

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 Ministry of Love

REV. A. B. SIMPSON

"God is not unrighteous to forget your work and labor of love" (Heb. 6:10).

ALL else will be forgotten but that which springs from love. All else is like the splendid facade which a Moslem conqueror had built in plaster over a stone temple inscribed with the name of Jesus. He had his architect and artist plaster over the sacred name, and on the more gorgeous front be emblazoned his own, with some inscription from the Koran. The centuries passed, and modern travelers visited the temple; and lo! the work of pride had decayed and fallen down, and left the old inscription and the name of Jesus open to the face of heaven and the eyes of the universe.

So will fade away all of man's work, and only that remain which was born of love.

I. LOVE TO GOD

Christ has claims upon our love and service for His own person greater than all the demands of what we call Christian charity. Judas talked about the poor, but Mary poured her ointment on His own head and obtained His everlasting approval. Our first service is to Him alone, and it is worthless if it is not love.

An Arab wanderer once found a spring of pure, delicious water. It was so good that he could think of no one so worthy to receive it as his chief. So he filled his leathern flask, and started across the desert to the court of his master. He entered his presence and laid the bottle at his feet, telling him how pure was the mountain spring where he found it, and how far he had gladly carried it for him. The chief tasted it and thanked him for his kindness, expressing his appreciation and delight, and sending him away loaded with presents and marks of his favor. After the stranger had gone, the princes around him asked that they might taste the wonderful water. The chief handed it to them, but as they tasted it they could not express sufficiently their disgust and surprise at his conduct. The water had been carried so far over the burning desert that it had become foul and offensive. "Yes, but," said the king, "there was something in it that made it taste very sweet to me." "What was that?" they asked. "It was LOVE."

And so our poor services are often like the Arab's gift, unworthy of so great and pure a Master, and even angels might not be able to accept them. But if they have the taste of love, they are a sacrifice of sweet smelling savor in His presence.

What was the inspiration of Paul's glorious service? "If we be beside ourselves," he says, speaking of his intense earnestness, "it is to God. For the love of Christ constraineth us because we thus judge that if one died for all then all died, and he died for all that they which live should not

henceforth live unto themselves, but unto him that died for them and rose again. Wherefore henceforth know we no man after the flesh."

That was Paul's motive power. The word constrain means "shuts me up." Like a river crowded into a narrow channel between massive rocks and rushing with tremendous torrent, his life was shut in from every other interest, and it became one intense concentration of love. It crucified him to himself, and it made him dead to all other men in their earthly relationship and influence.

Nothing can save us from ourselves, nothing can lift us out of the control of others, but the love of Jesus.

How often have we seen a selfish and beautiful woman, surrounded by wealth and luxury, marry the man she loved and cheerfully go forth from all her selfish surroundings to share even the utmost privations and sufferings without a murmur of regret or even a thought of herself.

How often have we seen that same girl compelled to care and labor for a darling child; and hours of drudgery, that money could not buy, are gladly given to the child of her affection.

All the machinery in the universe could possibly lift that enormous iceberg one foot, but one week of summer sunshine can lift it up, in the ascending vapor to float among the clouds of heaven. And so the love of God alone can set us free from the fetters of self and earth, and send our hearts heavenward, crying: "Lord, I am thy servant; thou hast loosed my bonds."

Before the Lord could entrust Simon Peter with the care of His lambs and sheep, He asked him the searching question thrice: "Lovest thou me?" And not until the penitent apostle had thrice appealed to His Omniscience, and had repeated the assurance of His personal love in more than one emphatic and impassioned word, would Jesus trust to his hands the tender charge: "Feed my lambs, tend my feeble sheep, feed my sheep."

More than once have I stood by the bedside of a dying mother as she was about to bid farewell to her darling lambs, and watched the choice of the one that was to guard and nurture those precious ones. And I have always observed that she has committed them to the one that she knew loved her truly and well. And so the Lord cannot let us nurture His lambs unless we love the Master so well that we love them, too.

II. LOVE TO CHRISTIANS

First, let us understand the principle of the New Testament with respect to love.

The old law was summed up in this great commandment: "Thou shalt love thy neighbor as thyself." But that is not New Testament love. "A new commandment I give unto you, that ye love one another AS I HAVE LOVED YOU." That

is much higher, and only possible for one who has received Jesus Himself to dwell within as his life and love.

Next, let us notice the place of love in the New Testament. It stands higher than faith or power. After a whole chapter devoted to the gifts of the divine Spirit for the endowment of the church with power for service—gifts embracing even the apostolic functions and the power of miracles—he tells them there is a way of usefulness and service superior to any or all of these, viz., love. It is "a more excellent way." That is a way of service for God and man. It is greater than faith. It is greater than eloquent speech, inspired prophecy or self-sacrificing sufferings. All these may exist without it, and without it they are as empty as tinkling cymbals.

In the greatest of his epistles, after a profound discussion of the great doctrines of salvation and sanctification, the Apostle Paul comes, in the twelfth chapter of Romans, to speak of consecration, and calls upon all who have received the mercies of God to present their bodies a living sacrifice, holy and acceptable unto God.

But, no sooner has he done so, than he at once begins to talk about love. Consecration, in fact, becomes at once a simple matter of love—love in the church, in mutual ministering; love in business in a fervent spirit; love in the social circle, in kindness and affability; love to the poor and suffering in distributing to the necessity of the saints; love to the happy, by rejoicing with the glad; sympathy with the sorrowful, by tears for those who weep; love to those who injure us, overcoming their evil with good; and such a lovable spirit as will lead us to live peaceably with all men.

Then, in the next chapter, he tells us that love is a debt that can never be paid, and proceeds to show how we can manifest it toward the weak and morbid, by bearing their infirmities, avoiding offences and doubtful disputations, and seeking one another's good and edification. And even the closing chapter, which at first sight seems to be a mass of uninteresting salutations, is a sweet photograph album of loving faces, showing how dear to each other were the little circles of the apostolic church.

This was the secret of power in that church, and even Gibbon, the infidel historian, assigns it as one of the chief causes of the rapid and wonderful spread of primitive Christianity. "The multitude of them that believe were of one heart and one soul. . . . And with great power gave the apostle witness of the resurrection of Jesus Christ, and great grace was upon them all."

This is the greatest need of all our churches. When Constantine took the chair in the council of Nice, a great multitude of petitions and grievances from every quarter of the church poured in upon him in that first great Christian council. He at once ordered a space to be cleared in the center of the large hall and, piling all the papers together, they were set on fire, and ascended in smoke and flames amid the hosannas and hallelujahs of the mighty assembly. Then the Holy Spirit fell on that great council, and the blessing went forth to every part of the Christian world. So would the power of heaven crown the church today if all the selfish bigotries and grievances were consumed in one great burning from above.

Without this love we cannot minister to each other, nor can we have real unity and power in the church. It is the only remedy for the spirit of criticism, rivalry, jealousy and a thousand strifes. But when we see His children with His eye and His heart, and, looking away from our natural antipathies and prejudices behold in each of them our Saviour's image and all the possibilities of His eternal grace and love for them, then we can love them as He loves, and

like the painter, who drew his master's likeness with his hand covering the scar upon his brow, our "love will cover a multitude of sins."

The myriad ministries of love, how can we specify them or what can teach them but the quick instinct of love itself? The grasp of the hand, the radiant smile, the tone of tenderness, the large and genial and open heart, the courteous and cordial manner, the considerateness of another's feelings, the little sacrifices and offices of kindness, the mutual help in the hour of need, the word of kind appreciation, the reproof of criticism and blame, the cup of cold water, the prayer or faith, the heartfelt sympathy in sorrow's hour, and sometimes the word of tender reproof spoken always and only alone with the one you love—these are some of the services of Christian love, which outweigh the greatest gifts and the mightiest deeds. Thus let us "by love serve one another."

III. LOVE TO THE UNSAVED

This is not our easiest ministry. It is much more congenial and graceful to our spiritual tastes to speak to these who feel as we do. It is a real delight to us to stand before a responsive audience of throbbing Christian hearts, and be intensely conscious of every word we speak is echoed back from the hearts in full accord, and even to receive an inspiration for their very needs and aspirations. No wonder that many are tempted to think that they are called especially to minister to such alone.

It is very different indeed to look in the faces of persons, whose very interest in what you say to them, has yet to be created, and who are already meeting you with inert and passive resistance, or actual antagonism. Nothing but the power of the Holy Ghost and the love of Jesus in the heart can make such a service easy and delightful. But He can so fill the heart with love, that we will yearn over the most degraded of men, that we will love with strange intensity persons whom we have not as yet known, and that we will cry over them sometimes: "My heart's desire and payer to God for Israel is that they might be saved." I have continual sorrow in my heart, for I could wish myself accursed from Christ for my brethren, my kindred according to the flesh."

A poor, weather-beaten old man knelt here the other night among others for prayer. He seemed so far from God and hope, that I found my soul asking: "Can these bones live?" But as the words of tender prayer and compassion fell from the lips of one who was pleading by his side, I saw that face begin to soften and the very love of Jesus seemed to fall in waves of tenderness upon the scene, and soon the voice of the old man was crying: "The blood of Jesus Christ has sprinkled me from head to foot." And we felt there was joy in heaven over that spectacle of love. Ever since that old man has resolutely stood up on his new Master's side, and one such soul is worth a whole city of wealth and pride.

And such blessed and glorious service the Lord Jesus has for every one of us, who will only let Him use us. Let us not suffer ourselves to get away from it with the idea that we are not fitted or called to it. A dislike to it implies a radical defect somewhere in our character, some shell, perhaps, of spiritual self-consciousness and unapproachableness, some lack of real shepherdliness and Christliness. It is the deep consciousness of our lack of the love that holds us back. But is that the true way? Is it not better to come to Him for the love? And He will give it, and sinners shall be won not by us, but by Christ, loving, winning and working in us.

(Continued on Page 7)

THE JUDGMENT DAY

BY C. C. CAREY

HERE is a doctrine at once bringing to view that which is awful and sublime. It has to do with that important period in the history of Adam's race, which will terminate its present state of existence, when there will be a general trial of men and angels. How it should appeal to the minds of men, and how it ought to provoke serious consideration! Such a day the world never has seen. God "hath appointed a day in which He will judge the world by that man whom He hath ordained." To that great day we are all tending. How important to keep it in mind, and prepare against it! Daily we are making up an account which we must face on that day.

"How careful then ought I to live!

With what religious fear!

Who such a strict account must give
For my behavior here?"

Yet, strange to say, this event ahead of men is seldom in this thinking, and few there be who are living with that day in view. What more invaluable subject to attract the attention of saints and sinners than this, and yet the silence of the pulpit on it is appalling. No wonder men live so carelessly, and not a few deluded, blinded men and women, forgetful of this awful day, suddenly take their own lives, with no fear of God, and rush unprepared into an unending eternity. There is need to again reannounce the coming of the great judgment day. The pulpit needs to open its mouth about it, and to put it into the thinking of people who attend church. O, the folly of preaching on some of the subjects announced from time to time for sermons! No wonder sinners are not now convicted as aforesaid.

This frivolous age above all others needs to have its attention called to the judgment day. The people of modern times are "amusement mad." Shows, entertainments, frolics, dances, card playing, and everything else which divert the minds of people away from God and eternity, prevail, and serious thoughts about the soul, death and the judgment are foreign to the minds of even church members. Lightness, frivolity, forgetfulness of eternal things—this is the spirit of the times. When will the pulpit awake to the seriousness of the situation, and ring out in clear tones upon the coming of the day of God, when the world will stand before the great white throne, to be judged for the deeds done in the body?

"That awful day will surely come,

The appointed day makes haste,

When I must stand before my Judge,
And pass the solemn test."

But not only do sinners need to have their minds drawn to this great day. Saints need as well to keep it in mind as a means to seriousness of spirit, as an antidote against lightness and worldliness, and as a help to a really religious life. (And what subject will do more to help in all these things than to think upon the great judgment day? Nor must we get the idea that believers will have no interest in that day only as spectators. They are servants whom the Master has left with His talents, and they must make an accounting as to what they have done with their Lord's gifts, money, influence, time, and opportunities for doing and getting good. It is to be a day of accounting, of reckoning, when "every one of us shall give account of himself to God," not accounting for come one else.

Nor should we conceive the idea that this great day is alone for the condemnation of all who appear there. "Judg-

ment" does not necessarily mean condemnation. Rather such a day implies a day of inquiry into human conduct, one of investigation, one when men will render an account of their deeds. It will be a court day, with Jesus Christ as the Judge. At this Great Assize there will be revelations, discoveries, uncoverings. And while the unfaithful, unbelieving and wicked will be condemned publicly, so at the same time, the believing, the true, and the righteous will receive public commendation from the Judge on the throne. While the wicked will hear with dismay, "Depart ye cursed, into everlasting fire," the righteous will be greeted with that happy approval, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

So that while sinners will awake and come to judgment with dread and fearful forebodings, the saints, while approaching the day with seriousness and solemn mien, will rejoice in the prospect of being publicly vindicated though the atoning blood, and of being justified by God in the sight of angels and an assembled world. While condemned sinners will wail with anguish when final sentence is pronounced upon them, saints will rejoice aloud when public commendation is spoken to them.

"O, may we all be found

Obedience to His Word,

Attentive to the trumpet's sound,
And looking for our Lord!

"O, may we thus insure

A lot among the blest;

And watch a moment to secure
An everlasting rest."

Whatever troubles you by way of impotence, joyousness, or lack of rest, or lack of concentration, or lack of communion, it means this, that the Lord Jesus Christ is not occupying the place He wants to occupy in the center of your inner being, or in the circumference of your outer walk and witness. The trouble is Christlessness, and the cure is this water that God promises to give you. It is the Holy Spirit who reveals Christ to us, who imparts Christ to us. And when you drink of "the waters of life," when you are refreshed by the Holy Spirit, then in the vital matter of your attitude toward Jesus Christ a change takes place, and by the Holy Spirit Jesus Christ is enthroned at the center of your being.—*Prebendary F. S. Webster, M.A.*

MY BIBLE AND I

We've traveled together, my Bible and I,
Through all kinds of weather, with smile or with sigh,
In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and my Psalm.

We've traveled together, my Bible and I,
When life had grown weary, and death e'en was nigh,
But all through the darkness of mist and of wrong
I found thee a solace, a prayer or a song.

So now, who shall part me, my Bible and I,
Shall ism, or chism, or new lights who try?
Shall shadow for substance, or stone for good bread,
Supplant its sound wisdom, give folly instead?

Ah, no, my dear Bible, Revealer of Light,
Thou sword of the Spirit, put error to flight,
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I.—*Sel.*

LIVING WATER

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EDITORIAL

WEEKLY TEXT

"They that trust in the LORD shall be as Mount Zion, which cannot be removed, but adibeth forever." Ps. 125:1.

The Lord shall come; what means these woes?
What mean the nations' dying throes?
"Men's hearts are failing them for fear,"
The crisis of the world is near.
The mountains quake, and you shall feel;
The earth unto her center reel;
But "blessed is he," saith the Word,
"That waiteth for the coming Lord."

"WORKERS TOGETHER WITH HIM."

The privilege of service for Jesus is one to be greatly desired, but the more inspiring thought is that of *service with Him*. How blessed that we can be workers with Him. The late Rev. J. O. McClurkan brought out this thought of workers *with Him* in a way that we want to give to our readers. The article follows:

Note that expression *with*, for it is the key explaining the value of the relationship. With Him. Ah! here is the secret in partnership with God, laborers together—joint interest—how blessed. It invests life even in its trivial aspects with a kingly dignity. If we walk with God, wherever we are, whenever we go, whatever we do is shared by our Great Partner.

1. Thus living, we are always in the service of God. The Lord Jesus said, "My Father worketh hitherto and I work." May we not think of our God as being the busiest of us all? Is not His activity ceaseless? Is not nature one vast workshop in which He is working out the details of His mighty purposes? Our part is to do His will. The sphere of our activities for the present is limited to earthly allotment, but we are co-operating with Him in this as really as if in heaven. We are too apt to think of God as being engaged in big things, like the manufacture of worlds. Is He not equally careful in the oversight of the tiniest of creation? Do we not see the same wisdom manifested in the workmanship in the smallest of creation? God is interested in the very least of all creatures. Hence we may be very small and insignificant in our own eyes, but by virtue of our relation to God, we are workers together with Him in filling the humble places which we are assigned.

We have no difficulty in believing that those engaged in doing the big things are working with God, but many of us have never really seen that our Heavenly Father was dealing as much with little things as with large ones. The more we know of God and the more we understand His work, the more emphasis we will put upon the little things. Nothing is unimportant or insignificant. Great decisions sometimes turn on small things. The battle of Waterloo was lost because a boy misdirected Grouchy. What we regard as trivial things are often of major importance. We repeat, there is nothing unimportant in God's creation. Every atom of matter that pulsates with life is of divine origin, and therefore has its place. We need not move in the theater of what the world calls colossal interest to be a worker with God, for in our secluded sphere in the discharge of daily duties we can walk with Him, and such a life, even in the humblest details, is invested with a divine serenity, kingly dignity and a measureless importance.

2. "Workers together with Him." Then He shares in the seeming delays, reversals and apparent defeats. God defeated? Never. Mark you, we use the word seeming. Looked at from our standpoint, there are many battles lost. We are often in the meshes of what seems to be contradictory statements—in the mazes of interminable confusion, but it is never so with God. He sees the last just as well as He sees the first. We occasionally hear a eulogy on those who fail, and such articles, when written by people who think are always good, for many of the greatest successes have been built upon what the world calls failures. The vast coral reefs, whose impregnable fortifications no ship dares to approach, were built out of the deaths of myriads of tiny creatures. "Workers together with him"—what a magnificent outlook, what far-reaching visions, what stately marches, what colossal plans, what infinite measures attached to such a work. With Him who feeds the insects, builds the stars, piles up the mountains and walks on the seas. Surely, being united in work to a God like this should banish every discouragement.

"Workers together with Him." It may be gathering flowers for the sick child, watching over an infant, cooking a meal, ploughing, teaching, buying, selling, preaching—it matters not, just so it is done for Him—makes us co-operating agents with God. The seemings may be against us. The ship of grace will often be hidden in the trough of the sea. The seed of truth buried underground, the life apparently obscure, the heavens strangely silent, but it is only a seeming silence. As surely as the ebbing and flowing of the tides the divine plans mature, and even out of the womb of what the world calls failure is born great victories. Short-sighted creatures such as we are poor judges of either success or failure, but this we know, that a worker together with God means victory in the face of every foe.

3. "Workers together with Him." This certifies to continuous and ultimate victory. It does not always look so. Jacob said: "All of these things are against me," when in reality everything was working in his favor. When the earth trembled and the sun refused to shine and Jesus was laid away in Joseph's tomb it looked as if the rising hopes of the faithful few were forever crushed, but such was not the case, for from that sepulchre came forth one who conquered death and "is alive for forever more."

He who works with God is sure to win. There are no if's and and's about it.

"Truth crushed to earth shall rise again.
The eternal years of God are hers."

Every enemy shall be routed, the deadly wound, which

sin has made in this fair world of ours, shall be healed. Where there is now darkness there shall be light, where there is now weakness strength will be enthroned. God has large plans both for this earth and His people. They will be consummated though wicked men and devils conspire to the contrary.

Deep in unfathomable mines
Of never failing skill,
He treasures up His deep designs,
And works His sovereign will.

What a glorious privilege to have part in such a work. Well might angels be willing to leap over the battlements of the skies to engage in a warfare whose final consummation is announced from the sky in the following thrilling words:

"And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."—*Rev.* 21:3-4.

BECAUSE THOU HAST FORGOTTEN

SUSAN BOYD

BECAUSE thou hast forgotten the God of thy salvation," *Isa.* 17:10. This charge was brought against God's chosen people. He had proved himself faithful. Wonderful deliverances had been wrought by His mighty hand. Again and again He had lifted them up in the eyes of their enemies; yet they, in the face of it all, had forgotten Him. He repeatedly warned them through His faithful messengers, the prophets, of the awful evil they were bringing on themselves, but with all His patient warnings and long-suffering, "They mocked the messengers of God and despised His words and misused His prophets till the wrath of God arose against them till there was no remedy." 2 *Chron.* 36:16. Sin unrepented of has always brought punishment sooner or later, and from this there is no escape. Men may make light of it, refuse to believe it, harden their hearts, turn a deaf ear to His counsel, trample His mercies under their feet, but there is a day of reckoning ahead. They cannot escape the judgments of God. God is merciful, long-suffering, slow to anger, full of compassion, not willing that any should perish, but He is nevertheless true to His word.

Men cannot sin against Him with a high hand, set Him at nought, spurn His love, reject his mercy and go unpunished; they will reap what they sow, little as they may think so. Poor, blind, deluded mortals to think for one moment that they can. They are playing with worse than dynamite when they undertake it. "Woe unto them that are wise in their own eyes and prudent in their own sight," *Isa.* 5:21. We have multitudes of that kind who have success from the world's viewpoint. They can hold high positions, accumulate wealth, win the applause of the world, but in God's sight they are failures—blind, poor, naked—all because they have forgotten God. The time may not be far distant when God—the God of our salvation, the God that is being mocked, despised, rejected by so many—may be heard from in a way that will wake many that seem now to be asleep. Over fifty times in the book of Ezekiel we have these words, "They shall know that I am the Lord." Who knows but what this awful war with its deluge of blood is God speaking to the nations that have forgotten Him, and the innocent must suffer with the guilty.

The world is pleasure-mad, money-mad, so intoxicated, so sound asleep that it is going to take something terrific to arouse it. Theaters and picture shows are being crowded with church members who are ready to apologize for claiming to be Christians. Had there been more true soldiers of the cross there might have been less need of soldiers for the United States army. When we read the third chapter of Isaiah and see how God pronounced a curse on the abominable styles of that day, we wonder if their sins were any more than ours, with our short skirts, low necks, powder and paint. He closes this chapter by saying, "There shall be"—because of these things—"a girding of sackcloth, and that the men shall fall by the sword, and their mighty men in the war."

This generation ought to take warning. There is a remedy, only one remedy, but we are very slow to take it. Men have remedies, but they are failures. God's remedy is to be found in 2 *Chron.* 7:14. It is a bitter dose for proud, sinful man, but it would work wonders. God says, "If my people who are called by my name will humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and forgive their sins, and heal their land." This was God's remedy for the God-forgetting Jew. It is His remedy for us.

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By the REV. JACOB H. ROSENBERG, Superintendent of the Hebrew Association

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Written by a converted Jew who has made a careful study of prophecy from a Jewish point of view. The facts contained are positively startling.

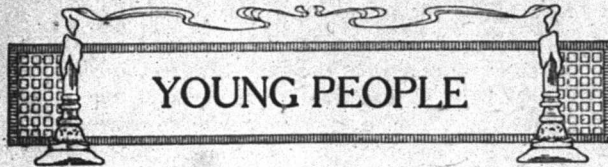
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Dear Children: There is a verse in the last chapter of the last book in the Old Testament which I love very much. It is this: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Have we ever talked together about this beautiful verse? If we have, it will do us no harm to study it again. Somehow it has been upon my heart for several days past. You notice that the prophet is speaking, not of a s-o-n, but of a

S-U-N.

Not of the sun upon which our earth depends for light, heat and life, but the Sun of *righteousness*. Do you know what a sun is? It is a heavenly body, glowing, luminous, giving out light and heat to other bodies. Our earth, you know, has no light of its own, no way to warm itself. How helpless it would be without that great body which we call the sun. Dark, cold, lifeless, and unable to sustain any form of life upon its surface, that is what our earth is. But the sun, great, powerful, sending down volumes of light and heat, the sun makes the earth a place of life and beauty. How steadily he pours his glowing beams upon her. He melts her ice, dries up her marshes, colors her grasses, and brings out the tips in her flowers. As we study this mighty ruler of the day and consider some of the things he does for the earth, we are able to understand better what the prophet means about this other Sun.

A few years ago we were in the country camping with our children. After about ten days of good weather the sky became heavy and gray, a steady, dreary rain set in, falling nearly all the time for three days. We could not pack and get away under such conditions, and camp life became almost unbearable. It was sloppy, muddy and the children could neither fish, swim or go boating in that constant downpour. We could only hope from hour to hour that there would be a rift in the clouds. On the fourth morning the rain ceased, though the sky was still gray and dull. But we packed hurriedly and started for home. What an unpleasant task it was, getting our things together. We felt as if we would like to throw the whole lot of them away. Our clothes were wet, the bedding damp, the tents soaked. We did the best we could but wondered that afternoon, as we unpacked at home, how we would ever get things clean and dry again. I remember looking into my own back yard, sodden and dreary, and thinking what an ugly, dirty, spot it was. I hung clothes, bathing suits, damp sheets and towels on lines on the porch and put wet, muddy, shoes over in a corner. O, how hopeless and discouraging it all was.

THE SUN A LIFE GIVER

The next morning when I awoke the sun was shining out of a cloudless blue sky. I hastened to the window, gladder to see that great orb than I ever was before in my life. I had never so realized *my need* of him. What a changed world it was already! The grass, beaten and lifeless the day before, was already lifting itself, its spears vivid and green in the brilliant light. Trees and shrubs lost their wilted, downcast look, and stood erect to greet the light giver. Flowers shed the last rain drops which clung to them, and basked in the warm rays which he poured down upon them.

THE SUN A CLEANSER

Two hours later I went into the back yard to stretch lines for my wet things, and, children, will you believe me, it didn't look ugly and untidy any longer. What it had needed was the sun to dry the wet pavements and sodden earth, to cheer up the grass and trees. Things looked green, and glowing and pretty and clean. And yet no one had done a bit of work in that yard but the sun! It had never been plain to me before just how much *work* of that kind the sun does. And instantly those words of Malachi's came into my mind, "The sun of righteousness shall arise with

HEALING

in his wings. Why, yes, I thought the sun in yonder sky has risen with healing in his rays for the poor, rain-beaten, disarranged, muddy, untidy earth. He is bringing warmth, and dryness, and beauty back to her as nothing else could. And the prophet was trying to tell us that this is just what Jesus, the Sun of Righteousness, can do for our poor, dark souls and lives. The lesson sank deeply into my heart as I put out the wet things. Blankets and quilts were stretched in the sunshine, damp clothes hung on fences, shoes spread out on the grass. That afternoon when I went out to bring them in I was astonished at the change. Most of my things were not dirty after all. Blankets had fluffed out, pillows were plump and warm, quilts looked like themselves once more, and even the shoes were fairly respectable now that they were dry. As I folded and sorted things, putting some away, and others into the clothes basket to wait for wash day, I could hardly realize that they were the same articles I had handled with such discouragement the day before. How much the sun had done for me since he had risen that morning. He had turned a scene of hopeless disorder into one of comfort and cleanliness. All my things were put away with no fear of mildew. The house was dry and pleasant, wholesome breeze stirred the curtains at the windows. The yard was a delightful place, and it was well with the world. The sun is a great worker, children. He never stops a moment. And he would do more than he does if he were not hindered. If men would only do their part, I believe the sun would clean up every dark, damp, dirty, swampy place in the world. It seems to me that he *likes to clean up*. That he wants to get rid of unsanitary conditions, and put life and beauty everywhere. Can that other, greater

SUN

do as much for our spiritual natures as the lesser sun does for the physical world? Yes, and more. And our need is even greater. Is there anything wrong, unhealthy, unclean, sickly in our condition? Unto those that fear His name, that wonderful Sun will rise high in the heavens, shedding His light, and life-giving rays upon us. There is *healing* in His wings, healing for sin-sickness, and sin-uncleanness. Do we realize how we *need* Him? How we *must* have Him? O, children, we are so helpless, so hopeless, our hearts so damp, and cold, and unsightly, and wrong. We need His *work* in them. We must have the light and life which He alone can bring. We cannot do without the cleansing which He only has power to do. Has that

GLORIOUS SUN

arisen in your sky? May the Lord put a greater longing in our hearts for this Sun of Righteousness than we have ever had for anybody else in our lives. COUSIN EVA.

Do not forget the club rates for *Living Water*—50 cts. in clubs of five or more to any address. Secure a club among your friends. We are sure it will be a blessing to them throughout the year.

THE MINISTRY OF LOVE

(Continued from page 2)

Down in the city a poor woman was being led out from a police court to receive the execution of her sentence. She was sobbing with that hopeless and desolate distress which the poor discouraged and lost ones sometimes have. A Christian lady was passing by. She saw the sad and despairing woman and thought of her own child. A tender impulse swept over her and she went up to her and threw her arms about her and kissed the swollen face. She seemed thunderstruck. It was years since a pure woman had kissed those lips; but that kiss saved her. She broke into tears of tenderness and told of her mother's last kiss. The lady secured her release, took her to her own home and she was won back to God and heaven. It was the ministry of love. Let us do likewise. This is our divinest work. O Lord, baptize us for it with the love of souls.— *The Alliance Weekly*.

HOLINESS OF THE BIBLE

The doctrine we contend for is not limited to a bare and questionable place, a doubtful and uncertain existence in the holy records; but is repeatedly and abundantly, explicitly and with great clearness, embodied as a cardinal feature throughout the whole system. It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imaginary, voices in the language, and burns in the spirit of the whole scheme, from its beginning to its end.

Holiness! Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, the progress and com-

"Blessed are ye, when men shall revile you, and persecute you. Rejoice and be exceedingly glad."

"If they have persecuted me, they will also persecute you."

"Yea, all that will live godly in Christ Jesus shall suffer persecution."

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

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JESUS MINISTERING TO THE MULTITUDES

LESSON FOR SUNDAY, MARCH 24, 1918.

MARK 6:32-44.

GOLDEN TEXT: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mat. 20:28.

Parallel passages are Mat. 14:13-21; Lk. 9:10-17; Jno. 6:5-13.

After the return and report of the disciples the Lord called them to go apart from the people in order to rest (v. 31) somewhere near the city of Betsaida (Lk.), which was situated near, or on, the north of the Sea of Galilee. The people saw this departure and some arrived in the neighborhood before the Lord and His disciples did (33). So probably not long after Christ had taken His seat on a mountain (John) He saw the multitude coming and apparently at once, and before the need had actually arisen, began to consider the matter of supplying it (*Torrey*) and spoke to the disciples about it (John). The lesson shows:

1. *Rest.* It was necessary, for the Lord commanded it. But it was with Christ, in His presence and under His oversight. And this is the kind of rest God's servants need—in association with Jesus, for He has rest for body and mind as well as for soul (Matt. 11:28-30). A failure to act on this principle injures God's servants in body, soul, spirit, and service.

2. *Interference.* Our rightful plans may sometimes be upset and we should never be disturbed in heart when this takes place. Why was this interference? Because the people thought only of their own needs and not of the disciples. Possibly, too, the trip on the sea and brief rest on the mountain may have accomplished what was positively necessary. Even if it had not the people had a—

3. *Welcome.* The Lord did not rebuke those interrupters. Their need stirred His compassion (34) and His own comfort was set aside in order to minister to them. Luke says "He received them" and not only taught, but also healed them. God's servants do not always treat an interruption as the Lord did. Sometimes there is impatience, or worse, and even if the interrupter's need is met it is not always done in a loving way, but grudgingly. We must be so fully surrendered that even the upsetting of a good plan will be received and acted on in a right way.

4. *Thoughtfulness.* There is no record that anyone in the multitude told the Lord he was hungry. He who made man knows his need of course (Mat. 6:32), but people very often overlook this fact and fail to see how reasonable it is to expect Him who gave life and bodies to sustain and protect both by food and raiment. Therefore, "Be not anxious," He says. Christ thought about people's need of food that day and provided for it (even when not asked) in an unusual way. He is just as thoughtful now though He shows it in regular and ordinary ways. All products of the earth for man's need come by God's arrangement. Do you trust God accordingly?

5. *Test.* It is noticeable that all four gospels of faith record the test the Lord made of the disciples on the line of faith. To Philip Jesus said (John): "Whence shall we buy bread that these may eat?" A test question, John says, designed

to prove Phillip and thus show where his thoughts and reliance were. Philip thought only of the currency of earth when Christ was thinking of faith, the currency of heaven. The words, "Give ye them to eat," were probably spoken later on when the disciples advised that the people be sent away for food. To the disciples this evidently seemed impossible, but Elisha had done a similar work on a smaller scale (2 Kings 4:42-44; 1-6), and before the day closed they themselves were giving food to the people as Jesus multiplied it. So here we see a combination of failure and success—failure so far as their faith at first was concerned, but success through obedient co-operation with the Lord. What we have not faith to do ourselves we can at least trust and obey Christ to do for us.

6. *Blessing on gifts.* First, the loaves and fishes were given to Christ—full surrender for Him to do as He chose. Blessing and increase came *after* this. Those materials would never have met the need if they had not been unconditionally turned over to the Lord. Their sufficiency came through their being altogether in His care and under His authority. So it is with us. All we are and have must be thoroughly given over to Him to use in meeting human need, and He will do with it very far beyond all its natural capacity for usefulness. How can Christ bless and use what is withheld? The insufficient becomes sufficient when given to, and blessed by, Him.

7. *Bounty and economy* (42, 43). It is well to notice this combination. Often bounty and waste go together among men—also economy and stinginess. Christ provided a full meal for all, for "they did all eat and were filled," but fragments were gathered up. No waste.

8. *Obedience* (40-42). Both the disciples and the multitudes obeyed the words of Christ though they could see no reason for doing this so far as prospects went. When God speaks man's part is to obey literally and without questioning no matter how useless it may seem. It is according to faith to obey just because God says so. And results are connected with man's faith and obedience. If the multitude had scattered instead of sitting down, and the disciples had refused to receive and distribute, would the multitude have been fed? No. And how much does *not* take place because people refuse to obey!

9. *Order.* "By companies" (39). Order makes work more easy and more effective.

Pray for the witness of the Holy Spirit to bear unclouded testimony to thy spirit that thou art a child of God. Say, as the Psalmist did, "Remember me, O Lord, with the favor that Thou bearest to Thy own people." Visit me with Thy salvation, that I may see the good by chosen, that I may rejoice with the gladness of Thy n, and give thanks with Thine inheritance." Wait the nted time, and God heart. "Fear not, for I have redeemed thee: I have thee by thy name: thou art Mine."—*Toplady.*

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