

# 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 Challenge of The Cross

BY FREDERICK P. WOOD

*If any man will come after Me, let him deny himself, and take up his Cross daily, and follow Me.—Luke 9:23.*

*Whosoever doth not bear his Cross and come after Me, cannot—CANNOT—be My disciple.—St. Luke 14:27.*

*He that taketh not his Cross, and followeth after Me, is not worthy of Me.—St. Matthew 10:38.*

CHRIST seems to be saying to us tonight, "I have been to the Cross for you, and because I have been I have created the offense of the Cross, and I have aroused the opposition of the enemies of the Cross, but more than that, because I have been to the Cross, I have made possible the message of the Cross, which declares to you the possibility of righteousness, sanctification, and redemption." "Because of My Cross," says Christ, "you can have righteousness, you can be justified in the sight of a holy God, and therefore made ready for death, and fit for heaven. Because of My cross, you can know an experience of sanctification by which the spirit of God can develop the Divine life in you, to enrich and ennoble your life, and transform and transfigure it. And because of My Cross you can know the redemption which can mean for your complete deliverance, absolute victory, and constant triumph over sin and evil."

"But," says Christ, "you cannot enter into the blessings of the message of the Cross unless you are willing for the offense of the Cross, willing to fight the enemies of the Cross, and that is My challenge to you. I have brought you these wonderful blessings through My Cross, but these blessings are only given to those who are My disciples, and if any man will not come after Me and take up his Cross, he cannot be My disciple. And therefore the blessings of which the message of the Cross speaks cannot be his."

### OUR LORD'S EXAMPLE

Now, what is involved in our acceptance of that challenge of Christ to-night? He is saying to every one of us, "Come after Me! Come after Me. Do not merely come to Me, but come after Me." I say, what is involved in coming after Christ? I think that if we come after Him we shall do what He came to do Himself. Listen again to the Word of God:

"I came," says Christ, "into the world to do the will of Him that sent Me" (St. John 6:38). There I have a revelation of a specific purpose.

"The Son of Man came to minister, and to give His life a ransom" (St. Matthew 20:28). And there I have a description of a sacrificial pathway.

"The Son of Man is come to seek and to save that which was lost" (St. Luke 19:10). And there I have a revelation of a supreme passion.

And I think coming after Jesus will just mean those three things for you and for me.

"I came," He says, "to do the will of God." That was the specific purpose which gripped and mastered our Lord's life.

"I came to minister and to give My life a ransom for many." That was His sacrificial pathway.

"I came to seek and to save the lost." That was the supreme passion.

And if we are going to respond to the challenge of the Cross to-night, it is going to mean for us a life mastered by the specific purpose to do the will of God, a life magnified as we travel along the sacrificial pathway, and a life multiplied because that life is gripped by a supreme passion, which will be the means of the salvation of other souls.

### ONE SPECIFIC PURPOSE

(1) Christ begins with the Specific Purpose. "I came," He says, "into the world for the one thing, to do the will of Him that sent Me," and there you have an insight into the great ruling principle of our Lord's life. It was the driving force back of all his thoughts, words, and deeds. "I am in the world for the one thing, to do the will of Him that sent Me." That fact gripped Him, mastered Him, dominated Him, regulated every thought and wish and desire and motive and action. Whether it was in the humble Nazareth home or at the common carpenter's bench or in that lonely wilderness of hunger and temptation; whether it was by some sick couch or at some chilly sepulchre; whether it was traveling along some dusty road or walking on some raging sea; whether it was cleansing the leper or healing the blind man or raising the dead; whether it was preaching to a great crowd or talking to one lonely individual; whether it was agonizing in that garden of Gethsemane or dying away out on the criminal's Cross; whether it was, from cradle to Cross, from Advent to Ascension, Jesus lived for the one thing, to do the will of God.

And He is saying to us, "Come after Me. Come after Me, and let that same gripping, mastering purpose grip and master your life."

In one of his sermons I have heard Dr. Campbell Morgan say this: "If only we have a definite purpose and object and aim and scheme in life, then all the thousand strands that lie across the pathway of the future can be taken up and woven into one strong cable; but if we have no ideal, no clear objective, no specific purpose in life, then we shall play with the strands, and at the end there shall be neither strands nor cable." Dr. Jowett, speaking on the same theme, says: "Life to many people is a meandering, not an errand; it is a slouch, not a quest; it is a vagrancy, when it ought to be a grand crusade. But when life begins to gather its vagrant energies together and to concentrate them upon a supreme quest, then life becomes majestic."

There are many of you in this house tonight, and what is wrong with you is this, that you have no clear aim in life, no definite objective, no gripping purpose that masters and controls you, and the challenge of Christ tonight is this: "Come after Me! Come after Me," and let your life be mastered by this specific purpose, that you will live for only one thing, to do the will of God, to have God's plan and pur-

pose translated and worked out into actuality in your life day by day.

#### IN THE DIVINE FOOTSTEPS

Perhaps you will remember the name of Admiral Togo, who became famous in the Russo-Japanese War. Just before that tremendous naval battle, when he practically annihilated the Russian fleet, he wrote to a friend, and he put this in his letter. He said: "After a thousand varying thoughts, now one fixed purpose."

Oh, if only I could get every young man and young woman in this house tonight to go out of this gathering saying, "After many varying thoughts, after all kinds of aims and objects, I am going to have just one purpose in my life, to follow Christ wherever He may lead." Then our gathering should not be in vain.

You remember, St. Paul said: "One thing I do, forgetting the things that are behind, reaching forth to the things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Dr. Weymouth's translation puts it like this: "With my eyes fixed on the goal, I push on to secure the prize." The twentieth century translation reads like this: "Straining every nerve, the one thing I am doing is to press on to the winning post." "One thing," says Paul, "my life is gripped by this one purpose; I press toward the mark."

And, you know, that word "press" is the very same word in the Greek that Paul uses when he says, "I persecuted the Church." "In my unconverted days," says Paul, "I persecuted the Church, but now I have become a Christian I press toward the mark." The same word. "Whereas before my conversion all my thoughts and energy, all my desire and activity, were centered upon destroying the things of Christ and opposing them, now, because I have yielded to Him, all my thought and desire and ambition, all the activity of my life, are turned in the opposite direction, to extend the Kingdom of Christ, and to forward his work in the world. All that I once was as a persecutor I am now as the servant and witness of Christ."

#### TO A SACRIFICIAL PATHWAY

Somebody wrote to me a few months ago and said this: "Enclosed you will find a postal order for twenty shillings. If I had not become a Christian at one of your meetings, the money would have been spent upon the theater." That is like Paul, is it not? "The time and the money I gave to the things of the world I now give to the things of Christ."

Oh, that you and I may go out from this service determining that our response to Christ's challenge shall be: Lord, my life is going to be mastered by this one purpose, to follow Thee, to do Thy will. I have given too much of my time, too much of my thought, too much of my affections, too much of my money, too much of my service, to the things of sin and the world. Now they shall all be given over to Thee. That is to be your response to his challenge tonight.

(2) But that Specific Purpose will lead, I say, to a Sacrificial Pathway. "The Son of Man came to minister, and to give his life a ransom." He "came" from the heights of glory—that was the beginning of sacrifice. He came "to minister"—that was the process of sacrifice through his earthly life, "and to give His life a ransom"—that was the climax of his sacrifice. But the whole story is a pathway of sacrifice, and He is saying to us, "Come after Me! Come after Me!" Sacrifice is a great law of life. Nothing worth while has ever been done without sacrifice. Every man who has done something for his fellowmen has poured some of his life's blood into it, the red tinge has colored his service.

But is it not true that you and I shrink from sacrifice? We shrink from going after Christ, and taking up our Cross

to follow Him. We will do things for Him when there is no peril in the doing of them. When the work is easy and popular, when there are great compensations in it and it brings us praise and congratulation, then we shall undertake it for Him. But if the work can only be done by the sacrifice of time and money and labor and worldly interest; if the work Christ calls us to involves the risk of losing our reputation or popularity; if it is not the work we are most keen upon or feel most adapted for; if it may possibly arouse persecution or criticism, then we have some excuse, or say we have some other engagement, and cannot do it. Oh, yes, we shrink from anything that is unpleasant. We shun the self-sacrifices. We admire the heroic in the soldiers of the king, and yet we—the soldiers of the King of kings—are so often cowards, with no heroism for Jesus. Our supreme need is for more of the stuff that martyrs are made of. We require more sanctified grit, more Christian pluck; we want more iron in our blood, to be willing for sacrifice.

#### GIVING OF OUR BEST

There was a lady in Edinburgh some little time ago, and she said good-bye to her only son, who was going out to the front. He was leaving a beautiful home and every comfort, and the mother was feeling deeply the sacrifice in giving her boy. And after he had gone, a friend came to see her, and began to sympathize and comfort her, but she refused the sympathy as she said this: "Do not sympathize. We are all giving of our best these days." We are all giving of our best these days. But, oh, are we giving of our best to Christ? We have not responded to the challenge of the Cross unless we are willing to give our very best to Christ. Some of us have given Him our worst; we have given Him our least when we ought to have given Him our most.

Is not the present war a challenge to us? And if the suffering that is being borne in these days is a challenge to us, how much more is the suffering of Christ a challenge to us to suffer also for His sake? When you and I see the lacerated men who go about our streets with the illustrious scars upon their bodies, I think they challenge us to a new type of Christian life and service. I think they demand an end of our easy-going, self-centered, conventional religion, and it seems to me they shame us into a costly, sacrificial Christian life. Are we going from this service tonight willing to give Christ our best, our most?

(3) And then my final word is this: A Supreme Passion. "He came to seek and to save that which was lost."

It was the passion of love for a lost world that took Him to the Cross. And our Convention shall fail of its object if it does not produce in our hearts a new passion of love for the dying world around us. We shall not be responsive to the challenge unless we are going out to seek and to save those that are lost. Listen to the word of Christ in his boyhood days: "Wist ye not that I must be about My Father's business?" That was the passion in the very beginning of his ministry, the beginning of his life before the public ministry started at all. Listen again further on. We read this of Him, that "when He saw the multitude, He was moved with compassion towards them." But are we moved with compassion when we see the multitude around us, utterly regardless of Him? Listen again. He says: "Oh, Jerusalem, Jerusalem, how often would I have gathered you . . . but ye would not." See the passion of his heart over the sin of the city.

#### THE GREAT MASTER PASSION

Then we find Him in Gethsemane. Oh, the anguish of his soul as he prays for the world amidst the deep shade of the Creek of the Cedars! And then we hear Him cry from the Cross: "Father, forgive them, for they know not what they do." Oh, the passion that glowed and burned

(Continued on page 7)



## "SAVED BY FEELING OR FAITH"

BISHOP THOMAS BOWMAN

THE other day a small tract was placed in my hand entitled, "Are we saved by feeling or by faith." It seems to me it is both time and money wasted to write on such a question. If anything is plainly and unequivocally taught in the Word of God it is that we are saved by grace through faith. Saved by faith from the blindness, the condemnation, the power, and the pollution of Sin. That if we continue in the faith grounded and settled, and be not moved away from the hope of the Gospel we may be presented holy and unblamable and unreplicable in his sight. Even in the sight of Him whose eyes are as a flaming fire as the blood cleanseth from all Sin. Covered with the robe of his righteousness.

However, it is true also that this faith worketh by love. That love holds such a prominent place in our religious life, that at least some religious emotion is connected with a positive Christian experience and Christian life. Is it the purpose of the Christian religion to crush out all the emotion God has put within our being? The fear of the Lord is the beginning of wisdom, but are not its ways ways of pleasantness and all her paths peace? Must we be content with a cold, heartless religion? Why did God implant in us a craving for something that moves and stirs, and makes it possible for us to enjoy things, if this natural impulse and faculty is to be smothered in His service? Is this impulse given only to enjoy some sport, or the reading of a novel, or wealth or honor? How keenly worldly people, yea, even some professors of religion, enjoy these and other things too numerous to mention, yet when some of us rejoice in the Lord because of the glorious liberty of the children of God, then the objection comes "mere excitement."

I do not wish to be understood that we may trust our feelings. They are not always reliable evidence of our state of grace, but why despise all emotion in our religious life and service? God claims all our being for His own. The grace of God not only enlightens the mind, and renews and strengthens the will; it also sanctifies and elevates our hearts' affections, not crushing and destroying them, but chastens and purifies and directs them from things below to things above. Why be content with a cold, dry service?

Obedience should be humble and patient, but over and above and connected with it should be the bright and beautiful light of love joy and peace. Why be so afraid of warmth of religious feeling? Why not let our hearts' affections flow out and forth freely and generously? It seems to me the danger is to err on the side of coldness and mere formality. Why not have a religion that is bright and loving and joyous and happy and free, rather than cold and formal? Christ gave us his heart as well as his life. Let us also give him both. The heart no less than the head and the will should be enlisted in the service of our Emanuel. The joy of the Lord is to be our strength. We are enjoined to rejoice in the Lord and to be glad.

It is to be feared that in these days in a good many of our congregations it would be well if our ministers would preach on the text, "Restore unto us the joy of thy salvation," so there would be a hallelujah not only in the anthem rendered by the choir, but a hallelujah in the hearts and upon the tongues of the congregation.

I would not by any means advise our ministers to put less thought, or worse logic, or more faulty language into their sermons; however, I am inclined to think that more heart in their sermons would be greatly relished by the majority of their congregations.—*Evangelical Messenger*.

## HOPE IN GOD

BY GEORGE MULLER

WHY art thou cast down, O my soul?" saith the Psalmist. Is there ever any ground to be cast down? There are two reasons, but only two—if we are as yet unconverted, we have ground to be cast down—or if we have been converted and now live in sin, then we are rightly cast down. But except for these two things, there is no ground to be cast down, for all else may be brought before God in prayer with supplication and thanksgiving, and regarding all our necessities, all our difficulties, all our trials, we may exercise faith in the power of God, and in the love of God—and in his own time, help will come in answer to prayer and faith.

"Hope thou in God." Oh, remember this—there is never a time when we may not hope in God. Whatever our necessities, however great our difficulties, and though to all appearance help is impossible, yet our business is to hope in God. And it will be found that it is not in vain—in the Lord's own time, help will come.

Oh, the hundreds, yea thousands of times that I have found it thus within the past seventy years and four months! When it seemed impossible that help could come, help did come from God and His own resources; and these resources may be counted by hundreds, by thousands. He is not confined to this thing or that thing, or to twenty things; in ten thousand different ways, and at ten thousand different times, God may help us. Our business is to spread our case before the Lord, in childlike simplicity to pour out all our heart before God, telling Him—"I do not deserve that Thou shouldst hear me and answer my request, but for the sake of my precious Lord Jesus—in whom alone I trust for the salvation of my soul, thy perfect Servant, my Savior—for His sake answer my prayer, for I believe Thou wilt do it in Thine own time and way." Thus invariably I have found that, with the exception of one case, from which I have prayed since November 10, 1844—my prayer has been answered; and I cannot tell you what an effect this had on my life, and how it has made me a happy man; and in my greatly advanced age, it makes me a very happy man.

"For I shall yet praise Him." More prayer, more exercise of faith, more patient waiting, and the result will be blessing, abundant blessing. Thus I have found it many hundreds of times, and therefore I continually say to myself, "Hope Thou in God."

"Who is . . . my God?" This is just the great point to remember, that this God is our God—Jehovah, the almighty God, is our God.

Now the Psalmist tells God in all simplicity that his soul is cast down (v.6.) So may we tell God our Father, tell the Lord Jesus Christ, and ask Him that He would now speak a word to us in season, because we are weary. That is his own precious promise. And when we are weary and tired either through difficulty, sore temptation, losses, crosses or greatly reduced through sickness, under such circumstances we may turn to the Lord Jesus, and remind Him of his precious promise, saying to Him, "My precious Lord Jesus, I am weary; wilt Thou not speak to me a word in season?" And He will comfort us, refresh our spirit, and so strengthen us by his Spirit in the inner man. "He will regard the prayer of the destitute, and not despise their prayer?"

Oh, if you have never made trial of Him, make trial of Him; and you will find how ready He is to do this!

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned" (Isa. 50:4).

# LIVING WATER

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## EDITORIAL

### WEEKLY BIBLE VERSE

*"Come, my people, enter thou into thy chambers,  
and shut thy doors about thee; hide thyself as it were  
for a little moment, until the indignation be overpast."  
Isa. 26:20.*

### THE LITTLE THINGS

How few of us realize the importance of the little things. We are so prone to think that things that are seemingly so small make no difference anyway, and that they can be left off and people will never know the difference. We were never more mistaken. If we leave off the little things we will soon realize that what we term the important things that we may do will largely lose their force because we have failed at the other point. It is vital that we be on the alert and do not miss the opportunities to do even the small-est things.

These things that seem so insignificant often terminate in what proves to be a blessing to the multitudes. Mr. Moody was one day walking along a mountain path and passing a hut saw some girls braiding straw hats. He stopped to talk with them and his heart was touched when he realized that they were of school age, yet were deprived of this privilege. He was moved to provide a school for them and for others who were likewise deprived of this opportunity, and Northfield Seminary for girls and Mount Hermon for boys was the result. He could have passed by this little group of poor, mountain girls sitting there working at an insignificant job, and doubtless limited in conversation to the few passing events of the sparsely settled mountain section. He was not interested in that, neither was he concerned about the rough-made straw hats. He could have passed by without giving a thought to the rustic scene, but he did not. He paused to speak just a kind word to these in whom few were interested; and God alone can ever calculate the fruitage of this unceremonious call.

Most of us pass by the little, grimy street urchin without feeling that he deserves a thought, or an instant of our valuable time; but Jacob Riis paused to give to one the beautiful, fragrant flower that he was wearing in his buttonhole, and it proved to be the beginning of what is now the Richmond Hill Settlement of New York City. He could have kept his little flower and have enjoyed its fragrance; most of us do; anyway, it was such a little thing why need he have stopped to bother; but he did not, and because he did not hundreds have been helped and blessed.

The world owes every little grimy urchin that sells papers, or hides in a cellar door to escape the fierceness of the howling winds, a chance to become a man and to develop a character that will fit him to become a king and a priest unto God.

Our Father takes note of the smallest service for him and makes it an investment that will yield fruitage for time and for eternity. Withholding from Him mars our lives and robs us of the laid-up treasures where no thief enters nor any corroding elements infect.

It pays to be on the alert and to be faithful for our Christ.

### THE SALVATION OF OUR GOD

The finite mind of man can but be filled with wonder in attempting to grasp the marvelous scope of the salvation of our God. The Son of God paid a great price that He might become our Savior. He rejoiced in this as it was the will of his Father. He did not rejoice in Gethsemane or Calvary, but He did have a burning desire for the will of his Father. He made this great sacrifice that He might become our Savior. If this be true, how the human heart ought to cry out for Him—for the living God. How sad that Satan—the arch fiend of the pit—hath so filled the minds of the creatures of God's hands that they cry out for other things rather than for God; yea, how pitifully distressing that so many of those who have named his Name are so taken up and so absorbed with things apart from his kingdom.

The fact that He is our Savior establishes his right to be our King. He has the inalienable right to claim entire rulership in our lives. But the fact of Kingship does not in the minutest manner interfere with the precious reality of his being a Savior with all the scope and meaning of the word. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the heart of the contrite ones." Isaiah 57:15. This is truly a blessed thought—one that cannot fail to thrill the soul and bring praises to the lips.

But we never know Him fully as Savior till we have fully received Him as King. It has been said by one that his Kingship gives the strength to his priesthood. It is as the "Royal Priest of the Order of Melchisedec" that He is able to save. Again, Isaiah says, "Mine eyes have seen the King." When we see Him and receive Him as King supreme in our lives, turn over to Him every key of our lives and every power of our being, and let Him rule without a rival, then it is that we will enter into a life of trust and confidence such as we have not before known. Then will we learn to fully know Him as Savior.

The salvation of our God is complete. Sins though like scarlet will be all taken away, even the red like crimson shall be as wool. Carnality, the monster so hideous and so deceptive, can be put under the cleansing Blood that makes whiter than snow. But this is not all. It is just here that this salvation becomes more precious than ever before. It is as the soul enters upon this life of complete abandonment and reliance upon God that He manifests his power so graciously and the scope of this great salvation is comprehended as never before. It must be tested before it can be realized. We will never know how wonderful is the sustaining grace of God till we trust Him in times of suffering and sorrow. The furnace will prove the marvelous deliverance of the Form of the Fourth.

Oh, that we might more and more prove the scope, the completeness, the richness of this great grace. How God is honored by the soul that launches out and appropriates the fullness of this wondrous salvation. How He is pleased to have us trust Him for guidance, for strength of body, for vigor of mind, for the power to live the radiant life, for the anointing for an effective ministry of service. Our salvation includes all this if we will but realize it. Truly He is a wonderful Savior—a blessed, precious reality in the life of every trusting soul.



## THE SEEMING MOMENTS OF DIVINE NEGLECT

BY GEORGE MATHESON

HE would have passed them by." He made it appear as if He were bound on an errand, as if He had not come for the purpose of helping them. Why so! When human life is struggling why should Divine help even appear to pass by! Is this a subject on which man should be left to doubt even for an hour! If God is our refuge and our strength in the day of trouble, why should He put on the disguise of one who is travelling to farther fields and who is bent on other business! My brother, it is the sublimest wisdom on the part of your Father. God is your very present help in the time of trouble; but I do not think it would be good for you if He were revealed as "very present"—present in such nearness as to exclude your own efforts. We often say, in speaking of human charities, that any help is bad which precludes self-help. But it is just as true of the charities of Almighty God. Nay, His almightiness makes it all the more essential that He should veil His presence. Your Father will not encourage spiritual paperism. If you are on a stormy sea, He will save you; but He will not save you as one saves a bale of goods. You are not a bale of goods; you are a man, and it is as a man He will save you. You have a spirit, and He wants the co-operation of that spirit. Your effort can add nothing to His strength, but it can add greatly to your own value; and it is your value that your Father wants to secure. That is the reason why He seems to pass by. He would like you to call Him. You cannot call Him if you see Him to be here already. Your cry requires the mist. If He would wake the spirit of prayer, He must create the delusion of solitude; He must make it appear as if you were alone. Therefore, it is that He makes as if He would pass by. He hides his nearness; He conceals his purpose; He veils the hand that already touches yours.

My soul, often have I heard thee say with Israel's prophet, "Verily, Thou art a God that hidest Thyself!" And in this thou namest thy Father well. He is indeed a God that hides Himself, but his hiding is his brightest revealing. He has never come so near to thee as when He seems to pass by. It is always by night and by means of night. Not thus does He come to other creatures. He comes to the sun in light. He comes to the hill in gold. He comes to the plant in warmth. He comes to the bird in song. But not so does He begin with thee—He cometh to thee with clouds. Wilt thou complain that thine is not the fate of the sun, or the plant, or the bird? Then art thou complaining of thine own greatness. He comes to thee in the night because He desires to hear thy cry. Thou art the only creature that has a cry for Him. Nothing else would pine if He passed it by. The sun would not long for its light; the hill would not grieve for its gold; the plant would not weep for its warmth; the bird would not sigh for its song. But thou canst long for Him; thou canst grieve for Him; thou canst weep for Him; thou canst sigh for Him, O my soul. The night of other things brings no music to his ear, but thy night gives Him songs. It warbles thy want of Him. It hymns thy hunger for Him. It chants thy choice of Him. It notes thy need of Him. It preludes thy prayer to Him. It voices the void of thy heart without Him. It is no wonder that with such treasures in thy night, thy Father oft should choose the night for thee.—*From Thoughts for Life's Journey.*

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## THE RADIANT LIFE

BY R. A. TORREY

"They looked unto Him and were radiant." (Psalm 34, 5, American Revision.)

I PRESUME everybody has known some one whose life was just radiant. Joy beamed out of their eyes; joy bubbled over lips; joy seemed to fairly run from their finger-tips. You could not come in contact with them without having a new light come into your own life. They were great electric batteries charged with joy.

If you look into the lives of such radiantly happy persons—not those people who are sometimes on the mountain top and sometimes in the valley, but people who are always radiantly happy—you will find that every one is a man or woman who spends a great deal of time in prayer alone with God. *God is the source of all joy, and if we come into contact with Him, his infinite joy comes into our lives.*

Would you not like to be a radiant Christian? You may be. Spend time in prayer. You cannot be a radiant Christian in any other way. Why is it that prayer in the name of Christ makes one radiantly happy? It is because prayer makes God real. The gladdest thing upon earth is to have a real God! I would rather give up anything I have in the world, or anything I ever may have, than give up my faith in God. You cannot have vital faith in God if you give all your time to the world and to secular affairs, to reading the newspapers and to reading literature no matter how good it is. Unless you take time for fellowship with God, you cannot have a real God. *If you do take time for prayer you will have a real, living God, and if you have a living God you will have a radiant life.—Selected.*

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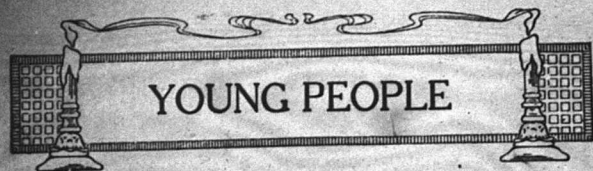
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Address all communications for this department to Mrs. John T. Benson,  
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*Dear Cousins:* We are giving you this week a communication from Rev. Ben Cox, who conducts the "Memphis Noon Meeting." This hour of prayer has been of untold blessing to hundreds of people, and we felt that this report would be an inspiration and an encouragement to your faith.

#### MEMPHIS NOON MEETING

Last Friday morning about eleven o'clock a woman who was in deep trouble came to see me. Her husband had taken their five-year-old little boy and left the city. She did not even know to what state he had gone. She said she realized that she was partly at fault. We had prayer privately and also at the noon meeting.

Saturday morning's first mail brought me a letter from him written from Louisiana, confessing that he had done wrong and urging my assistance in securing a reconciliation between him and his wife. Before I had time to read the letter he himself came into the office and seemed very desperate about the matter. I did not tell him at that time that I had already met his wife the day before, but told him I thought I would see her later and requested him to call me up at two o'clock and I would report to him. He left the office. In about half an hour he came back with his wife whom he had met on Main Street. There was a joyful reconciliation. The husband said, "How can it be that my wife came here yesterday and I happened to write you and now we are all here this morning?" I said, "Have you ever heard of the old hymn—'God moves in a mysterious way his wonders to perform?'" "That is the reason."

Another striking case was that of Mrs. —, who came to us in great trouble because of the fact that her husband, drawing a salary of \$3,000 a year in another state, had become infatuated with another woman. She had pleaded with her husband, but he insisted on the course he was taking. She wrote to the woman, but she answered that she was justified in her position because the husband had passed himself off as a single man to her. We prayed over the matter and carried it before the noon meeting several times for special prayer. A few nights after when I reached home the wife was there with a face full of joy and thanksgiving. She had that day received two telegrams within thirty minutes' time, one from her husband (who was then fifteen hundred miles from the place where the other woman was), which said: "How soon can you come? Will wire transportation." The other was from the woman in question, telling of her marriage to a man to whom she had been engaged for a long time and they have gone to live in a distant state.

A civil engineer had made request for a business proposition, and one day he came to the meeting in great joy, bringing a telegram stating that a contract had been awarded him for a \$125,000 job, on which he would get five per cent. He looked upon this as a direct answer to prayer.

Sometimes very urgent telegrams come regarding people who are sick. A Mississippi merchant wired one day, "Brother, pray God to spare our boy to us." Soon after the good news came that he was rapidly improving.

Prayer was made one day that money be sent to supply our needs and help to meet the deficit. The next day a Memphis broker said, "I made \$150.00 this morning and I want to send you a check for one-tenth of it tonight."

Mail next morning brought the check for \$15. That same afternoon when I came to the office I found on my desk a check for \$30.00 from a Methodist friend of Millington, and several small checks from friends at a distance came in the next few days.

The thrillingly interesting and inspiring things that happen concerning the financial support of this enterprise are very encouraging. Sums have come in all the way from one penny to \$100, the latter amount coming recently from a Memphis woman who is deeply interested in the work. The mail a few days since brought \$25.00 from a civil engineer who was converted at the prayer meeting about a year ago. He is now working on a contract of over a hundred thousand dollars, and writes:

"My Master and Lord has wonderfully used me since I left you. I spoke to 130 soldiers, and 128 stood for Jesus. Don't let any of us drag the cross of Jesus in the dust."

Positions have been found for many people. One day a seventeen-year-old girl came to the meeting specially interested in a woman in jail. At that meeting a man stood up and said: "I want you to pray that I may get a position." The girl spoke up at once and said: "I know where you can get work—at my uncle's." We gave him a letter of endorsement and he went to work in two days. That was several months ago. The head of the firm told me a day or two ago that he was making good.

A country boy came in one day recently, saying he had been driven from home by an austere father, and that he must have work. A woman present insisted on his going to see her husband, who is foreman of one of our large manufacturing plants. She gave a splendid report at the meeting yesterday concerning his work.

A great encouragement came to us recently when Hugh Patrick Williams stopped off for a day or two. He was en route from Louisville, where he has been doing Baptist Mission work, to New Orleans, and will engage in the same work there. There was great rejoicing amongst our people as we remembered his conversion at the Rescue Mission and his faithful attendance at the noon prayer meeting almost daily for quite a while. He felt called to preach and left Memphis, not knowing where he was going. Soon after he left I received a letter from him saying: "I walked ten miles in the country to preach the gospel to some people living in tents."

Some time ago a young lady from a Kentucky city sent a small diamond ring to be sold for the prayer meeting. I mentioned this fact to some people I met in a certain railway station. A lady who was present grew pale and said, "I want to see you privately." She showed me on her finger a similar ring and said, "I bought this fifteen years ago while I was teaching. I had promised the Lord that I would give a part of my money to him, but failed to do so. I went to the city once for the purpose of selling the ring to give the money to the Lord, but the jeweler looked at me as if he thought I were a thief, and when I read your folder yesterday, I decided that I would ask you to take the ring."

While I was in the Army Y. M. C. A. work a good deal of interest was expressed amongst the soldiers in the Noon Prayer Meeting movement. At the close of a meeting one night in Montgomery twenty-three soldiers joined the prayer league, signing this pledge:

"Believing in the power of united prayer, I desire to become a member of the Noon Prayer League. I will endeavor to be in prayer some time between 12:30 and 1 o'clock daily, if possible, for the requests presented at the meeting."

All correspondence concerning the League can be sent to the Noon Prayer Meeting, Central Baptist Church, Memphis, Tenn.

BEN COX.



## THE CHALLENGE OF THE CROSS

(Continued from page 2)

in the heart of Jesus! And He is saying to us, "Come after Me! Come after Me!" Let your life be mastered by that same passion that will send you out as a messenger, as a witness, as a soul-winner.

There are others who have followed in the track of Christ. St. Paul says: "I labor;" "I strive;" "I fight;" "I wrestle;" "I travail" for souls. He, too, is gripped by the same passion of love for the world around him, but are we going to have it? Are we going to have it? "We can never heal the needs that we do not feel," says Dr. Jowett. "Tearless hearts can never be heralds of the passion. We must pity if we would redeem. We must bleed if we would become the ministers of the saving blood. The sacrifice of Calvary is only propagated by the sacrifice of Christians."

What is England going to be after this war? What is London going to be after this war? Is this land of ours going to be a purer, better, holier, more God-fearing land? Or is this city of ours going to be a drink-cursed, sodden, impure, blaspheming, God-forsaking, irreligious city? That depends upon every one of us to some extent. *The future of this country lies with us young people!* We have it in the making. It is for us to make this land a land that glorifies Christ, a land where a Gospel spreads rapidly, and where multitudes are won to the Savior. But we are in for a fight. There is a big fight in front of us in this city, and in this land, and unless we are going to respond to the challenge of Christ tonight, we will not fight successfully in the battle that lies ahead. There is going to be a tremendous fight for purity, a tremendous fight for high ideals, and a tremendous fight to bring back some of those high and noble standards that have been swept away in these years of war. There is going to be a fight for the restoration of the Sabbath day to its rightful place. There is going to be a fight for the old doctrine of the Atonement. There is going to be a fight for the Word of God, and all that it means to us. There is going to be a fight against the tremendous forces of evil that are trying at this time, rapidly, to get the mastery in our national life, in our commercial life, in our social life, and in our personal life.

## A SUMMONS TO THE STANDARD

I summon you, therefore, to the standard of the Cross tonight, and I say that if you and I are going to make this land what it ought to be in the years that lie ahead, then our lives must be controlled by a specific purpose to do the will of God at all costs. You and I must be prepared to follow Christ along a scarificial pathway. It is going to be costly, and you and I must have hearts that are gripped, that are all aglow with the supreme passion of love towards God, and then love to the world that is in desperate need.

Garibaldi said to his followers: "I have nothing to offer you but cold and hunger and rags," and the youths of Italy rose up in their thousands to follow their great leader. Christ is calling us to a Christian life that is going to mean sacrifice, and surrender, and self-denial, and an abandonment of all the things that are contrary to his will, and that are spoiling his work in the world. Are we going to respond quickly? And shall we say: "Lord Jesus, lead, and I will follow Wherever Thou dost lead, and whether the road be rough or smooth, whether it is steep or level, whether it is strewn with roses or hedged about with thorn bushes that prick and pierce; whatever the road is, I will follow." And if He leads me by the way of the Cross, He will lead me beyond it to the Resurrection life of power, to the Ascension life of joy, and to the Pentecostal life of blessing to others.—*The Life of Faith.*

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## SUNDAY SCHOOL

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## NEHEMIAH'S PRAYER

LESSON FOR NOVEMBER 11, 1917.

Nehemiah 1:1-11.

*Golden Text:* "Whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." 1 John 3:22.

In considering Nehemiah it should be remembered that he may never have seen Jerusalem. Too much time has passed since the last part of the captivity for him to have been in it, and he was, therefore, born in a foreign land and may never have visited Judea. In the land of his birth he had come to a position of honor and earthly comfort. On this account, as well as on account of the course he pursued at Jerusalem, we can agree with the statement that he "was one of the purest hearted patriots the world has ever known." (Torry.) He had much to satisfy him where he was, and to make him contentedly indifferent to the needs of his people and the City of Jerusalem. The fact that the bad news gave him such sorrow (4) shows his unselfish interest in the city of his forefathers.

In studying this prayer, notice 1. *Information.* What was told him by Hanani (2, 3), became a call to prayer. It is sometimes true that the Holy Spirit calls us to pray for people and matters without our knowing just why the call comes nor what the prayer is for, but if it is also true that information about a need is the means of stirring us to pray about it. This was the case here. Nehemiah may have prayed before, but if so, when he heard of the state of affairs at Jerusalem his prayer became quite different.

2. *Heart interest* (4.) Tears and fasting show that his petition was not half-hearted, cold nor selfish. There is no merit in fasting, but when sincerely practiced, it shows that the person is at least in earnest. And prayer should be a heart matter. We need to really mean what we say when we pray. The promise of answer to prayer is to those who search with all their heart (Jer. 29:12, 13).

3. *Perseverance* (4.). From ch. 2:1 we learn that about four months passed before Nehemiah's prayer began to be answered. Doubtless he continued in prayer all these days. "Men ought always to pray, and not to faint" (Lk. 18:1). This quotation from George Muller, in the *Sunday School Illustrator*, illustrates this: "Sometimes I have had to wait weeks, months or years. I asked once a thing of God, which I knew to be according to his mind, and though I brought it day by day, in such assurance as to be able to thank Him hundreds of times for the answer before it was received, yet I had to wait three years and ten months before the blessing was given. In one case I brought a matter before the Lord about twenty thousand times, and invariably in the fullest assurance of faith. Yet eleven and a half years passed before the answer was given."

4. *Knowledge of God* (5). This is an important point in prayer for we need to know God's character and ways in order to pray aright. In this prayer we see God as exalted, great, terrible, faithful, merciful, sovereign. So Nehemiah was not more concerned about man's need than about God's honor, as many people are. He knew God well enough to approach Him in a right way. He is exalted and great as well as faithful; and faithful as well as ex-

alted and great. He is merciful as well as terrible, yet terrible as well as merciful. Those who know God as He is revealed in the Bible recognize, when they come to pray, the different elements of his character, and while pleading for grace and mercy acknowledge the righteousness of his justice, judgment, and severity.

5. *Humble supplication* (6). Nehemiah asked humbly that God would give heed to him. The same disposition is noticeable in Abraham when praying for Sodom (Gen. 18:27).

6. *Confession* (7). "Very corruptly." There was no disposition to tone down guilt nor excuse it. People who came to God with justification and excuses for sin are on the wrong way. Man must justify God by confessing and forsaking sin if he wants forgiveness. And when, like Nehemiah, he is pleading for those who have failed God, he should confess the sins of those for whom he prays. By so doing he puts himself on the side of justice and justifies God in judgment even while praying for mercy.

7. *Intercession and identification* (7). Nehemiah did not stand aloof from his people, but identified himself with them though he was not alive when sin brought captivity and was not at Jerusalem taking part in the failure's and sins there. They were his people and in love and humility he uses "we" when confessing. Some in confessing say "we" when it should be "I," and "they" when it could, or should, be "we."

8. *God's Word* (8, 9). This told of both judgment and mercy—judgment for sin and mercy when repentance comes—and was a guide for Nehemiah to pray by and a basis for his prayer. Successful prayer is based on God's Word, for answered prayer is prayer according to that Word—whether it be law or grace, prophecy or fulfillment, its record of prayer or answer to prayer. We need to acknowledge the righteousness of God's law and its penalties, the loving freedom of his grace, the sureness of his prophecy and promise, the lessons of his history, the petitions of Bible prayers and the encouragement of answers to prayer, in order to pray in the best way. The Bible is a God-given Book.

9. *Surrender.* Nehemiah was willing to go from home comforts to Jerusalem hardships. When praying for God's mercy and help to his people and city. He did not selfishly ask for God to send some one else. We should be fully willing to endure hardships if necessary in connection with the answer to our prayers.

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