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A. B. BURLINSON, Postmaster General.

Living Water

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

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The Secret of Effectual Service to God

GEORGE MUELLER

THE most important point to be attended to is this—*Above all things, see that your souls are happy in the Lord.* Other things may press upon you; the Lord's work, even, may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true, effectual service is—joy in God, and having experimental acquaintance and fellowship with God Himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to obey God? How obtain such an all-sufficient, soul-satisfying portion in Him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, this happiness is to be obtained *through the study of the Holy Scriptures.* God has therein revealed Himself unto us in the face of Jesus Christ.

In the Scriptures *by the power of the Holy Ghost,* He makes Himself known to our souls. Remember, it is not a God of our own thoughts, or our own imaginations that we need to be acquainted with, but the God of the Bible, our Father, Who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own most precious Word.

The way in which we study the Word is a matter of the deepest moment. The very earliest portion of the day we can command should be devoted to meditation on the Scriptures. Our souls should feed upon the Word. We should read it—not for others, but for ourselves; all the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our bosoms. Especially let us remember, not to neglect any portion of the Bible; it should be read regularly through. To read favorite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. But to read the Bible thus is not enough; we must seek to become intimately and experimentally acquainted with Him Whom the Scriptures reveal, with the blessed Jesus, Who has given Himself to die in our room and stead. Oh, what an abiding, soul-satisfying portion do we possess in Him!

But another point here needs especially to be noticed: it is that we seek habitually to carry out what we know; to act up to the light that we have received, then more will

assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practiced, or harbored and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all-important to remember this. Infirmities and weakness will cleave to us as long as we remain in the body; but this a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my Heavenly Father in the face, to say, "Here I am, blessed Lord; do with me as Thou wilt."

Then let us remember that we are His stewards. Our time, our wealth, our talents, our all, are His, and His alone. Let us seek to remember this, and carry it out this year, and then what happy Christians shall we be! It is a divine principle, "To him that hath shall more be given;" and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in His own most blessed service. Beloved, we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and serve Him with our body, soul and spirit, which are His.

As we advance in years, let us not decline in spiritual power; but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days may be our best days.

Our holy faith does not consist in *talk.* "Reality, reality, reality," is what we want. Let us have *heart-work;* let us be genuine. Beloved, we should live so as to be missed, missed both in the church and in the world, when we are removed. Oh, how rapidly is time hastening on! We should live in such a manner as that if we were called hence, our dear brothers and sisters might feel our loss, and from their inmost souls exclaim, "Oh, that such a one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us, "If ever there was a Christian upon this earth, there was one."

But to revert to the Scriptures. In them, through the teaching of the Holy Ghost, we become acquainted with the character of God. Our eyes are divinely opened to see what a loving being God is! And this good, gracious, loving heavenly Father is ours, our portion for time and for eternity; and our Lord Jesus, Who gave Himself for us, is that blessed One, to Whose image and likeness we shall be conformed; and to serve Him should be our greatest joy and privilege as long as we remain on earth.

But then, when trial and affliction come; when God deals

with us as though He were not the loving, kind and gracious Being presented to us in His Word, shall we murmur and despond? Ah! no. Beloved in Christ, let us trust our Heavenly Father; let us, like children, hang entirely on Him, reposing in the sweet assurance of His unchangeable, eternal love. Let us remember how He acted towards His saints of old, what His dealings were with them; let us remember what is recorded concerning their history; for now, as He has ever done, God will most assuredly act according to His Word. This intimate, experimental acquaintance with Him will make us truly happy. Nothing else will. If we are not happy Christians (I speak deliberately, I speak advisedly), there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours, and ours alone.

In God our Father and the blessed Jesus, our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage be spent in an ever-increasing, devoted, earnest consecration of our souls to God.—*The Living Way.*

GOD'S METHOD OF RIGHTEOUSNESS

ASA MAHAN

How shall we obey the command, requiring us to "put off the old," and to "put on the new, man?" Have we a revealed *method* of obedience? In answer to such inquiries we remark:

1. That whenever any of "the leading characteristics of "the new man" are referred to in the Bible, they are specifically represented as induced by the *indwelling presence, special agency and influence of the Holy Spirit.* Do we "behold with open face the glory of the Lord," and are we thereby "changed into the same image?" It is "by the Spirit of the Lord;" and this "liberty," this cloudless sunlight, we are expressly taught, is enjoyed where, and only "where the Spirit of the Lord is." Do we "have fellowship with the Father, and with His Son Jesus Christ?" Does God "dwell in us and walk in us," and do Christ and the Father "come to us," and "make their abode in us?" All this, as we are expressly taught, is but "the fellowship of the Spirit;" the fellowship which the Spirit induces and imparts.

Do we enjoy "assurance of hope?" It is because "the Spirit testifies to our spirit that we are the children of God." Have we power in prayer? It is because "the Spirit maketh intercession for the saints, according to the will of God."

Do we "mortify the deeds of the body?" It is "through the Spirit." Do we "comprehend the breadth, and depth, and length, and height, and know the love of Christ, which passeth knowledge?" It is because we have been previously "strengthened with might by the Spirit in the inner man."

Does Christ become to us "wisdom, righteousness, sanctification and redemption?" It is because He is made such to us "of God;" that is, by the Spirit of God—the Spirit "revealing Christ in us," and showing us His grace and glory.

When Christ promises to every believer that "out of his belly shall flow rivers of living water," we must bear in mind that "this he spake of the Spirit." If then, we would "put off the old man with his deeds," and "put on the new man, who after God is created in righteousness and true holiness," it must be through the prior indwelling of the Spirit in our hearts. On no other condition can we, in full conformity to God's revealed pattern of Christian character, become New Testament saints.

2. This indwelling presence of the Spirit in our hearts—

the presence through which all these revelations of the divine grace and glory occur, and all these moral and spiritual transformations are induced—through which all these divine fellowships are possessed, and these assurances, "everlasting consolations and good hope, through grace," and this fulness of joy, are vouchsafed—this indwelling presence of the Spirit in our hearts, we say, is distinctly revealed, as promised to us, and given to us, *after* we have, through His convicting power, "repented of sin, and believed in Christ."

Nothing is or can be more plain than are the teachings of inspiration on this subject. "Faith cometh by hearing;" "the sealing and earnest of the Spirit" are received "*after* we have believed." When Christ "spoke of the Spirit," He spoke of a blessing which they that believe were *afterward* to receive." The Spirit "convinces the world of sin, of righteousness, and of judgment," and thus induces "repentance toward God, and faith toward our Lord Jesus Christ." He never, however, as specifically promised, "comes upon," "falls upon," or "endues with power from on high" any but such as have already believed.

The inquiry which inspired apostles put to recognized believers was this: "Have ye received the Holy Ghost *since* ye believed?"

As soon as individuals were recognized as real believers, special prayer was offered for them that "they might receive the Holy Ghost." No believer, let us ever bear in mind, can fully realize in experience God's revealed pattern of the Christian character and life, but upon this one condition, that he is, "*after* he has believed," "endued with power from on high." Then, and not till then, will the waters of life, as promised (John 7:38), well up in, and flow out from, his heart, and he become "filled with all the fulness of God."

3. The indwelling presence and power of the Spirit, "the baptism of the Holy Ghost," are, according to the express teachings of inspiration, to be sought and received by faith in God's word of promise, on the part of the believer, *after* he has believed; just as pardon and eternal life are to be sought by the sinner *prior* to justification. "How much more shall your heavenly Father give the Holy Spirit to them that ask him." Between the believer and the gift, the Spirit lies, a divine promise—"the promise of the Spirit." If this promise is not embraced by faith, the gift, "the sealing and earnest of the Spirit," will not be vouchsafed.

Hence the apostles, as soon as a sinner was converted, and became a believer in Christ, turned and fixed his eye upon "the promise of the Spirit," and this as the crowning blessing of divine grace, and the blessing which was to be sought by faith, immediately after justification. Before Christ would allow His disciples to enter upon their world mission, He commanded them to "tarry in Jerusalem until they were endued with power from on high." So He requires every believer, before he enters upon his life-work, to tarry before God, and pray and wait, and wait and pray, until "the Holy Ghost shall fall upon him," as "he did upon the disciples at the beginning.

Here we have God's revealed method of righteousness. That is, of rendering real, in our experience and character, God's own divinely developed and perfected ideal or pattern of the New Testament saint. If, in our endeavors to render that model real in our experience, we "make all things according to the pattern shown us in the Mount," and if those endeavors accord with God's revealed method of righteousness, our characters and lives will be constantly taking on new and higher and higher forms of radiant beauty and perfection. If, on the other hand, we fail to put forth the requisite endeavors, or if those endeavors shall take a wrong direction, God will utterly reject us, as "repro-

bate silver;" or our spiritual lives will ever take on a feeble and sickly growth, and that when we should be constantly rising "into the measure of the stature of the fulness of Christ."—*Sel.*

WHAT IS CHRIST TO ME?

BY REV. JAMES M. CAMPBELL

BROTHER BUNSEN somewhere remarks that the greatest event in his life was his meeting with Christ. That has been the greatest event in many a life. It is the greatest event that can happen in any life.

Well do I remember when, some fifty years ago, I first met Him, consciously, definitely; had personal dealings with Him, and spoke to Him as Moses did when with Jehovah "face to face, as a man speaketh unto a friend." Before that time He was dim and shadowy, yet through all my boyhood I could not get away from Him. His presence haunted me. But I kept aloof from Him. Now all that has changed. I sought Him until I found Him; and when I found Him, I opened my soul to Him; and He entered into my life, never to leave it.

I can see now that this first experience in Christ took its coloring largely from the religious conditions in which I had been brought up. He was to me not so much the One in whom the Father was revealed as the One by whom the Sovereign was reconciled.

THE IMPULSE OF HEART HUNGER

It was at the time of the great revival of 1859-60 that this experience took place. A wave of that mighty movement, which like a full tide of blessing had swept over America, reached the west of Scotland. A higher power was at work. Men's hearts were pricked with conviction and melted to contrition. On every hand the question was heard, "What must I do to be saved?" In a rebound from the harsh Calvinism of the day I had joined myself to a group of young skeptics, among whom I became something of a leader. When the religious awakening reached our village, we hoisted the black flag of revolt, and put ourselves in open opposition to the movement. Yet, strange to say, it was in this very group that the working of the Spirit of God first began to manifest. Five of them afterwards became ministers of the gospel. I was one of the first to surrender. I came to Christ from heart-hunger; accepting Him not because my difficulties had all been solved, but because He met the deepest needs of my heart.

The conviction of sin was deep and pungent. "The pains of hell got hold upon me." Prayer brought no relief. Days and nights were spent in the vain struggle to gain deliverance from sin's bondage. Then Christ came to me, in answer to my call. His presence was real; so real that it seemed to be visualized. It was as the Christ of Calvary—the Lamb of God who bore my sins away; that He appeared and appealed to me. It was the thought that "He was wounded for my transgressions and bruised for mine iniquities" that brought peace to my burdened heart.

Accepting the teaching of the time, I looked upon Christ as having paid my debt to the uttermost and thus obtained for me a full discharge from the claims of violated law. This commercial view of His atonement work was undoubtedly crude, yet there is no gainsaying the fact that it brought the soul into vital relationship with Him, awakening within it a sense of measureless indebtedness; and filling it with a grateful love that showed itself in renewed character, and a consecrated life. These, however, were never taken as the ground of salvation, but as the evidence of it, the fruits of it—the things in which it realized. As Paul puts it, "those who are freed from condemnation"

"walk not after the flesh, but after the Spirit." The salvation which Christ accomplishes for them, because a salvation realized in them.

To this primal experience of Christ I often went back when in any doubt touching my religious standing. But no one can live on yesterday's manna. The just are not only made alive by faith, they "live by faith." They keep on growing. What they are is only the merest suggestion of what they are designed to be, and what they are capable of becoming. Their moral expansion is not to cease until they have attained unto "the fulness of the stature of Christ."

All this I felt and sought to realize. I wanted all there was in Christ for me. I felt convinced that what I had experienced of His saving power was only the earnest of the inheritance which was mine in Him. I began eagerly to seek after the "higher life," as a distinct experience, not realizing that I had already received the *highest* life; and that all that was possible of attainment was a larger measure of what I possessed. I read all the books on the subject that I could lay hands on; attended "holiness meetings," and interviewed those who claimed to have attained this advanced experience, which they call "the second blessing." But in vain was all my soul-travail.

Then one day sitting alone quietly in my room the heavenly vision of the heavenly Christ came. I was reading the wonderful words of Paul in Col. 1:26, 27, where he spoke of "the mystery which had been hid for ages and generations, but now hath it been manifest to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory."

My eyes were opened, and I asked in astonishment, "Can this be true? Is this the mystery which God is now seeking to reveal to me—that the living Christ is actually within me as my indwelling life; that He is to me an unfailing source of help; that upon Him I am to depend for victory in the struggle against evil, and for grace to enable me to meet every moral demand? And is it in the effectual in-working of His power, rather than in my own feeble and fitful striving, that I am to find a valid ground for the hope of eternal glory?" When the truth dawned upon me, I exclaimed with St. Augustine: "O Beauty of Ancient Days, yet ever new! Lo, Thou wert with me, and I abroad searching for Thee; and in the light and blessedness of that truth I henceforth resolved to live."

The wonder of this great discovery has never ceased. In the words, "Christ in you," there was seen to be the simple declaration of a fact—a fact which remains forever the same in the face of every possible fluctuation of feeling—a fact in which the soul can fortify itself when depressed by a sense of failure—a fact upon which every believer is warranted to lay hold, claiming for himself all the blessing there is in it.

It was interesting to learn afterwards that the two eminent divines, Dr. R. W. Dale and Dr. Horace Bushnell, came into a new experience of Christ at this very point. With the former the larger vision came on a happy Easter morning, when he saw that the Risen Christ is the living Christ; with the latter it came when he saw that the Christ who was born in Bethlehem is born and grows within the soul. (See Gal. 4:19.) Dale said, "Christ is alive and is with me as my abiding companion"; Bushnell said, "Christ is alive and is in me as the inward ideal and formative force of my life." These two ideas are complementary; for it is the living Christ who is the indwelling Christ.

(Continued on page 6)

LIVING WATER

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EDITORIAL

WEEKLY TEXT

"What I say unto you, I say unto all, Watch."—
 Mk. 13:37.

MY EARNEST PRAYER

Jehovah! breathe upon my soul; my heart
 Enlarge; my faith increase; increase my hope;
 My thoughts exalt; my fancy sanctify.
 And all my passions, that I near thy throne
 May venture, unreprieved; and sing the day
 Which none unholly ought to name, the Day
 Of Judgment! greatest day, passed or to come!
 Day, which—deny me what thou wilt, deny
 Me home, or friend, or honorable name,—
 Thy mercy grant, I, thoroughly prepared,
 with comely garment of redeeming love,
 May meet and have my Judge for Advocate.—Sel.

The times demand an increased spirit of prayer on the part of the servants of Jesus Christ. The world is having such a baptism of sorrow as it never has known before. There has never been such widespread suffering, physical nor mental. No such anguish of soul has been known; hence it is the opportune time to help by prayer. It is a time when none but God can solve the grave and serious problems. Then the church should pray as never before.

THE COMFORTER ABIDING

What a glorious thought that the Comforter has come to abide with His own. How often people pray for His coming, but on the day of Pentecost He came as mighty rushing wind and tongues of flame. He has never left His church, hence there is no need to pray for His coming. This fact of His presence is one of vital importance, and along the line of praying for Him to come we quote as follows:

"True, He has been quenched, grieved and resisted by a worldly Church, but He is here still as the Executive in the lives of all who acknowledge the Leadership of Christ, and He has not gone away. There are always to be found at least the few faithful ones in whom He dwells, and over whose lives He presides. The real Church is composed of all the saved ones and constitutes the body of Christ, regardless of sectarian lines, and the Holy Spirit reigns in this body. The coming of Christ was the first great fact in the introduction of Christianity and the coming of the

Spirit for its continuance and its completion was the second great epoch. Hence it is a mistake to pray that the Holy Spirit may come into the world, for He is already here, or that He may come to his true Church, for there He abides, but we as individuals may close our hearts against Him and keep Him without or we may throw open all the avenues of our being to Him and be filled with God. He is all about us.

"How blessed to think that He does not have to come from beyond the stars, but that He descended officially on the day of Pentecost and has ever since been conducting the affairs of His church. But, alas! how few there are who yield themselves wholly to His sovereign control. He is crowded out by the world. How patient and long-suffering the oft-neglected Spirit. Resist no longer, but yield all to His benificent sway. Grasp the thought that He has come to reign in the heart and administer the affairs of every life and be filled with the Spirit."

DEARTH OF FAMILY PRAYER

In these restless, rushing, strenuous times in which we are living it takes an effort to maintain the practice of family prayer, and as a result this means of grace and blessing that has been so signally blessed of God through the years and decades of the past is rapidly slipping out of the home life of the present generation of church people. This is in a special and peculiar way unfortunate at this time. There is a distressing dearth along this line at a time when it is needed as never before. This has been a great loss in blessing to the members of American households. So many people are becoming very careless in this respect. Homes in which family prayer was once a prominent feature are now neglecting this most blessed function and are thereby losing the influence upon the young life as well as missing the hallowed associations and gracious memories that cluster around these times of worship. Oh, that the people of God might be fired with a new zeal in this important matter. The world-spirit so predominates to-day, and every influence possible, from the world standpoint, is brought to bear upon the young people; hence it seems that this is a time when it is of the most vital importance to keep alive every counteracting influence that the home can possibly summon. A revival of family prayer would be a blessing to America and to her young manhood and young womanhood.

In these awful days of strife and shedding of blood; these days when men's hearts are sorrowful, their souls being tried, and testings of all kinds are pressing their lives, what a stay and comfort the prayer time at the family altar would be. How it would fortify the soul against the onslaughts of the devil as he goes about seeking whom he may devour. There never has been a time when the powers of darkness have seemed to so hover over, and when the devil was more on the alert to destroy young people, spirit, soul and body. The influence of the family altar would be a blessed staying power in their lives and would help to hold them for purity and upright living.

Again, God would be honored in the home thus dedicated to His worship and praise. In how few homes is He honored and an altar erected for His worship! He who holds in His hands the destinies of the race and gives to individuals every blessing and comfort they enjoy is the One ignored in the home life and forgotten in the thoughts of the individual.

How vital a revival along this line! The Lord Jesus speaks of the blessing that would come to the people that are called by His name if they would but humble themselves. His promises are yea and amen in Christ Jesus.

THE CHRISTIAN HOPE

BY REV. A. C. DIXON

HOPE is made up of desire and expectation. We may desire what we do not expect, and we may expect what we do not desire. I might desire to be King of England, but never expect it. If I were a condemned criminal, I might expect to be hanged tomorrow—but I should not desire it!

When I was a lad the Second Coming of Christ was to me expectation without desire. I heard sermons on the coming of Christ to judgment, and I was afraid, and went to sleep at night to dream terror about the coming of the Lord with fiery flame of indignation. But as I have learned the Scripture, the desire has sprung up within my heart, so that it has become a real hope—desire with expectation—and now I can say from the depths of my soul, "Come, Lord Jesus, come quickly."

My mind has been running along three lines.

I.

First of all, the Second Coming of Christ is the Christian's hope for a consummated salvation. The body is redeemed, but not transfigured, and when the Lord comes in glory, we shall receive our transfigured bodies, and all the ideals of the Christian drawn from the Scriptures will begin to be realized. In I Peter 1:5 we are told that we "are kept by the power of God through faith unto salvation ready to be revealed in the last time." There is a salvation now that is complete, the salvation for us in Jesus Christ; there is a salvation to be revealed, the consummation of the salvation given us through the redeeming blood.

Notice the verse that follows: "Wherein"—that is, in this salvation to be revealed—"ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." It is only for a season, and there is a "need be," and here it is: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." The Coming of our Lord, let me repeat, is the Christian's hope for a consummated salvation.

II.

Again, the Coming of the Lord is the Christian's hope of complete reformation in science, education, society and religion. The science of this day, in my humble judgment, is on a false basis. Charles Darwin taught that the strong and fit destroy the weak and the unfit, and the scientific world has followed his teaching. It has become, therefore, scientific for the strong and the fit to destroy the weak and the unfit. What is that but the pernicious doctrine that *Might is Right*? You can trace it all back to the scientific heresy that the strong and the fit have the right to destroy the weak and the unfit. When the Lord Jesus comes, that will be set right in twenty-four hours, and we will be told, in the word of the Psalmist, that "the Lord preserveth man and beast," that a benevolent God has not given us a world of Nature continually at war, but has provided abundance for all His creatures. "He giveth to the beast his food, and to the young ravens which cry." We will have the judgment of God then upon the theory that war must take place in order that men may be killed off that the rest may live.

Again, the Second Coming of the Lord is the Christian's hope of reformation in education. Our educational system has been based upon this false theory of science, and the need of the Church today and the need of the world is a university system, an educational system, in which Jesus Christ shall have the pre-eminence and the Bible shall be supreme. When the Lord comes in glory we will have that, and it will be a realization of the second Psalm.

Again, the Second Coming of Christ is the Christian's hope of complete reformation in society. There will be no brothels then in England or in France; there will be no public-houses then, dealing out liquid fire to our boys and girls. He will come in power to bring about complete reformation in a corrupted society in this world.

Once more, the Second Coming of Christ is the Christians's hope of complete reformation in religion—religion for the nation, religion for the family, religion for the individual.

III.

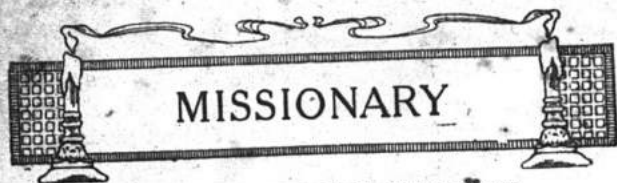
But, finally, the Second Coming of Christ is the Christian's hope of universal peace, and the only hope he has. Turn to Psalm 46: "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God." The 46th Psalm is Messianic and Millennial. "Come, behold the works of the Lord, what desolations He hath made." He makes desolations and takes responsibility for them—but what are they? "He maketh the wars to cease." He desolates the things that desolate; He destroys the things that destroy. He breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." When the Lord comes back it will be to destroy everything that destroys. All the dreadnoughts and submarines, the aeroplanes, the bombs, and the liquid fire and the poison gas will be thrown on the scrap-heap of eternity.

Is the nation ready for that? Is the world ready for a King who will give us universal peace, with a government based upon righteousness and love and purity and Christ-likeness? I for one am ready for it; I am ready to exchange what we have for that, and I think the Mohammedans are: I think the very Pagan world is yearning for some power that can give us peace. The world is war-tired, bleeding in heart, broken under its soldiers' graves, which are becoming more numerous than houses. Hearts are broken, homes are being desolated, and this war-tired, bleeding world is longing for a peace on the side of righteousness which shall be permanent, and they will never get it until the Prince of Peace returns. "Come, Lord Jesus, come quickly."—*Alliance Weekly*.

CHARACTER REQUIRES A STILL AIR

There may be storm and upheaval around, but there must be peace within for the soul to thrive. But anxiety is the reverse of peace. It teases the mind with questions it cannot answer; it broods over possible evils; it peoples the future with dark shapes; it frets the sensibilities with worrying conjecture. It spoils the present by loading it with the evil of tomorrow. Its tendency is, by dwelling on evil, to make us cowardly and selfish. Character cannot grow in such an atmosphere. Hence, as a matter of fact, we seldom find any great height and sweetness of character in an anxious-minded person, for the simple reason that it has no chance to grow; all the forces go in other directions. But when one in wise and righteous ways has learned to trust in God, and so has come into peace, then the seeds of all grace and beauty spring up, and spread out their leaves in the calm, warm air, and blossom out into full beauty, fed from beneath and above. It was to secure such atmosphere, for an end so eternally as important as this, that Christ spoke these words: "Take no thought." Oh, how wise the teaching! How blessed to be able to receive it!—*Selected*.

Remember that we will send *Living Water* in clubs of five or more to any address for 50 cents a year.



A LETTER FROM MRS. FERGUSON

We are giving you a letter this week from Mrs. Lulu H. Ferguson, who is laboring for the evangelization of sick souls in the great Argentine Republic in South America. She and her husband have had the privilege of doing much pioneer work in that needy, neglected field, and they testify to the marvelous goodness of God in supplying their needs and blessing their ministry. They have it definitely upon their souls to preach a full gospel in that priest-ridden land. In a personal letter she tells of the triumphant death of a bright young girl nineteen years of age. She had been sanctified about a year before her death, and just before dying said: "I am going to be with the Lord." This young woman had been active in Christian work and was striving to be a blessing to her people.

Truly the Fergusons are having a great opportunity in that great republic. We, too, may share with them in this work by praying for them, and helping them in any way the Lord may direct. We are sure they would appreciate a letter from some of their old friends. Write them a good, cheering letter.

The letter follows:

"The Lord bless thee, and keep thee and make His face to shine upon thee, and be gracious unto thee."

"We do appreciate the messages that come through *Living Water*.

"The Lord is very precious to my soul, and is giving souls. Blessed be His name.

"We are now co-operating with Brother and Sister C. H. Miller, who are members of the Nazarene Church. In Saladillo, where they are located, a ten days' meeting was held in March, Brother Miller and Mr. Ferguson talking at night and I had the privilege of speaking in the afternoons to the believers. Three ladies professed sanctification. I am sure one received the Comforter. The other two were blessed, but to what degree I do not know.

"Some days later Brother Miller was with another brother at his station holding a ten days' meeting, and husband and I held the services in Saladillo. One night husband preached on the Resurrection, and gave the invitation for those who wanted prayer to come forward. Eight came forward. Five professed salvation, two confessed, cried, prayed, and gave clear evidence of a change.

"We are in Roque Perez and have six services a week. We have been here most two months. A lady and her husband give pretty good evidence of a change of heart. He has given up smoking. They have eleven children.

"We covet the prayers of God's people. We are translating 'Christian's Secret of a Happy Life' into Spanish. We need \$100.00 (one hundred dollars) to get it published. Will you help us, dear friends, to raise this money?

"Truly the harvest is ripe. How we long to see full salvation proclaimed in this neglected continent.

"I do praise God for His sanctifying power. The blood of Jesus cleanses me just now. I can say with all my heart Jesus is my Savior, Sanctifier, Healer and Coming King. Blessed be His name. Yours in Christ,

"LULA B. FERGUSON,

"Parana 481, Buenos Aires, Arg. So. America."

WHAT IS CHRIST TO ME?

(Continued from page 3)

THE POWER OF AFFIRMATION

The constant affirmation of the fact of the presence of Christ in the soul I have found to be of immense value. The leaders of the New Thought Movement have learned the secret of the power of affirmation, and keep urging their disciples to "nerve themselves with incessant affirmations." But whereas their affirmations are all about self, those of the Christian are about Christ; whereas they individually affirm, "I can do all things," the Christian affirms, "I can do all things through Christ who strengtheneth me"; whereas they boast of their own sufficiency, the Christian, in the consciousness of his spiritual poverty, finds his resources in Christ, and steps out upon Him in a daring act of faith, affirming His all-sufficiency in all things.

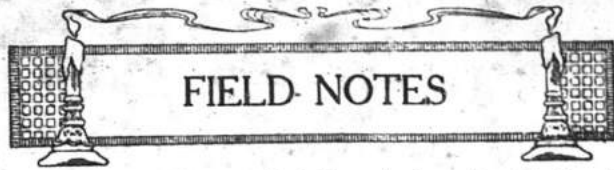
In the years that have passed since the mystery of the indwelling Christ began to dawn upon me, my religious experience has had its ebbs and its flows, its low tides and its full tides. There has been rapturous moments that lifted life out of the commonplace, and transfigured its meanest details with a glory not of earth; but these like angels' visits have been few and far between. Long stretches of level, dusty road have intervened where there was no open vision. Some of the most marked moments of unveiling have come at the Sacrament of the Lord's Supper. Like Dr. Dale, I have been a High Church Congregationalist; being convinced that there is in the Eucharist the real presence of Christ, and not merely the symbols of His presence. The sense of His mystical presence has at these times been very real, and very precious. But when it has faded out, I have still believed in the reality of it, walking by faith rather than by feeling.

I have thus endeavored, with much shrinking of heart, to speak in the present tense, and tell not only what Christ has been to me, but what He is to me now. In summing up I would say that the place which Christ occupies in my religious life is central. Looking upon Christianity not as an abstract system of thought resting upon the doctrine of the Trinity, but as a historical religion centering in the incarnation, all truth is seen to be focalized in Christ. He is the light of all my seeing. In Him is a finality not elsewhere to be found. He is the supreme spiritual authority. To Him the final appeal must be made. At His nail-pierced feet my spirit unquestionably bows.

DEVELOPMENT AND CONTINUITY

More and more am I coming to see that in my experience of Christ there has been development, as well as continuity. The suffering Christ upon whom my thoughts went almost exclusively to dwell, has become the working, conquering Christ, the ruler of the Church, the leader in every movement making for social progress. While rejoicing in what Christ has done, I am waiting to see Him do still greater things. I am looking for displays of His kingly power and glory that will fill the world with wonder. With Him leading on I am a glowing optimist touching the future. Following Him as He goes fourth conquering and to conquer I turn with a lighter heart to face the ever-thickening great world-conflict, knowing that every battle-stroke is helping on the day of His ultimate triumph.

My answer then to the question, "What is Christ to me?" is contained in the ancient saying, "*In Uno Christo Omnia*"—in one Christ all things. Long ago Christ came within the horizon of my life as the Bright Morning Star, heralding the approach of day. In His prophetic light my soul rejoiced. Since then He has been growing, growing, until He has become the Sun of my soul; filling and flooding my entire life with the brightness of His glory.—Sel



FIELD NOTES

Rev. Joseph Owen will hold revival services at Grant, Tenn., Sept. 9-15.

Rev. C. F. Wimberley is preaching in an evangelistic campaign at Acton, Ky. The date is Aug. 16-26.

Rev. L. J. Miller is preaching at the Hollow Rock camp, Toronto, Ohio, where he will remain until August 26.

The Elaida camp-meeting, Asheville, N. C., will be held Aug. 23-Sept. 1. Revs. W. Leon Tucker, E. J. Richards and others in charge.

The Donalsonville, Ga., camp will begin August 29. Revs. W. E. Shepard, P. M. Covington, E. P. Ellyson and other ministers will be in charge.

Rev. J. B. Miller will begin a series of revival services at Paschal Station, near Nashville, Tenn., Aug. 22. He is pastor of this church and will be assisted in these meetings by Rev. G. E. Waddle.

The Uba Springs camp-meeting, near Martin, Tenn., will be held Aug. 23-Sept. 1. Rev. John Roberts and wife will be the evangelists. Rev. J. B. McDowell, of Fulton, Ky., is secretary of this camp. Write him for further information.

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NEXT TERM OPENS OCT. 1, 1918

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HOLY LIVING

"Holy Living" is another term for living in the will of God; those who are in the will of God are holy; those who are out of the will of God are unholy. The definition is sharp, as Christ's definitions usually are, and there does not seem to be a middle or third term. It is this will of God by which we are sanctified. Sanctity, or its equivalent beatitude, is that condition in which the lives of believers have become, in their own proper measure and degree, the incarnation of the will of God on earth.—Sel.

FREEDOM

If you will let Him walk with you in your streets, sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the living presence in your hearts, you shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the son of men, know you are the sons of God.—Phillips Brooks.

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SUNDAY SCHOOL

P. R. NUGENT, RICHMOND, VA.

CHRISTIAN GIVING

LESSON FOR SEPTEMBER 1, 1918.

Luke 6:38; 21:1-4.

Golden Text: "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Ac. 20:35.

V. 30 gives us the right attitude and disposition about giving. We should be disposed to give to everyone who asks and not to a favored few. Because God is love He is generous, disposed to give, for this characterizes love. His people should be like Him, and are, when ruled by love. Is there no exception to "everyone?" Is there never a time to refuse? Yes, for God has to refuse some asking. Jas. 4:3; Prov. 1:28; Jer. 11:11, 14. We are not to give when it would encourage idleness (2 Thes. 3:10), or any wrong thing (Eph. 5:7, 11). And giving should have reference to some need (Eph. 4:28)—not only the need of sustenance, but sometimes also of encouragement and cheer and comfort. Hence "everyone" shows us that we should be disposed and willing toward all, and withhold only when we are unable, or when there is a good reason for doing so as regards the object. As stewards, we should use God's money where it will bring the most return to Him, and best advance His cause and our eternal interests. (Lk. 16:9.)

V. 31. Giving does not stop with money and provisions. We can give good deeds, acts of kindness, counsel, truth, testimony, exhortation, encouragement, prayer, sympathy—as we would that men should do to us. The possibility of giving is, therefore, wide enough to give all an opportunity.

Vs. 32-35. Christian giving includes enemies, the unthankful, and the evil. V. 38 shows that generous giving brings generous returns (2 Cor. 9:6).

Vs. 1-4. In God's sight the size of a gift is measured by the proportion between what is given and what is left. This widow had nothing left, and, therefore gave more than any of the others, though her gift was only about half a cent.

Additional lesson material gives further truth about giving: David gave with all his might, and through love, and liberally. His gifts amounted to about one hundred million dollars (1 Chr. 29:1-5). And he recognized that all they gave came from God. (vs. 11-16). Ezra 1:2-4 shows giving to help those who give up home and business to do God's work. Lk. 16:9 gives a reason for, and result of, giving to get friends to receive us in eternal habitations. Rom. 12:8; 2 Cor. 9:6-15; Ex. 25:2; Deu. 16:17 shows the right kind of giving, namely, liberally (or bountifully), not grudgingly or of necessity, willingly, according to ability (and has prospered, 1 Cor. 16:1, 2). Tithes and offerings (Mat. 3:10-12); regularly, 1 Cor. 16:1, 2. In Heb. 13:16 we are exhorted not to forget to "communicate" (Prov. 3:9, 10 the first fruits are mentioned as to be given to honor God. 1 Tim. 6:17-19 contains a command to the rich not to trust in uncertain riches, but in God, and to be "ready to distribute and willing to communicate." Riches are not necessarily a hindrance to the soul. They become such when trusted in and held on to covetously, so that they possess the man instead of the man possessing them.

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