

power of God manifested with telling effect toward those who resisted the Holy Ghost. This called forth the highest form of manifested power. Let it not be forgotten that it was Stephen backed by the whole church.

The one great lesson to be deduced from the above is just this: When the Holy Ghost has His own way right conditions will be met, and when right conditions are met, however simple they may be—and they always are simple—then there will be the bringing forth

in an easy and natural manner great and grand results. Let the deacons be in their place; let the twelve be in their place; let the disciples be in their place; let the Holy Ghost have His place as Head over all; let prayer and preaching stand in right relation to each other; let the whole church be under the simple presidency and control of the Holy Spirit; and God will work delightfully and surprisingly.

COMING FAST

Under the department of "Watch Tidings," two very remarkable articles will be seen. One is from the pen of a minister of the Anglican Church, and was read before the Society for Prophetic Investigation, London, England. The other is written by Mr. Powell and appears in the July number of *Everybody's Magazine*. Both because he is a remarkably well informed man, and, also, because he is a keen observer of human events, Mr. Powell, from a purely secular point of view, points out the very things which have been repeatedly stated in this magazine ever since it came under the control of its present editor. The only difference is, that Mr. Powell predicates what is about to come to pass from the underlying facts of the present, but we have been forecasting the future from the direct statements of the prophetic Scripture. Whilst we have been making known what must surely come to pass in the Near East and Middle East, before the Advent of the Lord, complaints have been made by those who have had one-sided instruction in prophecy that we were turning believers' hearts from the Lord in heaven to "events" on earth. In fact, we have been accused of saying, "My Lord delayeth His coming," forgetful of the fact that these events were foretold that we might lift up our heads in hope that our redemption draweth nigh. Just as the morning star tells the rising sun is near, as the rumbling wheels quicken the pulse in expectation of the approaching train, so when we see certain things begin to come to pass, then we know His coming is nigh even at the door, and it is.

It has been our aim to hold forth the light of prophecy as it reveals the coming events, connected with three circles of the human race, the one separates from the other, while they continue, side by side, until the end of this age. These divisions of humanity are called, respectively, "the Jew, the Gentile, and the Church of God." Each of these three centers have separate and distinct responsibilities because of the different gifts bestowed upon them, and because of the different duties entrusted to them. The Jew, for the time being, has been set aside, as a nation, and individual members of that race are treated on a dead level with the rest of humanity in the matter of personal salvation. Still, the Jew is beloved for the Father's sake in the past, and he is preserved for the sake of God's gracious purpose in the future. The future day, in "the age to come," when the Jewish nation will again be taken

up for a testimony, for a channel of grace and for a centre of governmental order, is rapidly drawing near. But just before that day—before the dominion is restored to them before their conversion, which will prepare them to be the prophets, priests and kings of the world, they, according to the teachings of prophecy, come to the surface of human history. They are seen in their own land, they re-establish the ordinances of the law, they rebuild the temple, they institute the sacrifices and feasts, but they remain in unbelief respecting the Messiah who has come, while they are filled with a frenzied desire and expectation concerning a Messiah to come. This desire will be satisfied by Satanic strategy, and they will accept a false Messiah, called the Lawless One by Paul, the Antichrist by John, the Beast, in Revelation, and the Prince that shall come in the book of Daniel. The possibility—indeed, the certainty—of the Jew reaching that goal is now plainly in view of the movements of the Nations.

As to the Gentile Nations, their day of Judgment is near at hand. Power was entrusted to them when it was taken from the Jewish Nation. It was a sacred trust to be used in the administration of righteousness amongst men on earth, in obedience to the principles of God in heaven. But, God has been forgotten by the nations, the kings of earth have used their positions to gratify their own lusts and to promote their own glory, regardless of the glory of God or, of the desires of His heart. Sorry work have the Gentile Nations made of the sacred privilege of governmental rule. And now, after the mellowing and softening power of the gospel of the Prince of Peace has been permeating these Nations for over nineteen hundred years, their thirst for territory, for trade, for money, for military glory and for human blood is becoming heated beyond the point of endurance. Never, since the dawn of human history were preparations for war made upon such a gigantic scale as at the present day. England, Germany, the United States, Japan, and Russia, have seemed to stop at nothing in their preparations to "cry havoc and let loose the dogs of war." And all for what? Read Mr. Powell's article. Just for one thing: to get control of that original seat of the race—that cradle in which the race was rocked—that land from which everything good and everything evil has had its rise—the land which has the greatest sources of wealth and the greatest possibilities of commerce of any

spot on earth, extending from the Persian Gulf up the banks of the Tigris and the Euphrates, towards Constantinople. Here Nimrod and Nebuchadnezzar had their seats of power and glory. Here Alexander intended to establish the centre of his empire; here Napoleon planned to build the Capital of his universal dominion; here the War Lord of Germany expects to establish the Eastern terminus of his expanding ambition to dominate the destinies of the world. And—have you thought of its marvelous significance? Here is the place in which the young Turk proposes to settle the suffering race of wandering Jews, without a country, without a government, without a flag, without a home and an asylum of peace! Does it not make your heart beat, to think of the Jewish race going back and beginning its life for the fourth time—and this time making its start from "Ur of the Chaldees" out of which "The God of Glory called Abram the father of the faithful?"

But what of the Church of God? Well, for one thing "the day of the Lord" will not come, "except the falling away come first." The Lord Jesus Christ will come and we will be gathered unto Him, when that terrible day begins. But, again and again, both in the Gospels and in the Epistles, we are told that the apostacy, or falling away, must precede the Advent. While we are far from saying that the apostacy has reached its climax, we most emphatically say that it has set in with a sweeping force, with a seductive face, and with deceptive spirit that is appalling, and, that it is carrying men every where off their feet. It will go on. "Modernism" among Romanists, Rationalism, the pride of learning and Latitudinarianism amongst Protestants, will soon lead to utter rejection of any distinctive glory for the Son of Mary and the Son of God, and of any special authority or inspiration in the Word of God. When that hour comes, it will be hard for the true Christian, but God pity the Jew. He will be ground between the upper and nether millstone of Semetic hatred on the one hand, and of fiendish jealousy of his absorption of wealth, on the other. In the midst of all the wars, national jealous and socialistic disorders, there will come a cry for the United States of Europe, for the embodiment of latitudinarian principles, for uniting all interests in one, for the enrichment, the progress and the luxury of the whole. And then some Agamemnon—some king of men—will be needed. Satan, having led the Nations to this point of intellectual, commercial, military and naval glory, will have the man for the hour. But in the midst of this wild defiance, "The Lord will have them in derision. Then will He speak unto them in His wrath and vex them in His sore displeasure."—*Watchword and Truth*.

"Let us use on earth the geometry of heaven. That is to say, let all your earth lines be such as may be extended into heaven. Have for a life center here that which will continue to be a center there. Project nothing in time that may not be prolonged in eternity."—*Amos R. Wells*

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EDITORIAL

THE SNARE OF RICHES.

"When Jeshurn waxed fat, he kicked." Some one says that "it is best not to grow rich unless we grow in grace." It was a fool that said: "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." Man in some respects, the most dependent of all creatures, is so easily puffed up. Broad acres, a palatial residence, and a full purse has, in the case of many, brought about the spirit of independence; a feeling of self-sufficiency and idolatrous worship of self. Such people cannot pray, "Give us this day our daily bread," for there is no sense of dependence upon God. Like the hog that fattens on the acorns and never once looks up to thank the tree from whose benevolent branches they have fallen, so the ungrateful man feeds upon the bounties of the Creator and foolishly imagines that it is gotten alone by the strength of his own arm.

Prosperity is a snare unless recognized as being from God and attended with gratitude. The man of high degree is apt to depreciate if not snub the one of low degree. The man on the big farm is apt to look down on the one on the little farm. The man with the big store is apt to sneer at the man who has a little one. The man who rides in an automobile is in danger of a feeling of superiority for the man that goes afoot.

Worldly possessions, when not reckoned as being from the Lord, are a subtle snare. How we swagger and strut because we possess a little more of the earth's surface or enjoy luxuries beyond that of another. No wonder our Lord said: "How hardly shall they that have riches enter into the kingdom of God!" Not that there is any sin in riches, but in the method of their obtainment and the spirit begotten by them. The apostle said: "They that would be rich fall into the snare of the devil." It is a snare in that it is disguised. To succeed in the world is commendable. No one blames another for desiring prosperity, but underneath this praiseworthy purpose is the hidden poison. The heart is wedded to material things and the soul drifts far from God.

The love of money is one of the most insidious evils and is one of the most inveterate foes to spirituality. We sometimes think it is more difficult to recover a man from this snare than from most any other kind of sin. How seldom do we see those who have sold themselves for money returning to the Lord. The drunkard and the harlot can be reached more easily. The moral nature is stupefied in the mad rush for wealth.

A man can make money for the Lord, he may be a commercial king, and a flame of holy fire, but it will only be by doing it as unto the Lord and by using the money for His glory.

This proud, conceited, grossly materialistic age is besotted with sensuality, and woe be to the man who is swallowed up by this maelstrom of worldliness. Safety is found only in obeying the admonition: "Whatever you do in word or deed, do all in the name of Jesus."

LABORING AGONIZINGLY.

Epaphras agonized for the Saints. (Col. 4:12.) Paul was willing to be a castaway that his Jewish brethren might be saved, and Moses begged the Lord to blot him out, but spare rebellious Israel. These true men of old who shook the world for God, were tremendously in earnest. They kept at white heat; they worked at the fusing point. Theirs was not the shirking of a sluggard nor the dodging of a coward. They fought in the open and the world knows the result.

In things religious, the drift is toward tameness. What is termed Christianity today has not the abiding grip nor stir of deep piety. More and more attention is being given to the form and less and less to a personal knowledge of God and a real inward experience. The fire on the altar is burning low; the step is heavy; the eye is languid and the lips are praiseless, except in a mechanical way, betraying the lack of rather than the power of the Spirit; and what is worse this state of things is being regarded as New Testament piety, while the old-fashioned power of agony and shout of victory would be frowned upon as belonging to the uncouthness of a rude age.

People will not accomplish much unless they put their heart into it. The world makes way for an earnest man, and if we go forth doing whatever our hands find to do with all our might, praying like the apostle for still better things, there will be a corresponding impress made upon those whom we touch. Men who do not mean what they say and do not believe in what they are doing, are merely triflers playing a part like the hypocrites of old. People will always listen to a Spirit-filled man; to the one who does not hold his sword from the blood, but drives the battle against sin to the very gates.

The strength of will is in proportion to the depth of conviction. The will is often powerless because the depths have never been stirred. Men who have what is termed a weak will may be so wrought upon as to stand immovable. If we believed strongly, we would stand courageously. History

abounds in incidents where individuals or companies were so energized by the truth that they broke the chains of ignorance and rushed to the front in behalf of the truth. To feel more deeply, we must believe more intensely. Feeble efforts are the result of shallow convictions. He who would arouse others must be stirred himself. This is the chief reason why so many are now asleep. Those who should have awakened them are not sufficiently awakened themselves to break the spell. When men are possessed with the Spirit, they strike sledge-hammer blows and things are brought to pass. Truth is omnipotent, and those who are possessed by it cannot be defeated. The impress of the truth on others is usually in proportion to the grip it has on us. Herein is the explanation of so much drifting and backsliding. People have never gone into the depths and become rooted in the truth; hence they play on the surface along the shore, rather than plunging into the great depths beyond. If we would move others, we must first be moved ourselves. When the very marrow of our souls glows with holy fervor, then others will be warmed into life. A ministry that has depth, intense conviction, and the abiding Spirit will produce profound conviction. It is inwardness that counts.

Epaphras labored agonizingly. Perhaps that was the cause of his illness. Saving people is not easy work. The world is in a deep sleep. It will take a mighty cry, not a cry from the lips merely, but a heart cry to arouse them. John Knox crying "give me Scotland or I die" illustrates what we are talking about. No formal service here; no mechanical utterance, the whole man was in an agony of desire. Present conditions warrant such praying again. How many Christians are missing God's best, both here and hereafter. Life is drifting on a low plane. More and more are folks absorbed in things purely material. The apostle said: "I live if ye stand fast." He bore the churches on his heart in such a way that his very life was wrapped up in others.

Half-hearted measures, firing paper wads at the Devil's fortifications, playing at religion will only embolden the enemy. There should be "a fight to the finish." There are many in sin who could easily be won to Christ if Christian people could only be aroused. There is a measureless power in an awakened church. Facing such a problem as now confronts us, we should be ashamed to be at anything less than our best. Thank God, men can go forth in the power of the Spirit to-day just as real as of old, and the victories may be equally great.

If we are to reign with the Master upononder, we must share in His sufferings here. We must take His attitude toward this present "evil age." Those who give themselves absolutely to the doing of the will of God will pass through stages of suffering that will qualify them for reigning in the ages to come. There will be times when they will labor agonizingly, periods seamed with sufferings, days of heavy fighting and conflicts in the Heavens; but in the midst of it all God,

through them, is bringing things to pass and the enemy is put to rout. If the truth contained in the old hymn, "Am I a Soldier of the Cross," could be turned into modern experience, marvelous would be the victories won.

"Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?"

Must I be carried to the skies
On flowery beds of ease?
While others fought to win the prize,
And sailed through bloody seas?

Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word."

Editorial Comment

HOLINESS.

The normal Christian life as set forth in the New Testament is a life of holiness. It is the duty of every Christian to be entirely consecrated to the Lord and to believe that which is thus committed will be cleansed and kept. There should be a constant, whole-hearted devotion to God and instead of this being considered a far-off, strained, abnormal state, it ought to be the daily habit of every child of God. It is not the leaping by a sudden bound into the perfection of character, but the daily abiding in Christ which the Scriptures denominate the perfect-heart. This should be the attitude of every Christian. All should be laid on the altar—Christ, to be kept and used by Him, moment by moment. As Mr. Finney said:

"Holiness is and must be a voluntary state. It is voluntary love, not a passive emotion. Emotions and feelings of blessedness are one of the results of holiness. It is evident that God would convert and fully sanctify every man, if the whole matter were left to Him as a question of omnipotence, or as a piece of work to be done upon a machine. The Bible is abundant in calls to the impenitent. Its history, prophecies and promises are so much effort put forth in the strongest possible manner, to bring men to God. But these are not so numerous as its appeals to good men to be entirely holy. The epistles, addressed to the saints, are urgent calls to holiness, "Be ye holy, for I am holy." The Sermon on the Mount is a long array of practical ethics, impossible to any person, not already living in the discipleship of Jesus Christ. Everything relating to the religion of the New Testament puts the individual upon his own responsibility. Hence holiness is the result of voluntary purpose, begun and continued in the Holy Spirit. No amount of churchgoing, Sabbath-school teaching, regularity of prayers, alms-giving, or even preaching can be a substitute for it. The form, the length of the time, the particular accompaniments may greatly differ, but in one thing there will be uniformity, *you must be holy*. Sin, all sin, *all sin now*, must be cleansed away. You must be sanctified this is the truth of God. This is God's moment—consecrate, believe and receive!"

THE HEAVENLY VISION.

Happy the man that has seen the innerness of things. Every great life is sustained by a vision of eternal things, the overcomer has touched the fire line and lives in a realm of the spiritual. He has enthroned Christ in

the heart, and like the great apostle, he is living in obedience to the heavenly vision. As John Watson says:

"If you wish to discover the source of a man's strength you must trace his life to some secret spring amid the everlasting hills. As the years come and go his life will reinforce itself from many quarters, and cut its channel through many rocks, but every great life is a jet from the central waters, and on the eternal sea will carry its first color. Some felicitous phrase in a sermon reveals the living Christ, as when an unknown monk drops the curtain from an Ascension. Some revelation is given to the agonized heart wrestling through the darkness unto the breaking of the day. Some sorrow fills the atmosphere with tears and brings the horizon nearer where earth and heaven meet. No man tells what he has seen, nor is he able to explain what happened, but the vision will remain till the last of earth's shadows pass, and the man knows even as he is known.

Moses beheld in the desert a bush burning with fire and not consumed, and in that day entered upon his life work. Nothing would ever daunt that man's faith who for the briefest moment caught the sheen of the Divine Presence. The rocks of the desert would yield water to God's people, and the skies drop manna, across the desert he would see the land flowing with milk and honey and be content to die. For from henceforward the world was transfigured and "every common bush" was "afire with God." King Uzziah's death chamber, that satire on human power, is suddenly changed into the heavenly temple, and Isaiah consecrates his life to the Holy One of Israel. St. Peter catches, as it were, through a rent in the peasant garments of Jesus, the spiritual splendor of His nature, and confesses the prophet of Nazareth to be the Son of God. St. Paul, torn between the grip of hereditary religion and the pleading of Jesus' spirit, receives the heavenly revelation and goes forth to conquer the world for Christ. St. John, flung like a dry seaweed on the coast of Patmos, beholds the open heaven and Jesus at the right hand of God, and writes the epic of salvation. John Bunyan is cast into Bedford jail, and in that fortunate solitude dreams the Pilgrim's Progress. St. Francis goes out from the supper table, and beneath the sweet Umbrian sky woos his bride of poverty. No bush is common to him who has eyes to see; a cell becomes a universe to him whose soul is receptive. A lonely island is the annex of heaven when a man has a pure heart. Sublime experiences which come and go swiftly, but do not leave a man the same. The sun sets, but the afterglow remains. The vision is henceforth a light upon the man's path and a burning hope within his soul."

REST AND JOY.

Continued soul rest is a result of being in harmony with God. Union with the Divine is the secret of unbroken communion. The peace of God" will fill the heart already given to Him. He will cleanse, occupy, keep and use those committed wholly to Him. The joy of the Lord is an experience growing out of a certain relation to Him.

Horace Bushnell says:

The soul is such an instrument that no sooner is it set in peace with itself than it becomes an instrument in tune—a living instrument, discoursing heavenly music in its thoughts, and chanting melodies of bliss, even in its dreams. When a soul is in this harmony, no fires of calamity, no pains of outward torment, can, for one moment, break the sovereign spell of its joy. It will turn the fires to freshening gales, and the pains to sweet instigations of love and blessing.

We have little conception of the soul's joy, or capacities of joy, till we see it established in God. The Christian soul is one that has come unto God, and rested in the peace of God. It dares to call Him Father, without any sense of daring. It is in such confidence toward Him, that it even partakes His confidence in Himself. It is strong with His strength, having all its faculties in a glorious play of energy. Having the testimony within, that it pleases God, it approves itself in the holy smile of God, that consciously rests upon it. Divinely guided, walking in the Spirit, it is raised by a kind of inspiration. It sees God and knows Him by an immediate and ever-present knowledge, according even to the promise—"Blessed are the pure in heart, for they shall see God." It is consciously ennobled, in this manner, by the proximity of God, expanded in volume, raised in greatness, thrilled by the external sublimities of God's deep nature and counsel.

The Christian character is rooted in the Divine love, and in that view is a sovereign bliss welling up from within—able thus to triumph and sing, independent of all circumstance and condition. A human soul can love everybody, in spite of every hindrance, and by that love can bring everybody into its enjoyment. No power is strong enough to forbid this act of love, none therefore strong enough to conquer the joy of love; for whatever is loved, even though it be an enemy, is and must be enjoyed.

Love is joy, and all true joy is love: they cannot be separated. And Christ is an exhibition to us of this fact in his own person—a revelation of God's eternal joy, and being a revelation of God's eternal love—coming down thus to utter in our ears this glorious call, as a voice sounding out of God's eternity: "Enter ye into the joy of your Lord."

Joy is a prize unbought, and is freest, purest in its flow, when it comes unsought. No getting into heaven, as a place, will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up, out of the central depths, of eternal springs that hide their waters there.

SUFFICIENT GRACE.

"Have you grace enough to be burned at the stake?" was the question once put to Mr. Moody, who answered in the negative. "Do you not wish that you had?" "No, sir; for I do not need it. What I need now is grace to live in Milwaukee three days and hold a convention."—*Exchange*.