foretell the tree which may grow from it or the fruit it may yield for the healing of men.

Many years ago Mr. Childs, the well-known philanthropist of Philadelphia, was asked by a crippled boy for work. Mr. Childs secured a position for him as bookkeeper in a neighboring town and at parting gave him biographies of certain great authors. For thirty years Mr. Childs lost sight of him; then he heard of his death in New York. He had never married, owing to his ill health. His one book had given him a passionate desire to know the work of the men whose history he read in it. Every leisure hour he gave to study. He had amassed great wealth and had spent a large portion of it for rare books and manuscripts.

His library was one of the most valuable in the country. In his will he left it to the city for the free use of scholars, stating that he owed all of the comfort and happiness which books had brought into his life to that gift of a single volume from a kindly stranger.—*Exchange.*

### THE GRUMBLE MAN.

"I wonder how he ever got into this house. I am sure the front door was locked; yes, and the windows shut. But he got in somehow."

"Who, mother?" piped up May as she lay on the lounge, complaining. "Who got into our house? Did he steal anything? Where is he?"

"Yes, child," replied mother, looking grave. "He stole —let me see. Yes, his name was Mr. Grumble; he came to the face of my little girl and stole away the pretty smiles and put deep furrows in her forehead, drew lines across her mouth, and made her lips pout. He changed the expression of her face so that no one, to look at her, would recognize her as my little girl, who usually has such a happy face."

"O mother, you are making fun of me!" cried May. And the tears began to fall in earnest.

"Dear me! Now we shall have rivers too if we don't look out. Run quickly and open the door, May, so that the horrid fellow can get out."

May ran to the door and opened it, and a nice, soft breeze blew in her face and tossed her pretty hair, and she came back laughing and said: "I've chased him out, mother, and he shall never get into this house again if I can help it." —*Exchange.*

## Rescue Work

BY J. L. ROBY.

(Extracts from a talk at the Mid-Year Bible Conference, Nashville campmeeting).

Acts 10:15: "And the voice spoke unto him again the second time, What God hath cleansed, that call not, thou common."

**I**N the text we have a waiting preacher, an open heaven, and an unexpected vision. The waiting moments are frequently used to disclose new things to the vision. This is never done so successfully as when the heavens open in answer to prayer. During these times God speaks His own messages to men.

The true vision is so important to a life work; we can see things then as they are and can accomplish what would be otherwise impossible. Someone has asked, "After Pentecost, what?" If we take Peter as an example there are, to say the least of it, new visions of work to be done and calls of the Spirit that are not known to the believers at the beginning of the gracious experience known as the baptism of the Holy Ghost. Someone else has tried to answer this question by saying that we are to have an enlargement of heart. Evidently this is true, but we must not forget or deny the fact that new visions of service are to come to the truly sanctified and will press hard for a solution, which, of course, will bring the enlargement of heart. Peter had such an experience. He had won 3,000 souls at one sermon, yet there were many things concerning the kingdom of God and its plans that he knew scarcely nothing about. And isn't it strange that when God answers prayer that, many times, He shows us the ugly things of the world. The sheet from heaven was full of unsightly and undesirable things. I think more people backslide from duties that arise from this kind of vision than any other one thing.

Instead of a crown, a cross is the way to heaven, if you please,  
Sometimes it leads to the slums at home, sometimes across the seas.

At these times we are prone to have our own opinions about things and when the occasion arises we do not hesitate to take issue with the Almighty. This subtle argument arising from self knowledge has worked havoc in the kingdom of heaven with many deeply spiritual people. The first thing that Peter did was to introduce himself to the Lord as a very nice fellow. There you are! Many times folks are too nice, refined, cultured to do the work of the Lord as He wants it done (?). The Lord in answer did not even introduce the holiness of his own character, but rather spoke of his great provision on Calvary. Peter talked about his own record as a Jew, God talked to him about the atonement for all sinners. "In a judicial sense," as Brother McClurkan used to say, God had cleansed every soul that had lived or would ever live thereafter. Not that every sinner was actually cleansed in heart, but that everything the law required was satisfied, and that all sinners c-o-u-l-d be saved and were not common for that cause. Thank God for the cleansing blood!

I heard a prominent and able minister teach that the heavenlies were to be cleansed as the far-reaching work of the cross of Jesus. That Satan as the prince of the power of the air was to be deposed and the place now occupied by him was to become the place of meeting of the Bridegroom and the Bride, made ready by his blood! That being true, how easy it should be for us to believe that Jesus' blood can cleanse any kind of a sinner. Do you really believe that?

The longer I stay in the rescue work the more I find that

folks do not really believe in the redemptive power of Jesus' blood. A great many will help the work in one way or another, some will compliment it in extravagant terms, but go to the bottom of their souls and you might be surprised to find that the humanitarian feature of the work appeals to them more than all else put together. How we limit the blood of Jesus Christ! What a premium the Lord of Glory put upon it? How we limit the blood when it comes to those who need it most. "What God has cleansed, call not thou common," and "He is able to save unto the uttermost all that come unto God by Him." Really I believe there is not a sinner in the red light district of any city that the blood of Jesus has not gone before to cleanse.

The best time to do rescue work is to teach children to be virtuous. Bring them up to stand against the wiles of the devil so that they will never go down. This is the best of all. The next best thing is to save the practically innocent girl from further disgrace and degradation which is almost sure to be hers unless there is a timely hand to protect her and direct her in the way she should go. Thousands of such girls are being saved to-day from just such a horrible life by proper care and love. Many of them will yet live lives of honor and usefulness. Some folks knock the rescue work from every standpoint, except the first one. It is all wrong to help a girl until some of their own loved ones go wrong and then the whole matter looks different.

This offensiveness to them is about what the contents of the sheet was to Peter. Illegitimacy is an awful thing from any standpoint, it is awful! Nothing should ever be done to condone the mistake that a girl or woman makes when she goes astray. God forbid! Sin in this form, as well as in all others, should not be condoned in anybody. To my way of thinking we have just the same right to ask our candidates for office how they stand on the red light question as we have to ask them how they stand on the red liquor question. While this is true the world is full of sin, which, in its final analysis is illegitimacy in some form or another. The rescue work is simply to help unravel this tangled thread of the flesh into which so many have fallen. Some talk as if the best talent and the best workers should be sent to the mission field. It takes as much of the grace of endurance to do rescue work as to go to any mission field, that is if you care for the work.

I know some of you are waiting for me to tell you about the work at the Door of Hope. I shall give you a few examples of those who have come and gone in the past five years, and it seems that we have handled every kind of a wreck from the woman in the deepest depths of sin to the less guilty who had nowhere else to go.

Some time ago there came to the Door of Hope a girl from C—, one of our smaller cities of Tennessee. Through some of our friends we had learned that she was coming. Mrs. Roby and other workers had been in the place and had prayed with all the inmates. We never had an intimation any way that there was a man connected with her decision to live a better life. When the carriage drove up to the door she was in company with a young man. They took seats in the parlor; the girl sat here—Mrs. Roby sat there—the young man sat about here—and I sat there. After a few moments conversation I knew that I had seen the young fellow somewhere before. In a minute I had placed him and remembered him as a stranger I had met on the train

between G—, Ky., and C—, Tenn. When I first saw him he was on his way to C— to take a position with a Construction Co., and had not seen him since. During his stay in C— he had met the girl whom he had brought to us that she might be reformed, and as he later stated, he meant to marry her if she proved true. She had been the forewoman of a resort, and according to her own testimony, had not drawn a truly sober breath in over two years. She made a brave fight to overcome. Sometimes a fit of discouragement, then the clamor of the old appetite for drink gave her a test indeed, but she fought it out. One day after about six weeks she called me down stairs and said, "Brother Roby, I want to show you something here in my trunk." The young man was present, as we had allowed him to see her every two weeks in the presence of others. We figured that if they had wanted to live for the devil they would never have come from another city to the Door of Hope as they had. We believed him sincere and allowed him to come. As I came near the trunk she began to pull out one quart of whiskey after another until there was five quarts. She passed them all over to me and said, "There, take it, I have no more use for it." Think of it! Think of five quarts in her trunk all that time and not a seal broken! Then she explained why she had brought it along. "I wanted to overcome with the whiskey in sight," she said, and then added, smiling, "If I found Charley to be untrue to me I meant to get drunk, follow him up and kill him." So this was a moment of triumph to her, as she thought, and the girl had really made considerable progress in divine things. They were afterwards married at the end of about six months. In fact we have had several marriages from the Home, and I don't know of a divorce suit among any of them yet. This couple live in Indiana, where he makes her a good living, and they are paying for their own home.

We think that one of the surest ways for one of these girls to stand is to get them cleansed through the precious blood, to be married to some man, possibly her equal, who has been redeemed, teach them to love the Lord and be true to Him.

There was another girl who came to the Door of Hope who had quite a career in sin. Through Brother McClurkan's suggestion she came home with us one night from the Pentecostal Tabernacle. It was on a prayer-meeting night. In less than ten minutes after she came into the Door, Mrs. Roby and I were on our knees crying to God for her salvation. She cried out in anguish because of her sins. I must tell the whole story, someone has said tell both sides as it is not all encouraging. Well, in about three days she went back to the haunts of shame, but she never lost the memory of that prayer-meeting at the Door of Hope. Some time after she came back to the Home and told how she had tried so hard to keep the victory and failed. That even after she had gone back she would wrestle at her bedside in prayer for deliverance. The description of her soul-struggle was something out of the ordinary. This time, thank God, she had come to stay. She too was married four or five months later to an exceptionally good man, a young man who had known her from childhood. Her husband makes her a good living and she has recently been sanctified. Her influence for good has been greatly multiplied. Who can tell but that a number of these girls will turn up on the right side of things in the Judgment. Yes, maybe far more of them than we sometimes think. The Lord grant that it may be so!

Alma came to the Door of Hope from Knoxville in company with a city missionary. She lived a beautiful life after her conversion. Every girl in the Home seemed to have confidence in her. Everybody loved Alma. She went

to the hospital for a slight operation, the removal of tonsils, and unexpected to everybody, she died on the operating table. What a shock it was to us all. But her death was not without its blessings. The surgeon, nurses, and students who witnessed the operation testified to the splendid impression that she left on all who saw her. Surely she did not live in vain. Some days after I wrote these lines as the expression of the facts of her life and redemption:

Shall the life of Alma be all in vain  
 Since sin did its worst, yet she made free,  
 Shall she not live with Christ again  
 A life of love and immortality?  
 Shall she not see the other side  
 Of the dreaded grave clothed in light  
 Where sorrow has fled and she abide  
 In heaven's own joy, her perfect right?  
 Yes, there earth's sorrows are put to rest,  
 There earth's wanderers are taken in,  
 There God makes plain He did his best  
 When Jesus was given to cleanse from sin;  
 And there no heartaches ever come  
 Neither death, nor sin, nor pain;  
 There no prodigal is without a home  
 And they never shall wander again.

Maude, poor Maude, it makes my heart move now as I think of the helpless condition of this poor girl when she came to the Door of Hope. We met her at the depot. Mrs. Roby hired a carriage to get her home. A castaway and friendless, except a few who took enough interest in her to send her to us. Altogether Maude stayed in the Home about eighteen months. After she had gained enough strength to work she went out some as a domestic servant. Maude always came home with as much cheer as anyone we have ever dealt with. She was often known to give expressions to the joy of the Lord and was known to look on the bright side of things generally. Finally a complication of diseases made it necessary for her to go to the operating table. She said as she went, "I will never get well no matter what they do," and, "I expect to die, but I am ready." She bade the patients on her ward good-bye with a smile and a "God-bless-you, and said she would never get over the operation. The last thing she did as she left the ward at the rear of the room next to the operating room was to wave her hand and smile. Her prophecy was true. Mrs. Roby reached her bedside in time to see her in the last struggle, e'er she went to be with her Lord.

These are the only two who have died from the Home in five years and both of them gave ample proof of their preparation to meet the King in his beauty.

May many more be made ready. That is our task, and you may have a helping hand. If no more, you can pray, you can sympathize, you can love one of these souls back to God and help rob their souls of the poison that dams them. Will you do it?

Be a brother in the struggle,  
 Bind her bleeding, broken heart,  
 She just needs someone to save her,  
 Will you do a brother's part?  
 Do you count the cruel errors  
 That led directly to her fall,  
 Do you know that God still loves her  
 And can cleanse her from them all?  
 Would you stand a single moment  
 In the way of God's own plan  
 To save the erring, lift the fallen,  
 Be a brother while you can.  
 It may cost you but a trifle,  
 Gladly help her, help her now,  
 In the coming bright to-morrow,  
 'Twill be a laurel on your brow.

MRS. J. L. ROBY, *Home Manager*, J. L. ROBY, *Secretary*,  
 Door of Hope, 613 Fourth Ave. S., Nashville, Tenn.



LIVING WATER for 25 cents.

Rev. H. H. Wise is assisting Rev. J. A. Collier in a meeting at West Point, Tenn.

Mrs. Susan Boyd and Miss Towsley are holding a revival meeting near Boston, Tenn.

Rev. and Mrs. J. M. Hutchinson are in Nashville, after nearly a year of evangelistic work in Florida and Alabama.

We will send LIVING WATER from now till January 1, 1916, for 25 cents.

Rev. H. A. Hamby is holding a meeting with the M. E. Church, South, at Lois, Tennessee.

Revs. E. F. Walker and E. M. Kell, with other workers, are in a great campmeeting at Millersport, near Columbus, Ohio.

Revs. R. T. Williams and C. E. Roberts, with Mrs. Roberts and Miss Taylor, are holding the Pilot Point, Texas, camp.

Rev. J. B. Miller and Mrs. Miller are holding a meeting at Big Sandy, Tennessee, where they have been pastoring for the past year.

The Carthage, Kentucky, campmeeting will be held August 20-29. Revs. Kenton H. Bird, O. H. Callis, and others will be in charge.

Subscribe for LIVING WATER till January for your friends. It will cost you only 25 cents for each subscription.

Rev. J. A. Chenault and Mrs. Chenault held services Sunday and Monday with the Bethel Church, near Nashville. They are now in a meeting with Rev. Lige Weaver at Hinesville, Tennessee.

#### WANTED.

A sanctified man or woman to teach Science and advanced Latin in Trevecca College. Address C. E. Hardy, President Trevecca College, Nashville, Tenn.

#### GREAT RESCUE WORKER'S CONVENTION.

SEPTEMBER 23-27, 1915.

During the Rescue Worker's Convention at Lighthouse Mission, in St. Louis, last October, the International Rescue Worker's Association was organized and the Executive Committee instructed to arrange for a place and select the time for a general convention of rescue workers this year.

Invitations have been received from a number of cities. The Executive Committee have accepted the invitation of the Rocky Mountain Rescue League to come to Colorado Springs, Colorado, and the time is set for September 23-27.

Free entertainment has been promised for Christian workers who send their names and addresses at once to Rev. Wm. H. Lee, 539 West Dale St., Colorado Springs, Colorado.

Low railroad rates are in effect covering this time and a good representation is expected.

Subjects will be discussed bearing on the problem of redeeming the wayward girls of our land. Not for human show nor display, but to exalt the blood of Christ. Redeemed girls are invited to come and mingle their songs, prayers, tears and testimonies with the other workers.

The work of the Holy Spirit will be emphasized and the coming of the Lord discussed.

Every Rescue Home in the land ought to send its matron and superintendent and one or more girls if possible. The money and time will be well spent, for it is to be a sure enough Rescue Worker's Convention and rescue work will have the right of way in all the deliberations.

Persons going to the Pacific Coast may arrange to stop off at the Convention. Will you please pray for this Convention that God may be honored in all that is done? Do not neglect to send your name at once and prepare to go for one of the greatest blessings of life.

THE EXECUTIVE COMMITTEE.

#### MEMPHIS NOON PRAYER-MEETING.

We are grateful to a prayer hearing and prayer answering God, for many precious testimonies since our last report.

A Mississippi stepmother writes, "Your prayers have been answered for my stepson and I have reason to believe my own little boy will be saved also." A merchant of Barland, Mississippi, says, "I thank God and you for your prayers. My wife is much better. You will have a warm place in my heart as long as it beats." A thankful wife writes, "Mr. — has changed so much since he came home; it is prayer and God's work that has changed my home. I thank you kindly for your prayer in my behalf." A Memphis young man who left for his vacation recently made special request for prayer that he would be able to win his family for Jesus. Good news has just been received that his sixty-year-old mother and two sisters have already professed religion and his father thinks of doing the same thing right soon.

Several encouraging reports have come from those who have secured positions in answer to prayer.

A woman who has seen much trouble, testifies, "I do not know how I should have borne my trouble, had it not been for this meeting. I can conscientiously say, that I would not have one trial or sorrow taken from my life." A Memphis broker testified to direct answer to prayer in regard to solving of a \$5,100.00 business proposition. A relative brings the report that in answer to prayer, a man's temperature is normal now, for the first time in three years. Many who are in close touch with these meetings are heard to exclaim: "Surely the day of miracles has not passed."

Many requests are coming in from different places. We have space for only a few of them here.

From a mother, "Pray for my young son, who has been drinking spirits, that he may give it up and be converted." From Arkansas, "I am an invalid, have been sick ever since October, 1914, pray for me that I may get well." From a mother, "Pray for my boy to have success in selling Bibles to make some money to go to school, to prepare for the ministry." A missionary in China writes, "I have noticed with much interest for some time accounts of the noon day prayer-meeting. I praise God with you. Pray for my wayward brother in the West; he drinks and gambles." An urgent request comes from Mississippi for a young married woman, who has had several operations. From a New Orleans wife, "There is some unknown cause separating my husband and me, pray that it may be removed." An Okla-

homa woman writes, "Pray for me, I have a disease that is said to be incurable, but all things are possible with God." Prayer is asked for several cases of pellagra. An Arkansas preacher requests prayer that God will open doors for evangelistic and pastoral work. A Memphis preacher makes a similar request. Prayer is desired that a reconciliation may be brought about between a father and his married daughter. For a son that he may be led to God and kept from desecrating the Sabbath. An Arkansas young woman writes, "Pray that I may get a position as a teacher for the coming year. I have no one to depend upon to pay my expenses." For an orphan girl that she may obtain work and a home. For a Louisiana wife, whose husband writes, "She is sometimes better and then worse again, we can only wait on God, who has all power in heaven and earth." For a Memphis nurse who is anxious to become a Christian. For a number of men and women who attend the meetings and are out of employment. For an unconverted wife, whose husband attends the meetings. For a Memphis business man who has been sick for a number of months and had to sell out his business on that account. For a large number of unspoken requests that are presented at the meetings from time to time. For a Memphis man who has suffered a stroke of paralysis. For a commission merchant who has quit drinking recently and who craves prayer for daily strength. For a converted Hebrew, who is in poor health and out of work. For two Memphis families bowed in sorrow on account of a serious automobile wreck. For a large number who are made sad by the wreck of the Eastland in Chicago. For a sorrowing wife, whose husband is in jail here. For a son who joined the army some time ago and has deserted and also drinks and is causing his mother much sorrow. For a man who has been recently sentenced to a year in prison; also for his family, especially for his sorrowing old mother. A Memphis mother writes, "I beg the

prayers of the dear Christian people for my poor weak boy, who was once a good Christian but fell." A Tennessee woman requests prayer that God may heal her of a nervous disease. Pray that God will send funds for carrying on the benevolent work done in connection with these meetings. About 10,000 meals have been given to unemployed people this year. Much money has also been spent in rendering other assistance. No collections are taken and no solicitation has been made, except to the Lord.

Testimonies and requests for prayer may be sent to Benjamin Cox, Central Baptist Church, Memphis, Tenn.

#### REQUESTS FOR PRAYER.

For the healing of a woman in Nashville.

Prayer is requested for the healing of a woman at Ashland City, Tenn.

A sister in Nashville greatly desires prayer for the healing touch upon her body.

Do not miss this opportunity to get LIVING WATER till Jan. 1, 1916, for 25 cents.

## 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.

# TREVECCA COLLEGE, Nashville, Tenn.

## Location

The college is located on a beautiful, well-shaded campus in the suburbs of East Nashville.

## Object

To give training to young men and young women in the knowledge of the Bible, gospel music, personal evangelism, and practical methods of Christian work, as well as thorough literary equipment so that they may become effective Bible teachers, evangelists, missionaries, gospel singers and mission workers.

## Spirit

Not to develop the popular "college spirit" but high moral standard and deep spirituality.

## Departments

Preparatory, Academic, Missionary, Theological, Collegiate.

## Student Body

While the College caters particularly to young men and young women preparing for Christian work, yet it is open to all students desiring to attend a college where they will be surrounded by a wholesome religious atmosphere and spiritual environment.

## Practical

The student has the opportunity of getting practical training along the various lines of Christian work. There are regular services on the street, in the jails, in mission halls, in hospitals, in cottage prayer meetings and elsewhere, giving all the actual Christian work that the student can do.

NEXT TERM OPENS SEPTEMBER 15, 1915

**C. E. HARDY, President Trevecca College, Nashville, Tenn.**



P. R. NUGENT, Richmond, Va.

## GOD'S CARE FOR ELIJAH.

I. Ki. 17:1-16.

AUGUST 29.

*Golden Text:* "Casting all your care (R. v. anxiety) upon him; for he careth for you." I. Pet. 5:7.

Read ch. 16:28-34. This gives some insight into the state of affairs in Israel at the time of the lesson. To Jeroboam's calf worship, king Ahab added clear cut heathenism in the form of Baal worship—a course to which he was no doubt stirred up by the influence of his wife Jezebel. In, and for, this time of great darkness God raised up Elijah to stand for the truth and help those who would be helped.

## I. ELIJAH BEFORE AHAB (V. 1).

Gilead was east of Jordan. "Tishbite" refers to Tishbeh (according to Kitto), a locality in Gilead. This country was "inhabited by a people not settled and civilized . . . but of wandering, irregular habits." Hence Elijah's early surroundings were probably calculated to develop him into a rugged, strong character if he was not one already.

To clearly understand the circumstances we need to remember that Jehovah (Israel's rightful God and the only true God) had been set aside by the king and false gods set up. So the issue presented was between the true God and the false ones, and Elijah came to Ahab as the servant, messenger, and representative of the God whom the king had insulted and disobeyed. He came with an announcement that, when fulfilled, was calculated to show the authority and ability of Jehovah and (if Ahab called on his calves and Baal for help) the utter inability of Baal to deliver his worshippers in a time of drouth and famine. God was to bring matters to a point of test that would show who was God and tend to humble the people who had set Him aside. They would soon be in position to see how they would fare when God held back what they needed. They could, and doubtless some did, see that they were truly dependent upon Jehovah. This was all the more evident because the withholding of rain was known to be a punishment for sin against Jehovah. I. Ki. 8:35, 36. This fact, and Elijah's prophecy of the drouth, was a strong evidence of God's judgment and of man's sin. Men could see that the One they had set aside was dealing with them on account of their sins. He had told them so beforehand.

"The Lord before whom I stand." Ahab had his courtiers who stood in his presence to honor and obey him. But Elijah was better off for he was God's courtier who stood before Him to honor and obey Him whom Ahab had so dishonored. And he who stood before Jehovah and was mindful, therefore, of Him, was not afraid to face an earthly king with a message of judgment. People whose thoughts are upon God do not fear man.

"Dew nor rain." Both come by God's arrangement and both stop when He so commands. "Natural laws" are simply God's ways of working in nature. We cannot have dew nor rain except by God's decision. (Mat. 5:45).

Elijah before Ahab is suggestive of Moses before Pharaoh. In both cases God's man was withstanding Satan's man for God's glory and Israel's welfare.

## II. ELIJAH AT CHERITH (VS. 2-7).

It is not necessarily cowardice for a person to attend to his own safety. Rash, needless exposure of life is not right,

and it is right to attend to personal safety when duty does not call for an exposure to danger. So far as food and drink were concerned God could have fed Elijah in a more open place so far as the mere feeding was concerned, but God's choice of an out-of-the-way place seems clearly His natural way of providing for his servant's safety. So in this event we have an illustration, both of the usual and unusual—the place illustrates the former (for deserted places have often furnished hiding places) and the ravens illustrate the latter.

Notice that God commanded the ravens. Probably God's power operated in, and through, their natural instincts. It was natural for them to forage for bread and flesh but God directed their morning and evening flight regularly to where Elijah could get the benefit of their foraging.

God's arrangement for Elijah brought him a continuous trial of, and practice in, faith. His supplies did not come a day at a time, but a meal at a time—nothing ahead. In the morning God had to be his expectation for the evening meal and, when that was over, he had no prospect but God for the next morning. Such a life would tend to make trust the habit of his life—though of course he could have gotten his expectation centered somewhat on the ravens when he found out how regularly they came his way, for it is a short step to get to expecting from, and trusting in, God's agents instead of in God. When God answers your prayers, or sends you help, through someone do not, when you ask Him for help again think the same person will be of service again. If you do your expectation will be getting off of God and upon man. Lean and trust only and always upon God alone.

Notice also what God provided and how often—bread and flesh twice each day. This is suggestive as showing what God thinks of human diet. Three meals a day and quite a variety of food at each meal is what the majority of us Americans think necessary. But some have found out there is a better way for them—two meals a day and less variety of food at a meal. Have you tried it?

No doubt the brook dried up gradually. How did Elijah feel as he saw his supply of water growing less and less? If he was not strong in faith he felt just like some of us may have felt when visible supplies were growing less and we could see no way of replacing them when they were gone. A little bit uneasy, a little bit anxious. On this line the ravens themselves are God's object lesson concerning His care (Lk. 12:24). When we are trusting God *only* and not our visible supplies, we can see our brooks drying up and not be anxious. Why? Because we are not trusting in the brook but in God. Brooks fail but He never does. Those who trust God do not faint nor wither in the times of trial. Jer. 17:7, 8.

## III. GOD'S PROMPT DIRECTIONS (VS. 3 AND 8).

In each time of Elijah's special need God showed His care by prompt direction as to what to do. In both cases he was caring for his servant's life—at one time it was in danger through Ahab, at another he was facing death through thirst. In each case Elijah had to obey God in order to have his needs met. God's commands had reference to his welfare—a fact that people so often overlook, and refuse to obey God or else do so grudgingly. Elijah had the faith that does what it is told to do, and his needs were blessedly met.

And notice that directions came just when guidance was needed, and not at all too late. It may have been very near the time of need but it came soon enough. In a time such as Elijah was in by the brook, people are prone to get anxious and impatient and want to know what to do before they really need to know. We may ask God for information and guidance days, weeks or months before we could

make any use of it, and so God's people need to know and practice patience—the patience of simple trust in God who is sure to meet our every need when it arises, unless sin hinders. "Wait on the Lord" in a time of trial, temptation and failing supplies, and wait patiently (Ps. 40:1). He will not fail (Hab. 2:3; Deut. 31:8).

#### IV. FELLOWSHIP IN SUFFERING.

Elijah, and others who were true to Jehovah, had not committed the sins that called for this severe national punishment but as they were living among the offenders they had to have part in their sufferings. In this life, family, community and national relations are such that the innocent often have to suffer some of the evil things that come upon sinners. Israel's punishment brought Elijah into hard times and made it necessary for him to endure loneliness, keep out of sight, live on plain food continuously and live "from hand to mouth" for a long time. And, greater than this, he must have suffered in heart on account of the people's condition and the sins that caused the result of previous development in godliness, faith and obedience. For this development time was necessary while Elijah was spending time at Cherith God was preparing this widow to be his hostess. Our Lord's reference to this woman (Lk. 4:26) shows apparently that she was above all the widows in Israel as regards faith in God. The proof of her faith is seen in her obedience to God's Word through the prophet. And this obedience was apparently unquestioning and prompt. She risked her all and, with it, her son's and her own life, on what Elijah spoke to her as the Word of the Lord. Probably she had already heard from God before this, for God's command is spoken of before Elijah left the brook. If so, she would have simply recognized that Elijah was the man she was to feed and she did so at the expense of her last meal, because God had commanded her to do so. And this may have been the more readily done through her having faith that since God had commanded her to feed his servant He would of course provide the means and so there was no reason for fearing to give her last. Elijah's prophetic word from God about *how* the supply was to come instructed her as to God's method. That was all.

And Elijah's course was also an evidence of faith and obedience to God. He called upon the woman to part with her last food. He could not, under the circumstances, have

put such a test upon her unless he had faith for God to act in their behalf.

It is to be noticed that these provisions that were so miraculously multiplied were first very thoroughly given up to God by being put at the disposal of His servant. Elijah's cake was to be made *first* (v. 13). There is a lesson here. Increase comes in connection with serving God with what we have. "There is that scattereth and yet increaseth; there is that withholdeth more than is meet and it tendeth to poverty." I suppose if the woman had refused to serve Elijah first her unbelief and disobedience might have resulted in there being no miracle to support her and her son. If so, her disobedient course would have defeated the very object that prompted it, namely, hers and her son's support. Selfishness, unbelief and disobedience may hinder just what they aim to advance. If it had not been for God's miraculous supply the woman would apparently have starved to death. She certainly expected to. If she had been calling upon God for help she had given up faith and hope.

So here we can see God both testing and honoring the faith of both Elijah and the widow. He had to obey God without being told who the widow was, nor what her financial condition was. He may have expected to find a wealthy woman with a good stock of provisions on hand. It was his expectation he was completely disappointed but not at all daunted nor unbelieving. His faith stood the test and recognized in this poor woman God's appointed helper and, he in faith, announced God's miraculous way of supplying needs.

In the woman's case, her faith was tried by seeing her visible supplies come to the very last meal and then having to use that first for another's need. And all of them had to see a small supply on hand at every meal, for God did not greatly increase the oil and meal at any one time but merely kept the small supply at the same level. It may have taken all she had at each meal to feed them and, as she took it all, God replaced it.

So there was continuously a clear need for dependence upon God only and thereby a continuous lesson in faith. In Elijah's case this was of great service in preparing him for the trial and victory on Mount Carmel. Faith such as he showed there was not (and is not) possessed without previous trial, and a good bit of it. Those who aspire to the victories of faith must undergo trial that fits them for these victories.

# LIVING WATER

From Now Until January 1, 1916

For 25 Cents

Get Your Friends to Subscribe on This Cheap Trial Offer

Address LIVING WATER  
Nashville, Tenn.