

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 Same To-Day"

BY REV. F. S. WEBSTER

"Jesus Christ the same to-day." Heb. 13:8.

WHAT is the chief new thing in Christianity, or what advantage has the Christian over the Jew? Obviously, the two Testaments have 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 we have 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." Both have the same optimistic note, 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."

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.

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 a Christless Christianity, but it is the most impotent and "deadest" thing on earth. No, the one chief thing in Christianity is the *living* Christ of to-day. The great thing in Mohammedanism was Mohammed—not the Mohammed of to-day, but the Mohammed of hundreds of 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 and life, of comfort, love, and joy—that his Church received all her

INSPIRATION AND POWER

Did not our Lord very plainly tell us that it *would* be so? Remember his words: "It is expedient for you that I go away." See how simply He talks about going away. We know what it meant, and He knew what it meant. It meant the going to Gethsemane; the unspeakable shame of the cross. St. John's Gospel, written from the standpoint of eternity, shows us the blessed Lord entirely overlooking his own sorrows, and only thinking of the inestimable gain which He would win for his people. "It is expedient for YOU that I go away"—to that vantage position at the right hand of God, from whence He could be more to them than He had ever been hitherto.

How did Paul speak about the living Church on earth? He said: "I have a desire to depart and to be with Christ; which is far better; howbeit to abide in the flesh is more needful for *you*"—it is more needful for you that I stay. Christ said: "It is expedient for you that I go away." The reason of the difference lies here: Paul knew that his power of helping the Church would come to an end when he died. It is just the other way with Jesus Christ. There is no St. Paul to-day. He is not the same to-day as when he was the great missionary apostle of the early Church; but Jesus

Christ is the same to-day. That is the secret of the life of the Church.

You remember how much the Christ of "to-day" was to Paul. He said: "For me to live is Christ;" and remember he was in bonds when he said it, and men in bonds are not given to exaggeration. There was before him a life of agony and persecution; but he had gotten Christ, and all was well. If Christ had been taken out of him, he would have been a broken and bankrupt man; but Christ was his, and he was rich beyond all measure.

This glad fact, that Jesus Christ is the same to-day, is one of the great evidences for the truth of Christianity. Something like thirty years had passed, when Paul wrote his letters, since the death of Christ. There were many inclined to doubt and even deny our Lord's resurrection; but it was impossible for any who knew Paul, to allege that Jesus Christ was dead. They could see the Christ living in him, and that He was the source of that marvelous enthusiasm, determination, perseverance, sympathy, tenderness, as well as force, that were in him.

You remember how much inclined Antioch was to changing names. When Paul preached there, they saw the change which came over many citizens. That wonderful change in their lives was Christ's doing through Paul, and those jesters in Antioch hit upon the right nickname when they called them Christians. They were not Paulites, for Paul had kept himself in the background, and had brought them to Christ, who had taken hold of them and made them what they were. A dead Christ cannot make Christians.

This evidence we cannot afford to be without. It is an up-to-date, a present-day evidence. Many people refuse to listen to any other. They demand some evidence that should be before their eyes, in their own day and generation. Elijah had to deal with such on Mount Carmel, men who were backslidden from God into idolatry, through motives of worldliness—to please the queen. He wanted to bring them back, so he challenged them with the words: "The God that answereth by fire, let him be God." Elijah reminded them of the great things God had done in the past, but he knew these men wanted present evidence. So it is with every generation. It is not enough to say that God answered by fire on the day of Pentecost; it must be patent that He

ANSWERS BY FIRE TO-DAY

There must be seen in your life the working of the Holy Spirit. *You* must be the evidence that Jesus Christ is the same to-day.

If Jesus 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 you, in your measure, what Paul was. Why then is there not in you the manifest working of the Holy Spirit that was so conspicuous then?

There are three things in the New Testament that Jesus Christ was always doing, and since He is the same to-day,

He will be doing them if we will let Him. First, He was continually setting men free. Second, He was ever making men glad. That was the chief ideal in the program which he announced in the synagogue in Nazareth: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

The words liberty and deliverance are the same, and mean remission. Jesus Christ's mission was to bring a two-fold remission into the lives of the people; to those who are first bound in prison, He came to declare the remission of the sentence under which they were there; and to those who were bruised, into whose souls the iron had entered, to the hopeless, sad and sick at heart, He came to bring remission, and thus sent them out into the joy of an inward liberty. I think that inward liberty is the greater triumph of the two. Any champion can snap fetters, but it takes a very delicate touch, even the touch of the pierced hand, to heal the bruised heart.

There are some who have been in captivity, in bondage; whose hearts are bruised because of protracted and futile attempts to resist temptation; wearied with defeat and failure. Jesus Christ is here to set you free. He is the same to-day, and He loves to set you free. That was the purpose of his incarnation and his cross. Remission always implies release; pardon is always followed by cleansing.

One illustration of this is the woman who for eighteen years had a spirit of infirmity, and could not possibly lift herself. Jesus knew all about it, as He knows all about your bondage—knows when it began, just when you lost the fulness of blessing, lost your power and liberty through fascination of the world, through fear of popularity, or spiritual sloth, or carnal indulgence.

What did He do with this woman? He called her to Him, and as she moved painfully forward, with a bearing that seemed to say: "I am bound; I am helpless and hopeless"—then his voice rang out: "Woman, thou art loosed from thine infirmity!" He laid his hands upon her, and immediately she was made straight and glorified God. Jesus Christ is the same to-day; He lives to make you straight, to enable you to glorify God—you who have brought discredit upon Him by your bondage.

Jesus Christ lives to HOLD HIS PEOPLE FAST—Paul loved to call himself the slave of Jesus Christ. Our Lord's slaves are the only real free men. You are bought with a price, you belong to Him who paid for you. The love of Christ constraineth us to live, not to ourselves, but unto Him.

Jesus Christ lives TO MAKE MEN GLAD. He is the Prince of all joy-givers. He was anointed with the oil of gladness above his fellows. His first miracle was to minister to the joy of a wedding-party. His covenant 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."

A joyless Christian is out of harmony with creation as well as with the magnificent redeeming triumph of Jesus Christ. Does the blood of Jesus Christ cleanse from ALL sin? Does Christ cancel guilt? Is He the remedy for all the ills 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? What do you want more? Cannot the fulness of Christ content

you—this joy which is spiritual, supernatural, spontaneous, which comes like sunlight flooding the soul? Jesus Christ is the same to-day. Why, then, are not Christians the same? Why this joylessness, when He lives to set you free, to hold you fast, to make you glad? You know why. He is to you what He is to your faith, and when your faith fades and droops, then Christ is no longer to you the Joy-Giver, the Emancipator, the Master. If you want to be Christians of the kind the Lord wants you to be, to know the fulness of his emancipating power, then live by faith, live by the Word, live in unbroken touch with Him.—*The Christian.*

THE LATE GENERAL WILLIAM BOOTH TO HIS OFFICERS

WHAT I WOULD DO WITH MY LIFE WERE I CALLED UPON TO LIVE IT OVER AGAIN

A CERTAIN celebrated authoress is reported to have said that, were she called upon to live her life over again she would commence by hanging herself! Now, were the privilege of repeating my earthly career allotted to me, I am quite sure that I should not be tempted to inaugurate it after that fashion.

It is true that I have had my full share of sorrow, perhaps more than ordinarily falls to the lot of man; but after all, I have not been so disappointed with my life's happenings, or so maddened by its failures as to be tempted to take the effective method of preventing their recurrence by bringing my existence to a violent conclusion.

No, that is certainly not the course I should adopt; but I will tell you what I would do, could I go back once more to the beginning of my career, and be assured that a long spell of vigorous life was before me. I would offer it up without a moment's hesitation on the Altar of Redeeming Love. I would place myself at the feet of Jesus Christ, body, soul, and spirit, ready and willing literally to live, suffer, fight, and die for Him.

But did I not do this sixty years ago? Certainly I did. When a lad of only fifteen years I made this offering as far as my limited knowledge would allow.

But if found in the circumstances I have imagined, with all the light that has come into my soul through experience, observation, and instruction since those days, I would make the same offering, only far more whole-heartedly than I did then.

And, having made the offering, I would at once proceed to act in harmony with my consecration, and that in the most thorough manner possible.

I would say, "O, my God, I am Thy son, Thy servant, Thy soldier. Henceforth let me do nothing, and allow nothing, in my heart, or in my life, but what is calculated to promote Thy interests on the earth, make Thee famous among men, and answer the purpose for which I have been entrusted with my being, and then let me come up and reign with Thee in Thy glorious dwelling-place forever and forever."

In pursuance of this object I would resolve to do something that would count in the strife raging around me between good and evil. No silly wasting of time or strength or faculties or goods or opportunities should satisfy me. All should be consecrated, all baptized with Holy Power, all made truly Divine.

To further my design, I would do many things, and among the rest—

(1) *I would be a man of spiritual skill.*

I would learn how best to fight the enemies of God and man, bring them to submission, transform them into good

soldiers of Jesus Christ, unite them together for most effective action, and lead them forth to combat with the foe.

By night and by day I would read, and inquire, and plan, and scheme, and experiment, until I could do this work either as Leader or Follower, as Providence should decide, up to the full level of my highest natural powers.

(2) *I would be a man of sacrifice.*

I would accept a life of poverty and scorn and privation and toil, as being my heavenly Father's way for me. And I would struggle until I attained that state of mind which would enable me to endure hardship without a murmur or complaint.

(3) *I would be a man of prayer.*

I would accustom myself to holding intercourse with heaven until my spirit was ever communing with God, interceding for man, and crying for the Holy Ghost; that is, until I prayed "without ceasing."

Oh, when I look back over the course I have traveled through the world, my comrades, what a precious, invaluable privilege prayer has been to me; and were I, while I write this, again standing on the threshold of my earthly life, whether long or short, I would start off at once to pray. I would pray alone in my chamber, with my family, in my home, with friends when I met them, with strangers, in halls, open-airs, or elsewhere.

Indeed, I would pray in public and in private; yes, everywhere I would pray, until my every thought was prayer and my every breath was praise.

(4) *I would be a man of holiness.*

I would rejoice in being known, revered, and feared everywhere for truth and honor and purity and generosity. A truly righteous man.

One of my officers was telling me the other day that such was the effect produced upon his mind by his first reading of the gospels, that he could not bring himself to believe that the apostles were natural men; he thought they must be spirits sent down from heaven, who had assumed a human form in order to show the poor, blind world what real religion was.

Oh, what an ideal that is for an officer to aim at: to be even as an incarnate angel, walking about the world to reveal the Father to the darkened eyes of men! Oh, if I were young again, with the prospect of a long life before me, I would surely say—"O my God, my God, let me be indeed and of truth a godly man, that I may make men know what the Kingdom of Heaven really is."

(5) *I would be a man of compassion for human suffering.*

I would cultivate the spirit of sympathy with human distress wherever and whenever I might find men, women and children in sorrow, no matter whether their distress had been brought about by their own evil conduct or the evil conduct of others, or by some mischance for which they were not responsible.

I would pity their condition, and so far as I had opportunity, contrive to render them practical assistance.

(6) *I would be a man of faith.*

In reply to our Lord's question, "When the Son of Man cometh, shall He find faith on the earth?" I would say, "Yes, Lord, if in no other heart, you shall find the precious principle reigning and ruling in mine."

To that end I would cultivate the holy habit of trusting in God. In season and out of season I would practice believing.

Under the most difficult conditions that could possibly befall me, I would accustom myself to a bold reliance on the protection and provision and direction of my loving Lord.

In every home and in every place I would strive to be-

lieve all the time that my Father's arms were around me, and my Saviour's wings were over me, and the Spirit's light was guiding me, and that all was going well and could not be other than well, both for earth and for heaven.

I would struggle after a full trust in God—

When the way was dark and I could not see;

When my heart seemed hard and I could not feel;

When my spirits sank and I could not rise;

When persecution raged and comrades fled;

When poverty and temptation were my lot;

When bereavement and loneliness darkened my home;

And—

When in affliction's furnace tried,

Unhurt, on snares and death I'd tread;

When sin assailed, and hell, thrown wide,

Poured all its flames on my head—

Like Moses' bush, I'd mount the higher,

And flourish unconsumed in fire.

(7) *I would be a man possessed of the Holy Ghost.*

When men heard my name they should think about God. When they saw me, they would ask themselves: "Am I doing my duty by my soul?" When they knew I was coming their way, they should feel, "Here is another chance of salvation."

I would seek to be filled with the Spirit, and aspire, like the apostles of old, to go about the world imparting the Holy Spirit and breathing forth light and hope and power on the souls of men. Verily, verily, I would be an exemplification of the Master's prophecy: "Out of him shall flow rivers of living water."

And now, my comrades, I have given you only a very faint and imperfect idea of the manner in which I would deal with my life, had I the privilege of living it over again. Nevertheless, it is there, and to the realization of that standard I shall consecrate the remaining days of my advanced years in the opening hours of the New Year, if permitted to see it. For all will agree that that service and devotion which I feel would be my duty at the commencement of my life must be equally my duty at its close.

Whether young or old, this, then, is my standard of love and duty, and my standard it shall continue to be until I utter my last word and breathe my last breath on earth; and I am not sure that I shall find any higher standard in heaven.

Comrades, will you not join me in that consecration? Long years may yet be your portion. The world is before you, God is on your side, you are regarded by thousands of the wisest and best of all nations as the hope of Supernatural Religion. They style you "The Last of the Puritans."

Men, angels, and fiends are everywhere speculating as to your future.

Humanity needs you. A great deal of the religion around you is in a poor way. Shorn of its strength by worldliness, sensuality, and unbelief, it is rapidly approaching a condition of respectable superficiality, and there is no little danger of some of us Salvationists settling down to Laodicean mediocrity.

So haste to the rescue, my comrades. Lift up your heads. Fix your eyes on the future. Rise to your opportunities—the biggest and grandest and most pregnant with blessing of any that have come to man in these last days.

Away with every fear. Trample hesitation and half-measures beneath your feet. Forget the failures of the past; leave them behind you. Let the devil have them.

And, having taken your stand, then on, on, and still on, resolving at the outset to make this year of grace a red-letter year in the world's history.—Selected.

LIVING WATER

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EDITORIAL

WEEKLY TEXT

"If ye will not believe, surely ye shall not be estab-
lished." Isa. 7:9.

They are waiting in the wild,
Sick and weary and defiled,
And the Savior's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the Living Bread—
Waiting! Waiting!

NASHVILLE CAMPMEETING

This annual campmeeting will be held July 12-29, 1917. Rev. G. E. Waddle of Little Rock, Ark., will be the evangelist. We trust our friends will begin to plan to attend this meeting. We especially desire that those interested in the salvation of souls begin to pray that this may be a great salvation time.

HELP SUPPORT A MISSIONARY

We want to again call the attention of our friends to our missionary plan. Our friends are responding with subscription lists, and we are expecting others to do so.

If you are interested in the evangelization of the world, write for our plan. We are sure you will be interested. It is a plan by which good may be done along two lines.

Write for this plan.

THE JOY OF SACRIFICE

Despite the fact that the world looks upon sacrifice as a great misfortune it remains true that the spirit and practice of sacrifice brings to the individual a joy of unusual depth and sweetness. What could be a more striking illustration of this than the note of joy that ever and anon sounded forth from the soul of the great Apostle to the Gentiles. His entire life as a follower of Jesus was one of toil, hardship, and persecution; but the note of joy never died upon his lips. There was the intense devotion that so wedded him to Jesus Christ that any service for Him was joy unspeakable. The measure of the sacrifice is usually the measure of the joy, as every child of God can declare. The giving of money that deprives the individual of some coveted purchase becomes a very conscious joy to the soul. There may be a real necessity for the expenditure, but when it is given up for the sake of Jesus and his cause there comes into the life a blessed sweetness in the doing

without the things that were apparently so necessary. There are many things that in themselves are legitimate and quite proper to be secured, but if the inner consciousness suggests that these could be sacrificed in some way for the glory of God, obedience to this conviction will distill within the soul the very dew of heaven.

There are many ways in which this Spirit enters into the life of the one who is yielded to God to do his will. There is the question of time for service. To many this is a very pertinent issue, as a certain number of hours each day belong to their employees; but for these the question is, how much of the remaining time can be used in the service of the Master. The thing that will bring the joy of soul is the time taken from recreation and rest—that really interferes with our enjoyment given in loving service for our King. The Sunday afternoon nap, the rest in the hammock beneath the shade—all so legitimate—could be exchanged for a ministry of helpfulness of soul-winning that would enrich the life and cause the joy bells to ring in the soul with a melody of rich sweetness.

The spirit of sacrifice is opposed to the idea of self-indulgence, of selfish motives, of self-exaltation, of selfish aspirations. How these elements destroy the depth of joy; how they mar the harmony of the notes of victory that sound in the deepest recesses of the soul. The tempter will enter into this sphere and tread very softly as an angel of light to lure the soul from this life of joy and precious victory, and ere the individual is aware there will be a "letting up" that will result in a loss of fervor and sweetness of experience that doubtless will never be regained.

Perhaps there is no realm of Christian experience into which this element enters more largely or with more serious results than into the prayer life. Perhaps there is no place where the enemy of the soul will be more on the alert or more subtle. It will be a sacrifice of some momentary pleasure to arise early in the morning for a season of prayer and Bible reading before the cares of the day claim the time and the usual and unusual happenings clamor for attention; but the devotion will insure an abiding peace in the soul and will better enable the individual to live in the power of the Spirit, thus fortifying against much that is hurtful to the religious life. Then much blessing will rest upon the world as a result of these times of intercession. That extra Sunday morning nap, how it is enjoyed; but the boys and girls in those Sunday School classes need help, doubtless each one by name needs a special prayer; that pastor who is to stand that day in the breach and warn men and women of sin and of its deadly results needs a special prayer. To live a life of prayer is not the path of ease and of self-pleasing, but rivers of joy will flow over the soul and peace—sweet peace will possess the being.

THE PASSION FOR SERVICE

To those who have tarried with the Master, and who, like John, have, because of a love intense, leaned upon his bosom in fellowship and communion, there has come a longing—a longing such as finds expression, and reaches the ear of the Divine in the whispered, "Thy will, dear Lord;" in the loving, "Here am I, send me;" in the sincere, "Anywhere that pleaseth Thee." Yes, even more than a longing is experienced. The soul is possessed by a passion—not that faint semblance of holy zeal that oft repeated usage has bequeathed the word, but the true ardor, the real meaning—the soul aflame with love for the lost, and on the alert to rescue from a life of sin—this that is akin to the love that gave the "Only Begotten," that is like the love that "bore our sins in his own body;" and cried, "It is finished."

Ever since the agony of Gethsemane and the scene on Calvary this deathless fervency has marked the lives of saints; and it is *this* that causes them to stand out in bold relief before the world and bless a multitude. As truly have their eyes been opened as were the eyes of the man that traveled down the Damascus highway. The Master hath spoken in those tender, loving, compelling tones, the *call* has echoed through every chamber of the soul and there goes forth a man with a changed view of life. He thinks in a new realm—yea, in a heavenly. He looks with pity and longing as humanity passes in review before him, and the sins of the world loom mountain high in rebellion to his God. The vision, the passion, the call make the difference in the estimate, as well as in the manner of seeing. It is said that Wellington took Blucher to see London. While visiting the various places of interest there was no comment on the part of Blucher. Finally Wellington took him up into the great tower where he could view the city from every angle as it lay spread out before him; again Wellington listened for an expression, when there came from the lips of Blucher the exclamation, "What a city for pillage!" How different from the One who looked upon that other city—Jerusalem and *wept*. How different from the thought of the noted warrior was the passionate outburst from the soul of that youthful, heroic soldier of the Cross, Henry Martyn, when once upon Oriental soil, with heathenism in view, he cried: "Now let me burn out for God." Truly could he chant with Faber:

"Ride on, ride on triumphantly,
Thou glorious will, ride on!
Faith's pilgrim sons behind thee take
The road that thou hast gone.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him, when
It triumphs at his cost."

It was this same call ringing loud and clear in the soul of that hopeless invalid, Melville Cox, that brought forth the utterance, "Liberia swallows up all my thoughts, and I thirst with a desire to go;" it was the *vision* sublime that held him in Africa when he lay in a rain-soaked hut consumed by a burning fever, while a ship set sail for the homeland and his friends said, "Go;" it was the passion Divinely given that re-echoed in the inspiring expression, "Though a thousand fall, let not Africa be given up."

Another who has proven himself to have been a man prompted by a call, inspired by a vision, controlled by a passion, was James Mills Thoburn—a veritable apostle of the Gospel in India; and still another no less worthy, and who was moved to action by similar impulses was his sister, Isabella Thoburn. She was truly a woman with a *call*, neither was she "disobedient," hence there followed a life of service whose value none can estimate but the One that keeps the record in the skies.

How we as individuals composing the church of Christ need to be possessed by this inspiring passion. It would make us soul-winners who would go forth to bless humanity and honor God.

THE BENEFITS OF REGULAR SECRET PRAYER

BY CLEMENT C. CAREY

IT is to be feared in this busy age, when so much of the external in church life is emphasized there is danger that regular secret prayer is neglected and is thought of little worth. Let it be known that nothing whatever can be made to take its place in the Christian life, nor can any amount of social service or church work atone for its neg-

lect. It occupies a unique place, and much depends upon it. Secret prayer is a religious duty, which to neglect is to be guilty of the greatest folly and is to sin against God. It is a means of grace, so much so that he who does not pray regularly in secret, will suffer from great leanness of soul, will lose his joy and peace, and will be sure to backslide. There is no help for it. It is the means by which we secure divine grace, to keep our souls alive to God, and whereby we obtain help to work out our salvation with fear and trembling.

But it is still more. It is the infallible proof to ourselves that we are not unregenerate sinners, for sinners do not pray in secret. Their's is a prayerless life. The life of a Christian is definitely marked by private prayer, and not mere occasional praying, but *regular* private prayer. It is even more than this. The habit of secret prayer is an evidence to others that we are what we profess to be. For paradoxical as it may seem, he who prays in secret will sometimes be seen on his knees, and this sight is worth much in letting our light shine. One on his knees before God in prayer is a convincing effect upon others.

Excuse me if I have grave doubts about the religion of anyone who is not regularly on his knees in the secret place. He may have much said to his credit, but he is still "in the gall of bitterness and in the bonds of iniquity." He knows nothing of the new birth. He is a stranger to grace in his heart. The Christian man lives by rule, and one of his rules, to which he resolutely holds himself is that of secret prayer. Nothing is allowed to break into this habit of getting upon his knees in secret. Don't tell me the prayerless man is a religious man. I will not believe it. He will not convince me that he is religious after the Bible sort. He must present far better credentials than a prayerless man to convince me and even others that he is born of the Spirit.

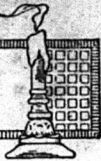
Let it not be forgotten that it takes will and courage to hold oneself down to the habit of secret prayer. Many things arise to tempt one to give it up. A variety of circumstances will arise which will tend to interfere with the practice. So that not only must there be a strong will which will not yield, but there must be constant watchfulness against anything which will frighten us away from our knees or cause us to neglect the habit of prayer. But in the end it will pay to hold ourselves down to our rule with a resolute will. It will not always be an easy task to do this thing.

A soldier boy had been taught to pray at his bedside from his childhood, and when he went into the army he kept up the habit. One night in the tent, while his comrades were playing cards, he knelt down to pray as he retired to sleep. His comrades began to jeer him, laugh at him, to make light of him, and finally became so rude that some of them actually threw their shoes at him. But they failed to move him. He kept on his knees despite all this rudeness and opposition, till he was through praying. They failed in their wicked efforts. The young fellow had in him the stuff out of which martyrs are made, and persevered in the midst of the sorest trials. But he won the fight. At last his wicked associates became ashamed of themselves, ceased their devilish tricks, and soon some of them were led to pray for themselves. But it took determination to win the battle. He conquered those who opposed him by persevering in his practice of prayer.

Let young men learn a lesson just here. Be true to God at any cost. No matter how sore the trial and how great the sacrifice, stick to your knees in prayer. In some way or other you will win the fight, while those who

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YOUNG PEOPLE



Address all communications for this department to Mrs. John T. Benson,
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Dear Children: I want to talk with you this week about these three words found in Col. 3:15, "Be ye thankful." These are serious days in which we are living. A large part of the earth's population is engaged in the most terrible war which this poor old world has ever known, and it has known bloodshed and war during its whole history. Hundreds of thousand of men have been slain and their bodies huddled into shallow graves. And multitudes more have been taken from the farms, shops, mills and offices to fill the empty places at the battle front. These men were what we call producers, helping to feed and clothe the world by their labor. They have ceased to do this work, but they have not stopped eating and wearing clothes. Some one must supply them. Thus it is that that part of the world which is not at war finds itself with a tremendous job on its hands, that of feeding nearly the whole of earth's population. People are beginning to wake up to the fact that a mighty effort must be put forth or the world, not just India—we have grown used to India going hungry—not some part here or there, but this whole round world is going to go hungry. Already food is so high that poor people are really suffering. Something must be done, and all over the world people are stirring themselves about the raising of food. In our own country we hear much about the "Army of the Furrows." Men, boys, women and children are urged to join this peaceful army and help to raise a supply of food for ourselves and help to feed the rest of the world. There has never been a time when so many gardens were planned and planted. And if this was all there was to do about it, we could feel greatly encouraged. And yet children, we may do our part, plow, to plant, but unless the Lord does his, sending rain and sunshine in due season, we cannot raise crops. Everywhere the cry is that never was such a wet, late spring known. Farm lands are lying unplowed, no crops in because the ground is not in condition to work. In this section we have finally succeeded in planting, but the long, wet season has been followed by a drouth of weeks, and the sprouting seeds are having a losing fight. I have worked hard over my own garden, letting nothing interfere with my duties in it. Seeds have been put in as early as possible, and weeds kept down. But after that there was nothing which could be done. We needed rain, and rain comes only from heaven. We cannot buy it, or force it down, and somehow God didn't send it. Day after day has gone by, with no rain. What can man do under such circumstances? He is helpless and can only stand by and see his work perish. It is a time to pray and think and learn lessons. One I have learned a little better is found in the words I quoted to you, "Be ye thankful."

THANKFULNESS

We don't mind taking blessings from the Lord; we are perfectly willing to ask for what we want, but how many of us ever stop to thank God for his bountiful gifts? Out of all the prayers which go up daily to the throne, how many do you suppose could be sorted out and made into a bundle of thanksgiving prayers? Have you sent up this month, this year, a real "thank you" to the One when't you enjoy such plenty?
there

As these thoughts came to me, children, my heart was stirred, and I began to search myself. I took out my Bible and hunted up many verses on thankfulness. You would be surprised to find how much there is on this subject, and how often we are urged to remember God's goodness, his mercies and blessings. I soon came to the conclusion that I had not been very thankful. And then it dawned upon me that it was an unthankful world in which we are living, and that perhaps for its own good the Lord would have to stop giving so abundantly to it for a while. I thought of all the springs during which my garden has been planted. Of how the gentle rains fell, and the sunshine brought warmth, and seeds grew, and plants thrived. I think I must have taken it as a matter of course, and am not sure that a single time in all those years I ever stopped to really thank God for the blessings He was sending we from the skies. It has come to me then that we need something besides the busy army in the furrows. We need for people, old and young, to do some praying. Let us acknowledge our faults to God, our ingratitude and unthankfulness. And let us ask him if he sees that we can be trusted with prosperity, to send us good seasons this year. It may be that the world needs scarcity of food to teach it the lesson it ought to learn. If this is true, I would rather have hard times. It would be better for us. But, anyhow, I have been doing a little more thanking, trying at least to be one to send up to God some words of sincere, heartfelt gratitude. I want you to think about this, will you children, and see if you have obeyed this command, "Be ye thankful."
COUSIN EVA.

What a good thing it would be to get a club for Living Water. It cannot fail to be a blessing in any home.

WANTED—500 Bright, Energetic Young People

Either men or women, who are not afraid of work, and who want an education. We have a plan which will pay a part or all of their expenses through Trevecca College. Do not fail to take advantage of this opportunity at once. Our plan will surely work if you will work it. If interested, cut out sign and mail attached coupon.

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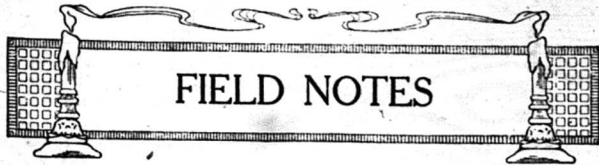
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Brethren: I am interested in equipping myself for a life of usefulness, and would like particulars concerning your educational plan.

Name

Address

DO NOT OVERLOOK OUR SPECIAL MISSIONARY PLAN. WRITE FOR PARTICULARS.



FIELD NOTES

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

Rev. J. O. Burnett is spending the month of May in a revival campaign at Manchester, Ga.

Rev. John F. Owen is at Cynthiana, Ky., in a revival meeting, where he will remain till May 27.

Rev. C. M. Dunaway is holding a revival meeting at Covington, Ga., to continue till May 27.

Revival services are in progress at the Nazarene Church in Nashville. The pastor, Rev. Roy T. Williams, is doing the preaching. The services are being well attended, and both pastor and people are expecting a gracious outpouring of the Holy Spirit. Pray for this meeting.

An Interdenominational Bible Conference is to be held May 10 and 11 at the First Nazarene Church, Nashville. It is to be a conference for the discussion of the great and vital subject of the Second Coming of Jesus. A number of interesting speakers will be present, and the various phases of the subject will be discussed.

We were delighted to have a visit last week from Rev. H. F. Reynolds of Kansas City; one of the General Superintendents of the Nazarene Church. Bro. Reynolds has been in poor health and his many friends are gratified that he is able to be out again and do some work. While in the city he delivered the address to the graduating class of Trevecca College.

God has been blessing these last weeks in an unusual way. Best attendance we have ever had at all the services. The Sunday evening evangelistic services have been times of real harvest. Have had, at each service, a number of clear professions of salvation. Five definitely sanctified at the service last Sunday morning. W. M. TIDWELL.
Chattanooga, Tenn.

REQUESTS FOR PRAYER

Prayer is requested for revival services in Nashville.

Pray for the salvation of an aged man in Nashville.

A sister at Donalsonville, Ga., asks prayer for the salvation of her husband; also for her family.

Living Water in clubs of five or more to any address at cents each.

FOR SALE

Beautiful building sites on the Campus of Trevecca College. Prices reasonable. Terms to suit the purchaser. Lots range in prices from \$150.00 to \$600.00. Do not fail to investigate this at once. For particulars write to

JOHN T. BENSON, Nashville, Tenn.

THE BENEFITS OF REGULAR SECRET PRAYER

(Continued from Page 5).

oppose down in their hearts will have a greater respect for you than before.

Here is another case worth noting, which has in it excellent lessons. At college two young men were rooming together, one of them religious, the other wicked. At bedtime, the religious young man read his Bible, and started, as was his habit, to kneel at his bedside in prayer. His wicked roommate noting this thing, quickly said to him very bluntly that for himself he did not propose that there should be any religious exercises in that room. Here was a straight out issue made.

What was the result? It would have been an easy thing for the religious young man to surrender his convictions, yield to the threat of the devil, and prove a coward. But did he show the white feather? Not by any means. He quietly arose from his knees, got a piece of white chalk, and marked a line about half way from wall to wall, dividing the room into two equal parts. Then he said to his roommate, with a good deal of decision of character, "I pay for half this room. Choose you which is your half, and I will take the other half." This finally settled the question.

The sinner soon discovered he was not dealing either with a child or a coward, but with a man of grit, who did not propose to prove false to his Lord, and so he quickly subsided, gave up his foolish demand, and finally became a Christian, this being largely brought about by the act of his brave companion. His fidelity to duty won the fight and brought him additional peace in his soul.

Here then is the lesson. Have the habit of secret prayer. Let no one ever frighten you or make you ashamed at this point. Be brave. Hold your ground. Stand fast. Yield not one inch to the devil's demands. Large results will flow from this habit of prayer, and great dividends will be drawn in the religious life. Others will take note of you what you are. Your life will count. It cannot fail.

Atlanta, Ga., May 3, 1917.

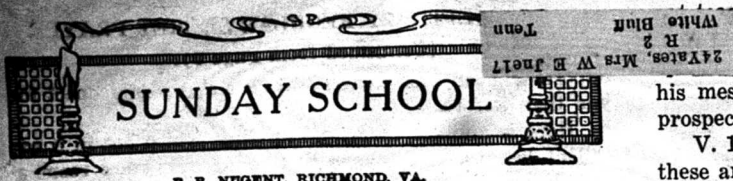
Make some of your friends a present of *Living Water* for one year at 75 cts. Or you can make five such presents for \$2.50 on our club proposition.

OUR 1917 SONG BOOK,
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If you will examine a copy of our new book, you will be convinced that it is just what every Christian worker has been waiting and longing for. For years we have earnestly tried to get out only such song books as would supply a deep, general and spiritual need. In this last book we have taken advantage of all past experience and combined in it only the songs that have proven in all our other books to be the very best. We are sure that every Christian worker has over and over again felt a crying need for just such a song book as we believe we have got together in this one—only the songs which everybody loves—those baptized with power and revival fervor. It will be off the press within 30 days. While the price of everything else is soaring, we are able to offer this, the very best collection, at the very low price of 15c. Send this amount for sample.

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SUNDAY SCHOOL

F. R. NUGENT, RICHMOND, VA.

LESSON FOR SUNDAY, MAY 20, 1917 THE IMPORTANCE OF SELF-CONTROL ISA. 28:1-13.

GOLDEN TEXT: "Every man that striveth for the masteries is temperate in all things." I Cor. 9:25.

V. 1. Ephraim was just one of the tribes of Israel, but probably on account of its strength and influence the whole northern kingdom was often called by its name. The "crown of pride" is evidently the city of Samaria. It must have been a beautiful place in those days, but the sins of the inhabitants (and drunkenness seems to have been a prominent one), would sooner or later be the cause of the city's downfall. Its gloriously beauty was already a fading flower. Drunkenness is destructive to a community as well as to an individual. In our own day it is evident, for many refuse to be warned. It has been said that intemperance, as well as war, is taking considerable part in injuring the warring nations of Europe. Yet, while facing starvation, some are still using grain to be used in making liquor instead of feeding needy people.

Vs. 2-4. People who proudly exalt themselves, and settle down to rebellion against God, overlook the fact that his power easily cast them down, and will do so if they do not forsake sin. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (ch. 2:11). The time came when Samaria's pride went down and the time is coming when the Lord will humble the "lofty looks" of all men at his coming. What our own country desperately needs at this time is not only attention to raising more crops, but a national repentance, an acknowledgment and forsaking of sin as a necessary condition to receiving God's blessing in the form of abundant crops. All farming endeavor will amount to nothing without God's favor. Will you pray that the president shall see, and act on, this vital truth? If our country has to stand on its present merits before God, can we avoid a famine such as some nations are now suffering?

V. 5. In the midst of those whose city was their pride and crown there would (when judgment came) be found those whose crown of glory was Jehovah. The beauty and fadelessness of this latter crown stand out in sharp contrast with the drunkard's crown when the latter fades.

V. 6. A judge needs a clear sense of justice and a soldier needs strength. God supplies both of these needs of his people. There is no duty to which God calls us for which He will not equip us if we simply trust and obey him. Natural lack of qualification is not an excuse for not doing what God wants us to do.

Vs. 7-8. Drink upsets the highest part of man, namely, his reason, so that he does, when drunk, what he would not do by any means when sober. On this account we can easily see why intoxicants are such a power for evil. Those prophets erred in vision because, no doubt, they had drunken visions that came from the "spirit of wine" instead of from the spirit of God. V. 8 sets forth some of the disgusting bodily effects of drunkenness.

V. 9. Here is ridicule of the man whom God had sent to help them. Those who resist God's messenger, by that very attitude become hardened and then scornful. "He can-

not let him teach babes," is about the meaning are the words of the people. If it is the prophet he is asking who God can prevail on to receive his message. The older people are hopeless and the only prospect is among the young.

V. 10. God's patient repetition is seen here. Whether these are the words of the people or of the prophet makes no difference in the meaning, for in either case it shows that God perseveres as long as is rightly possible. Sometimes this repetition finally reaches some, and Christian workers should be in condition to show this patient perseverance as long as there is any possibility of its having a good result.

V. 11. When people will not hear the ordinary, God will follow it by the extraordinary. Israel would not hear the prophet speaking in their own language, so God would send foreigners, enemies, to speak in a different way. Paul quotes this passage (I. Cor. 14:21, 22) as being applicable to speaking in tongues, as a sign to people who have not believed God about something when his message came in an ordinary way.

Vs. 12, 13. It is solemnly noticeable that God's patient, persevering messages result in the overthrow of those who refuse to heed them. By refusing to be drawn to God they draw back to Satan, and are "snared and taken." People who refuse the truth and right judge themselves unworthy of it and, by that, class themselves in line with falsehood and wrong, and become identified with that which is the very opposite of what God offered to them.

"The Present Circumstance, which presses so hard against you (if surrendered to Christ), is the best shaped tool in the Father's hand to chisel you for eternity. Trust Him, then. Do not push away the instrument lest you lose its work."—Selected.

TREVECCA COLLEGE

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ITS AIM

Literary training both thorough and practical. Biblical teachings, sound and comprehensive. The development in the student of true ideals, and a correct conception of life. To constantly surround the student with atmosphere of deep spirituality. To impress Scriptural Holiness, the second coming of the Lord, and other deeper truths of the scripture.

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There are regular services on the streets, in missions, in prisons, in hospitals, cottage prayer meetings and elsewhere, giving all the practical work the student can do.

LOCATION

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

THE STUDENT BODY

This institution is open to all who desire to be surrounded by a wholesome religious atmosphere and spiritual environment. Students have come from nearly every state in the union, and from several foreign countries.

NEXT TERM OPENS SEPT. 12, 1917.

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