

Living Water

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

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The Blood of Jesus Christ

BY S. CHADWICK

WHAT do we mean by the blood of Christ? There can be no doubt that the shed blood of the Lord Jesus is the center and core of Christian faith. Our Lord Himself declared it to be the only means by which men could find eternal life. He spoke of it as "the Blood of the New Covenant," by which there came the remission of sins and ransom from death. St. Paul speaks of it as the blood of God, by which He purchased and saved the people who became His flock. Through the Blood we are said to be redeemed, justified, cleansed, brought nigh, sanctified, and glorified. It is the propitiation for sin, the deliverer and sanctifier of the soul, the means and sustenance of life, and the power of God over all forces of temptation. No wonder St. Peter speaks of it as the "precious blood."

What are we to understand by this vital and central term? Understanding may not be necessary to personal faith that brings salvation, and we may assume that many receive the fact to the saving of their souls, who know scarcely anything of the how or why Christ's death can be saved. At the same time, it is not the fact of Christ's crucifixion, but the inner nature of the fact that brings salvation. God asks for the love of the mind as well as the heart. It is useless to say we have to do with the fact and not the reason. The saving efficacy is in the reason, and the effectiveness of faith is in the interpretation. It is in understanding the fact that the Cross becomes a Gospel and faith a saving power. Faith rests not upon the mere fact of a crucifixion, but upon the revealed fact upon the Cross of Christ, it must be assured of the validity of its claim and the reality of its power. It has a right to know why the blood of One who died a criminal's death should atone for sin, and how such a death can bring life and cleansing, reconciliation and sonship to alien and sinful souls. There will always be depths that remain unreached, but that is no reason for not seeking to know. The scriptures do not hide the fact that there are mysteries too deep even for Angels, but neither do they hesitate to make known the source and secret, object and power of redeeming grace. Knowledge of God's ways will strengthen faith and contemplation of His reasons deepen reverence. The "therefores" of grace bring kindlings of love and foretastes of glory. No man need be afraid to damage his soul by using his mind.

THE MEANING OF THE BLOOD.

The New Testament content of the phrase must be interpreted according to its Old Testament meaning. The Old Testament order of life was very jealous of blood. It fenced it about with solemn commands and terrible penalties. Blood was the sacred fountain of vitality. It was prohibited to man and reserved as an offering to God. It was so sacred that the law demanded the blood of the man who shed the blood of another.

The great passage in Leviticus xvii. 11 interprets its meaning, "The life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." A study of this statement makes plain several important points: (1) The sacrifice is God's provision, not man's oblation; and therefore not the procuring cause of grace, but its result. (2) The effective element was not in the suffering of the victim, or in the fact of death; but in the offering of life. (3) The sacrifice was sacramental; it was an outward symbol of an inward reality: "for your souls." It was not independent of the attitude of the soul. The blood was not shed that the victim might die, but the body was killed that the life might be released. The dead body was not offered to God; but the blood in which was life. It was not slain in the shedding. It was living blood, its life, though separated from the body it had quickened. The shedding of the blood is always sharply distinguished from the offering and sprinkling. Death was the work of sin, the redeemed life was life surrendered and possessed of God.

THE VIRTUE OF THE BLOOD.

It follows that there is no virtue in the blood as such. Judaism lost the reality in the rite, and regarded the blood of the sacrifice in itself as an atonement. Against this materialized and ritualized religion the Prophets were in constant protest. Isaiah coupled the unspiritual offerings of the Temple with the abominations of idolatry. Where there is no reality in the soul of him who presents the sacrifice: "He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, as he that offereth swine's blood; he that burneth incense, as he that blesseth an idol." Divinely appointed ordinances become idolatry when the soul is not true.

Neither does the virtue of the sacrifice lie in the suffering of the victim. Suffering may be a condition of sacrifice, but it is not sacrificial. Atonement is not a satisfaction for sin because it bears an equivalent of pain. The death of Christ is not the endless torment of Hell compressed into the agony of one life. Certainly the atoning virtue was not in the physical sufferings of the Sacrificial Lamb. The appeal to emotion excites pity, and kills spirituality. It was not the physical death any more than it was the material blood that made the death of a victim the sacrifice of God. The blood shed was life poured. It was not the final agony of death, but the ultimate surrender of life. He gave "Himself." As He faced the Cross He spoke with the conscious power of lordship. "No man taketh My life from Me, I lay down to Myself; I have power to lay it down, and I have power to take it again." In the one Sacrifice for sin the blood is the life. What we mean when we speak of the

blood of Christ is what Isaiah said, "He poured out his soul unto death." The sacrifice of blood is the sacrifice of life. The blood is the life. It stands for the whole being. It is the obedience that demands the entire and absolute surrender of the whole life. The Epistle to the Hebrews sums up the whole matter when it speaks of the blood of Christ being the offering of Himself through the eternal Spirit without blemish unto God (Heb. ix. 14).

THE POWER OF THE BLOOD.

Jesus Christ's blood was not shed in the Temple. He "suffered without the gate." His death was not a temple ritual, but a criminal execution. It was a civil penalty, not a religious ordinance. The power is not in the manner of the death, but in the sacrifice of surrendered life. He willed to die, and as it was for man's sin He died, the Cross is the fitting altar for his atoning death. "He died for our sins." That is the central fact of the Cross. It was not a martyr's steadfastness, but a Redeemer's ransom. There is no escape from such terms as "propitiation" and "atonement." Man was alien, and Christ died to bring him nigh; an enemy, and Christ's blood brought reconciliation and made peace. The Cross reveals the righteousness of God. It is meaningless apart from his Throne. The utmost care should be taken lest the symbol become a fetish, and the Blood a covering instead of cleansing; but there

must be no shrinking from the interpretation that sets the Cross in the light of God's holiness as well as his compassion. His throne is our Sanctuary, and the security of our Faith is in this: "Through the redemption that is in Christ Jesus: whom God sets forth to be a propitiation through faith, by his blood to show his righteousness . . . that He might be just, and the Justifier of him that hath faith in Jesus."

All the blessings of the New Covenant come through the blood of Christ. We are redeemed by his blood. We are reconciled through the blood of his Cross. We are cleansed by the blood. We have boldness of access unto God, in virtue of the blood. The redeemed before the throne have all been made clean through the blood. The victors who have come off more than conquerors overcame because of the blood of the Lamb and because of the Word of their testimony. There is cleansing for all sin in the blood of Jesus. There is power in the blood. The cup of our fellowship is communion with the blood of Christ. It is a sacrifice and a baptism. The blood of Christ saves by communion. His blood is poured forth not only in death but in life. He who gave Himself for us gives Himself to us. Our fellowship is one. Blood answers blood. As He loved we must love, and as He gave we must give. There is no redemption but by blood.

The Ministry of Intercession

A. B. SIMPSON.

There are many forms and phases of prayer, but there is none more Christ-like and effectual than the prayer of intercession for others and for God.

I. This is peculiarly the Master's own prayer. "He ever liveth to make intercession for us." The prayers of Christ, our great High Priest, are all unselfish and the more we are filled with his spirit and animated with his nature the more will our prayers like his be ministries of love and power for the glory of God and the help of our fellow men.

II. This form of prayer is peculiarly acceptable to God. In the parable of the friend at midnight the appeal is a wholly unselfish one. The suppliant asks help for a friend of his who has come along on his journey and whom he has taken in although he has "nothing to set before him." Nor is the unseasonable and importunate appeal in vain. Although it is past the proper time for such a call the Lord is represented as rising up and giving him "as many as he needed." And immediately following is the injunction, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." The reason such a prayer is most acceptable to God is because it is the prayer of love and the stamp of love takes highest place with Him who is God of love.

III. Such prayers bring great blessing to our own souls. Like the river Nile, which, as it flows to the sea with its precious tides, deposits all along the way a wealth of alluvial soil that makes Egypt the garden of the world, so our prayers while pouring out their wealth of blessing to others leave still richer deposits of grace and blessing in the hearts that pray. Those who pray most for others will always be found to have the fullest vessels—vessels that overflow just because they are so full, and after each outflowing wave have larger room for God's inflowing blessing. If we would pray less for our own poor little souls and the narrow circle of our selfish affections, and more for God's great family, we would come back from the circuit of the world with

enlargement of heart and floods of blessing which we should not have room to receive.

IV. The prayer of intercession should include in the first place the things which concern the kingdom and glory of the Lord Himself. "Prayer shall be made for Him continually." While He is ever praying for us, how little we often ask for Him. The Lord's prayer, the great pattern of all prayer, begins and ends with many petitions for the kingdom and glory of the Master. This will give wings to our devotion and lift us to so high a plane that it will easily bear up the heavier weight of our burdens, cares and needs and our little wants will get into the Father's presence the more readily when they go in company with his "kingdom and power and glory."

This was what the apostle meant by "the fellowship of his sufferings." Christ's heart is always suffering for a lost world and for his troubled children, and longs for the coming of the day when He shall receive his kingdom and share his glory with his bride. Oh, let us pray more for Him, for his burdens, his cause and his coming. And of course, it embraces intercession for "all saints," all sinners, all our loved ones, and "all classes and conditions of men." The recurring incidents of every-day will bring to our minds many of these cases of need, but we cannot trust the chance work of our uncertain memory to keep us faithful to this trust, but we should have regular times of intercessory prayer and carefully written lists of the things and persons that we would bring to God for his special blessing. Especially should we thus continually hold up before Him the departments of Christian service with which He has linked our lives, the trusts that He has committed to our hands and the workers who are within the circle of our acquaintance and fellowship. At times the Holy Spirit will lay especial burdens on our hearts and lead us to pray through great issues and undertakings. We will not always know the meaning of these burdens of prayer, but

we may commit them to God with the confidence that He "who searcheth the hearts knoweth what is the mind of the Spirit, for He maketh intercession for the saints according to the will of God."

Above all other objects of intercessory prayer we should systematically pray for the work of missions and the evangelization of the world. We shall find it delightful to travel with the Holy Spirit around the globe and often linger in its darkest lands and talk to the Father about the benighted heathen, the lone and struggling missionaries, the native workers and the humble children of his love who have been brought into the same family with us in these dark and far-off-lands. Nothing will bring us so near the Master's heart as this ministry and nothing will bring to us such blessing.

It is remarkable that this is the one thing which the Master commanded us to pray about. "Pray ye the Lord of the harvest that He would thrust forth laborers into his harvest." The Christian that does not systematically pray for missions and for the evangelization of this Christless world is not walking in the spirit of Christ and knows very little of the Master's own heart. Beloved friend, how much have you prayed for missions to-day?

V. Intercessory prayer is a mighty force and brings definite and glorious results. It may have to wait long for the full manifestation of the answer, but like the prayers of Cornelius which had been accumulated before God and at last were poured back in blessing upon his household in a mighty Pentecost, the answer is sure to come. Many of us have heard the story of the godly man who prayed systematically for definite mission fields, and left a diary of his daily prayers, and after his death it was found that a season of revival had followed each of these petitions in the various fields for which he had prayed, almost in the exact order of that humble diary. His faith and love had traveled around the globe in the name of Jesus, and in due season the Pillar of Cloud and Fire followed the very steps in which his prayer had gone before.

Among the sublimest visions of Revelation is the scene in heaven where silence fell for half an hour upon all the services of the heavenly sanctuary, while they brought the prayers of the saints and presented them with the incense of the great High Priest before the throne, and then the mighty angel that ministered at the heavenly altar emptied them back with living coals of celestial fire upon the earth from whence they came, and lo, there were voices and thunders and great earthquakes, and the angels of the advent prepared to sound their mighty trumpets. This prayer, the prayers of the saints, will at last bring in the Advent Day and the glorious coming of our Lord. Brethren, let us pray.—*Selected.*

"I CAN"

I KNOW one whose life motto has been, "I can do all things through Christ, who strengtheneth me." It is good to be zealously affected in a good thing. And what a good thing it is to devote ourselves to the highest forms of usefulness, in the service of Him who hath loved and given Himself for us. Dr. Clarke, the eminent commentator, took as the motto of the earliest editions of his Commentary on the Holy Scriptures, "Through desire, a man having separated himself, intermeddled with all knowledge." Who can doubt but with him it was a fixed purpose to make all earthly considerations subservient to the work of producing such a Commentary as, to his mind, would give a faithful exposition of the mind of the Spirit. Such a work

he saw to be greatly desirable, therefore he separated himself for it, as his great life-work, intermeddling with all knowledge, making himself master of many languages, and, as the result, has left a legacy of unprecedented worth to the Christian world.

When Rev. Dr. Carey, the great pioneer of mission work in India, first proposed his plans to his father, he said: "William, you are mad!" His discouragements in first entering upon his work in India were appalling. When he found himself without a roof to cover his head, without bread for his sickly wife and four children, he made up his mind to build a hut in the wilderness, and live as the natives did around him. He either translated, or assisted in the completion of twenty-seven versions of Scripture, requiring a knowledge of as many languages or dialects. What was the secret that enabled the shoemaker's apprentice to become one of the most distinguished men of the age? He tells us the secret himself. Not laying claim to brilliant gifts or genius, he says: "I can plod—I can persevere." He does not say, as we hear too often now-a-days, "I could always manage to get along, and keep up without much study. I could jump at the meaning of my lessons; or, I can catch up a trade without years of hard labor," but "I can persevere."

Fellow Christian: Can you not separate yourself to some holy purpose? Do just now retire into your inner-heart sanctuary. Through the ever-flowing, all-cleansing Blood of the Lamb newly slain, enter into the holiest just now, and casting your soul's anchor yet deeper within the veil, ask, "What can I do that will most glorify Christ in the salvation of the world, purchased by His blood. To what purpose may I separate myself, that when looked upon, amid the summings up of eternity, will bring the highest revenues of praise to Jesus?" Ask the Father, in the name of Jesus. He has promised to reveal even this unto you. Present all the possibilities of your intellectual and physical being upon the divine altar afresh. Do you want light in relation to the specialties of your calling? Come directly up to the point where God gives light, and in His own appointed way you will receive it. "God is the Lord which hath showed us light; bind the sacrifice with cords, even to the horns of the altar."

What made the Wesleys, Fletcher, Mrs. Fletcher, Hester Ann Rodgers, President Edwards, Mrs. Edwards, Corvosso, and a host of others that might be named, so mighty? What but the might of the Spirit? Through desire, they separated themselves from the spirit of the world, to be laborers together with God, to just such forms of usefulness as might be most subservient to the work of saving this redeemed world. What made Paul so mighty, but the abiding indwelling of Christ, and the persistent carrying out of those mighty resolves he made through Christ. Did Paul say, "I can do all things through Christ, who strengtheneth me?" Not more truly was it his privilege to say so than it is now your privilege. Just as much of the precious blood of Christ was shed to redeem you to God as to redeem St. Paul. O take as the motto of your life, "I can do all things through Christ who strengtheneth me;" and from this hour resolve on a life of eminent devotedness and usefulness.—*Guide to Holiness.*

OLD friends may lose interest; others have gone to be with Christ; others have turned their attention to new fields of service: but God is ever true and in order that his precious work may not suffer, but rather go forward, He raises up new friends and brethren.—*George Muller.*

LIVING WATER

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EDITORIAL

WEEKLY TEXT

"I am the resurrection and the life." "I am the way,
the truth and the life" (John 11:25; 14:6.)

"Only a day at a time! There never may be a to-morrow,
Only a day at a time, and that we can live, we may know
The trouble we cannot bear is only the trouble we borrow,
And the trials which never come are the trials which
fret us so."

THE NASHVILLE CAMPMEETING

When this paper reaches our readers this meeting will
be going on. We want to again ask our friends to pray
that souls may be saved and sanctified. Rev. R. T. Wil-
liams of Peniel, Texas, will be the evangelist.

DOES JESUS CARE?

"The child-like faith that asks not sight,
Waits not for wonder or for sign,
Believes, because it loves aright,
Shall see things greater, things divine.
Heaven to that gaze shall open wide,
And brightest angels to and fro
On messages of love shall glide
Twixt God above and Christ below."

In times of depression, when the shadows overhang and
the enemy seems on the alert, it is blessed to realize that
Jesus cares. That He really understands, sympathizes,
and is able to give victory. We quote along this line some
impressive remarks from the late J. O. McClurkan as fol-
lows:

"We would not dare draw the analogies between the
human and Divine were it not for Scriptural precedent.
The endearing relation of father, husband, wife, brother,
sister and child are used in designating the relation be-
tween God and his people. The mystics made much of
this truth. Some have apprehended much clearer than
others. There are those who have known God only as a
Judge or God but have never been brought in the gracious
relation with Him as a father. What a flash of light burst
in the world when Jesus, teaching his disciples to pray,
said, 'Our Father who art in Heaven.' Scotland's greatest
preacher, Chalmers, in the early years of his ministry knew
God in a far off sense but there came later a revelation of
the Divine One that flooded his soul with tides of emotion.

And he preached with such intensity as the world seldom
hears. The last night of his life, as he walked in his
garden, he was heard to say, 'Oh, my Heavenly Father.'
The next morning when they went to awake him he was
gone. He had gone to be with the Lord.

"Does God care? Is the inquiry wrung from the lips
of the broken-hearted? Yes, He cares; He who in olden
time was filled with compassion as He looked upon the
multitude has not changed. He's the same to-day. As John
Watson in the 'Inspiration of Our Faith,' says, 'As time
went on the prophets began to hope that God who had
sent so many messages to suffering men, and had given
them such help in their misery, would not be able to
contain Himself in the security of his heaven, but that
He would come after a visible fashion into the midst of
this human Gehenna.' Is not the incarnation of Christ
the convincing climax of the divine sympathy? Jesus born
of the Virgin Mary and crucified upon the cross of Calvary
is God with us, baptized into the very depths of human
suffering. When Jesus came and lived among us the heart
of God was laid bare, and every one can see in the Gospel
that patient wistful love which inhabits the secret plan
of the universe. As the father sits upon the housetop,
and watches the crest of the hill, that he may catch the
first glimpse of the returning prodigal; as the householder
makes ready his feast and sends for his ungrateful guests;
as the vine master appeals to his disloyal tenants by his
own son we learn the expectation of God. As Jesus takes
into his arms little children whom superior people have
despised, and casts his charity over penitent women whom
Pharisees cannot forgive, and mourns at the tomb of Lazarus
over a friend whom He cannot afford to lose, one learns
the graciousness of God. As Jesus turns sadly from Naz-
areth, the city of his youth, which had refused Him, and
reproaches Capernaum, the city of His choice, which did
not believe in Him, and weeps openly over Jerusalem which
knew not the day of her visitation, one learns the regret
of God. And as Jesus appeals to the disciples, 'Will ye
go away?' And prophecies with a sad heart that every
one of his friends will forsake Him, and is cast into a
deep gloom by the betrayal of Judas, we learn what is
almost incredible, but most comfortable, the dependence of
God. The cross is not only in the heart of human life, it
is also in the heart of God. He is the chief of all suffers,
because He is the chief of all lovers.

"The subject of a sermon long famous is, 'The Expulsive
Power of a New Affection.' The thought is easily discerned.
The love of God in the heart being so much stronger than
evil passions expels them, just as day destroys night. This
is well illustrated in the case of Augustine, the man who
wrote, 'The Theology of the Church for a Thousand Years.'
He had long fought against the tyranny of his lusts. He
cried out, 'How long, oh Lord, how long?' God revealed
Himself. The fetters fell off and the prisoner was free.
He describes it thus, 'Thou didst cast out my sins by coming
in Thyself. Thou of greater sweetness.' Ah, here is the
secret of perpetual victory over sin. 'He that is in you
is greater than he that is in the world.' No one has any
excuse for being the slave of sin, with such help as this
at our disposal. If we remain in bondage it is because
we do not avail ourselves of this proffered deliverance.

"But many choose to struggle in the old legalistic way
with their own corruptions rather than yield themselves
fully to the Lord and be filled with the Spirit. Christ
enthroned within guarantees a security of the life. Yield
all to Him. Believe that He dwells within, remembering
that you are fortified from within and you will rest in

security. "Blessed is the man that trusteth in God and whose hope the Lord is, for he shall be as a tree planted by the waters and which spreadeth out her roots by the river and shall not see when heat cometh, but her leaf shall be green."

FOLLOW HIS STEPS

MRS. PENN-LEWIS.

"Christ suffered," writes Peter the Apostle, "leaving us an example that ye should follow his steps." (1 Pet. 2:21). Bishop Moule says that in the Greek the word rendered "example" is unique. It does not suggest a person who can be watched, but a record that is to be studied. "Follow his Steps," writes Peter. Then to do this the record of "His steps" as He walked this earth as man must be carefully studied so that He may be followed. "His steps" led Him to Calvary and thence to resurrection and ascension glory. "Resurrection" and ascension we would like, but not the "steps" that led thereto. The apostle shows clearly the way of the Master's "steps" which every follower must take if we are going to be made like unto Him. "Christ suffered." How did He suffer? He suffered *innocently*. So the apostle puts before the Christians the "example" or record for their study in these words: "This is grace if for conscience toward God a man endureth griefs, suffering wrongfully." "If when ye do well and suffer for it, ye shall take it patiently, *this is grace* with God. For hereunto were ye called . . ."

"Called" to do well, and suffer for it! Not called to do well and be praised for it. Not called to do well and thus escape the suffering which is generally supposed, and in most cases does, follow wrong doing. But the "calling" of the Christian in this world is to follow the steps of the Savior, who "did well" and "suffered for it." He "did no sin," Peter goes on to say—yet "He suffered!" He had no "guile in his mouth." "He said no word which would draw back upon Him any sharp answer, any unkind retort, any called-forth rebuke—yet "He suffered." "When He was reviled, He reviled not again"—"He suffered." "Yea, "when He suffered, He threatened not." He gave no cause in word or manner, in thought or look, for the buffeting by others—yet "He suffered." He did well and suffered for it. And this is the Christian's calling! This is the path of following his steps. This is the "high calling of God in Christ Jesus"—for this is *grace*. Real grace. Real proof of Divine power.

But how is this possible in actual practice? Only as it was possible to Christ Himself. He "emptied Himself," and became man, feeling, suffering as a man so that He "suffered, being tempted," and is "touched with the feeling of our weaknesses," because He "hath been in all points tempted like as we are." (Heb. 4:15. R. V.). He suffered, felt as we do when "reviled," when reproached, when "buffeted." "But He had grace," because in the suffering "He kept handing Himself over to Him that judgeth righteously." (1 Pet. 2:23. Lit. Greek). However keen the taunt, however untrue and unjust, the accusation, he had "grace" and "threatened not," but "kept handing Himself over" to God! He spoke not of the certain judgement to come, which He knew well lay before the people crying "Crucify Him;" He answered not the "false witness" who twisted his words and charged Him with evil purposes; He said nothing to the scoffing, spitting soldiers of the "twelve legions of angels" which one word to His heavenly Father could bring to his aid. He threatened not. He "opened not his mouth" but "kept handing Himself over" to the Righteous Judge, and it was that we might have "grace" that "His own self bare

our sins in his body on the tree, that we having died (in Him, and with Him) unto sins, might LIVE unto righteousness."

Because, then, "Christ suffered in the flesh"—feeling and suffering as all men suffer—we must "arm ourselves with the same thought." Christ suffered in my stead. Christ suffered innocently to redeem me. Then I also must "follow his steps," and accept the "calling" to do well and suffer for it. If I thus "suffer in the flesh," I "shall cease unto sins." Cease from threatening, resenting, answering.

Oh, children of God, shall we not thus in 1908 follow his steps? Will you study the record? Will you cease desiring to escape the "cross," and choose rather to "suffer affliction with the people of God" than to have "the pleasures of sin for a season? How changed Peter was by his being an eye-witness of the sufferings of Christ! Once he sprang with his sword to defend his Lord. Once he had cried in view of the path of the cross to the Lord, "Pity Thyself! This shall not be unto Thee." But now he had followed the Lamb and drunk of his spirit, so that he tells the Christians that to do well and *suffer* is the heavenly calling. Christ suffered" is now his one answer to all their sufferings. "It is enough for the disciple to be as his Lord." "Wherefore," again he says, "let them also that suffer according to the will of God keep handing over their souls in *well-doing* unto a faithful Creator" (1 Pet. 4:19. Lit. Greek). "Keep handing over." This is the secret of God He keeps handing over "grace" for every time of need, to the buffeted souls. He is a faithful Creator—recreating the believer in the image of His Son by giving "grace" to "follow his steps."

"THE Church of God must enter the secret place of the Most High and pray. We believe it is in God's purpose to give a mighty Holy Ghost revival just before the translation of the Church. He is waiting for His people to pray for it. Revivals are not *brought about*, nor *stirred up*. Revivals are *prayed down*.

"This is what is needed if the present crisis through which we are passing nationally, ecclesiastically, and individually, is to result in righteousness in our nation, prayer and power in our Churches, and holy living and witnessing in the life and service of the individual members of the body of Christ."—*Exchange*.

CAMPMEETING RATES.

Persons desiring private rooms with all bedding furnished can secure same for 25c a night or \$3.75 for the entire 18 days. This will be in the room with one other person.

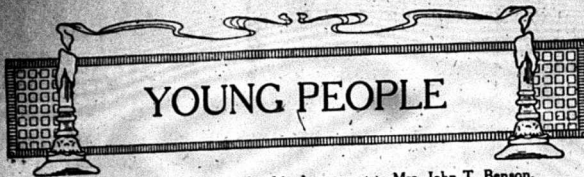
Those desiring room with heavy furniture, including bedstead and springs, they furnishing all bedding, can secure this for \$3.00 for the entire time.

Large rooms—one for women and one for men—will be furnished free where those who bring their own bedding can sleep. Cots can be rented for 60c for the entire time and can be used in these rooms. A restaurant will be kept on the grounds where meals can be had for 20c each, or meal tickets will be sold at the rate of six for \$1.00.

Those desiring tents can secure a tent 10 x 12 for \$4.00, or one 12 x 14 for \$5.00 for the entire time. Cots can be rented to be used in these tents at the rate given above.

Those desiring private rooms or tents should make their application as soon as possible.

Those desiring entertainment or reservation, write to Miss Fannie Claypool, 136 Fourth Ave. N., Nashville, Tenn.



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

Dear Children: A few weeks back we had the story of a great woman of long ago. To-day I want to talk to you about ANOTHER GREAT WOMAN, a woman of our own time and country. This very week in July, sixty-six years ago, a little baby girl opened her blue eyes to the light of this world. She was a Tennessee baby, which was a blessed thing for our old state. But no one could tell anything about that then. Her young parents were very fond of their little daughter their first child, but even they knew nothing of the sweetness and unselfishness, the worth and strength of character which were locked up in this mite of a girl. One after another, three baby sisters and a little brother came into the home, and Silena, grown into a winsome child, merry, loving, motherly, helped to care for them. Then the dark clouds which hung over our country in 1861 broke into that terrible war between the states, and the Moore children saw their father march away with the Confederate army. He died on the field of battle, and the young family, like thousands of others in those sad days, was left to struggle for daily bread. Heavy burdens fell upon Silena's shoulders very early in life. The way was not smooth and easy for her feet, nor was it strewn with the bright, beautiful things which we somehow feel that older people owe to the young. Instead, she had to minister to others, and nobly did she rise to the demand upon her. In doing this she laid the foundation for that greatness which was to characterize her in the years to come. You see, children, people do not become great all at once. They may become known to others in a very short time, but the building of character has to go on for years, steadily and gradually. At thirteen, Silena Moore applied for, and secured the district school. A young teacher, yes, but she did her best, and made a success of it. Mother and children looked up to her as the head of the house, and the girl was true to the helpless ones dependent upon her. She was a happy natured girl, full of fun, loving the companionship of other boys and girls. Life did not sour her sunny nature, or send her about with a sad face. No, she just poured *her best* into all of it, and thus her best was developed.

Many a girl is just as gifted, just as capable naturally as Silena Moore. But she *used* her gifts unstintedly, and you know it is the used muscle which grows big and strong. She knew much about poverty those days. It was not an easy matter to get the badly leaking roof covered, but she did it, and in a few years, paid off a mortgage of \$2,000 which the war had laid over the home. For eleven years this girl worked for the loved ones dependent on her, helping them to an education, and getting them started in life. At the age of twenty-four she entered upon THE SECOND PERIOD OF HER LIFE. She became the wife of a rising young physician, and in the years which followed she was as bright and busy as in the years gone by, doing her best, putting all the wealth of hands and heart and mind into her new home. Seven boys and one girl filled it to overflowing, and it was her privilege to make it a home for them in the truest sense of the word. On Sundays she led her flock to the house of God, tired very often, no doubt, but with the same smiling, cheerful face with which she had always met life's duties. O she was busy, with so many mouths to feed, little bodies to

bathe and clothe and nurse, tangled heads to comb, and feet to darn for. But she did it joyfully, counting life a splendid thing, and thanking God for her opportunities. Then the time came when her children had grown up about her, marrying and making homes of their own, and she entered upon THE THIRD PERIOD OF HER LIFE. She was now an elderly woman, in excellent health, with time for reading, for pretty fancy work, for the ferns and flowers she loved so well. It was a pleasant future into which she looked, one of rest and recreation and study. Who shall say she had not earned it? Yet just at this time the Lord spoke to her about a future He had in mind for her. Silena Holman knew the Lord, for she had given her heart to Him in early childhood. All through the years she had owned His rights in her life. She had honored Him, and served Him, and stood for Him. And her heavenly Father had blessed and guided her all the way. But she had no thought of a special call to duty in the latter years of her life. She had always been an ardent believer in temperance, and an avowed enemy of the liquor traffic. She was among the first to join the Good Templars in their fight against the rum demon, and became a member of the W. C. T. U. early in its career. This great work of freeing America from the curse of alcohol grew dearer to her heart, and she talked it wherever she went, whether shopping, or marketing, or calling. She secured new members, and influenced many to sign the pledge. But it was a service rendered from the privacy of her home life. Then in 1891 she went to the State Convention of the Woman's Christian Temperance Union held in Clarksville. The women were discouraged, the liquor business seemed so firmly entrenched in politics, with such a grip on voters, officials, and commerce, that it was like a pigmy attacking a giant to go up against it. Every effort had met with failure, and even temperance people had lost interest. A faithful few had toiled on, and these were casting about for a leader who would gather new forces and renew the fight. They were impressed with Mrs. Holman and offered her the state presidency. "O no, no!" she cried, "I couldn't do it. I wouldn't think of it for a moment. I will gladly work, but not as president." She knew what it would mean to reorganize and rebuild and gather the scattered forces. It would mean hours of labor at her desk; it would mean filling her heart and life full all the time, of this great question, of trying to arouse flagging interest. It would mean that she must be enthusiastic and brim full of it, yet never getting discouraged over the lack of enthusiasm in her followers. It meant *herself*; it meant her life, those beautiful, serene, pleasant years of elderly life which looked so inviting to her. No, she couldn't do it. Let some one who had not been so busy, some one who had already had some leisure, take it up. Ah, there is the trouble. Rest and leisure do not fit us for responsible positions. The call was to her because a busy life had prepared her for the work. That night, upon her bed, the Lord spoke to his child, "You said you wouldn't think of it," said the quiet voice, "but you didn't ask me what I thought of it. Suppose I want you to do this for me; will you do it?" Then came the struggle which lasted for hours. In the end, Silena Holman gave up her way, the pleasant plans for her latter years, and with bowed head and tearful eyes said, "Thy way, Lord, not mine."

But she was never one to weep long. Bravely she went forth to her new duties. It had been the habit of her life to do well what she did, to be enthusiastic in whatever she undertook. For fifteen years she poured all the stored up knowledge, and experience and wisdom, the energy, the strength and talents of her splendid life into the work of

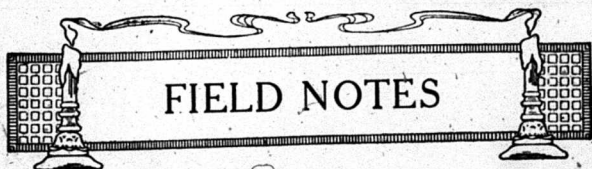
prohibition. She organized, she enthused her followers, she sent out messages and suggestions to discouraged workers, she thought and planned and prayed. Always sweet, and utterly unconscious of self, she developed into a leader of unusual ability, with an influence which made itself felt from one end of the state to the other. In her womanly, motherly way, she figured in the fight for state-wide prohibition, until she was subjected to every form of criticism known to the liquor men. Whisky forces and newspapers recognized her as an enemy worth dealing with, and she came in for a large share of bitter denunciation. But she went her way, with the same big, loving heart, the same joyful faith in God, and love of the work which was hers to do for Him.

In the fifteen years of her presidency Mrs. Holman saw the membership of the W. C. T. U. increase from 200 to 5,000 paid-up members, and some 10,000 nominal members. She saw the men organize, and get to work actively, and gladly co-operate with them in the fight against the saloon. She saw many splendid laws passed which were to better our homes, and schools, and communities. She lived to see the state-wide law written on our statute books in Tennessee, and helped in the years of battle which followed before this law could be enforced.

A great woman? Yes. Because she shirked no duty, but did it well and cheerfully. Because she put *herself*, ungrudgingly into the service she rendered to her sisters and brother, to her husband and children, to her state and country. Great because she knew God, and willingly, gladly, used the life He had given, in the place He chose for her. Great in faith, and love, and courage, and hope. And because she was great in these, as a friend said of her:

"The State of Tennessee is richer to-day because Mrs. Holman lived in it. The homes of Tennessee are happier because of her activities, and each little child shall have a better chance because she dreamed, and loved and toiled. We are grateful to God that He gave her to us. We rejoice that to such an one there can be no death. She 'RESTS from her labors,' but 'her works do follow her.' We are still one family, and all are in the Father's keeping. May God give to each of us eyes to see, ears to hear, hearts to love and a purpose to serve; so that we too shall be used of Him for a nation's uplift, so we too shall go to sleep unafraid."—
Florence Ewell Atkins, Nashville, Tenn.

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LIVING WATER, 75 cents per year.

Rev. John F. Owen is at Brownsville, Tenn., in a revival meeting.

Revs. Solomon and Allie Irick will hold the ninth annual camp-meeting at Olive Hill, Ky., July 7-16.

The annual camp-meeting of Cheatham County Holiness Association will be held August 10-20 at "Faith Camp," Kingston Springs, Tenn., Rev. H. A. Hamby and wife in charge. Arrange to come and camp with us and help push the battle and enjoy the victory. Plenty of good water and shade. Bring tent. For information write Mrs. H. S. Rawls,

College Grove, Tenn.

The Southern Maryland Holiness Association will hold its thirteenth annual camp-meeting at LaPlata, Md., August 4th to 13th inclusive. Rev. J. Frank Penn, of Hollywood, Md., will have charge of the spiritual part of the meeting, assisted by Rev. J. R. Buakmaster of Washington, D. C.; Rev. D. W. Sweeney of Chicamuxen, Md.; Rev. C. J. Penn of Washington, D. C., and others. Mrs. J. Frank Penn will lead the singing. Our camp is beautifully located on the B. & P. Railroad, one mile north of LaPlata. Also on state road from Washington, D. C., to LaPlata. All trains stop at camp ground. For further information address Rev. J. H. Penn, President, Martinsburg, West Va.

We are praising Him for His saving, sanctifying and keeping power. We were co-workers with Bro. and Sister T. B. Dean in three meetings, embracing the greater part of May and June. The first one being at Beersheba Springs, Tenn., for eighteen days. Next at Algood in a twelve days tent meeting. Then to Cookeville with tent. God gave some fruit in each meeting, for which we are praising Him. We left Bro. and Sister Dean at Cookeville, June 30th, and came here to our meeting three miles from Gainesboro. We will be here till July 9th. Then to Brownsville to join Bro. John F. Owen. Then back to Baxter to join Bro. Dean. Pray for us. Yours for the lost.

W. H. CRAWFORD AND SISTER.

INVESTIGATION OF BERACHAH HOME

Without suggestion from anyone, and of his own free will, Brother Upchurch requested that a Committee of five be appointed by the Chairman of the Joint Session of the International Rescue Workers' Association and Berachah Rescue Society, which met in Arlington, Texas, May 23-28, 1916.

Said Committee to hear any complaints made by anyone against the Berachah Home, or its management.

Revs. Bud Robinson, Carl Dauel, C. E. Woodson, and Misses Evangeline Reams, and Francis Buie, were appointed.

The Committee reported that no complaints were made against the Home, or its management, and the Convention voted unanimously to give the Home, and its management, its unqualified endorsement.

The Secretary of the Convention was instructed to publish same in all papers in sympathy with the Berachah Home.
Signed, HATTYE V. SAYLOR, Sec.

God is blessing in the work at this place. Our congregations are very good. The Sunday-school is doing some good work. So are the young people's societies. Yesterday was a good day with us in Miami Church of the Nazarene. In the morning the writer preached and the Lord blessed in the preaching of his word. At night Mrs. Lancaster preached and God gave good victory with one soul at the altar who claimed victory. In a few weeks we expect to be in Alabama for some camp meeting work. First we go to Pensacola, Fla., with the Nazarene Church, and from there to Koenton, Ala., for the camp meeting. We expect blessed victory at these meetings.

Rev. E. H. Kunkel, pastor at Princeton, Fla., has resigned to accept the Nazarene Church at Morrilton, Ark. Bro. Kunkel will leave for his new charge early in July. May the dear Lord bless the readers of LIVING WATER. Remember us in your prayers.
C. H. LANCASTER, *Paster.*

Miami, Fla.

"God has need of stalwarts—men and women who will do and dare for Him."



P. R. NUGENT, RICHMOND, VA.

LESSON FOR SUNDAY, JULY 23

PAUL AT CORINTH.

Ac. 18:1-22.

GOLDEN TEXT: "Be not afraid, but speak and hold not thy peace." Ac. 18:9.

Providence (2,3.) Paul "found" Aquila and Priscilla by God's arrangement. He arranged for them to leave Rome even though (so it is said) Claudius could not enforce his orders enough to make all Jews leave. And, without their knowing why, they were led to Corinth in time to be found by Paul. Probably the very natural cause of Paul finding them was that they were of the same trade with Paul. Their business was what God made use of to bring them together. It is said that all Jewish boys were taught trades and so Paul had his that in this case both acted as a support and an open door to meet two people who were won to Christ (18).

The great issue (4, 5, 19.) Notice how, and about what, Paul reasoned (4, 19). He both reasoned and testified (5) concerning Jesus as being the Christ. His reasoning was of course based on Old Testament Scripture from which he proved that in Jesus were fulfilled those points which were to characterize the Messiah. "Jesus is the Messiah," may have been his testimony mentioned in v. 5. "Pressed in spirit is, in R. V., "constrained by the word." The Word of God dwelling in Paul was a living force urging him to testify to the truth.

Guilt and innocence. A preacher, or teacher, or witness for God must preach, teach and testify to the truth he knows or be guilty. And heaven must accept what God thus brings to them or be guilty. There are guilty preachers and guilty hearers. Paul was one of the innocent preachers, for he declared all of God's counsel (Ac. 20:20, 27). The guilt of some of his hearers was fatal (Mk. 16:16):

Separation (7). This came because of opposite attitudes about vital truth. The truth brought an inward separation and the outward separation, by withdrawal, was simply the result and expression of it. This same principle works still. Different attitudes toward truth tend to separate people, and when the truth is one of vital importance, separation in testimony and service is a necessity. When the Jews intensely opposed the truth about the Lord Jesus Paul gave up his work in the synagogue. There are congregations now that have so fully resisted full salvation truth that nothing can be done for them.

Results anyhow (8). Despite opposition there was notable victory even at that early stage of Paul's work. A religious leader was won. God works in spite of man's opposition if we will trust and obey. The trouble with some is that opposition and danger discourage and stop them.

Encouragement (9-11). This may have had a twofold purpose. Paul probably needed refreshment on account of recent troubles and strengthening for what was coming. Notice some Bible "fear notes:" To Abraham (Gen. 15:1), Hager (21:17), Jacob (46:3), Joseph to his brethren (50:18, 19), Moses to Israel (Ex. 14:13; 20:20), Joshua to Israel (Num. 14:9), to Moses about (Ps. 21:34), to Israel about Canaan conquest (Deu. 1:21; 31:6, 8), to Joshua

after defeat (Josh. 8:1), Boaz to Ruth (Ruth 3:11), Jonathan to David (I Sam. 23:17), Elijah to the widow about feeding him (I Ki. 17:13), Elisha to his servant at Dothan (2 Ki. 6:16), David to Solomon about building the temple (I Chron. 28:20), a Levite to Jehoshaphat about his foes (2 Cron. 20:17), to the "fearful" (marg. hasty; Isa 35:4), to Israel on account of opposition (Isa. 44:10-13), to Israel when tried (43:1-3), and in connection with promised blessing (44:2, 3), to the righteous in view of man's reproach (51:7; 54:4), to Daniel when overwhelmed (Dan. 10:19), to the ruler of the synagogue (Mk. 5:36). The varied circumstances under which these words were spoken show at how many times they are needed.

In Paul's case, notice the reason why he was not to fear—God was with him to protect him (10), while reaching "much people." When persecution arose God fulfilled His promise through the attitude Gallis took (16).

Helpers (18). Priscilla and Aquila became closely identified with Paul.

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NEXT TERM OPENS SEPT. 13, 1916.

C. E. HARDY, B.S., M.D., President
NASHVILLE, TENNESSEE