

Living Water

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

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Four Planes of the Spiritual Life

MRS. PENN LEWIS.

THERE are four planes—roughly speaking—in the spiritual life of the believer, and of the Christian worker. The first plane we may call the “*evangelistic*” plane—that is, the plane where the soul knows the new birth; knows that he has eternal life in Christ; where he becomes a soul-winner, preaching salvation from the penalty of sin, and is used to lead others to Christ; where the entire objective is winning souls for Christ; where he is faithful in proclaiming the gospel of salvation in Christ.

Then there is the third plane, which we may call the “*revival*” plane, or the plane in personal experience where the soul receives the “baptism of the Holy Spirit,” learns to know Him and to obey Him as a person; to rely upon Him and to look to Him to work in the meetings, cooperating with Him, and used to lead others into the experience of the baptism of the Spirit. This is the plane of the Spirit.

Then there is the second plane, which we may call the plane of the “*path of the Cross*,” where the soul knows the position of Romans 6 in fellowship with Christ's death; is brought into “conformity” to his death; learns the fellowship of his sufferings, and is led to walk in the path of the Cross in every detail of practical life. Here the soul is used to interpret to others the way of the Cross, and to lead others to know Romans 6 and 2 Cor. 4:10-12 in experience.

The fourth plane is the plane of spiritual warfare. In the inward spiritual position, it is the “*ascension plane*,” where the soul knows its union with Christ, seated with Him “far above all principality and power;” and where in service it is in aggressive warfare against the powers of darkness; where it learns to have spiritual discernment to detect the workings of the devil; and learns the authority of Christ over all the power of the enemy. This is the plane of “*authority*.”

Or, to put it concisely—the first is the plane of *salvation*, or the new life; the second is the plane of *power*; the third is the plane of *victory* over sin; the fourth is the plane of *authority* over the powers of darkness.

The individual *believer*, if he goes forward in the Christian life with God, is led just in this order also. First, he receives salvation; second, he receives the Holy Ghost; third, he is led along the path of the Cross; fourth, he walks in the path of conflict and victory, resulting in “*authority*,” or “*power*,” over all the powers of the enemy. The individual *worker*, also, finds he is used in these four planes of service. First, he is used to lead others to Christ; second, he is used to lead them into fullness of the Spirit; third, he is used to interpret to them the path of the Cross; and fourth, to discern the devices and workings of the

Devil, and to exercise authority over “all the power of the enemy,” through union with Christ on the throne.

Madam Guyon truly says that in every plane of the spiritual life there is a beginning, a working out, and a consummation of the life in that degree, followed by a passage in the next plane, where there is again a beginning, a working out, a consummation. In each plane you appear to learn the very same lessons over again, but they are all being learned in a deeper degree. For instance, in the first plane you learn the way of faith in Christ as a Savior; and then you have to learn to exercise faith again in the next plane, and again in the next. It is just as hard to learn the lesson of bare faith in the fourth plane as in the first, and yet, as you look back, you can see the hard lessons of the first plane are now quite simple and easy.

Further, it is true that it generally takes years to get through each plane! When you pass into a new plane of the spiritual life, it is often with some great conscious “ *blessing*.” A God-given experience of fullness in Christ, which may be described as a “*taste*” of what God has for you in that plane in its consummation. For instance, you get a revelation of the ascension life, seated with Christ in the heavenly places, and the joy and light of it is so real that you think you will never come down again to the lower planes you now leave behind you, but in a brief while of weeks, or months, the “*conscious*” blessing—lasting according to the extent of the revelation and its power apparently disappears, and you perhaps struggle to regain what you think you have lost. Now you have to fight by bare faith, to hold the ground you have taken. Then follows what may be called a “*tunnel*” experience, when you go through test upon test; in which, perhaps, you may think you fail, but through all you find there is *advancement*, and final emergence into the full consummation of that specific plane of the spiritual life, where you understand the way of abiding; for in the working into you of that life by the “*tunnel*” experience, God has removed what stands in the way of the permanent abiding in that stage of the knowledge of Him. (See Rom. 5:2-5, A. V. and R. V.)

But remember, if God gives you a message which He means you to take hold of, *He holds you*, even when you appear to lose it. His word given to you *lays hold*—grip you, and hold you to it. God requires of Scripture, of course, you must actively take it, but the power is in the word itself which it gives to you. If the Lord has given you *promises* to themselves over the power of the enemy, you *obtain* them; and they *keep* honesty.—Selected.

THE SILENCE OF LOVE

"He answered her not a word."—Matt. 15:23.

"He will be silent in His love."—Zeph. 3:17.

IT may be a child of God is reading these words who has had some crushing sorrow, some bitter disappointment, some heart-breaking blow from a totally unexpected quarter. You are longing for your Master's voice bidding you "Be of good cheer," but only silence and a sense of mystery and misery meet you—"He answered her not a word."

God's tender heart must often ache listening to all the sad, complaining cries which arise from our weak, impatient hearts, because we do not see that for our own sakes He answers not at all or otherwise than seems best to our tear-blinded, short-sighted eyes.

The silences of Jesus are as eloquent as His speech, and may be a sign, not of His disapproval, but of His approval and of a deep purpose of blessing for you.

"Why art thou cast down, O . . . soul?" Thou shalt yet praise Him, yes, even for His silence. Listen to an old and beautiful story of how one Christian dreamed that she was with three others at prayer. As she knelt the Master drew near to them.

As He approached the first of the three, He bent over her in tenderness and grace, with smiles full of radiant love, and spoke to her in accents of purest, sweetest music. Leaving her, He came to the next, but only placed His hand upon her bowed head, and gave her one look of loving approval. The third woman He passed almost abruptly without stopping for a word or glance. The woman in her dream said to herself: "How greatly He must love that first one. To the second He gave His approval, but none of the special demonstrations of love He gave the first; and the third must have grieved Him deeply, for He gave her no word at all, and not even a passing look."

"I wonder what she has done, and why He made so much difference between them?" As she tried to account for the action of her Lord, He himself stood by her and said: "O woman! wrongly hast thou interpreted Me. The first kneeling woman needs all the weight of my tenderness and care to keep her feet in My narrow way. She needs My love, thought and help every moment of the day. Without it she would fail and fall. The second has stronger faith and deeper love, and I can trust her to trust Me however things may go, and whatever people do.

"The third, which I seemed not to notice, and even to neglect, has faith and love of the finest quality, and her I am training by quick and drastic processes for the highest and holiest service. She knows Me so intimately, and trusts Me so utterly, that she is independent of words or looks or any outward intimation of My approval. She is not dismayed or discouraged by any circumstance through which I arrange that she shall pass; she trusts Me when sense and reason and every finer instinct of the natural heart would rebel;—because she knows that I am working for her eternity, and that what I do, though she knows not the explanation now, she shall understand hereafter.

"I am silent in My love because I love beyond the power of words to express, or of human hearts to understand, and also for your sakes that you may learn to love and trust Me in Spirit-taught, spontaneous response to my love, without the spur of anything outward to call it forth."

Go thy way and fear not!

He "will no marvels" if you will learn the mystery of His silence, and praise Him, for every time He withdraws His gifts that you may better know and love the Giver.

"O woman, great is thy faith; be it unto thee even as thou wilt."—Selected.

NEEDED!—MEN AND WOMEN OF PRAYER

E. M. BOUNDS

WE are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods; God is looking for better men.

What the Church needs to-day is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.

Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men.

It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being—prayer which is born of vital oneness with Christ and the fulness of the Holy Ghost, which springs from the deep, over-flowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction of the preacher's difficult and delicate work, and of the imperative need of God's mightiest help.

It is prayer-force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more of praying, the more of true saints.

More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried.

To pray is the greatest thing we can do; and to do it well there must be calmness, time, and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest results for good; and poor praying, the least. We cannot do too much of real praying; we cannot do too little of sham. We must learn anew the worth of prayer, enter anew the school of prayer.

We maintain not only that the Scriptures were inspired, but that they are inspired; that the Spirit of God lives and moves in their words as the blood pulsates in the human body. It is this indwelling Spirit which gives to Scripture its vivifying principle; so that as certainly as the seed cast into the ground brings forth a harvest, so certainly does the Word of God, which liveth and abideth for ever, when received into the believing heart bring forth the fruits of righteousness and true holiness in the human character. It is no exaggeration to say that the greatest revolutions of history have been upheaved by single texts of Scripture.

—Selected.

They are strangers to God and enemies to themselves who love market days better than Sabbath days; and they who have lost piety will not long keep honesty.—Selected.

LIVING WATER

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EDITORIAL

WEEKLY TEXT

"O Lord, be gracious unto us; we have waited for thee; be thou their arm every morning, our salvation also in the time of trouble." Isa. 33:2.

THE BEAUTY OF HUMILITY.

One of the most beautiful, and yet one of the rarest traits of Christian character, is humility. How often, how very often, do we find Christian people who do not possess much humility of spirit. There is a pride that is not becoming to the Christian life. How pleasing to our Savior is the meek and gentle spirit—the servant of God who keeps humble and low at the feet of the Master, serving Him in even the smallest things. And, after all, is not the supreme thing in the life of an individual to please Jesus?

How vain and worthless is all this pride of spirit in His sight. We are giving below a very suggestive article along this line by the late J. O. McClurkan. He discusses pride in its various phases as follows:

"1. *Pride in things physical.* Some are proud of their physical appearance. They dote on their good looks. They gratify their excessive vanity in extravagant ornamentation. They strut like peacocks. How foolish to glory in a thing as short-lived as the flesh. A wail at birth and a groan at death works the checkered life. Who gave us physically attractive bodies, who keeps them out of the grave? Think of the many who have gone into eternity. Think of the many whose bodies are mouldering in the tomb who had as promising a beginning as we. Think of the maimed and diseased in hospitals, asylums and elsewhere. By whose hand have we been preserved from confirmed invalidism? It is of His mercy that we are not consumed. Death in a thousand forms is on our trail. The very air that we breathe is charged with deadly germs. Diseases of every kind stalk our streets and knock at our doors. Instead of glorying in fleshly attributes, we should, in the deepest humility, thank God that we are alive at all.

"2. *Pride of material possession.* Many are proud of what they possess. They are snared by the love of worldly goods. They flatter themselves with the thought that they have succeeded in laying by in store because of their superior merit. "By my hand have I gotten this," is an oft repeated phrase. They seem to forget that persons just as capable as they are, who started with them, and who prom-

ised to be sharp competitors, were stricken down in various ways, and that many with just as high order of gifts are stretched on cots in hospitals, or pining away like caged eagles in asylums. Suppose we have accumulated worldly goods, who gave us strength to do it? Who owns the world in which it was done, and whose tenantry are we, anyhow? The Lord Jesus pronounced the man a fool who said: "Soul, thou hast much goods laid up for to-morrow. Take thine ease, eat, drink and be merry." The house and lands we now possess will soon be owned by others. During the past centuries scores of different people have had title to the same piece of property. They don't own it at all. It is the Lord's (Ps. 24:1.) A western farmer was walking over his large plantation with a friend. "Yonder," said he, "I own that town. It is built on my property, and these large farms lying round about, they are mine also." His companion, who was a Christian, pointed up and said: "How much have you up yonder?" It was a stunner. He made no reply. How absurd to swell up like a toad over the fact that we can ride in automobiles or live in a palace. A Rockefeller is just as poor as the varietal paupers that die in the county home.

3. *Pride of intellect.* There are those who look with disdain upon pride of things in the outer realm, but they glory in intellectual achievement. They are "proud as Lucifer" with regard to their mental attainment. They are heady and self-conceited. They don't hesitate to stand their wisdom over against that of the Lord's. They thank God that they are not ignoramuses like the common folks, with an amazing conceit. They wander to and fro, counting nothing too sacred for their profane touch, whether it be the weighing of a soul or proscribing the movements of the Most High. "Professing themselves to be wise, they become fools." This is seen in some of the boasted higher criticism of the day, trying for instance to explain away the supernatural with regard to the burning bush by saying it was only the sun shining on it, as if a man who had lived in the desert forty years, and had seen the sun shine on a thousand bushes would not be able to distinguish between that and the miraculous.

"Recently a lawyer, endeavoring to harmonize the longevity of primitive times with the present length of life said that higher criticism had discovered that a Hebrew year was twenty-nine and a half days, making Methuselah seventy-nine and a third years old. He seemed to forget that, applying this calendar, Enoch was five and a half years old when he begat Methuselah, and that Abraham, when he moved his family into Canaan, was under six years of age, and that when he died "in a good old age," with nine sons and many grandsons, he was less than fifteen years of age. How absurd that poor deluded mortals will become so inflated with a little knowledge that they should make themselves supremely ridiculous. "The wisdom of this world is foolishness with God." If the Lord would appear to them and ask them eighty-five questions like He did Job, if they are not absolutely gone it would puncture their conceit.

"Pride of intellect! How foolish, when we begin life not knowing our right hand from our left and often end in the same way. We must live twenty-one years before we are reckoned capable of exercising the responsibility of citizenship, when at any moment, the mind may fail and we become a raving maniac, when a little touch of fever will turn us wild with delirium. Who made us to differ from the idiot? By whose mercy is it that we possess any mind at all? No place for pride here.

"4. *Pride of position.* What an insidious foe Christianity finds in racial pride. The Eskimo, living in an ice house, eking out a miserable existence in those snow-bound

regions, regards himself as the very elect of creation. We smile at the Eskimo living in an ice house, but we are equally as foolish in the pride we exhibit in matter of races, classes and caste distinctions. Who are we that we should lord it over others? What evidence have we that God loves us any better than He loves a Chinaman? Who made one red and the other white? A thousand years ago our ancestors were among the most degraded barbarians. The center of civilization shifts, one people rises and the other goes down. Well may we heed the Scripture that saith, "He hath made of one blood all nations and people of the earth," and well may we find in every need a call to us for help, and if a merciful God, for reasons best known to Himself, has put His seal upon the Anglo-Saxon race in a peculiar way, and has shown His favor to them, in order that all others might be blessed through them, should it not be an occasion for deeper humility on our part, and does it not lay upon us the additional responsibility of the strong taking care of the weak?

"5. *Spiritual pride.* If a subject like this can be compared, spiritual pride is the worst form of it, for certainly, whatever we have of religion is of grace, "not of works, lest any man should boast." Christ put the stamp of disapproval upon pride in things religious in the case of the pharisee and publican. It is through mercy that we are saved at all. Every one of us might have been in perdition. Think of the many who have been cut off in their sins while we have been spared. Had our lives been as brief as theirs many of us would have been lost. Had we been placed among difficulties equally as great many of us would not be Christians now. We might have been born heathen. Surely every added blessing is only an occasion for further humility. With deeply spiritual people, each favor from Heaven is only an occasion for them to sink lower and lower in the depths of self-abasement. The larger the blessing, the deeper the humility, because the more the goodness of God is manifest the more their own unworthiness is seen by the contrast. Some people are proud of their humility, but the truly humble are least conscious of it. An old saint prayed that he might be able to accomplish a great deal of good without knowing it. Those who are doing the most good spend least time in glorying in it.

"Diogenes coming in and finding Plato's bed tastefully made jumped on it and trampled it with his feet, thereby condemning what seemed to him to be pride, but Plato told him that he was just as proud in the way that he had trampled the bed as he had been in arranging it. Antihenes wore a coat full of holes in order to show his humility, but Socrates told him that he was proud of the holes. Alas, how often spiritual people have been grieved at the worldly pomp of the Church. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." "Pride goes before destruction and a haughty spirit before a fall."

"What is a cure for pride? The life wholly surrendered to God. Christ in the heart and His enthronement in every detail of life, then and not until then will our lives be adorned with that rare and most beautiful of all graces, humility."

I was much burdened with a consciousness of blood-guiltiness; and though I cannot doubt of my pardon by the Blood of Christ, how dreadful the reflection that any should perish who might have been saved by my exertions!—*Henry Martyn.*

Trouble and perplexity drive me to prayer and prayer drives away perplexity and trouble.—*Melancthon.*

SUGGESTIVE THOUGHTS

FROM THE WRITINGS OF REV. ANDREW MURRAY

Dwell much in the inner chamber, with the door shut—shut in from men, shut up with God.

Secret prayer cannot be fruitless; its blessings will show itself in our life.

The knowledge of God's Father love is the first and simplest, but also the last and highest lesson in the school of prayer.

It was the sight of the praying Jesus that made the disciples long and ask to be taught to pray.

Definite prayer teaches us to know our own needs better.

Do not be thinking of how little you have to bring God, but of how much He wants to give you.

Faith in the promise is the fruit of faith in the Promiser.

May there be no doubt with God or with me as to what I have asked!

The law of the kingdom—the measure of faith must always determine the measure of power and of blessing.

Close fellowship with God involves special separation from the world.

A loving life is one condition of believing prayer.

Not according to what I try to be when praying, but when I am not praying, is my prayer dealt with by God.

To forget self, to live for God and his kingdom among men, is the way to learn to pray without ceasing.

Prayer is not monologue, but dialogue: God's voice in response to mine is its most essential part.

Personal contact with God himself is the only secret of power.

To the faith that knows it gets what it asks, prayer is a joy.

Prayer is the power by which that comes to pass which would not otherwise take place.

Let us hold fast the threefold cord that cannot be broken—the hungry friend needing the help, the praying friend needing the help, and the mighty Friend loving to give as much as is needed.

With disciples full of faith in Himself and bold in prayer to ask great things, Christ will conquer the world.

Intercession is part of faith's training-school.

Between the "have received" in heaven and the "shall receive" of earth, believe; believing praise and prayer form the link.

Let the measure of Jesus' power to work in you be the measure of your boldness.

Only in the Word, only in the Spirit, but in these most surely can we know the will of God, and learn to pray according to it.

A life marked by daily answer to prayer is proof of true abiding in Christ.

Waiting continually will be met and rewarded by God himself working continually.

Let this be a message to all God's tired and weary ones, that there are more praying for them than they know.—*Sel.*

Sometimes we lack confidence in coming to God. We come as if we were afar off, and try to get near by degrees. I once heard of a minister who was visiting an old lady of his congregation, and in the course of conversation she asked him the question: "How often did the prodigal son come to his father, saying, 'Father, I have sinned, and am no more worthy to be called thy son?'" "Oh," he said, "I suppose he only came once." "Well," she said, "then how is it that you come to God every Sunday with the very same words?" It is our privilege to take the place as a son in the presence of God, in the liberty of sonship.—*Sel.*



To My Friends of the Living Water:

At New Years I sent a greeting to you and spoke of what we are doing. I want now to tell you that we have the pastor's study and hall and stairs on the first floor done; second floor, my kitchen, stairs and hall, and third floor a sleeping room for my girls. The bricklayer's work is all done—roof on and paid for. But we have to want for money to do the inside carpenter work, and windows, doors and iron needed. There are also other outbuildings needed before I can take my girls over D. V. on my return. I am praying all may be completed before my return. We need these much needed larger rooms. We are too crowded.

So Hi, that you may remember, has been very ill with fever—delirious for four days, and also a very bad foot boil, but is a little better in answer to prayer. Oh, how we need the more sanitary place and garden for them—that is, over at the new place, when I can get these buildings done and my mind relieved. Pray for it.

We have been building ever since 1914, as the Lord touched hearts to help us. It has been built by prayer, and I do not like to go into debt for the furnishings. All is clear of debt. We praise God that He has touched hearts, and He will still do so, for it is a vineyard of His own planting.

Just had a letter from Pastor Quon. Schools are going again after Chinese New Year vacation. Colporteurs going from place to place preaching, giving tracts and selling gospels. Pastor Quon gives the Bible lesson every morning in the chapel from 7 to 8 a.m., and the Bible is studied in the boys' and girls' schools, for that is a great opportunity of sowing the Word in their young hearts.

Did I tell you at the woman's meeting the Sunday before I left that the teacher, with tears running down, said: "You know Sin Ni (that is my name) heard God call her to come over to give them the gospel," and she read 1 Cor. 12:2: "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." "Yes," she said, "we knew no better than to worship dumb idols, but now we have turned from them, and worship the true and living God," and there sat in meeting many Christian women we had gathered out of this heathen darkness, weeping because I was leaving them for a furlough. I am hoping D. V. to return next October.

May the Lord's face shine upon you all, and His blessing be yours in all the work being done for His glory.

Was so glad to hear from some of you. My pleasant visit with you in 1912 has never been forgotten, but when I think of it I remember our dear brother, Rev. McClurkan, has gone to be with Jesus. What a consolation to the Christian. Also the blessed hope of His return. Till He come we must occupy. Yours in His service,

MRS. ALICE GALLAWAY.

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GIDEON'S FLEECE

BY C. H. P.

"Let me prove, I pray Thee, but this once with the fleece."
—Judges 6:39.

There are degrees of faith. At one stage of Christian experience we cannot believe unless we have some sign or some great manifestation of feeling. We feel our fleece, like

Gideon, and if it is wet we are willing to trust God. This may be true faith, but it is imperfect. It always looks for feeling or some token or sign besides the Word of God.

It marks quite an advance to faith when we trust God without feelings. We feel our fleece and find it dry and yet we see that upon everyone about us there is the manifestation of God's blessing. It is blessed to believe without having any emotion.

"Blessed are those who have not seen (or felt) and yet have believed." Jno. 20:29.

There is the third stage of faith which even transcends that of Gideon and his fleece. The first phase of faith believes when there is favorable emotions; the second believes when there is the absence of feeling, but this third form of faith believes God and His Word when circumstances, emotions, appearances, people and human reason all urge to the contrary. Paul exercised this faith in Acts 27:20 and 25.

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away . . . (notwithstanding all this Paul said) wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me."

May God give us the faith to fully trust His Word though everything else witnesses the other way.—Sel.

The Greatest and Most Complete Book Ever Published on the Dance

Written by T. A. FAULKNER, a Former
Dancing Master—a Man Who Knows

"The Lure of the Dance"

AUTHOR OF

"FROM BALLROOM TO HELL"

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FOUR PLANES OF THE SPIRITUAL LIFE

(Continued from page 2)

blocked, because they have no glimmer of anything beyond this. They have thought that they have simply to go on to the end of the path of the Cross—in the spirit of the Lamb. Meanwhile the powers of darkness have been coming in like a flood to the Church of Christ, blocking and hindering the work of God on every side. The message needed by these souls who know the fellowship of the Cross—is the crucified life—is the knowledge of the aggressive war upon the powers of darkness. The call to these is, "Arise, in the new life of Christ, and in the equipment of the Holy Ghost—whom you have already known to lead you unto death—and lay hold of the authority of Christ, and take the aggressive against the foe."

The special message in the *Overcomer* pages is mainly to all who know the Cross, and all who know the baptism of the Holy Ghost, and all who follow the Lamb. Having died to the old fleshly life of activity—the soulish life of energy—having died to the world, and become separated unto Christ—these are the souls who need to see their union with Christ in the ascension life, and take his authority over all the power of the enemy.

Here we must point out a cause of danger in the lives of many who know the path of the Cross. They have learned the power of the Holy Ghost, and the path of the Cross; they have understood that they were to "follow the Lamb" to submit to the will of God; and they have followed on in the path faithfully, until now they have unknowingly gone on a point too far. Their "surrender" may have become "passivity"—i. e., a passive condition of mind, and sometimes of all their faculties—which is not according to God. Having ceased to "resist" in the "flesh" they have sunk into a passive submission to all things around them, not only the "will of God," but to the will of Satan, and failed in their attitude of resistance "in the spirit" to the spiritual foe. Their surrender to the "will of God" became, or has become unconsciously, a *passive submission* to Satan. There has undoubtedly come upon the Church a heavy pressure of the powers of darkness, and many souls who know the Cross are failing to detect between the "will of God" and the "will of Satan," and they are presenting no *resistance*, and no *solid front* against the adversary and his hosts. Surrender to God has lapsed into "passivity," or passive endurance of everything. They have only the view of the Lamb, and not the *Lion-Lamb*—the Lamb who submits to death, but the *LION LAMB* who triumphs over the devil.

These souls must arise out of their passive condition, and in the power of the spirit take the authority of the name of Christ for an aggressive warfare in prayer and action against the powers of darkness. They must use their renewed will in *active* co-operation with God. They must take the aggressive with victory-prayer against every hindrance that the Devil puts in their way. They should march forward claiming the victory of the Cross over all the power of the enemy. These are the souls who, because of their baptism into death, and consequent cessation of fleshly and soulish energy, may receive, or "take," and *exercise* the "gifts of the Spirit." Whatever gift is necessary for their service in this warfare, they must *take* as part of the provident equipment of the Spirit for this hour of need.

Note also that souls in each plane can help and lead others in the plane behind them, but they cannot push anyone forward into the plane before them, nor fully understand or "judge" others in the plane ahead of them. In the

path ahead there are conditions, realms of knowledge, points of danger only known to those in that degree, and unseen and not understood by souls in the lower degree. The enemy knows this, and oftentimes pushes a "babe" in the second plane to resist truths only understood further on. Yet the truth suited to plane three and four *must be spoken for those who need them.*

Lastly, let it be distinctly stated that the description of these degrees in the spiritual life of a believer is given from the experimental, or "subjective" aspect, and not from the judicial, or positional side of truth, wherein a "babe in Christ" may be said to be as "complete in Him" from the moment of its conversion as at the end of its days. A child grows from the babe-stage, degree after degree, into manhood. "Let us also press on. . . ."—*The Overcomer.*

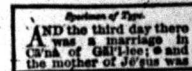
The world always loves to believe that it is impossible to know that we are converted. If you ask them, they will say, "I am not sure—" "I cannot tell;" but the whole Bible declares, we may receive the forgiveness of sins.—*McCheyne.*

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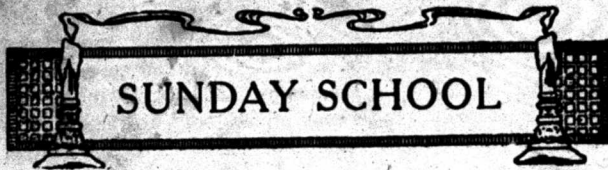
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JESUS WARNS AND COMFORTS HIS FRIENDS
LESSON FOR SUNDAY, JUNE 2, 1918.

MARK 14:1-9.

GOLDEN TEXT: "He that shall endure unto the end, the same shall be saved." Mk. 13:13.

In chapter 13 Christ tells us the outline, the course of events unto the end of this age as of the Jewish age. The end of both is marked by calamity. In each case wars, famine, earthquakes, troubles are as the birth pangs of the next age. "The death agony of the next" (Scofield). This age is the birth agony of the next. The "sorrows" (v. 8) seem to be on us now, yet similar events (though in less degree) have characterized the general history of the church. They are coming now in greater intensity and the coming of this increase of tribulation (even before "the great tribulation") is a sign of the nearness of Christ's coming (vs. 28, 29). "This generation" (30) refers to the generation in which these closing events are taking place.

The matter of fixing the "day and hour" (32) is clearly unscriptural, for Christ plainly says it is not known by anyone but the Father. And this wisdom of this is evident, for it tends to keep us continually awake and alert to the Lord's coming, and really ready for it. If people knew the exact time it would become a temptation to some to be careless.

Vs. 34-37 give the character of this age from the standpoint of responsible service. Christ has left "His house" to the care of His servants. Every man has "his work" appointed for him by Christ, who is Lord of all. Each one of us needs to watch for the absent Lord because we know not at what hour of day or night He will come.

The event in 14:1, 2, comes later than that mentioned in vs. 3-9. The method (craft) and time (not on the day) planned for our Lord's arrest, show that His enemies recognized that He had popularity with a good number of people (probably those from Galilee), who would be apt to raise an uproar when they undertook to injure Him. Hence their desire to do this as secretly as possible.

The anointing (vs. 3-9) shows, 1. The character of Mary. It indicates the bountiful measure of her love to the Lord. That "very precious" (worth about \$51) spikenard was not too precious to pour upon Him who had done so much for her soul. Some one has suggested that she started to pour it from the flask, or cruise (not "box"), and that it did not flow fast enough (or did not flow at all), and that, in her intense earnestness she broke the neck off the flask and emptied the contents fully and quickly. Our gifts to our Lord show the kind, and measure, of our love to Him. There is a small measure of love which is mixed with stinginess and deals out scanty gifts of money, service, praise, possessions. Mary's love was far beyond that. It was a love that did not count the cost and would not think upon how great the trial might be. It may have taken her a long time to get enough to pay for that spikenard.

From v. 8 it seems at least possible that her action was the result of intelligent faith. Christ recognized that her act was with reference to His near burial, and she may have seen the same fact. If so, it shows that she was much in advance of others in understanding the truth about Christ.

2. As a plumbline reveals a crooked wall, so Mary's act revealed the dispositions of some who were present. "They murmured against her." We show what we are by our attitude and decision about a person's course. And though words do not always show what people really are they sometimes do, and this was one of those times. Mary's critics showed that they were below her in appreciation of the Lord. What they condemned Christ endorsed and announced that the record of that criticized act would go wherever His gospel went. That is why it is in our lesson. How sure Christ's word is!

Criticism and hypocrisy may go together. They did here, at least with one person—Judas (John 12:4-6). He was apparently the starter of this censure, and did so because he wanted a chance at the money. "The poor," were merely a pretended reason. "I would have liked to have that money," was the real reason. How often people give a false reason for their course—a reason that really has no place as a cause for their course of speech or action! And notice that when Judas started the censure others followed. Some people are always ready to condemn what they do not understand without taking time or trouble to investigate. "Judge not by appearances, but judge righteous judgment," is a much disobeyed command.

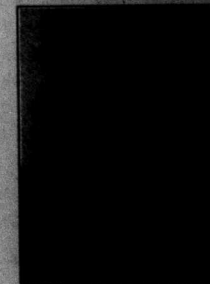
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