

Living Water

"Call 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 Sacrifices of Righteousness

ALL true worship of God has in it the principle of sacrifice, or offering ourselves up to the good pleasure of God, the giving up of our way, our will to what will please him, and the pouring out of ourselves as a libation in his service, as David poured out the cold water that was brought to him from the well of Bethlehem. There is a vital connection between sacrifice and faith, and when our offering to the will of God is entire, then faith becomes easy and spontaneous, as well as joyful. David tells us to "offer the sacrifices of righteousness, and to put our trust in the Lord," showing that perfect trust will come as a natural consequence of a complete yielding of ourselves to the Lord. Sacrifice involves death. In the Old Testament to offer up an animal in sacrifice implied it was to be slain. The suffering of the creature was not sufficient, it must actually die and any amount of pain short of death would hinder it from being a real sacrifice. This was true of our Lord, for all of His sufferings, had they been a thousand times greater, would never have paid the price of our redemption, had He not actually died. The same principle applies to us when we come to offer the sacrifices of righteousness, for we are to actually become dead to sin, to the spirit of the world, to all pride, to man fear, to soul bondage, and to all the natural evil in our hearts, so that our inner spiritual life is to be perfectly indifferent and dead to the life of sin and of the world. There is another kindred thought, we must not only be dead to sin, but this death is to be a work of righteousness, that is of uprightness, of perfect rectitude and truth without error or crookedness. Now it is a fact that by nature we are full of unrighteousness, and in order that we may be perfectly right in our desires, our choices, our affections, we must undergo a most positive crucifixion and interior killing, a real sacrifice of our natural sentiments, a putting to death of our sinful propensities to wrong things, that all our nature may be made right in harmony with God, and in union with his spirit, and this will involve suffering which is the very thought of a sacrifice of righteousness. There are so many people that want to be greatly blessed, but are not willing to get perfectly right with God and with their fellow creatures. Recently there was a man in a certain religious meeting seeking his pentecostal baptism and getting scores to pray for him, and seemed willing to get in the dust, and roll on the floor, and shed tears, and give away some money, and do many things, but he had run away from his wife and little children, was not willing to acknowledge his wrong, and go back to them and work for their support and be a plain, humble, straightforward, old-fashioned Bible Christian.

He is a sample of a great multitude who are trying to have faith, seeking for gifts, they want to make a religious spectacle, to have great demonstrations, to preach, to sing

solos, to exhort, to prophesy, to teach, to head some meeting or some movement, to be some great saint, but they utterly fail and go to smash because there is some crookedness that they are not willing to straighten out, something they must do that will break them down, and render them very little and lowly and obscure and apparently useless, and this is exactly what is meant by sacrifices of righteousness, that is a suffering, a death in order to get right. To be perfectly right in heart, in desire, in life with God, and our families, and our neighbors, is infinitely greater than to have all visions and all gifts and the tongues of angels, without being right. When we get perfectly right with God and our fellows, and have the cloudless assurance that we are right, it matters little whether we get blessed or not, for perfect uprightness is the great blessing that includes all other blessings, just as Abraham was the great father of the faithful, and from him came Isaac and Jacob and the twelve tribes of Israel.

Many years ago I met a man that professed holiness but he had a quarrel with the doctor who treated his sick wife, and would not pay the \$50.00 doctor's bill, although he had plenty of money. He was always trying to seek for more power, and seemed hampered in his spirit, and would pray and fast and do most anything to get the power he wanted, but everything failed, until at last in a certain prayer meeting God put the pressure on him, and he agreed to pay the doctor's bill, and to ask his pardon, and to humble himself, and at that moment a flood of love ran through his soul, and he had more power than he knew what to do with. You see, as quick as he offered the sacrifice of righteousness, and suffered and died to his stubbornness and his self-will, then he had all the faith he needed and joy as well. This man is a sample of countless other cases who are striving for something, seeking for joy or power or gifts or some wonderful blessing, and they get nothing because right at their feet there is some plain old cross, some humble duty that they must consent to even if it kills them, and they will never budge one inch in the life of God, or get any blessing till they consent to go all to pieces, to be as humble as a dog, to do the one painful duty, to lay down self, to give up all great things, and get willing to be nothing and nobody, and to have nothing, and when they reach that point they will find a whole heaven full of sweetness and joy and liberty. We might compare the various faculties of our soul to animals of sacrifice that are to be slain in the worship of God. Let self-will be like the ox that we are to bring and slay before the Lord, and when we offer up our self-will entirely and forever, there will then flow into us a calm sweet assurance that the will of God will be done in us as it is in heaven. Let our uneasy fears be like the goat that we are to offer up in sacrifice, for there is a fussy, fidgety, uneasy running

around in our anxieties that resemble a goat, and when this disposition is utterly slain in sacrifice, there will come a deep assurance that God will provide and take care of us, and that we can rest serenely in his hands. Let our air castles, our plans, our highflown thoughts be like the dove that is to be slain over the running brook, for there is a resemblance between these things and the flying of birds; let them be sacrificed in perfect righteousness, and we will be surprised how clear and calm our thoughts become, and how restful our minds will act when delivered from foolish air castles and day dreams and all sorts of planning.

The Jews were not allowed to offer the swine in sacrifice, and yet there is a principle of covetousness in most human hearts which resembles the greediness of a pig, and this is to be offered up in sacrifice, so that liberality can possess the heart, and the giving of our substance to the cause of God will become exquisite pleasure far beyond the sordid joy of hoarding wealth. Thus we might enumerate every earthly and sinful principle, and compare them to little animals that are to be slain in sacrifice to God, and when we thus die, not only to the grosser sins, but to all the selfish nature, and to care, we then pass over into the region of a living faith, and a delightful obedience, where we share the very life of Jesus. In the Jewish economy there were two altars, one of brass and one of gold. The altar of brass was for sacrifice and the altar of gold was for prayer. The priest must first offer his sacrifice on the altar of brass, then go to the golden altar to burn the incense and offer prayer. This is exactly so in our experience. We are to first offer the sacrifice of righteousness, that is the suffering involved in getting perfectly right, and then we can offer our prayer with perfect faith. When faith follows as a consequence of heart righteousness it will always be solid and easy and joyful. We never can have faith by trying to believe, or by resolving that we will trust. Faith is a rest of the mind in the divine word, it is a sweet repose in God's will, it is a leaning upon the divine arm and when all the conditions are met, it will require no struggle to trust in the Lord. How perfect are the words of God and how accurate we find them in our experience, that we are to first offer the sacrifice of righteousness, and then we can trust in the Lord and not be afraid. Psalm 4:5.—*Way of Faith.*

PRAYER FOURSQUARE

By W. Y. FULLERTON

THERE is in England a well-known inn called "The Four Alls." On the quarterings of its sign there are four figures, and four mottoes—a king, "I rule for all"; a farmer, "I plough for all"; a soldier, "I fight for all"; and a parson, "I pray for all." These are the four universal occupations. When I have looked at that sign I have been reminded of the Scriptures, each of which might also be called "The Four Alls." The Great Commission in which there is the fourfold combination of "all authority," "all nations," "all commands," "all days"; and then the great Ephesian text on prayer (vi. 18), in which four other inclusive thoughts are given.

I.

We are to practice all varieties of prayer. After the description of the Christian armor the Apostle without pause adds—"with all prayer." And as we have every sort of armor, so we use every kind of prayer—of prayer which is our loving approach to God, and of supplication which is the making of definite request. There are indeed six species of prayer as they are six pieces of armor.

There is *public prayer*, by which is meant not personal prayer in a public place, not ostentatious religion, not the spreading of a prayer-carpet amidst the throng, but the

ordered gathering of the people in worship to offer common homage to God. No saint is so strong as to be independent of his fellows in prayer, and no Church is so perfect as to be independent of the feeblest saint who can bring to the common intercession the least tricklet of desire. Nothing at this time would more convince the world of the reality of our faith than the persistent maintenance of public worship at its highest power. Let us not forsake the assembling of ourselves together; it is for this we are armed.

Then there is the *Group prayer*, the agreement of separated saints to join in common petition, or the assembling of the praying company. My friend Mr. Boreham beautifully suggests that where two gather in the Holy Name, it is a gathering of three, and there is no difficulty in knowing Who is the third. "Where two—or three;" the smallest group is never without the empowering Presence. The multiplication of such groups is real strategy in our warfare.

Family Prayer meets another need, sanctifies home life, binds together those who dwell in the same house, and bears daily witness that the family is, in the mind of God, the social unit, the State being the sum of the families in it, each family in subjection to the Father in heaven.

In personal relation to God there are three other forms. *Secret prayer*, planned and sustained and sacred, is absolutely necessary to Christian living. Our Puritan forefathers, in building their houses, left place for a prayer-room, where nothing ever happened but prayer. We must, even in our busiest day, also have the prayer space jealously set apart. *Ejaculatory prayer*, such as Nehemiah offered in the presence of the King, between the question and the answer to it. "So I prayed to the God of heaven," obtains many victories, while *Unuttered prayer*, the deep longing of the heart which cannot be put into words, scarce assuming form even in thought, but going out to God continually, is not unregarded before the Throne.

II.

All prayer is to be at all seasons. It is very helpful to divide the day into watches of prayer, and to be prepared to pray at dawn, midnight, and gloaming, to pray at evening, morning, and noon. In some of the American centres I understand that during the war a signal is given each noon-day and for one minute the business of the city ceases, that the people may consciously turn to God; it would be good if such public recognition of the need of prayer were to be given in our own land. But we can each remember for ourselves; nor ought we to forget the call of the afternoon—Christ died at three o'clock.

At all seasons! In the old toping days they made everything an excuse for drinking; we may make everything an opportunity for prayer. Gilmour, of Mongolia, of set purpose, never used blotting-paper; he waited till the ink dried, and used the interval for prayer. As a curate Webb-Peploe in pastoral visitation was once kept waiting a considerable time on a door-step; when the woman at length opened the door she expressed her regret, adding: "But I knew what you were doing while you were waiting: you were praying for me." As a matter of fact, he had not been praying, but the hint started the habit. The busiest life has time for prayer—on the railway platform while waiting for the train, in the queue while waiting to be served, amongst the traffic while waiting to cross the road.

When a need arises or a duty is to be performed, when we feel drawn to God and when we feel distant—perhaps most when our hearts seem dry and dead.

When prayer delights thee least, then learn to say,

Now soul is greatest need that thou shouldst pray.

Pray until you want to pray, pray until you can pray, and then pray until your prayer prevails. At all seasons!

III.

In all perseverance. Until prayer ceases to be a refuge for distress and becomes a habit of the soul, until like the Psalmist I can say, "But I—prayer." (Psalm 109:4). Our version has it—"But I give myself unto prayer," which is an excellent translation, but the central words are supplied by the translators to fill out the thought, which is that the man himself is the prayer. It is a high attainment when a saint is "all prayer"; every act a prayer, every capacity a prayer, every breath a prayer. Pray, pray, pray! Keep on praying.

IV.

For all the saints. Every day should be "All Saints' Day." It is far more urgent to intercede for the saints than for the sinners; it is against Christ's chosen that the enemy hurls his fiercest darts; they fight on the high places of the field. It is far more important to pray for the saints than to contend with them. If some of them will not pray with you, at least they cannot hinder you praying for them; and all need prayer. Pray, therefore, for them all; for those who do not like, for those from whom you differ, for those who seem to be in error, even for those who are guilty of heresy, as well as for those who are congenial and delightful. In this way the deepest fellowship with our Great Intercessor is to be reached, and the day when all the saints shall be gathered in is to be hastened. So prayer lies four-square.—*Life of Faith.*

THE PERSISTENCY OF SIN

B. F. HAYNES

A STUDY of the first sin by Adam and Eve in paradise will disclose sin to be persistent to a most marked degree. The same virus which distinguished it in the beginning has characterized it ever since and will mark it in its culmination in the Antichrist in the end.

In Genesis 3:4-6 we have the record as follows: "And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And the woman saw that "the tree was good for food, . . . and a tree to be desired to make one wise."

In these words are embodied the whole scheme of the satanic philosophy by which he sought and accomplished the ruin of the creative work of God, and made it necessary for God's divine intervention in the atoning work of His Son. Here was disobedience to a plain and simple prohibitory command of God. The more simple and easy the thing enjoined, the more blameworthy the act of disobedience.

The act of disobedience showed plainly a spirit of doubt of the ability and willingness of God to supply the wisdom and godlikeness to which they were invited by the wily Tempter. The woman did not stop to ask or inquire if there were no other trees in the garden good for food and pleasant to the eyes; or if there were no other trees in the garden capable of making one wise, like God. She did not stop to consider whether there was not some other way to this wisdom and likeness to God than an unlawful and a stolen wisdom and likeness.

Manifestly the peculiar attraction presented by the forbidden tree was not its excellence for the appetite or pleasantness to the eye, but its supposed power for conferring moral knowledge on those who partook of it. What stirred the ambition of our first parents was a desire to be made like God in respect of knowledge or wisdom. The real motive of the transgressors was therefore the desire of knowledge and likeness to God. These seem to have been the peculiar and prevalent motives underlying the sin in Eden.

Our first parents were therefore tested, not through any of the animal appetites, but through their higher natures, their intellectual and moral nature. In this act of disobe-

dience the rectitude of God was invaded by the principle of doubt implied in the act. His command disregarded, His attribute of omniscience and all the imaginable advantages attendant upon this attribute grasped at with a willful and eager hand. God is herein disobeyed from the vain desire to be like Him or independent of Him in knowledge. This was a sin of the deepest dye and was not modified by the intellectual or moral phase of the sin committed. It is a great sin to seek to be like God in any other way than the one He has prescribed and provided.

This is just the sin which has persisted all down the ages. Men do not want the righteousness of Christ, but go about seeking to establish their own righteousness in their own way and by their own strength. Men seek their own exaltation and in their own way and are not willing to wait for God to exalt them in His way and time. Men want wisdom but not the wisdom which cometh from God. They believe that God limits them and does not provide or promise them the best things. Hence they turn aside to the way and listen to the promises of the world. They seek supernaturalism in themselves and deny supernaturalism in God or His Word or His providence. The Bible is rejected as the supernaturally inspired Word of God and men vainly turn to their own counsels and conceits for a guide, instead of bowing to the only and sufficient rule for their faith and practice in the infallibility God-breathed revelation found in the Bible.

This desire for and claim of knowledge lies at the root of the higher criticism and rationalism of the age, which has sought to undermine the faith God requires to be reposed in Him alone. Men want to deify themselves and degrade God. They masquerade in the guise of moral excellences in their sinning and vainly imagine that this lofty plane of their sinning will atone for its turpitude. They forget and insult God in their vain imaginings of attaining to the higher knowledge and godlikeness. The emperors of Rome exalted themselves to godship and were bowed down to, and their vanity was thus fed and fostered.

We learn in Holy Writ that the final development of this original sin will be in the form of Antichrist, who will be a man who will head the opposition to God in the last days, and who will claim deity and compel his own worship from the people. In 2 Thessalonians 2:3, 4 Paul tells us some things about this final representative of this sin. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Olshausen, commenting on these words of Paul, says: "According to this, as Chrysostom has already correctly remarked on this passage, Antichrist will not promote idolatry but seduce men from the true God, as also from idols, and set himself up as the only object of adoration. This remarkable idea, that sin in Antichrist finally issues in a downright self-deification, discloses to us the inmost nature of evil, which consists in selfishness. In Antichrist all love, all capability of sacrifice and self-denial, shows itself entirely subserged in the making self all in all, which then also insists on being acknowledged by all men as the center of all power, wisdom, and glory."

Here in the final development of this original sin we see it become a person claiming supernatural power and wisdom and arrogating to himself the right to be worshiped as God. This man of sin claims to have at last reached godlikeness and divine wisdom and glory, and will dare array himself against the true God in a final test of power, but will be destroyed by the Almighty.—*Herald of Holiness.*

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EDITORIAL

WEEKLY TEXT

*Behold, I come quickly. Hold that fast which thou
hast that no man take thy crown.—Rev. 3:11.*

THE SUFFICIENCY OF CHRIST

That was a very far-reaching statement made by Jesus when He said, "All power is given unto me." Whatever may have been his special reference at that particular time we also go the thought of his wonderful infinite power, ability, and all-sufficiency. How comforting the thought that our Christ who abides within is sufficient from every standpoint; how transcendently glorious that He loves us with an infinite love and longs, from very love sake, to be our sufficiency and our helper for every lack, for every need, for every struggle. This thought is very fully expressed in the following lines:

"There is no sickness but there is a balm;
There is no storm, but soon must come a calm;
There is no broken heart but can be healed;
No harsh earth-noise but can in peace be stilled;
No deep bereavement but shall find relief—
Deeper and greater than was e'er the grief
No bitter wail, but shall give way to song;
No way so dark, but light shall break ere long;
No sufferer whose sufferings may not cease,
No prisoner who may not find release;
No earthly sorrow but hath its reward—
If only we will wait and trust the Lord."

It is a wonderful stimulus in the experience of the individual to constantly live in the realization of this source of help, strength and deliverance. How assuring the knowledge that there really is deliverance through Christ. This brings relief in every testing time. The clouds may hover over and become dense, but there is always the fact of the Deliverer looking with tenderness and love upon his trusting child. Who would not want to trust a Savior who is ever and always sufficient?

AFTER NINETEEN HUNDRED YEARS

AFTER the lapse of nearly nineteen hundred years what is the attitude of the Church of God toward the Great Commission that was to be the slogan for all the succeeding years of the church age? What is the attitude of the individual Christian toward this "Go ye" that Jesus spoke so confidently to His disciples; and which He gave, not for them alone, but for every disciple of His who would ever

afterward follow Him? Has this imperative command that was given as the marching order for the individual as well as the Church been heeded and obeyed as supreme or has it been treated as a matter of secondary importance? To take a survey of the heathen world would convince anyone of the fact that this great issue that lays heavily upon the heart of the Father has been neglected, and by the great mass of Christians has been treated as a matter of secondary importance. The existing conditions in heathen lands are sufficient evidence that this is true. In Asia and Africa alone more than 119,000,000 people are not even included in the territory assigned to the different missionary boards. Many millions more in these two countries are untouched by the gospel, yet they are within the limits of these assigned sections, but the missionary force has not been sufficient to reach them. The conditions are equally appalling in other countries. Masses of people are untouched and unevangelized. Surely this is evidence that neither the individual Christian nor the Church has kept this command in the forefront.

How sacred should be this commission to the child of God. Should it not inspire a more perfect obedience, and thus prove a blessing to the individual? This "Go ye" was a personal matter for every disciple and continues to be such, neither can it be given over to some one else. It may be left for others to do through neglect of the individual but there will be lost from the life the joy of obedience—the sweetness of abiding in the will of God.

"If there would be the greatest victory in the life there must be a recognition of responsibility. How few of us fully recognize the responsibilities that really are ours, and by this failure lose the opportunity of doing a vast amount of good. This is true not only concerning the "Go ye" of Jesus but of many, many other things. Opportunities are couched where we least expect them. How often the servant of the King is pressed into doing certain things that seem a burden; circumstances compel the doing of certain work or the assuming of certain burdens that seem to be more than just. They may seem even unreasonable, and the individual would never have chosen this, but submits as the inevitable. Did it ever occur to you that God in His love and great desire to develop your Christian character, and bestow rich blessings upon you has thrust this upon you? You would not choose the burden hence it must be put upon you. How good our heavenly Father is. How seldom we choose the seeming hard places and the things that appear as burdens, but if we will listen to His voice and obey when He speaks He will put us in the place of blessing. Then will follow the test—to be true and faithful—to stand in the hard place; that is what really proves the individual and refines his spirit.

This individual responsibility cannot be transferred to another. Each generation of Christians is responsible to its own generation of unsaved people. Since the days of the early Church each successive generation has failed to accomplish its mission, thus there is as the result the appalling conditions of today; but this in no wise lessens the individual responsibility nor does it in any way detract from the comprehensive statement that the "Supreme business of the Church is the evangelization of the world.

God never requires an impossible thing of His children. There are the avenues through which everyone may work that in some way he may fulfill his mission. There is the command to look on the fields; the vast accumulation of missionary literature leaves everyone without excuse along this line. Information is so abundant and so cheap that all may look upon the fields from every angle of conditions and from every line of attack. The special needs in certain fields, the call of God to enter opened doors—all these may

be known through the information that is extant, and at the command of all.

There is the command to pray the Lord of the harvest to send forth laborers into his vineyard. This is within the reach of every individual; not only prayer for laborers but prayer for the money to send forth, and to maintain these laborers. Prayer for money to enlarge and carry on the work commensurate with the blessing of God upon the labors of the missionaries. Then prayer for the unction and the anointing of the Holy Spirit upon the missionaries. These and many other things are matters that call for earnest prayer on the part of the individual and the Church.

To the Christian who longs to do the will of God He will reveal various avenues of service that will aid in fulfilling the "Go ye." No one need be without his revealed will. The question, then, after the lapse of these weary centuries, is: What is my attitude toward the commission? What is the attitude of the Church toward its marching orders? Is the attitude one of obedience, loyalty, and faithfulness or one of indifference and half-hearted service?

THE LANGUAGE OF REAL CONSECRATION

BY REV. M. L. HANEY

THOU Searcher of all hearts, I herewith solemnly appeal to Thee in attestation of the truth that I have surrendered my little all to Thy will and disposal. My past, my present, my future; all I am, or have been, or hope to be. All I have or hope to have, and all I control, and shall ever possess, or control. My time, my whole time, by night or by day. All my enjoyments of whatever character. All my sufferings, however severe or from whatever source. All my affectional nature with the objects to which it clings, or shall cling. Having thus without reserve, surrendered my being to Thee for all time and eternity, I am simply at Thy disposal. Having surrendered my will to the guidance of Thine on every subject, I declare myself ready to accept whatever Thou shalt choose or appoint.

This body, being Thine, is now to be used for Thy glory. Its appetites are to be indulged only as pleaseth Thee. Its wants are to be met by the substances which Thou hast provided. I have therefore agreed to eat that variety and degree of food which may best qualify me to glorify Thee, as far as Thou givest me light. Help Thou me, when by carelessness or to gratify bodily appetites, I have injured this temple of Thine, to feel the need of atoning blood. Thou hast provided that this body, which I now recognize as Thine, shall be suitably attired, I have voluntarily chosen the Lord Jesus Christ as my wisdom, my righteousness, my sanctification and my redemption. Having yielded my deathless powers to Him I recognize Him as the Sovereign, whose will in all respects, is to be the guide of my life. I am therefore solemnly covenanted to attire this body to please Him. I will therefore seek with all the wisdom He gives, to avoid that which is gaudy and foolish, and be contented with plain, neat dress suited to the avocation to which He has called me. That I will now and hereafter, seek my "adorning," not in my apparel, as "the putting on of gold and pearls and costly array;" but "in a meek and quiet spirit, which is in the sight of God, of great price."

The substance of which Thou hast made me the steward, I will now and forever dispose of as Thou shalt direct. I will carefully inquire of Thee as to the outlay of Thy money, and use all now in my care, or that shall hereafter be intrusted to me, in view of Thy glory and the spread of Thy Kingdom. If called to business life, I will be diligent and frugal, so as to make all the money I can, to be used as Thou shall designate for the spread of the holy gospel. If

I find my heart hesitates to give any part of this substance to help the poor, or in any other way which Thou shalt choose for Thy glory, I will make it surrender to Thy will, and Thy substance in my hands shall be used to glorify Thee!

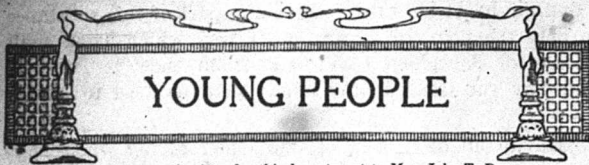
Having made a complete surrender of my whole spiritual nature for Thy blessed purposes, including all my organs of sense, I am covenanted to use these in accordance with Thy pleasure. I therefore engage to use my eyes to please thee, and to carefully avoid looking at any forbidden object. To so guard my organs of hearing that my soul shall not be defiled by my listening to depraved, or foolish and idle conversation. Do thou so inspire my heart with wisdom and give to me such determination of will, that Thy holy habitation within, may never be defiled, through any indulgence of sense, or my spirit, or body, ever be tainted by impure impressions made through either of the five senses which I have solemnly consecrated to Thee. I do therefore beseech Thee for grace to so guard all my innocent appetites, and to so use all the functions of my body, that in these Thou mayest be glorified. I have consecrated to Thee my tongue that henceforth I may honor Thee by my words. In this I am covenanted to avoid vain, loose, idle conversation and to put such restraint on witty and jocular utterances, as I may find pleaseth Thee. And to avoid too lengthened conversations on solid and religious subjects, as Thy word declares: "In the multitude of words there wanteth not sin." I have devoted to Thee my social capacities and thereby acknowledge my obligation to use my social nature only as Thou shalt choose. Help Thou me, in this most difficult task, so to avoid the frivolities of social life as never to grieve Thee with any indulgence of that which is merely worldly; and yet to maintain such cheerful demeanor as may ever make apparent the attractions and glory of the cross. In all my social intercourse, I am pledged only to be pleased as I am pleasing Thee. This covenant to be wholly Thine, involves complete separation from everything which displeaseth Thee. I herewith therefore solemnly agree to separate myself from all and every fellowship which Thou hast forbidden, and do this day and forever sunder my connections with all fraternities which require a heart union with ungodly men or influences. Having separated myself from all that is evil, I solemnly set myself apart to seek that which is good, to promote Thy glory in the highest good of the human race. I am therefore henceforth covenanted to employ the time and power and money given me, as far as I have wisdom; not to please and benefit myself, but to please and benefit Thee, and be a blessing to the souls that Thou hast made. To this end help Thou me to avoid vain and trivial pursuits, all light and foolish literature and conversation; with all sluggishness and idle habits; that my whole time not needed for rest, may be given to holy activities in solid reading, reflection, study of the Scriptures, active business life, and in all such ways as Thou shalt choose, so that I may not live to myself, nor for my own happiness, but to Him and for Him who died and rose again.—*Triumphs of Faith.*

ANSWERED PRAYER

BY MATTIE PERRY

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REV. JOHN STAMP

I.—Get, and always keep a clear evidence of entire sanctification.

This you will secure by constantly believing the promises of God. By this means you will always be in tune for the work. And when you have no condemnation, you will always have confidence towards God, and you will have a holy boldness in respect of men. In short, when you are right with God yourself, everything else will fall before you.

II.—Take care to live before men so that no man can lay sin to your charge.

A holy life is a recommendation to the consciences of men; though they may sometimes laugh the holy to scorn, they will secretly respect them for their work's sake. If you do not live holy they will soon say, "Physician heal thyself," but if ye live holy, sinners will tremble, begin to pray, and find mercy, and then they will thank and love you.

III.—Get clear thoughts on the native badness of the human heart.

Remember that sinners are totally depraved and at enmity with God, and it is no small work to convert them. Yet bad as they are, do not faint, for the things impossible with men are possible with God. But you must look with open eyes on the state of men, and take care to meet them just where they are. Look down into the pit of sin and go down in pitying feelings where they are; weep and expostulate with them, and be unwearied until you secure your point. God will meet you there. *Play the man! Play the man! Do something! Do it! Do it!*

IV.—Get a deep concern for the perishing souls of men.

This concern will be received by looking at the lives of sinners, and then looking into the Word of God to see what He says about them, and then thinking of their nearness to eternal punishment; and after that go into your closet to pray until God melts you into a burning pity for mankind. This concern is the grand secret in soul-saving work. May God plant it in the cool-hearted professors!

V.—Closely study the accounts of New Testament revivals.

The Acts of the Apostles can never be studied too much by those who labor for the salvation of souls. The Book of Acts is an example for all revivalists to the end of time. The means which brought about those revivals will always secure others; the Book of Acts is the best book in the world to manage a revival.

VI.—Set it down in your mind that the Spirit of God never works contrary to the Word of God.

Nay, the Spirit seldom works without the Word. Keep close to the Bible, and then you will be saved from the foolery of impulses and dreams and visions into which some professors have fallen, and have made themselves and religion look ridiculous. Keep close to the Bible, for remember the Spirit never leaves the Word.

VII.—Get clear views of the plan of salvation.

Study the whole New Testament as a treatise on the plan of salvation. Do not leave any part out of your creed. Take threatenings as well as promises. Take duties as well as privileges. Think until you are clear, and then you can speak clearly.

VIII.—Remember that all saving good is done in answer to believing prayer.

Sometimes you will hear people say that God has been pleased of His sovereign goodness to send a revival without any means whatever. But if you look into it, you will find that prayer has generally been made by some one or more somewhere; and generally you will find that prayer has been made exactly proportionate to the effect. It is true that sometimes the wise and prudent and great ones are not conscious that there has been special pleading, for it frequently happens that the effectual prayer has gone up from the heart of some poor widow, or from someone who has been scowled at scores of times for saying Amen in the congregation. God does very little, only in answer to prayer; but He has engaged to do for us in answer to prayer, whatever we ask. *Pray, Pray! Pray!*

IX.—Get clear Scriptural views of the doctrine of believing.

If you be confused about this you will be confused in all your schemes and labors. If you are not clear on believing you will be in great danger of contradicting yourself, and poor penitents will not know what to do. Always remember that it is not the power that brings believing, but it is believing that brings the power; that it is not feeling that brings believing, but it is believing that brings feeling; that it is not salvation that brings believing, but it is believing that brings salvation. And always remember that every man can this moment believe the truths which God commands him to believe. Therefore be determined never to encourage waiting for fitness, or feeling, or power to believe, and fearlessly require every man to believe the truths which God commands him to believe. Above all, be a real practical believer yourself, and you will find that believing moves that arm that moves the world. When you feel as if possessed with a legion of evil spirits (which is not infrequently the case with those who are active in revivals) let your faith be unwavering, and your song be—

"The powers of hell I now defy,

Thro' Christ this very hour;

For if on God I dare rely,

My faith shall bring the power."

—Way of Holiness.

"THE BLOOD OF THE MARTYRS IS THE SEED OF THE CHURCH."

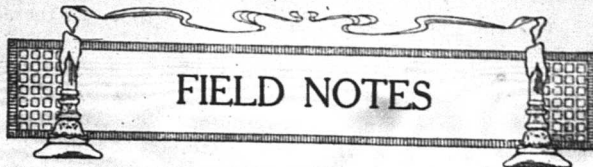
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Rev. Joseph Owen has just closed a meeting at Grant, Tenn.

Rev. A. L. Whitcomb has just closed the Charleston, Ill., camp meeting.

Rev. E. T. Cox is at Big Sandy, Tenn., in a series of evangelistic services.

Rev. C. B. Jernigan is at Florence, Ala., in a revival meeting to continue till Sept. 29.

Rev. J. A. McCammon and wife are at Heiskell, Tenn., in a meeting to continue till Sept. 29.

Rev. Arthur F. Ingler is evangelizing in Oregon. He is now at Rogue River and goes next to Grants Pass.

Rev. Andrew Johnson is at Oklahoma City, holding a revival meeting, the date of which is Sept. 19-Oct. 1.

Rev. John Roberts and Mrs. Grace Roberts have just closed the annual camp meeting at Wild Cherry, Ark.

Rev. C. W. Ruth is the evangelist for the Ava, Mo., camp meeting now in progress and to continue till Sept. 22.

The annual tabernacle meeting at Greenville, Tenn., is now in Progress, with Revs. Will H. Huff and W. B. Yates in charge.

Rev. C. E. Hardy is at Monterey, Tenn., holding revival services with the Nazarene Church, of which Rev. A. P. Welch is pastor.

Rev. Roy T. Williams of Nashville is at Fairbry, Neb., preaching for the great camp meeting that is being held in the city park at that place. At the same time and place he will preside over the Nebraska District Assembly of the Nazarene Church.

The Tennessee District Assembly of the Pentecostal Church of the Nazarene will be held at Erin, Tenn., September 25-29. General Superintendent J. W. Goodwin of Providence, Rhode Island, will preside. The pastors and evangelists of the entire state will be present; there will be also a large number of delegates from the various churches. Rev. W. F. Shannon is pastor of the Erin church.

SPECIAL NOTICE

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September 10, 1918.

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We call your special attention to the advance in price of following song books:

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Redemption, Glory, Pentecostal Power, Songs of Kingdom, Perennial Glory, and His Voice, to 30 cents each or \$3.00 a dozen, postpaid.

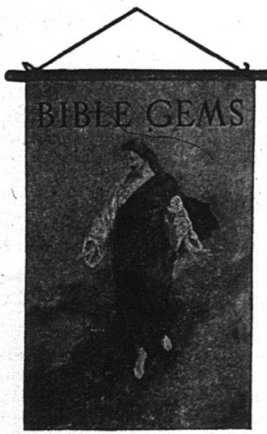
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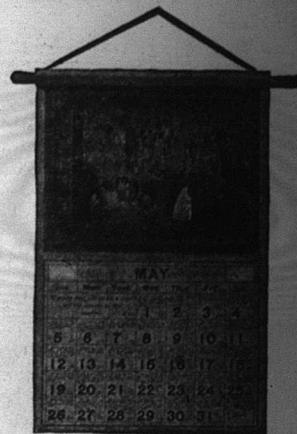
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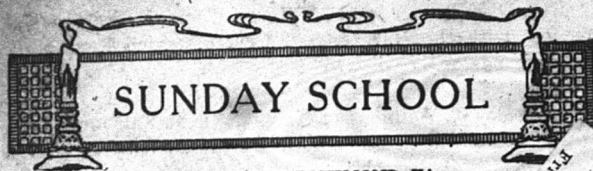
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LESSON FOR SEPTEMBER 29, 1918

REVIEW: WHAT IT MEANS TO BE A CHRISTIAN

Reading Lesson: 1 John 3:1-2

GOLDEN TEXT: "My little children, let us love in word, neither in tongue, but in deed and thought." 1 Jno. 3:18.

Lesson I. Jno. 1:35-51; Ac. 16:13-34. We begin the Christian life by receiving freely, through faith, the gift of life in Christ.

Lesson II. Ac. 8:26-39; Ps. 19:7-11. We cannot get the good results that come from God's word if we do not know it, believe it, and obey it.

Lesson III. Lk. 11:1-13; Ps. 145:18, 19. God invites us to pray and encourages us also both by His word and His answers.

Lesson IV. Mat. 4:18-22; Jno. 14:22-25. Obedience is a necessary part of a Christian life because we are saved from disobedience unto obedience.

Lesson V. Lk. 2:42-52. Life and growth go together. God wants us to increase in faith, grace, knowledge and fruit—fruit of the Spirit and fruit in service.

Lesson VI. Lk. 10:25-37; Gal. 6:1-10. "Helping others" comes by praying, right deeds and right words.

Lesson VII. Ac. 2:41-47. Christian work should spring from love to God and faith in God, and before the glory of God.

Lesson VIII. Lk. 12:8-12; Ac. 1:1-8. In "speaking for Christ" we can and should have the help of His word and His spirit.

Lesson IX. Lk. 6:30-38. "Christian giving" is really more than tithing. Tithes are what we really owe God. Giving should be wise, systematic, proportionate, generous.

Lesson X. 1 K. 21:1-21. "Conquering Evil." This is done in our own experience through faith in Christ. As regards others we must have no fellowship with it, rebuke it and refuse to endorse it in any way.

Lesson XI. Mat. 5:13-16; 28:18-20. Now, it is "Christ for the world." When He comes it will be also "The world for Christ."

Lesson XII. Mat. 25:14-30; 5:1-12. As fruit is produced in nature by life, so Christ life produces fruit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (or self-control)." Fruit is also a result of giving out the word. Praise is another form of fruit.

LESSON FOR OCTOBER 6, 1918—
ABRAHAM LEAVING HOME

Gen. 12:1-9

GOLDEN TEXT: "Thou shalt be a blessing." Gen. 12:2. V. 1. "and said" is used because Abram was now at Haran, where he had gone with his father (Ch. 11:31), and God's call had come to him before he left Ur. The journey to Haran was a kind of family matter for Terah "took" them all. Whether Terah did this because of Abram's call, or whether he took part in an eastward emigration that is said to have characterized that period, is not stated. Terah's move made Abraham's obedience in separation only partial. At Haran he had left country and kindred but not his father's house. This partial obedience was really no obedience at all. We are not obedient unless we do all God com-

mands. The time spent at Haran was lost time, yet there are many in that condition today.

God's call was an appeal to faith, for Abram was to start for a land that he had not seen. God said, "I will show thee," so obedience here was the result of faith. Abram believed that "God had a right to command him and did command him" (Spurgeon) and doubtless believed, too, that the command was wise and good. And this life of obedient faith; the faith that leads to separation is what God is still calling people to take. When we first start we do not see the inheritance nor will we fully see it till glorified.

Vs. 2, 3. These promises were conditioned on Abram's obedience. 1. "A great nation." This was an appeal to faith for he was childless. It was centuries before it was fulfilled. It was fulfilled in David's and Solomon's time and will be yet more so in Christ's future kingdom. 2. "I will bless thee." He was blessed by being justified by faith (Gal. 3:14), a friend of God, a man of successful prayer and of faith. He was also blessed in earthly possessions (Gen. 13:2). 3. "Make thy name great." Jews, Mohammedans and Christians all honor Abraham. 4. "Thou shalt be a blessing." Those who live a life of faith in God must surely be a blessing to others. This also refers to Abraham's descendants in so far as they were witnesses for God. 5. The blessing and curse are seen in connection with people's and nations' treatment of Israel. 6. "All families" are blessed through Christ and His gospel.

Vs. 4-9. Lot probably went through Abram's influence instead of through faith in God. Notice 1. Abram's thoroughness. He took all he had (5). 2. His final real obedience. He started for Canaan and reached there. 3. His trial. He found Canaanites there who were probably unsympathetic and idolatrous. 5. His encouragement (7). God gave a definite promise. 6. His altars (7, 8). He honored God by establishing His worship wherever he went.

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