

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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A Priest's Hand Waveth Calm and Consecration

ALEXANDER SMELLIE

AARON'S hand did that long ago. I read of him: *Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offering* (Leviticus ix. 22). But Christ transcends Aaron, as the ruddy wine at Cana was richer than the modest water which saw its God and blushed. He came from offering his sacrifice. Calvary lay behind Him, and the altar of the Cross was past. He led his disciples out to the Mount of Ascension, that they might see Him begin his return to the Father's house. And then—*He lifted up his hands, and blessed them.*

The old Testament text, with the New Testament commentary, reminds us of three truths: the truth of sin, the truth of priesthood, and the truth of salvation.

I. There is the solemn truth of Sin.

In the pages of Leviticus, which are far from obsolete in our time, we are everywhere witnesses of the altar, and the sacrifice, and God's minister standing above the helpless animal which is doomed to die. Why are the Tabernacle courts so stained with blood? Why are Aaron's hands red with the work of death? It is because men have sinned, and without shedding of blood is no remission for sin. Sins of ignorance, none of them so trivial that they can be passed over without atonement; sins of rashness, done in haste and heat; defiant sins, for which no offering is provided—Leviticus speaks of them all. And over against them it places a holy God, Whose eyes are pure, and Whose soul hates the wicked thing. We palliate sin. Our literature paints it in iridescent colours. Our philosophy pleads for it as an element in human progress. Our hearts disguise it under a hundred alleviations. What we need is to study those unsparing chapters of Scripture. They will end our levity. They will teach us what we are in his sight with Whom we have to do.

But, stern as Leviticus is, it is softspoken compared with the Gospel. What is the explanation of Golgotha, with its midnight and dereliction? Sin is the explanation. Theologians discuss the problem whether God would have become incarnate in a universe which remained obedient and clean, in order to taste our innocent experience, and as One of ourselves to lead us upward to powers we could not otherwise touch. It is a purely academic theme and we have no means of arriving at a verdict, simply because such a sweet and untainted universe is to us a *terra incognita*. The teaching of the New Testament is that God the Son was born in our flesh, that He might die in our stead, ours who are self-destroyed by our transgressions. Nowhere half so terribly as on the Hill of Reproach do I discover the evil desert of my sin, its enormity and pollution, how God resents it, and cannot in very righteousness suffer it to go unpunished.

II. But there is, also, the sacred truth of Priesthood.

Round Aaron the people of Israel gathered in their necessity; and he rendered them a twofold service. He presented various sacrifices on their behalf; and he came down from the altars, to lift his hands and bless them. But he

was himself compassed with infirmity, and had to seek personal acceptance with God no less than the forgiveness of the congregation. Our High Priest is infinitely more prevailing.

Christ is the priesthood of sacrifice. He Himself, "none other Lamb," is Sin offering. So far from excusing our evil, and from providing a transient remedy, He died of his own accord under its burden and for its removal. He, Himself, is Burnt-offering. His life was yielded without any reserves to God. The Father's commandment, against which we rebelled, was dear to Him. The Father's will, which we refused, was his meat and drink. If He is the Lord our Expiration, He is as certainly the Lord our Righteousness. And He, Himself, is Peace-offering. We follow Him from earth to heaven. We see Him living to convey God's tender love to us, to bestow the redemption He brought with blood, and to take care that we miss no good and perfect gift. Surely, when we consider the High Priest of our confession, we ought to wear the herb called heartsease in our bosom.

Christ's moreover, is the priesthood of benediction. From his offerings, in the outer shrine which was so dark and awful, and in the upper and inner shrine which is bright with the sunlight of seven days, our Aaron comes forth, to lift over our heads the Hands on which the Cross has marked its indelible sign, and to bless us. To our debating minds, our awakened consciences, and our unquiet hearts, He communicates the good news that salvation is finished. He does it through his Word, through his Church, through men and women who know his secret, through the witness of his Spirit within ourselves, through our increasing experience of the life of his people. "God blesses thee and keeps thee," He says; "God makes his face to shine upon thee, and is gracious unto thee; God lifts up his countenance upon thee, and gives thee peace." When Christ speaks this last word to you and me, where is the enemy that should affright and condemn?

III. So, lastly, there is the glad truth of Salvation.

The Israelite, to whom sin was a distress, and who revered God's priest, would go home, after Aaron's word of emancipation, with his difficulties solved and his sorrows cured, singing a new song, and giving himself unconditionally to the Lord his Healer. It is how we should live who know the Priest of the better covenant.

The assurance of pardon should be ours. Aaron had no sacrifice for the murderer and the blasphemer; but Christ's Sin-offering cancels *all manner of blasphemy*, and with his latest breath He prayed for his murderers. "I was more loathsome in mine own eyes than a toad," Bunyan says; "I thought none but the devil could equalise me for wickedness." But, by and by, those words kindled in his spirit twenty times together: "Thou art My Love, thou art My Love, and nothing shall separate thee from My Love." This is the mercy which should dispel our despair.

The surrender of obedience should be ours. If Christ was Burnt-offering, we are to be the same. Zeal for God

is to consume us. Work, conversation, thought, all are to be holy. Is that to turn salvation into something legal? By no means. No other life can please us, when once we have seen the miracle of the Cross, and when we see it every day. We confess ourselves bought with a price, to glorify our Redeemer and the Father Who delivered Him to death for our sakes.

And the joy for friendship should be ours. The Peace-offering follows the others, the feast of happy communion and intimacy with God. What most impressed Marius the Epicurean about Cornelius, the young Christian soldier of the Twelfth legion, was that he was constantly singing to himself, not a loud and uncontrolled song, but a quiet song that was the gentle overflow of emotions not to be restrained. We ought to sing the constant and quiet song. Being justified by faith, let us have peace with God through our Lord Jesus Christ.

If we look again we shall find in Leviticus a double benediction. Aaron's was unspeakably desirable, but a sublimer beatitude succeeded. *The glory of the Lord appeared unto all the people.* Again it is a parable of Christ. He blesses us royally now. But, in a little while—and we can almost hear his footfall—to them that wait for Him He will reveal his very Self, apart from sin, unto salvation, salvation consummated at length. Then, in Him, we shall behold the glory of God—behold it, and dwell in it, and not be consumed, for we shall be without spot before the Throne.—*The Life of Faith.*

PEACE MULTIPLIED

If peace can be multiplied, it is evident that there are degrees to it, and this we gather from such expressions as "great peace," "to the increase of his government and peace," "thou wilt keep him in perfect peace." The margin reads, "Thou wilt keep him in peace, peace," that is, double peace. Peace be multiplied unto you through the knowledge of God and of Jesus our Lord."

The first degree of peace is that which results from justification. "Therefore, being justified by faith, we have peace with God." Paul, in speaking of Christ as our passover, calls Christ "our peace."

The Scriptures emphasize "our being reconciled to God" far more than He being reconciled to us. God was in Christ, reconciling the world to Himself. In order to have peace with God, we must receive Christ as our substitute, our sinner, our payer of the death penalty for sin. This hearty reception of Christ and trust in Him will bring to us the knowledge of the Father's love, and the immediate fruit of that knowledge is peace of conscience. There is, by nature and practice, an enmity in the human soul to God. Many are willing to admit that human nature is indifferent to God, but few are willing to admit the deep, positive, and malignant enmity in the human heart against the person and character of God.

People glide on in their natural life, never thinking of the awful facts in their moral nature, never dreaming of their latent hatred to God, and never believing it exists until their pride, or self-righteousness, or love of sin, is in some way manifested by the action of God's law upon them. As long as they live in sin, all their peace is only sham, and transitory. There is no peace till the latent enmity of the soul against God is aroused, manifested, confessed and pardoned. Any seeming peace short of this is false and ruinous. True peace of soul can never be reached by half measure. We must yield ourselves up to God as criminals, worthy of the death-penalty, helpless and undone forever. With a full confession we must heartily receive Christ, and trust Him alone as our only, all-sufficient, and

present Savior. This will bring us to the place where we realize the meaning of such Scriptures as, "the chastisement of our peace was upon Him," "with his stripes we are healed," "He bare our sins in his own body on the tree," "justified freely by his blood." When these and similar Scriptures, through the working of the Holy Spirit, enter our very souls, they become experimental. The war in us against God is ended; the sense of guilt and dread of punishment is gone; we feel that the barriers between us and the Lord are taken away; the path between us and God is clear; there is access to Him in prayer; the anticipations of the future are bright. This peace which our soul has entered into with God is the beginning of that kingdom of peace which Christ came to establish in us, and "of the increase of which there is to be no end."

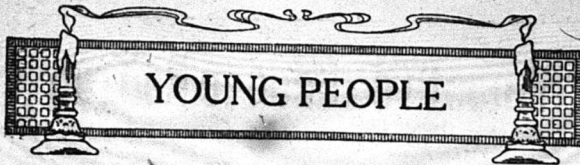
Another degree of peace is that with our fellows, indicated by such passages as "peace on earth, good will toward men," "follow peace with all men," "be at peace among yourselves." This peace comes through the knowledge of Christ as our kinsman and elder brother. Just as God was at peace with us, while we had enmity against Him, so the Divine life is to enter into us, and we are to have peace toward all men, even though others have enmity toward us. Just as there is naturally a deep, latent enmity toward God, so there is a deep, latent enmity toward our fellows. There is in every unnewed heart the principles of revenge, of overreaching, of ambition, of intense selfishness, of retaliation; and when the exigencies bring those principles into action, they will show that man by nature is the bitter, unrelenting enemy of his fellow. This enmity may not always manifest itself against persons: it is sometimes against nations, against races, against sections of country; it takes the form of caste, of bigotry, of sectarianism; but in some form or other, it is there, and while any part of the carnal mind remains it will be there.

Peace toward our fellows can only be obtained by having the nature of Christ imparted to us. His relationship to mankind, his feelings toward men, his freedom from all narrowness of spirit, from unkindness, injustice, bigotry, overreaching, and every principle of strife and hatred must be divinely communicated to our hearts; and when we thus know Him, that knowledge will multiply our peace toward his creatures.

When we look at our race as a sea of innumerable drops, forever surging on toward eternity, and recognize Jesus as a member of that race, as the Savior, King and Judge of all, carrying them in the grasp of his hand, dying for their salvation, and by his sympathies entering into all their woes, with malice toward none and perfect love toward all; when we can apprehend Him in such relationship, and see how He is the kinsman of us all, the peacemaker between man and man; when we see all enmities and partitions nailed to his cross,—it is by such knowledge of Him that our charity is broadened, our distaste of wars and strife is intensified, and our peaceful disposition toward others is multiplied.

Another and deeper form of peace is that inward harmony of spirit which results from the complete purification of the heart. This degree of peace, like that of all others, is obtained through the knowledge of Christ as an indwelling purifier.

There is a taste of experience where we feel we are not under wrath, where we confide in the mercy of God in Christ, and realize the actual war between our spirit and Him is ended; and yet we suffer untold perplexities with the inward antagonisms and frictions in our own souls. There is inward friction between the conscience and the tempers, the judgment and the will, between the intentions



Dear Children: I want to talk with you this week about a strange statement which we find in the Bible. The scriptures declare that Satan is the *god of this world*. This strange statement, made a number of times, troubled me for years. How could Satan be the god of this world unless the Lord had delivered it over to him, or unless he was stronger than God and so took it by superior force? Perhaps you too have wondered about it. We must remember first of all, that the earth and the world are two different things. The *earth* is the round globe upon which we live. The Lord made it, and it is his. The *world* means the people who live on it, and their affairs. Now it is the people, and their affairs of which Satan is the god.

How come him to have this place of rulership over men? I think children, just like the president of the United States has his position. He was *elected* to it because he received a larger number of votes than the other candidate. The most people wanted Mr. Wilson, and so he became our president. Sometimes a very bad man becomes ruler over a city, because the majority of the people in that city choose him, and cast their votes for him. It may be that a good upright man has also run for the office; but he is rejected, and a bad man chosen. And this bad man really becomes the ruler, when he is elected. The title, the power, the office is his, *legally*. He is able to carry out his plans, to do things his way. There are good people in the city who elect a good ruler. They did not want a corrupt office over them, and over their town. But they voted for a bad man. He was numbered in voting. And the bad man became ruler over the city in which they live, and hold their property. So, it is with Satan. The large majority of men in this world have rejected God as their ruler. It began in the garden of Eden, when our first parents made a deliberate choice between the Lord and the tempter. They decided to follow Satan's advice, and to let him be their leader. At the same time they rejected God and his rulership over them. From that day Satan has held the office to which Adam and Eve elected him. He has always received the larger number of votes. And this is why he is the

GOD OF THIS WORLD.

Men have not been willing to submit to God's commands, or to let Him rule in their hearts and lives. They have not wanted his will done, and do not care to live according to his ways. They like Satan's rulership better. And so they accept him; and put great power in his hands. Why does the Lord permit this? Has He power to put a stop to it? We can answer this question in a way, and yet we will never fully understand the "why" of it all, in this life. First of all, the Lord gave man a *free will*, the power to choose for himself. This was *given* to him, and given before the fall. The Lord has never taken that gift from man. He has permitted him to remain a free agent; having the power to decide for himself. Man has used that power to reject God throughout the history of the world. He has turned away from him. Even when he was given the rulership, even when he was given the power to rule, even when he was given the authority to

though it has meant that another's plans for this world, and not his own, have been carried out. Certainly the Lord is stronger than Satan. He has power to bind the enemy, and to put an end to disobedient man Himself. But evidently this isn't the Lord's plan. Thus it is we are on earth, made by the Lord, inhabited by men whom He has created, and yet that earth filled with darkness, with sin, and violence, because men will not let God rule in their hearts and lives; but have chosen another, who in this way has become the

GOD OF THIS WORLD.

Do men realize that Satan is ruling them, and leading in their affairs? No, they think they are ruling themselves. Many of them know very well that they have rejected God, but they think they chose between God and self. This is not true, we choose between God and Satan. Either the Lord is acting upon our natures, influencing us, leading us, ruling us, or Satan is doing these things. But men do not believe it. They think they are having their own way. They believe that they are ruling themselves. They do not see Satan enthroned, the god of this world, leading in its affairs, the moving spirit in its way of living, of doing business, of striving for happiness. When we see things go wrong then, when we find ourselves in the midst of selfishness, disappointment, wickedness, cruelty, violence and bloodshed, lets remember that Satan is the god of this world, and that things would be very different if men would decide to let God have his way in their affairs.

Some day the Lord will put a stop to it. Some day this time of the enemies rulership will be over. He will be bound, and cast into the pit, and Jesus will take his place as

KING OF THIS EARTH

Always, down through the ages, there has been a little band of people who did not want Satan to rule. They refused to accept him, and they let the Lord rule them, and lead in their affairs. These people will have a part in the kingdom which Jesus will set up on earth. They will be glad to see it and to obey its King. Are you one of them?

Think about this thing children. I believe you can understand what I have told you, and see that we must decide between two rulers, now, in this present life. I have chosen the Lord as my ruler, and I want to walk in his ways, and let Him guide in all my affairs. Do you?

COUSIN EVA.

A NEW TRACT

Mrs. E. H. Welburn has just written and published a tract entitled, *A Great Moving Picture Coming*. This is a timely tract on the coming of the Lord. The author is an ardent teacher of this great and vital truth. She believes the signs of his coming are being rapidly fulfilled, and sets forth these views in her interesting tract. These tracts can be ordered from her at her address, 922 Russell Street, Nashville, Tenn., for 12½ cents per dozen, or 90 cents per hundred.

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and the affections often causing distraction of mind. This inward restlessness is a source of wearing and heaviness of spirit.

In contrast to this warfare between the Spirit and remaining carnality, we see in Jesus a perfect and inward harmony of nature. The moral mechanism of his being ever moved without a jar; though He moved through an ocean of restless and depraved hearts, yet his heart was like an unruffled sea, from whose glassy depths all the virtues were reflected in full-orbed lustre; and even when going to the cross, amid the jeers of sinners and a hooting mob, deserted by friends and gnashed on by foes, yet out of the undisturbed depths of his spirit He said, "My peace I give unto you." This is emphatically the *peace of God*, that inward quietness and harmony of nature which abides in the Divine. It is this degree of peace which is promised in the words, "Be anxious for nothing, but by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the *peace of God* which passeth (or goes beyond) all understanding, shall keep your hearts and minds through Jesus Christ."

When we know Christ as a cleanser from all sin, as a purifier from inward war and distraction of heart, such knowledge of Him as a cleanser will bring this inward harmony, this double peace spoken of by Isaiah. Then our moral natures will be made a unit; the whole heart will go one way; the soul will be anointed with fresh oil; and being thus lubricated, will move onward without the impediment of inward dissension.—*God's Revivalists*.

LOST—THE DOCTRINE OF REPENTANCE

Not from the Bible but from the preaching and thought of the pulpit. It was the first doctrine that Jesus and John the Baptist preached. Paul calls it the foundation of the Christian life. But we never hear it any more from the pulpit. People do not know what it is. We venture the assertion that ninety-nine per cent of the pews can not define it and that a large proportion of the preachers can not give a scriptural definition of repentance. This is not hazarding much when we remember that they have no use for it.

This lost doctrine describes an experience of heart. It is experimental. Most people when asked for a definition of repentance give the fruits of repentance instead of the thing itself. They will tell you that repentance means to be sorry for sin or to quit sin. But these are only products or fruits of repentance. And some times these fruits can be exhibited when it is for the interest of the sinner without genuine repentance.

The term repent in the New Testament is found in two Greek words. One means to change one's mind and purpose. The other means to undergo a change in frame and feeling. This change of mind is wrought by the Holy Spirit when the man is willing to co-operate. The man is said to repent when he consents to this work of the Spirit. It is such an attitude of soul towards sin that the soul is thoroughly sick of sin and has an attitude of hostility and loathing towards sin. This was the case with the prodigal when his soul revolted with all its power against sin.

This is more than sorrow for the consequences of sin. It is a determined attitude of soul against it. The sinner once saw sin in all its attractiveness and glamour. He now sees it in its true light and its disgusting nature.

Now he brings forth fruits meant for repentance. He quits sin. He confesses his sins. He makes restitution. He seeks God to forgive him lest he drop into hell. Some people mistake the fruits of repentance, such as sorrow at the consequences, confession and restitution for repentance

itself. These may all be gone through with for selfish ends and there be no genuine experience of repentance in the soul.

It is time that the holy people emphasize repentance more than we do for the church is dying because this foundation principle is no longer preached.

It would cheapen the price of pew rents in some of our fashionable churches if this unknown doctrine were preached. It would increase the respect of the masses for the church, if it should begin to preach repentance. It would make a greater demand for holiness preaching. This is one reason why the second blessing is not popular—the first blessing introduced by repentance is a scarce article.

It may be said that we are ranting, but will some one tell us when he heard repentance preached in the average pulpit? Will some one tell when he heard men commanded to bring forth fruits meet for repentance? Will some one tell when he heard of any one confessing his sins under the average preaching?

The cause of the little grip that the church has on the masses is because the preaching has no grip on the consciences of men.—*Christian Witness*.

ONESIMUS

D. M. PANTON

1. *A Runaway Slave*. Onesimus had fled from the mountains of Phrygia, to escape from the service of a master conspicuous for his goodness and love (Philemon 5). By doing so he cast a slur on Philemon's character as a master: the service which, as a slave, he owed, he refused; he set an example of lawlessness to Philemon's other slaves; and—to reach Rome—he probably had robbed his master's ^{annual} Behold us all, the Lord's Onesimi! My sin casts ^{over} ~~over~~ ^{than} the God who made me; I have robbed him of ^{the} ~~the~~ ^{of} service service that was his due: my unregenerate life ^{is} ~~is~~ ^{of} God. full of evil example to others: I have wandered far ^{away} ~~away~~ into the prodigal's land. *And the extreme penalty against a runaway slave was crucifixion.*

2. *A Letter*. Philemon, wealthy, loving, wronged, hurt; Onesimus, a runaway, a thief, an outcast, a criminal—now there appears one between—Paul, a sufferer, a sympathizer, an intercessor, a surety. What does Paul do? "Whom I have sent back to thee in his own person." *The first thing Christ does with a soul is to send it back to God.* Sinner or saint, pure or foul, saved or unsaved, we must all get back to God. But how? With a covering letter only. No excuses, no denials, no vows, no promises; no offers to pay our debt, or to work out our own liability: Onesimus, silently pointing to the letter in his hand, *stakes everything on Paul's influence with Philemon.* "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 1:2).

3. *Vital Union*. Paul presents Onesimus in a way the most awkward possible for Philemon to refuse. "I beseech thee for *my child*, Onesimus—whom I have sent back to thee in his own person, that is, *my very heart* . . . if then thou countest me a partner, receive him *as myself*." Onesimus comes back, not Onesimus, but a part of Paul: for Philemon to refuse him now would be, as it were, to strike out Paul's eye, or to pluck out Paul's heart. What a picture of Christ's love! "*I in them, and Thou in Me, . . . that the world may know that Thou lovedst them even as Thou lovedst Me*" (John 17:23). Philemon *must* receive him, so.

4. *A New Birth*. "But," Philemon may say, "how can I take back one so false and untrustworthy? A second time he may ruin me utterly." *Therefore Paul gives back another man.* "*My child, whom I have begotten in my bonds: [who] perhaps was parted from thee for a season, that*

(Continued on page 5).

LIVING WATER

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EDITORIAL

WEEKLY TEXT

*"I exhort therefore, that, first of all, supplications;
prayer, intercessions, and giving of thanks be made
for all men.—I. Tim. 2:1.*

THE HEAVIEST CROSS

It is not his cross that is heavy;
It is those that our hands have made
That hinder us on our journey,
On our aching shoulders laid;
here is strength for the load He gives us,
And balm for the thorn He sends,
But none for the needless burdens
And none for our selfish ends.

degrees to
"great peace"
gin reads, "that
doubl

For his yoke is easy to carry,
And his burden is light in weight;
He will do his share of the labor,
For He is a true yoke-mate.
Are we weary and heavy-laden?
Are we anxious and full of care?
That is not the cross of his giving,
But the one that we make and bear.

—Annie Johnson Flint.

A WORD REGARDING OUR SCOFIELD BIBLE OFFER

We have just tried to purchase another lot of these Bibles so that we might continue to furnish our friends at the same price we are now offering, but the publishers tell us that they will have to charge in wholesale lots more than we are now charging our friends for this book. We are saying this to you so that you may know that this is an unusual opportunity to secure a most excellent edition of this Bible at a very low price. We feel sure that you will never have another such an opportunity when we have closed out the few copies that we have left. We would advise our friends who are interested to order this book at once. We are sure that you will not be making a mistake.

SPECIAL BIBLE LECTURES

We want to again call the attention of our friends to the Nashville camp-meeting, and to the series of Bible lectures to be given by Rev. R. T. Williams. Nothing is more vital in the life of a Christian than to have a correct understanding of Bible truths and doctrines. Nothing so for-

tifies against the deadly heresies that are sweeping over our land. And nothing so helps the individual Christian to the kind of understanding of the Gospel that enables him to appropriate the Word for his own comfort, encouragement and enrichment of spiritual life.

Make your plans to attend this camp-meeting that you may have the advantage of the evangelistic services, of the Bible lectures, of the missionary meetings, of the prayer services, of the praise meetings, and the various other services that will be held throughout this encampment. The date is July 12-29. The location is an ideal one, and is directly on a good car line. The cars stop at the tabernacle. Pray for this meeting and come and be with us.

NOT A TIME FOR RETRENCHMENT

This is not a time for retrenchment along lines of religious activity. It might be said that the war is on and there is an advance in the cost of living, not only in the way of food, but in the cost of wearing apparel, and that there must be a reduction in individual offerings to missions. This is a time when people are stirred. The hearts of many are solemnized and caused to think. It is a time when people are inspired to do noble deeds, to dare and to sacrifice. Especially is it a time for economy and sacrifice. It is a time when many of God's children have their hearts open to hear his voice. He will surely speak to every listening soul and obedience to his voice will bring a blessing to the soul.

The missionaries are likewise effected by war prices and cannot live on less than they have been receiving; in fact, it is imperative that many of them have even more.

It is a time when it would seem that more missionaries should be sent out that the more may be accomplished in the way of getting more heathen people ready for the coming of Jesus. If his coming means so much to us it would mean much to these who are now under the bondage of heathenism.

This is a time when God's children should rise above ordinary thinking and acting, and think and act upon high levels. The times demand the best of which the Christian is capable along all lines. Why not rally to the demands of the times.

A TIME FOR SERIOUS THINKING

Every week becomes a time for more serious thinking. Conditions both at home and abroad become more distressing. Each week brings new developments, the outcome of which we are less and less able to foretell. The world has never known a time when affairs were so appalling. The nations are engaged in a deadly conflict the equal of which history gives no record. The nation to which others have turned for the highest type of scholarship and educational ideas—a nation in the noonday of enlightenment—this nation is engaged in the most cruel methods of warfare known to civilization. She has resorted to the most debasing and vicious means of procedure toward humanity that the unregenerate mind could conceive. This nation is arraigned against our own nation, thousands of our young men—the flower of our manhood—are soon to be exposed to the assaults of this nation so bent upon wholesale destruction. Surely the question is a serious one.

The war in every aspect and from every viewpoint is a calamity and should be thought upon seriously and intelligently. Many other things combine to make the times unprecedented. The high cost of living is a problem with multitudes of people. The tendency of the times is not conducive to a high state of morals. In questions of amusement, of dress, of social life, and in other relationships

the trend is away from high ideals, and toward a lower plane of living. The rush and bustle of the present day—the hurrying hither and thither is indicative of the restlessness of the age. Surely this is a time to call a halt and to seriously ponder upon the issues of the times.

It is not a time for lightness and frivolous living. It does seem that it is a time when the mind would be turned from these excessive things, these things so at variance with the existing conditions in our own land and the awful wreck and havoc, the bloodshed, the suffering, the anguish, the sorrow that prevails among so many other nations and peoples and be turned to the gravity of the real situation. It looks as if people would turn from these heart-rending, soul-sickening things to God, the only hope of relief. Surely this is a time for prayer for the crying needs everywhere so apparent—a time when men's minds and hearts should turn to the things that are enduring and abiding.

ONESIMUS (from page 3)

shouldest have him forever." Paul gives back one born over again; one re-created in his own likeness; the new nature, one with the Holy Father. The child of God is begotten in the bonds of Calvary: *Christ reproduces Himself in me, and then He gives me back to God.* What a philosophy, too, of the Fall! "Perhaps he was parted from thee for a season, that thou shouldest have Him forever"—have in full, have exhaustively. *Paul gives back far more than Philemon ever lost:* the re-created in the last Adam is a more wonderful being than the Adam who fell.

5. *The Debt.* But Onesimus is a bankrupt slave, and the debt remains. "If my slave," Philemon may say, "can rob me with impunity, and I merely cancel his debt, how can this be just to my other slaves?" Paul answers: "If he hath wronged thee at all, or oweth thee ought, put that to mine account, . . . I will repay it." Paul had not robbed Philemon: but the liability for the debt, by this offer, now passes from Onesimus to Paul: after this, *Onesimus is no more in debt.* Crucifixion, the extreme penalty of a runaway slave, has been paid in full: "having blotted out the bond written in ordinances that was against us, *nailing it to the cross*" (Col. 2:14). The redeemed soul is in debt to God no more: the bond is cancelled, because the debt is paid.

6. *A Brother Beloved.* So Paul takes the whole liability: Onesimus takes a full discharge: and what is he to Philemon now? "No longer as a slave, but more than a slave"—that is, a slave still, but much more—"a brother beloved." He was Philemon's in body before: now, in body and soul. Why? Because the soul has now understood its God: that our God is love, essential, originating, all-comprehensive love: and it has found salvation in simply letting God love it. *The state of salvation is the state of love between God and the soul.* "Everyone that loveth is begotten of God, and knoweth God" (1 John 4:7). Nothing, in heaven or earth, is nearer the heart of God than his redeemed child.

7. *Coming Home.* In one point—perhaps the loveliest—the picture fails. Paul had to work on the sympathies of Philemon, to win back his love to Onesimus: in the Gospel it is *Philemon who sent Paul after his runaway slave.*

O Onesimus, will you present your letter, on your behalf, to God? God will be certain to hear that plea; none ever came to Him through Christ in vain. "Are you there, Mary?" a blind girl, dying, said to her attendant. "Yes." "Have you got a Bible?" "Yes." "Turn to Heb. 7:25." "I have got it." "Read it." "He is able to save unto the uttermost all that come unto God by Him." "Yes, that is it. Now take hold of my hand, and put my finger on that verse. Is it there?" "Yes." "Now, my God, I die." "I die."

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REV. ROY T. WILLIAMS, General Supt. of the Nazarene Church, says:

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REV. WILLIAM A. SUNDAY writes:

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REV. R. A. TORREY, D.D., says:

"I am so impressed by it that I feel that every minister and Christian worker should obtain a copy. The introductions to the different books are simply invaluable; they pack more, sometimes, into a single sentence than other books put in a volume. The footnotes also are of great value. The references are, beyond all comparison, better than in any other Bible with which I am acquainted. The paragraph divisions oftentimes throw a flood of light upon the verses that follow."

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"I have received, with the greatest possible pleasure, the Scofield Reference Bible, and wish to say that I consider it in every way a most remarkable book. I saw a copy while in China, and was eager to secure one of my own, and this eagerness increased as I became familiar with the strong points of the book. It ought to be greatly used and of the greatest possible blessing to its readers, as I am sure it will be."

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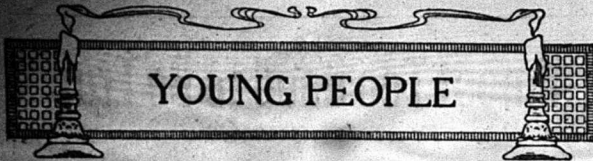
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MISS GRACE SAXE says:

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PENTECOSTAL



YOUNG PEOPLE

Dear Children: I want to talk with you this week about a strange statement which we find in the Bible. The scriptures declare that Satan is the *god of this world*. This strange statement, made a number of times, troubled me for years. How could Satan be the god of this world unless the Lord had delivered it over to him, or unless he was stronger than God and so took it by superior force? Perhaps you too have wondered about it. We must remember first of all, that the earth and the world are two different things. The *earth* is the round globe upon which we live. The Lord made it, and it is his. The *world* means the people who live on it, and their affairs. Now it is the people, and their affairs of which Satan is the god.

How come him to have this place of rulership over men? I think children, just like the president of the United States has his position. He was *elected* to it because he received a larger number of votes than the other candidate. The most people wanted Mr. Wilson, and so he became our president. Sometimes a very bad man becomes ruler over a city, because the majority of the people in that city choose him, and cast their votes for him. It may be that a good upright man has also run for the office; but he is rejected, and a bad man chosen. And this bad man really becomes the ruler, when he is elected. The title, the power, the office is his, *legally*. He is able to carry out his plans, to do things his way. There are good people in the city who elect a good ruler. They did not want a corrupt ruler to hold office over them, and over their town. But they were not numbered in voting. And the bad man became ruler over the city in which they live, and hold their property. So, it is with Satan. The large majority of men in this world have rejected God as their ruler. It began in the garden of Eden, when our first parents made a deliberate choice between the Lord and the tempter. They decided to follow Satan's advice, and to let him be their leader. At the same time they rejected God and his rulership over them. From that day Satan has held the office to which Adam and Eve elected him. He has always received the larger number of votes. And this is why he is the

GOD OF THIS WORLD.

Men have not been willing to submit to God's commands, or to let Him rule in their hearts and lives. They have not wanted his will done, and do not care to live according to his ways. They like Satan's rulership better. And so they accept him; and put great power in his hands. Why does the Lord permit this? Has He power to put a stop to it? We can answer this question in a way, and yet we will never fully understand the "*why*" of it all, in this life. First of all, the Lord gave man a *free will*, the power to choose for himself. This was *given* to him, and given before the fall. The Lord has never taken that gift from man. He has permitted him to remain a free agent; having the power to decide for himself. Man has used that power to reject God throughout the history of the world. He has chosen to go away from him. Even when the Lord gave it to him, he rejected it. He has chosen to let Satan be his ruler, even though he knows that Satan is his enemy.

though it has meant that another's plans for this world, and not his own, have been carried out. Certainly the Lord is stronger than Satan. He has power to bind the enemy, and to put an end to disobedient man Himself. But evidently this isn't the Lord's plan. Thus it is we are on earth, made by the Lord, inhabited by men whom He has created, and yet that earth filled with darkness, with sin, and violence, because men will not let God rule in their hearts and lives; but have chosen another, who in this way has become the

GOD OF THIS WORLD.

Do men realize that Satan is ruling them, and leading in their affairs? No, they think they are ruling themselves. Many of them know very well that they have rejected God, but they think they chose between God and self. This is not true, we choose between God and Satan. Either the Lord is acting upon our natures, influencing us, leading us, ruling us, or Satan is doing these things. But men do not believe it. They think they are having their own way. They believe that they are ruling themselves. They do not see Satan enthroned, the god of this world, leading in its affairs, the moving spirit in its way of living, of doing business, of striving for happiness. When we see things go wrong then, when we find ourselves in the midst of selfishness, disappointment, wickedness, cruelty, violence and bloodshed, lets remember that Satan is the god of this world, and that things would be very different if men would decide to let God have his way in their affairs.

Some day the Lord will put a stop to it. Some day this time of the enemies rulership will be over. He will be bound, and cast into the pit, and Jesus will take his place as

KING OF THIS EARTH

Always, down through the ages, there has been a little band of people who did not want Satan to rule. They refused to accept him, and they let the Lord rule them, and lead in their affairs. These people will have a part in the kingdom which Jesus will set up on earth. They will be glad to see it and to obey its King. Are you one of them?

Think about this thing children. I believe you can understand what I have told you, and see that we must decide between two rulers, now, in this present life. I have chosen the Lord as my ruler, and I want to walk in his ways, and let Him guide in all my affairs. Do you?

COUSIN EVA.

A NEW TRACT

Mrs. E. H. Welburn has just written and published a tract entitled, *A Great Moving Picture Coming*. This is a timely tract on the coming of the Lord. The author is an ardent teacher of this great and vital truth. She believes the signs of his coming are being rapidly fulfilled, and sets forth these views in her interesting tract. These tracts can be ordered from her at her address, 922 Russell Street, Nashville, Tenn., for 12½ cents per dozen, or 90 cents per hundred.

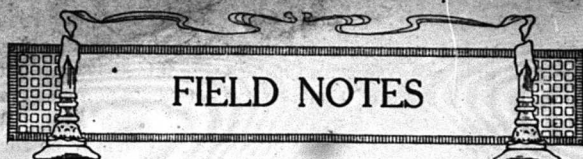
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FIELD NOTES

Living Water in clubs of five or more to any address at 50 cents each.

No paper next week.

Do not forget the date of the Nashville camp-meeting—July 12-29.

Rev. Walstein McCord is at Dania, Fla., holding revival services.

Rev. Fred DeWeerd will hold a meeting at Delanco, N. J., June 29th-July 8th.

Rev. F. W. Cox is at Bellfontaine, Ohio, in a meeting which will close July 1st.

Rev. E. T. Adams will hold the Brownsville, Tenn., camp-meeting July 20-29.

Rev. C. M. Dunaway is just completing a months evangelistic campaign at Kinder, La.

Rev. T. P. Roberts began a meeting at Mt. Carmel, Ky., June 18th and will continue till July 1st.

Rev. James V. Reid is at Greenville, Texas, doing evangelistic work. The campaign will close July 8th.

Rev. C. C. Cluck and Mrs. Cluck are at Friendsville, Tenn., holding a revival meeting. The date is June 22d-July 15th.

NO PAPER NEXT WEEK

As is our usual custom we omit the issue of our paper coming the nearest to July 4th. This year this will be the issue of July 5th.

Rev. T. C. Henderson began a revival campaign at Edmonton, Alberta, Canada, June 1st, and will continue till July 16th.

I am now starting on the sixth week of my meeting at this place. It is the longest meeting I ever held; in fact, it is the greatest one I have ever held. I have had three services daily, and have done all the preaching myself. Last night we had a wonderful service. G. C. KINNEY.
Tamaroa, Ill.

ANNUAL PRISON RALLY WEEK CAMPAIGN

In the early summer of 1914 the Prison Mission Society was organized to promote and conserve a full salvation gospel work in the jails and prisons of the United States. God has graciously blessed this work and to-day we have the gospel going into many hundred jails every month. Also good books and Bibles are being placed in them as fast as possible.

This is a great work, but it has been dreadfully neglected. It is a needy work, men, women and boys in jail need the gospel and they need it bad. They will die and go to torment if they do not get saved and they are not likely to get saved if we do not give them the message; for few of them were reared in the Sunday Schools or ever taught the word of God.

August 5-12 has been announced as our Second Annual Prison Mission Rally Week and we want not fewer than 500 volunteer workers. Who will do a little bit of service toward helping the "down-and-out" to the Lamb of God. It doesn't matter who you are or where you live, we need you. Will you send us your name to-day and let me tell you what we want you to do. REV. ELMER D. RUSSELL,
Supt. Prison Mission Society, Peniel, Texas.

Join Us in Thanking the Lord

When dear Brother McClurkan died there was a floating indebtedness against Trevecca College of about \$18,000 (not including the purchase price of the real estate). Through the earnest efforts of the trustees and the liberal support of their friends this has been reduced to a little over \$8,000. We are sure that you will agree with us that this is fine work and that the Lord has wonderfully blessed.

Five thousand of the remainder can be provided for if we can raise \$2,000 within the next 90 days. Nine hundred dollars of this \$2,000 has already been contributed, leaving a balance of only \$1,100. Would you not count it a privilege to help this most worthy cause? We are asking our friends to contribute this amount and thus reduce the debt to about \$3,000.

This institution has been one of the strongest agencies for good which we have ever known. Students from the college are proving an untold blessing in different parts of the world—they are scattered throughout the United States and in foreign countries.

This institution stands for the highest and best. Fill out and mail the coupon below for whatever part of this \$1,100 you wish to contribute. An immediate response will be greatly appreciated and will help more than you can imagine. Send any gift, no matter how small—just as the Lord leads you, to be paid in cash or in 30, 60 or 90 days.

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AHAZ THE FAITHLESS KING

LESSON FOR JULY 8, 1917.

II. Chron. 28:1-5, 20-27

Golden Text: "Without faith it is impossible to please Him." Heb. 11:6.

Read the whole chapter and II. Ki. 16.

Study the character and deeds of Ahaz from different standpoints.

1. As a *Son*. His father Jothan was a godly man so that Ahaz had good training and good examples. He profited by neither. He did not truly honor his father by honoring his father's God. He did not seem to honor his father enough to follow his ways even for a time for the record opens with a statement about him not doing right as "his father David" did who never turned aside to idols. In this respect David's whole life was blameless and he is therefore given as an example as regards freedom from idolatry.

2. As a *father* (3) he was hardened and cured. He burned his children in the fire in connection with the worship of the god Moloch, apparently, whether a child was slain and then burned or burned to death, is not said. In either case it showed a lack of true parental care.

3. As a *ruler* he brought much trouble on his kingdom. "The Lord brought Judah low because of Ahaz" (19). A ruler is responsible for the welfare of his people and if his rule is wrong the people suffer. Judah was "made naked" (unprotected) by the one who should have been a source of protection. Instead of building up his kingdom he pulled it down and left it less populous than he found it.

4. As a *general* he was a failure (5). He seems to have never won a victory but was defeated always, and one defeat cost him 12,000 alone in one day.

5. As a *diplomat* he was also a failure (16, 20). He called on a heathen king to help him but evidently became subject to that king and so got no real deliverance. He robbed God's house to get a present for Tiglath-Pileser "but he (R. V. it) helped him not" (21).

6. As a *reasoner* he went astray (23). He found a reason for his misfortunes in the supposition that his enemies triumphed because of getting help from their gods. "The gods of Damascus" were, in his opinion, stronger than Baal, Molech and others, he sacrificed to. He was right in ascribing his enemies' victory to a supernatural cause but far wrong in making that cause to be the gods of Damascus. He must have known enough of the history of Israel to know that Israel's victories and prosperity came through their obedience to, and trust in, Jehovah and that defeat came when Jehovah was against them. It was He, not Damascus gods, who defeated Ahaz. The modern followers of Ahaz are those who, when religious work is lacking in spiritual victory, try to remedy the matter by reorganizing, or adorning this place of worship, or getting up a star choir, or attractive entertainments and services instead of getting right with God and praying through to victory.

7. From the standpoint of *religion* he was a rank idolater; following in the path of the people that were cast out of the land on account of their sins. Hence he showed himself unworthy of being in the land.

8. As an *object of God's judgment* he was dull and impenitent. His heart was not humbled and turned to God by affliction. On the contrary he went into more sin and thus merited more of God's wrath. God's judgments on his people, then and now, are designed to call attention to sin (as well as to punish it) in order that it may be forsaken. Many in Ahaz' state are sadly like him. They do not humble themselves, confess and forsake sin but persist in it to their ruin.

9. As a *receiver of favor from God* (Isa. 7:10-14) he was unappreciative and ungrateful. Ahaz and the people were troubled by the news of their enemies' plans and God sent him a comforting message by Isaiah; called attention to the bad results of unbelief (v. 9) and invited him to ask for a sign, no doubt to help him to believe. Ahaz refused. God's offer was rejected wilfully and without thanks.

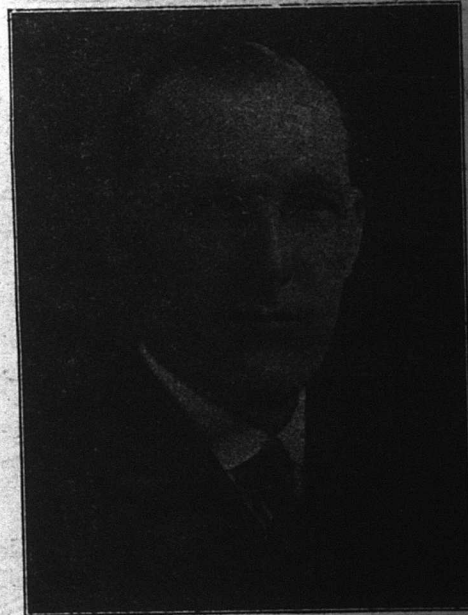
10. As a *dead king* he was *not honored* (27). He was not buried among the kings.

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