

# Living Water

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33:3

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## The Spirit of Holiness

BY S. CHADWICK.

THE title of the Spirit most frequently used in the New Testament is the Holy Spirit. The phrase "Spirit of holiness" occurs but once, and it can hardly be claimed that it refers directly to the Holy Spirit. St. Paul says in Romans 1:4 that as Christ on the human side was of the seed of David, so on the Divine side He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead." It was not the Holy Spirit that the apostle evidently had in mind, but our Lord's human spirit distinguished by holiness and conquering the powers of death. Elsewhere the resurrection of our Lord from the dead is attributed to the Holy Spirit; and even if it be the quality of our Lord's own Spirit that made it "impossible that He should be holden of death," the human spirit was equipped, sanctified, and kept by the Divine Spirit. The phrase, however, reaches further than the resurrection, and implies that, by the Spirit of holiness, men are sanctified in truth. His work is to glorify Christ and sanctify the saints, making holy the Body of Christ which is his church.

### WHAT IS HOLINESS?

It is unfortunate that the term has ceased to attract even good people. There are many who regard it with suspicion, and some who dismiss it with scorn. It is not uncommon for it to be made the butt of cheap wit, and the subject of some doubtful stories. This is all the more surprising because of the emphasis with which the New Testament insists upon its necessity, urges its experience, and enforces its obligations; and more remarkable still, when Methodists criticise and stand aloof from Wesley's most characteristic doctrine. There is little teaching and testimony on the subject, and therefore there is dense ignorance and much misunderstanding. The subject is generally dismissed without inquiry, but even among those who take the trouble to think there is much misapprehension and the reason is that due attention is not given to the place and work of the Holy Spirit in the sanctification of the Believer. He is the Sanctifier.

The meaning of holiness must be interpreted "according to the Scriptures." It has a Biblical content and value. It is no use to search for it in pagan literature however classical, for words represent ideas, and the Biblical idea of holiness is not to be found elsewhere. Even in Israel it was of slow growth, and the idea passed through many stages before it took its complete and final form. Its root meaning is separation, and it was used of things dedicated to religious uses. Then God was conceived of as separate in majesty and apart in character, and holiness was ascribed to Him and his ways. This quality in God demanded a like quality in his people, and to his covenanted people He said, "Be ye holy, for I am holy." He chose them to be unto Him a holy people. For this purpose He called them out from among

the nations. They were to be unto Him "a peculiar people" in whom all men should see a holy and sanctified people. Holiness had its positive as well as its negative side. They were to be distinguished by moral and spiritual excellence as well as by ceremonial and national distinctions. Holiness is an experience as well as an attitude, a life as well as a separation. Their separation unto God was to be manifest in their likeness to Him. The supreme revelation and standard is in Jesus Christ. He revealed the Holy Father and made manifest the Holy Spirit, thereby making known in both God and man the Spirit of Holiness.

Believers are called unto holiness. "This is the will of God, even your sanctification." "God chose you from the beginning in sanctification of the Spirit." Without holiness grace falls in its purpose, and without it no man can see the Lord. The experience is set forth in various terms and under many forms, but in all its manifold representations the same root ideas persist and prevail. Holiness is an attitude of dedication and an experience of grace in which the heart is cleansed from sin and made perfect in love.

### MISAPPREHENSIONS ABOUT HOLINESS.

There is a strange mistake abroad that holiness is something quite optional. It is regarded as desirable for certain people and under special circumstances, but its claims are by no means universal. The preachers sometimes speak of it as an alternative way to Heaven, but as both ways get there, the routes do not really matter. Holiness is regarded as an emotional luxury, if not as a spiritual fad. Its claims are deemed to be emotional rather than ethical, optional rather than imperative. There is little exposition of its character, and still less insistence upon its urgency; consequently few seek to enter into the experience or take seriously the solemn words of Holy Scripture. Many take it for granted that if it is necessary it will come to them in due course without any concern of theirs. Such slackness accounts for much of the backsliding among believers. The Christian calling is one that demands "all diligence" and "earnest heed." Those who fail to seek after holiness "fall short of the grace of God," give opportunity to "the roots of bitterness to spring up," and become secular and worldly like Esau, who bartered his spiritual inheritance for material good.

Another common mistake about holiness is to suppose that it comes by a gradual growth in grace and a steady progress of spiritual discipline. They are always growing toward it but they never get into it, always struggling and striving to attain but never entering into possession. The mischief of this mistake is that it never gets there. The positive expectation is always seen to be afar off, and they die without having possessed. The hopeful future never becomes the positive now. The time never comes that calls

for a definite step and a positive act of faith. Holiness does not come by growth; neither is it identified with growth. Growth is a process of life; holiness is the gift of abundant life. Growth is the result of health; holiness is health. Holiness implies a crisis, a new experience, a transformed life. It is not an achievement or an attainment, but a gift of grace in the Holy Ghost. It comes not by works, but of faith.

Not a few good people mix up things that differ. They confuse cleansing with maturity, motive with achievement, love with blamelessness, and the perfection of grace with the perfection of the resurrection glory. People who ought to know blunder hopelessly over these things. Perhaps the confusion that is most common and most senseless is that which persist in associating perfection with finality. There are many people who seem to be afraid lest they should come to a point at which there will be no more room for improvement. They need not distress themselves, even their best friends being judges, but really such shallow and foolish thinking is without excuse. Love never exhausts its inheritance or reaches its limit in being made perfect. Health never hinders growth. The perfection of efficiency is surely not final but primary. No doctrine of the Bible has been stated with greater care, and if any man wills to possess he need not err as to the way.

#### HOLINESS THROUGH THE SPIRIT.

The Scriptural method of sanctification is through the personal work of the Spirit of God. The law of the Spirit of life makes us free from the law of sin and death. It is God's work wrought in the heart by the Holy Spirit who makes Christ our sanctification. There are diversities of operation in all the works of the Spirit, and the method of entering into possession is as manifold as the temperaments and conditions of human life. The chariots of the Lord are four and twenty thousand, and thousands upon thousands. No two experiences are ever really alike, and it is

not safe to make ruts instead of ditches. Generally there is an awakening of heart and mind in which there comes vision and persuasion. There is a conviction of need and a revelation of grace, a hunger and a search, a process and a crisis, an act of faith, and an assurance of cleansing. It is as distinctly a second work of grace as regeneration is a New Birth. Consecration is as practical as repentance, and sanctification as definite as regeneration. Unbelief stumbles at a name and the heart shrinks from a crisis that involves a death and a resurrection. Satan multiplies difficulties, and an evil heart backs him. The way of life must be sought in the Holy Word and by the Holy Spirit, and the twofold guide will not fail those who seek with all their heart.

Holiness is in the spirit and of the Divine Spirit. It is a spirit of holiness. It is not in forms and ordinances, not in "will worship and voluntary humility." It is not in prohibitions and self-denial. It is a spirit, a life, a principle, a dynamic. The Spirit of God indwells the spirit of man. He clothes Himself with man, and man is clothed in the presence and power of the Spirit. The Body is the Temple of the Spirit. Christ lives in men through the Spirit. He is no longer a model but a living Presence. Christian faith does not copy Him; it lives Him. Christ is not imitated, but reproduced. Life is sanctified because He possesses it, lives it, transforms it. The Spirit of God does not work upon us; He lives in us. This is the contrast between the works of the flesh and the fruit of the Spirit. The one is a factory and the other a garden. The factory works entirely in dead stuff, the garden is the product of life. One turns out the product of energy; the other gives the fruitage of life. Works are by the sweat of man's brow; fruit is God's gift to man. Fruit does not come by toil but by appropriation, assimilation, and abiding. Holiness makes life fruitful because it abides in the Living Word and gives free scope to the Spirit of Life. The Spirit of Holiness makes the heart clean, the mind true, the faculties fit, and the life fruitful, by making his holiness ours.—*Joyful News.*

## The Door Shut—Alone With God

BY ANDREW MURRAY.

"When thou prayest enter into thine chamber, and, having shut thy door, pray to thy Father, which seeth in secret." Matt. 6:6.

MAN was created for fellowship with God. God made him in his own image and likeness, that he might be fit for this, capable of understanding and enjoying God, entering into his will and delighting in his glory. Because God is the Everywhere-present and All-pervading One, He could have lived in the enjoyment of an unbroken fellowship amidst whatever work He had to do. Of this fellowship sin robbed us.

Nothing but this fellowship can satisfy the heart of either man or God. It was this Christ came to restore; to bring back to God his lost creature, to bring back man to all he was created for. Intercourse with God is the consummation of all blessedness on earth as in heaven. It comes when the promise, so often given, becomes a full experience "I will be with thee, I will never leave thee or forsake thee," and when we can say: "The Father is always with me."

This intercourse with God is meant to be ours all the day, whatever be our condition or the circumstances which surround us. But its enjoyment depends upon the reality of the intercourse in the inner chamber. The power of maintaining close and glad fellowship with God all the day will

depend entirely upon the intensity with which we seek to secure it in the *hour of secret prayer.*

The one essential thing in the Morning Watch or the Quiet Hour is—Fellowship with God.

It is this our Lord teaches is to be the inner secret of secret prayer: "Shut thy door, and pray to thy Father which seeth in secret." The first and chief thing is, see that there in secret you have the Father's presence and attention. Know that He sees and hears you. Of more importance than all your requests, however urgent, of more importance than all your earnestness and effort to pray aright, is this one thing—the childlike, living assurance that your Father sees you, that you have now met Him, and that with his eye on you and yours on Him, you are now enjoying actual intercourse with Him.

Christian! there is a terrible danger to which you stand exposed in the inner chamber. You are in danger of substituting Prayer and Bible Study for living fellowship with God, the living interchange of giving Him your love, your heart, and your life—and receiving from Him his love, his life, his spirit. Your needs and their expression, your desire to pray humbly, and earnestly, and believingly, may so occupy you, that the light of his countenance and the joy of his love cannot enter you. Your Bible study may so interest

you, and so waken pleasing religious sentiment, that yes—the very Word of God may become a substitute for God Himself, a hindrance to fellowship because it keeps the soul occupied *instead of leading it to God Himself*. And we go out into the day's work without the power of an abiding fellowship, because in our morning devotions the blessing was not secured.

What a difference it would make in the life of many, if everything in the closet were subordinate to this one thing: I want through the day to walk with God; my morning hour is the time when my Father enters into a definite engagement with me and I with Him that it shall be so. What strength would be imparted by the consciousness: *God has taken charge of me*, He is going with me Himself; I am going to do his will all day in his strength; I am ready for all that may come. Yes, what a nobility would come into life, if secret prayer were not only an asking for some new sense of comfort, or light, or strength, but *the giving away of life just for one day into the sure and safe keeping of a mighty and faithful God*.

"Pray to thy Father which seeth in secret, and thy Father which seeth in secret will reward thee openly." Where the secret fellowship with the Father in spirit and in truth is maintained, the public life before men will carry the reward. The Father who sees in secret takes charge and rewards openly. Separation from men, in solitude with God—this is the sure, the only way to live in intercourse with men in the power of God's blessing.—*The Living Way*.

#### THE PRACTICE OF PLEASING GOD.

**T**HE whole process of restoring man back to the "image and likeness of God," has been a decidedly slow and tedious procedure. The means and manner employed by God from the time of the Fall of Eden, to the present day, plainly show us the enormity of sin, the power of Satan's hold, and the unteachableness, unwillingness and incapacity of man to receive and appropriate the things of God.

While the destruction of Satan, the "putting off the old man," and the cleansing of the heart, is done in a moment of time, the re-establishing in the image of God—the putting on the "new man," is described as a "growing," "following on," as "walking," "being renewed day by day," "precept upon precept, here a little, and there a little," as one of addition: "add to your faith, virtue," etc. In order to walk in the light with God, "giving all diligence," "and watching thereunto with all perseverance," must be the attitude, of one who is to "put on the Lord Jesus Christ."

To a child of God, the first, and perhaps the most important lesson to learn and believe, and actually put into practice, is "that all things work together for good to them that love God."

The outward providences touching any child of God, if received with submission and humility, with unwavering faith in the God of providence, will invariably advance the spiritual man into heights and regions far beyond what could have been even hoped for in any other way. We must recognize that we are in the school, with God as Preceptor.

Then, recognizing the hand of God, either permissively, or directly in each providential event, and that nothing can "happen" to a child of God, but what is either designed, or permitted—then to please Him, there must be a full and willing subjection to God, in every passing providence, and just the divinely-planned order in which they are sent or permitted.

Testings, trials, disappointments and privations, come to

us through permitted or designed providential events, which, if borne with faith and patience, will develop and manifest the graces of the Spirit, or, like the Children of Israel (Ex-16:2) will give way to murmuring, fault-finding, and receive the displeasure of an offended God. The first lesson in *The practice of pleasing God*, consists in humbly yielding, suffering with Him, and bearing all things—providential reverses, petty annoyances, distractions, interruptions, contradictions, accusations and—"without reputation!" yet "not cast down," but taking "the spoilings of the goods joyfully." In the face of the most frowning and threatening providence—"Thy will be done."

Let us begin at once to cultivate a daily habit of *the practice of pleasing God*, in all things, and we will soon realize a great inflow of the Divine Life, a mighty quickening of all the spiritual faculties, a developing and beautifying of the graces of the Spirit, and thus exhibiting to an unbelieving world, and a Laodicean church age, the Bible standard of a Christian life and service.—*Selected*.

#### REST FROM WEARINESS.

MISS F. F. ROWE.

**E**ARLY in Christian service, the writer was given a valuable lesson of resting the body in God. Exceedingly weary from the pressure of close work and long hours for some months, she asked the Lord to give her a week's rest. The answer was not according to her expectation; for the next day her work was increased, with extra meetings. Taking this, however, as from the Lord, she said: "Lord, if this is Thy way, I take Thee to be my rest." There was perfect peace of mind in the matter; a waiting upon God; a letting go of all self-interest and self-effort; a ceasing from own works; a new yielding to Him that He might work; a sinking into God. All sense of weariness passed away in a few days. Service continued in freshness of body and renewed strength.

A few months later weariness returned in still greater degree, and she told the Lord she must have rest. This time the answer was the same as before—an increase of work. There was still a further lesson of rest to be learned. Two associate workers went away for several weeks and work was doubled. Again she said: "Lord, I take Thee for rest." She waited upon Him. This waiting resulted in a still further yielding at needful points not recognized before, a deeper sinking into God Himself. Strength was renewed and rest was given far beyond the power of nature to bestow.

A few weeks later the leader of the Mission was called away, leaving all the Mission work in her hands. The heart gladly said: "Amen, Lord; Thy will, not mine. I take Thee for physical strength according to the day." There was still a deeper sinking into God; a waiting upon Him; a resting in Him that brought the full supply of strength for every need of the work. Since that time there has never been another request for rest according to the natural. God has in a few instances given the natural rest during a period of ten years, but so precious, so wonderful is this rest of God for the physical life that we have come to prefer it to anything that nature can give.

The secret of it all is in letting Him work in and through us. The same amount of work, and even greater, is done without weariness, because done in a different way. We give Him all anxiety as to how the work is done and whether it is done. We give all the responsibility of it to Him. Work may press heavily, but we feel not its weight.

—*The Lamp of Life*.

# LIVING WATER

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## EDITORIAL

### WEEKLY TEXT.

"They that sow in tears shall reap in joy." Ps. 126:5.

### GREETINGS TO OUR READERS.

We wish for every one of our readers that the year 1916 may be one of great blessing and victory. Our Christian love, our sympathy, and our earnest prayers are with you. We shall endeavor to give you the very best soul food possible in these pages. Our purpose in sending out *Living Water* is that it may be a blessing in encouraging and establishing God's children and in enriching Christian character. Its pages will emphasize the vital Bible doctrines of conviction, regeneration, sanctification, healing, and the Coming of Jesus. We trust that we may have the prayers of all our readers. The best thing that we can desire for you is that the rich grace of God may abound more and more in your lives; that Jesus may be more real moment by moment; that you may grow in the knowledge of God; and that your lives may be effective in blessing and in soul winning.

### EVANGELISTIC INSTITUTE.

The Evangelistic Institute of the Methodist Episcopal Church, South, met in this city last week. A number of evangelists and other ministers were in attendance. Among these were Revs. H. C. Morrison, C. F. Wimberly, Will Harney, H. W. Bromley, Andrew Johnson, and other holiness evangelists. The discussions were on vital issues relating to soul saving. The last address of the institute was by Rev. H. C. Morrison. He spoke in the power of the Holy Spirit a most forceful and practical message—one that if obeyed would work mighty changes in present day conditions, and would bring about a sweeping revival of vital Godliness.

### REV. W. C. WILSON.

Rev. W. C. Wilson died at his home in Pasadena, Cal., December 19, 1915. At the recent General Assembly of the Pentecostal Church of the Nazarene he was elected one of the General Superintendents of that church. He at once entered upon the duties of this office, and was in Texas holding an assembly when he became ill. His going has been a great shock to the church. He was in the midst of a fruitful career of activity for the Master. He was an able,

earnest, faithful preacher of full salvation, ever showing a spirit of brotherly love and humility. He was called home in the prime of life, but we are sure that God doeth all things well. How rapidly those who are standing in the front of the battle are being taken out of the ranks and are crossing over to wear the victor's crown. It behooves those who remain to grip the sword more tightly and to enter more fully into the privilege of his service and the fellowship of his sufferings.

### REV. D. B. STROUSE.

This veteran servant of the Lord has ceased from his labors and has passed on to his reward. He has been prominently associated with the holiness movement for the past twenty years. He was the prime mover in a Bible Conference and great tabernacle meeting which has been held annually in his home town, Salem, Va., for a number of years. His profession was that of a lawyer, but when well advanced in years he was sanctified and gave up the bar for the pulpit. He was a preacher of holiness and did much for its promotion, especially in his home state of Virginia. When he began to preach this doctrine there was much opposition to it and he made meetings possible where they could not otherwise have been held by bearing his own expenses and preaching salvation to the people.

He was a liberal contributor to foreign missions and manifested much interest and prayer in this great cause. We feel sure he has many monuments on mission fields, not alone in buildings erected, but in souls saved by the power of the Blood. He was a generous, noble-souled, devout, faithful servant of the Lord.

### GOD'S THOUGHT FOR US.

How marvelous, and how transcendently glorious was God's thought for us in the atonement. How rich and full was this provision of his Father heart of love. No need of the life nor cry of the heart was left unprovided. How wonderful the thought of the kingship of Jesus Christ—this supreme thought of God for his children. He knew in his infinite wisdom the pitiful, hopeless anarchy of a heart without a king. What would a country be without rulership, without government; no one to reverence, to obey, to love; no one to protect, to guide, to rule?

But far above this, to our minds, was his thought of the meeting place thus provided in the Kingship of Jesus for God's heart and ours. Why this blessed plan? One word will answer the question—the one thrilling word—*love*. Whose love? The infinite, all-conquering love of our Father. How He must long for the love and devotion of our hearts and lives else He would not have planned thus. He would not have chosen to take up his abode in our hearts. But how precious is the thought of his abiding—the consciousness that the anointed One is *our* king. How hollow and empty the life that seeks to do its own way. How unhappy the soul with whom God has a controversy, the one who clings to the self life and fails to yield rulership to the waiting Christ. Nothing can satisfy such an one but the penitent outburst of one of old "Give me a king!" But a cry like this will bring the assuring promise, "I will be thy king."

What thought can we take at the beginning of this new year that would bring greater blessing and be more pleasing to Jesus than to ask Him to reign more completely in us than ever before? Oh, for the cry from the heart of the church that broke forth from the soul of the Psalmist, "Thou art my king, O God." The question of vital impor-

tance—the question that should be personal with every one is, is He *my* king? Can I produce evidence that I belong to his kingdom, do I speak the language of that kingdom, do I act like a subject of such a Ruler, do I render love, heart-devotion, and gratitude continually to the Christ as king of my life?

What king ever embraced a world in his love, or loved to the giving of his life—giving it in ignominy on the despised cross? Should not such love have love in return? How we should love Him! The King, who though rich, became poor that we might have the unsearchable riches of the kingdom of grace; the King who laid aside his crown and royal robes that our hearts might not be left without a king—dare we falter to say, *my* Lord; shall we fail to say from the depths of our souls, *my* King, reign Thou supreme?

How assuring the thought that this King comes into the yielded life, sets up his throne, establishes his kingdom for an abiding rulership. There in the citadel of the soul He lives—He lives our King. But we must put away all sin

out of the life. His piercing eye will not tolerate sin in his royal abode. He is pure and holy and we cannot have union with Him unless we too are holy. What an incentive to holiness is this—pure, clean, holy to be like our Christ and King. This perfecting holiness assures confidence, and why not confidence, since He has all power and loves infinitely? Does not even finite love long to bestow gifts and blessings, then how much more does infinite, divine compassion long to lavish “according to his riches in glory.” Then follows the inevitable, the resultant of holiness and confidence, the touchstone—joy.

What bliss is the heritage of him who accepts the supreme reign and rulership of the King—He who came “from Edom, with dyed garments from Bozrah.”

“Reign over me, Lord Jesus!  
Oh, make my heart thy throne!  
It shall be Thine forever,  
It shall be Thine alone!”

## How to Be Happy

**T**HERE is one thing that every one in the world wants to be, whether they are young or old, or black or white—wherever they live and whatever they are, everyone wants to be happy.

Now you would think that if every one of all the millions of people who live on this earth is trying their very best to be happy, this ought to be a very happy world. But it isn't. How many people do you see who have really happy faces? Look at them as you walk down the street, and you will see sad faces and cross faces and proud faces and wicked faces, and perhaps not many sweet, smiling, happy faces. Why? The reason is that there is a golden secret which only a few have found out, and so they don't know the real way to be happy.

Can you spell the word “Happy?” Well, now take each letter of it, and see if you can find out the real secret which is buried in the word. The first letter stands for the first thing that we all must do to be really happy:

Heed God. To heed is to be attentive to, to listen to, to do what you are told. No one in the world can be happy unless they listen to God and obey Him. The richest and the greatest and the most talented man can never be happy unless he listens to God's voice and does just as He says. But the poorest and the smallest, and the one who can do the least, can be the very happiest if he heeds God. Isaiah 55:6, 7, tells us four things that God says we must do: Seek Him, call upon Him, forsake our wicked ways, and return unto Him. Do these things, and you will find the key that opens the door to happiness.

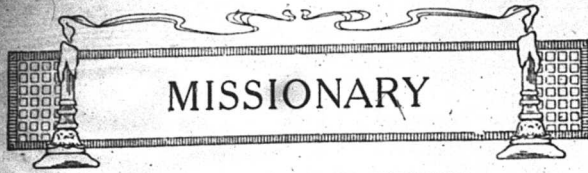
Agree with each other. When you start to serve God, the devil always comes round to try and upset you and stop you from listening to Him and doing as He tells you. One of the ways he often tempts boys and girls is by trying to get them to quarrel. Have you ever noticed that no one is ever happy when they quarrel? They look so sulky and they say such horrid things, and then sometimes they hit each other, and then they are hurt, and the tears come, and they are just as miserable as they can be. If you heed God instead of the devil, you will never quarrel, but you will always try and be nice and sweet and agree with each other. God says, “Happy are the peacemakers.”

Pray daily. This is another of the wonderful secrets of

being happy. Talk to God for a few minutes every day. Tell Him what you find it hard to do, and ask Him to help you to do it. Ask Him to make you unselfish and kind and good, and then wait a minute on your knees and listen very carefully and see if you can't hear Him speaking to you and telling you what to do and what not to do. He will speak to you with a little quiet voice inside your heart if you will give time to listen. Those soldiers to whom the King has spoken lately and commended for their bravery must have felt pretty proud and happy to have him speak to them. It is something to be much prouder and happier about to have the King of Heaven speak to us every day, and tell us when He is pleased with us and what He wants us to do next.

Practice patience. There is no one anywhere who is so unhappy, or makes other people so unhappy, as those who can't wait and be quiet and calm when they don't get everything they want all at once. To be patient is one of the ways in which we can show that we are trying to be like Jesus. The greatest secret I have told you yet is this—God can take every bit of impatience out of your heart and put such a lot of patience in, that when the devil tempts you to be impatient, you won't want to be impatient at all. But do you know this, that as you use what you've got it grows larger. Every time you throw a ball, the muscles of your arm get a little bigger and stronger. When you practice the piano your fingers become supple, and you can move them and stretch them better. Sometimes it is hard work, but “practice makes perfect.” Now I advise you to practice being patient every day. You will soon find out the truth of my secret then.

Yield cheerfully. We can't always have our own way. It wouldn't be good for us if we could. We are always having to yield to each other, and it just depends how we yield whether we feel happy or unhappy about it. My last golden secret for you is—whatever you do, do it cheerfully. If you first yield yourself to God and tell Him you want to please Him in everything, you will find it much easier to obey father and mother and teacher, and whoever you have to please. And when every time they see you run to obey with a bright smile on your face, perhaps they will want to find out the secret which makes you so happy if they don't know it, too.—E. K. C., in *Exchange*.



A MESSAGE FROM MISS WILLIAMS.

Dear Friends:

It is now a long time since we have written you about the Lord's work in this part of his vineyard, not because we were idle or had nothing to do, nor because we had lost interest in his work. With us these are busy, busy days, and as we realize the shortness of time we may be privileged to work, we are all the more anxious to be up and doing.

Our last touring season was a most blessed time. We gave the Word throughout our whole taluka of 187 villages and 129,147 souls. Oh! to think of all these souls for whom we alone are responsible. The very thought drives us to our faces and makes us cry out to Him who alone is able to break through the darkness of their hearts and lives.

As we were so fortunate as to be able to rent ponies, we were enabled to do twice or three times the amount we could have accomplished with oxen. We do not think it profitable to rush from village to village, but pitch our tents in a large central village and work the outlying districts over and over again, often giving six and eight messages in the same village, the preachers going one time, the Bible women and I the next.

In our first camp, owing to the very unhealthy location, several of us contracted malaria which followed and often handicapped us in our strenuous but blessed labors.

At the very outset we felt that we should give the people something upon which they could stand, should they never hear again, proving from God's Word that they were sinners and aliens, and that they needed a Savior, who this wonderful Savior is, and how to find Him. Of course, varying as occasion demands. And I found to preach on the coming of Christ impressed them very much. Sometimes we would preach to a single soul but nearly always we had large crowds. Often the whole population of a town gathered into the central opening and would listen eagerly.

Often our very hearts were stirred within us as we witnessed their awful worship, setting up of new gods and the slaying of sacrifices that could never take away their sins. One occasion especially remains with us, that of the jatra of Khandoba, to whom little girls are married and ever afterwards live lives of shame and sorrow. I cannot describe the sound of that multitude of more than five thousand as they gathered about that vile place, worshipping and sacrificing.

On the whole, it was our best touring season, there was less opposition to God's Word, and the people listened and were convinced as we have never known them before. Our hearts were wonderfully encouraged as we sowed the seed and we are expecting a great harvest of precious souls.

God has greatly blessed his Word as it has been given to the different classes and castes as they gather in the mission hall in Dhulia. They can gather there and read the Bible in five languages and we preach to them in three. One evening as we waited for our audience we kept looking up to Him to send just those who needed most, but no one came and we were distressed and astonished when the Lord whispered, "This can be turned into a house of prayer." At once we all fell upon our knees, and as we prayed the Lord came in and blessed us in a gracious way and almost at once

the people began to pour in till we had many more than usual. One woman said, "Oh! I have seen God's power to answer prayer, right before my eyes." Please pray the Lord's special blessings upon this hall in the midst of idolatry, vice, wickedness, shame, darkness, and sorrow.

You are aware that certain circumstances thrust our whole work into such financial straits that we were compelled to sell our gospel cart and bullock to provide the necessities of life, hence we shall not be able to take our tents and tour as last season, but we can and will reach a number of villages from home. Besides there is much work in Dhulia with its thirty-three thousand inhabitants.

The Lord is leading us to give special attention to the children this season. Our preachers have six very interesting Sunday-schools of which they are writing you. I have a splendid Sunday-school in one of the Dhulia suburbs, taught by Miss Long's young Bible class. These young girls out of their scant living are paying rent on the house we have for the purpose. These children are learning to sing and they know a number of Scripture verses and can repeat a number of the Bible stories taught them. We believe it pays to sow the seed in these young, tender hearts before the enemy has them all his way.

We are taking up another language in order to preach the Gospel to a certain class of women here who do not know Marathi.

We have had some dark places to pass through this year. The enemy has wrought hard, but we are happy in the service of our King and believe He is coming soon. So please stand with us in prayer that we may pray better, fight more bravely and expect more definitely.

Your sister in Christ,  
FLORENCE WILLIAMS.

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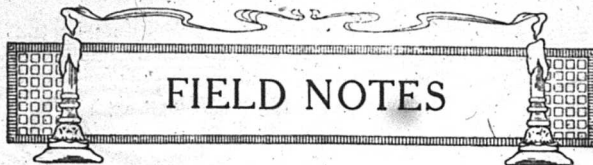
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Rev. Will H. Huff is at Spirit Lake, Iowa in a meeting and will remain till December 30th.

Rev. C. H. Babcock will spend the month of January in a revival campaign in Los Angeles, Cal.

Do not forget our club rates for *Living Water*.

Rev. Andrew Johnson of Wilmore, Ky., is engaged in a revival meeting in Mt. Vernon, Ill. Pray for this meeting.

Rev. Roy T. Williams will be with the Oklahoma Holiness College the month of January in Bible lectures and evangelistic work.

Rev. C. F. Wimberly has recently held two great meetings in Bowling Green, Ky. The campaign was conducted in the two leading Methodist churches of the town and the Lord wonderfully manifested his saving and sanctifying power.

#### 1916 CALENDARS.

We have on hand a number of our beautiful velvet calendars for 1916. Price, 30 cents each; 6 for \$1.50; \$2.50 per dozen, postpaid. Order at once.

Praise God from whom all blessings flow. This has been the best year of my life in soul saving. I am now at South Fork Friends Church, near Snow Camp, N. C., in a revival meeting. This is my thirty-first special meeting for the year 1915. Some of these meetings have been less than a week or I could not have held so many. My co-worker, J. H. Green, was with me in eighteen of these meetings. I believe I can safely say that I have seen more than 2,000 souls pray through at the altar, either saved or filled with the Spirit. Please pray for me. I want to fight valiantly for the Lord this coming year. RUDD NEWSOM.

Guilford College, N. C.

I believe in healing for the body and see, in my meetings, many healed of pellagra, tuberculosis, tumor, rheumatism, and other diseases. While this is true, I consider that the soul is of infinitely more importance than the body, and may God forbid that any one should neglect its superior claims because of the interest we may have in the tabernacle in which the spirit finds a temporary dwelling place. It is impossible for me to be in more than one place at a time, but I shall be glad to pray for anyone who will write to me, enclosing a stamped, self-addressed envelope.

ROBT. O. SMITH.

16 Park St., Gainesville, Ga.

I am glad this morning I can report victory in my soul through the precious blood of Jesus. I am still on the firing line for the Lord and holiness. I have just closed a great revival at Shelbyville, Tenn., for Rev. Lige Weaver, the pastor of the Nazarene Church there. Many hearts were touched by the power and spirit of God, brought under deep Holy Ghost conviction, resulting in a real experience

of regeneration, reclamation and entire sanctification. At times the Lord would come with such power and blessings that the saints would shout for joy. Bro. Weaver is a true soldier of the Cross, a fearless preacher of the old time gospel of Jesus Christ, yet tender and loving with it. He has, by the help of the Lord, built up a good work in Shelbyville. May he live long to spread scriptural holiness. We expect to return in January to hold some other meetings on the Tennessee district. I am at this writing in the Pentecostal Mission Publishing House, Nashville, Tenn.

LEE L. HAMRIC.

Home address, Vilonia, Ark.

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A sister at Arbovale, W. Va., asks prayer for healing.

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#### TITHING

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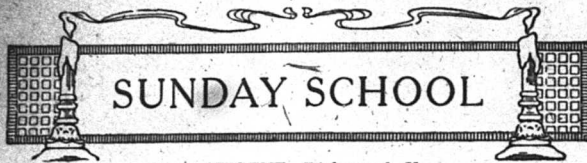
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### PETER'S SERMON AT PENTECOST.

Ac. 2:14-47.

LESSON FOR JANUARY 16.

*Golden Text:* "Whosoever shall call on the name of the Lord shall be saved." Ac. 2:21.

The lesson is a clear example of what the Holy Spirit can do and how He does it. Notice:

1. *Refutation* (14, 15). "Full of new wine," the objectors had said, and God was willing to refute the false charge by showing the unreasonableness of it. Peter, as God's spokesman, reminds them that the morning hour was not the time for drunkenness. Though the eleven stood up with Peter (as upholding and endorsing him) he was the speaker. This shows God's grace to one who had so grievously denied Him. He honored the restored backslider who had dishonored Him. It shows, too, how God can deliver us from fear and cowardice and make us strong and courageous in the presence of men. Peter's fear and shame were all gone.

2. *Explanation* (16-21). Human opinion of the things of God are often very far wrong. The natural man receiveth not the things of God and cannot know them (I Cor. 2:11-14) though he is prone to think he can. Some of those hearers did not know the difference between the working of alcohol and the working of the Holy Spirit, and Peter quotes prophecy to show them that what they had just witnessed was in harmony with their own scriptures and therefore should be received as from God. Attention (Pierson) has been called to the fact that Peter did not use the word *fulfilment* when quoting from Joel for, in the strict sense, it was the beginning of a fulfilment that probably is to come at the close of this age when the wonders and signs mentioned will take place along with an outpouring of the Spirit. But from that day to the end it is continuously true that, "Whosoever shall call on the name of the Lord shall be saved" (21). "The name of the Lord" is *Jesus*. Hence he who will call on Jesus of Nazareth will be saved. He is God's appointed Savior, the only one for man.

The outpouring is for all—not for a favored few only (17). This was seen in that upper room when others, as well as the apostles, received the Spirit. So, what some regarded as the result of new wine and ridiculed it, was from God. This was Peter's point.

3. *Preaching Jesus* (22-36). This was God's great aim on that occasion. All was leading up to this as the main subject and issue. The hearers were not in ignorance of Jesus. They had either seen Him or heard of Him. And for these people who believed in God Peter had this awakening truth: Jesus of Nazareth was "approved of God" (22). The miracles He wrought were God's endorsement of Him and not merely remarkable works. Jesus was *approved by God*, but what had been the attitude of Peter's hearers they of course knew.

And Peter's explanation of what had taken place some weeks before still further emphasized God's hand in the matter. Jesus' being captured by his foes was not the result of their ability but because it was God's purpose to let them have their way and purpose in mistreating his Son

(23). This revealed the sinfulness of sin and the triumphant love of the Savior. It was by wicked hands that Jesus was "crucified and slain" and the use of "ye" shows that the hands of the hearers (for the Roman soldiers were merely their agents) were included. Nor did the fact that God clearly allowed it, remove or lessen the guilt of those who had acted in the matter. They were brought face to face with the fact that they, with all their religious profession, were a lot of red handed murderers of a *man approved of God!*

The fact that the Messiah was to be raised in an unusual manner (that is, without his flesh being corrupted, hence, soon after death so far as a natural cause might explain it though probably there was a supernatural cause) was proved from Scripture (25-28) to show that Jesus fulfilled that, as well as other prophecies about the Messiah. The Messiah who was to occupy David's throne was to do so *after resurrection* and not in the course of natural life as is the case with all ordinary earthly rulers. Of course resurrection could take place only after death. Hence Jesus, as Messiah, had to die in order to be raised and thus be in position to fulfil one of the Messiah's characteristics. The length of Messiah's reign (Dan. 7:9-14) made it necessary for Him to have a resurrected, and therefore immortal and incorruptible body, one that is alive forever (Rev. 1:18). So the right preaching concerning the Lord Jesus includes his resurrection as well as his death. Probably few, if any, of Peter's hearers knew that their Messiah would reign as a resurrected person but expected him to do so in a mortal body as all other rulers do. This error Peter corrected.

The final point in vs. 34-36 is also to be noted. Their attitude toward Jesus was one of disfavor, rejection, enmity. God's attitude was one of favor, endorsement, love. Hence they could see how different they were from God.

4. *Conviction* (37). The connection between this fact and the foregoing is clear. They saw themselves arrayed against God and bound to go down in the final outcome. Just then their case seemed hopeless, and the question naturally comes, "What shall we do?" A convicted person sees his bad condition and is interested in getting rid of it. And what brought conviction? A plain statement of facts about themselves, Christ and God, a statement, however, given under the power and demonstration of the Holy Spirit. And this is what is always needed for truly successful preaching. Peter's sermon would not be called great if judged by human standards of "pulpit oratory," but it was great in the hands of God to accomplish in those people just what they needed. If preachers and workers would come to trust in the Word of God as being "the sword of the Spirit" (not *their* sword), how much more would take place!

5. *Remedy* (38-40). Repentance toward God, faith in the Lord Jesus Christ and baptism in his name was, and is, God's way out of the trouble these people were in. It was probably very humiliating to those rejectors of Jesus to have to confess their sin and publicly accept the very one they had mistreated, but there was no other way. The sinner must take God's way of salvation no matter how humbling it may be. Baptism in the name of Jesus (48) does not contradict Mat. 28:19 (baptism in the name of Father, Son and Holy Spirit) because *Jesus* is the one human name borne by Father, Son and Holy Spirit. The whole Trinity is identified with Jesus of Nazareth. Hence Jesus is the name of Father, Son and Holy Spirit.

The result of accepting Jesus is seen in the last of the lesson, vs. 41-47. Notice that "there were added," that is, man did not add to church but God did so.