

# 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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## "In the Beginning God"

NO other book in the universe could ever begin like this, except it were the book of God. These first words in the Bible prove that the book has a divine author; that it is not an invention of the human mind, for the very first expression is of such a character as to put it beyond all the thinking of the natural mind. There is no attempt to prove the existence of God, there is no prelude, but out from the vast eternity comes the simple, sublime expression that God was at the beginning, and He was before the beginning, because He was there in all His eternal perfections when the beginning started. The beginning did not make God, but God made the beginning, proving that He existed from eternity.

The word "God" is in the plural form, and signifies unmistakably the plurality in the divine persons. The Hebrew word for God is "El," and the plural form of that word is "Elohim," which is the term used in the first verse in the Bible. And then in the second verse there is made known the person of the eternal Spirit, for it says "The Spirit of God moved," or more properly it should be "brooded," "on the face of the waters." So here we have at the beginning of the Bible, the doctrine of the ever blessed Trinity, the three Divine Persons existing as one God, with one nature, one substance, one eternity, one glory, one character, and yet in three distinct personalities. God is an infinite divine communion. The Father is supreme, and the Son is generated from eternity in the bosom of the Father, and the Holy Ghost proceeds eternally from the Father and the Son. There is only one Father, not two Fathers, who is unbegotten, supreme in everything. There is only one Son, who is generated or born eternally in the bosom of the Father. There is only one Holy Spirit, not born, not generated, but proceeding eternally from the Father through the Son. The Godhead is of one substance, but the three Divine Persons are distinct in their mode of existence, and in their expression, and in their personal offices. Hence when God said, "Let us make man," there was a community of counsel and of authority, and a perfect co-operation of all the Divine Persons.

It is impossible for any human mind to conceive of how God could exist from all eternity. In my younger years I have often tried to go back in imagination, and attempt to grasp how the ever living God could exist from eternity without any beginning, but never was able to apprehend an unbeginning existence such as God has. The Psalmist attempted to grasp the same thing, but he said it "was too high for him, he could not attain unto it."

This proves that every created mind in the universe is infinitely below God in capacity, and all that any created intelligence can do is to lie at God's feet, and look up in adoring wonder, and forever and ever admire and worship that eternal, self-existent, all adorable God, with absolute worship and trust and abandonment to Him, without ever

being able to fathom His infinite perfections, or to comprehend His unbeginning existence.

The very words, "In the beginning God," show that He must come first in all things in the universe, not only first in existence, but as to His creatures it is His right to be first in all things to us, first in our worship, our obedience, our faith, our plans, our lives, first in all our difficulties, the first one to be consulted, the first one to be honored, the first one to be thanked, the first one to be recognized; that at all times, and in all places, and under all circumstances, He should come first.

To worship God means a great deal more than prayer, or service, or good works, or faith; it is to be delighted with Him, to enjoy Him, to find our supreme contentment in Him, and to feel in our hearts a sweet jealousy for His honor, and for giving Him the first place in all things.

The first name by which God is called is used clear through the Bible. Often that name is unfolded into other names as we go through the Scriptures, and the different names that are unfolded from His first name, are according to the different stages in which He reveals Himself, and according to the different relationships which He assumes toward the world and the human race. Just as the Son of God proceeds by an eternal generation from the bosom of the Father, so the other names of God proceed out from the bosom of that first name, *Elohim*.

The second name that God takes is that of Jehovah, found for the first time in Genesis 2:4. The name Jehovah reveals God in relation to His own people and unfolds a more personal relationship between God and man. The root meaning of *Elohim* is omnipotence, almighty power, but the root meaning of the name Jehovah is eternal, self-existent life, the one who has always lived and will live forever, a fountain of self-existent life.

The third name that God reveals Himself by is that of Adon, found in Genesis 15:2. The root meaning of this word "Adon" is that of a pillar, a supporter, a sustainer, to bear up, to protect, to defend. This name belongs more especially to the Second Person in the Godhead, the Son of God, and is prophetic of His relation to mankind as an incarnate Savior and Redeemer and Lord. This word "Adon" is also used in the Scriptures of human beings, but always in a lofty and honorable sense, as husband, lord, protector, as where Sarah calls Abraham "my lord;" the word is Adoni and not Jehovah. So this name first used in Genesis 15:2 indicates the relation of the Son of God as Redeemer and Supporter, a husband to His elect saints.

The fourth name that God reveals Himself by is that of El-Shaddai, and occurs for the first time in Genesis 17:1. The root of the word signifies an exhaustless fountain, an ever-flowing supply, sufficient for every need. The word is sometimes used of a mother's breast which supplies nourishment for the infant. This word, in a special way, sets

forth the eternal procession and outflow of the Holy Ghost from the heart of the eternal Father. The name indicates God outpouring Himself into His people, and corresponds with the outpouring of the Holy Ghost upon believers. This name was used for the first time when God called Abraham to walk before Him and be perfect. God revealed to Abraham that, in spite of the weakness of his own nature, the Almighty God could supply him with a stream of divine life and strength and grace, sufficient to purify and make him to walk before God with perfect integrity and uprightness of heart, and possess an experience of pure love and charity by which he could please God.

As we study the successive giving of these names, we see how these first words in the names of God, indicate the progress of God's revelation to mankind, and also the progressive relationships unfolded between God and man, and also the progressive steps in the life of faith and fellowship with God.—*Way of Faith.*

### HOW TO GO ON

BY REV. GRIFFITH THOMAS

THERE is a phrase which I have heard used of ministers, but I believe it is equally true of others: "You remember what so and so used to be in his early days, and now he is an extinct volcano." It is sad to think of any life as an unfulfilled prophecy. Some years ago a professor in a seminary was giving his last talk to the young men as they were going to be ordained. "Gentlemen," he said, "now, and for some time to come, the people in your congregation will regard you as young men of promise, but by and by they will expect you to become young men of performance." That is the true Christian life. When we get a blessing it is like a promise, but by and by there must be performance.

What is the secret of the prevention of this terrible possibility of failing to grow? Occupation with Christ. His person, His work. I am not a prophet or a son of a prophet, but I will make bold to prophesy that if you and I are occupied each day with the Lord Jesus Christ we shall never become degenerate. If we live on what we learned yesterday or the day before about Jesus Christ we shall find it will not last; but if every day we are occupied with the Person and work of Christ, we shall not only go back but shall go forward. And this means occupation with the Bible, because Christ is revealed to us mainly, most surely and completely through the Bible. In Church history we see that whenever the Bible has been neglected Christ has been neglected, and if that is true of the Church or age, it is equally true of the individual. If we are occupied with Christ we cannot help being occupied with our Bible.

Someone once said to Hudson Taylor, "How is it that you are always so fresh in what you say?" "I do not know," he replied, "unless it is that I pass on in the evening what the Lord says to me in the morning." I will say without any hesitation that "the secret of all backsliding is neglect of the Bible," and the secret of all progress is meditation therein day by day. Several years ago I was giving a Bible reading in England and I said, "If I had five hundred people inside this church, all backsliders, I would undertake to say that they had become backsliders through neglect of the Bible." A lady came up afterward and said she could not understand how that could be, how they all became backsliders in the same way. I said to her, "Have you a looking-glass in your room?" "Yes," she said. "Do you ever use it?" "Why, yes." "If you did not use it for a week would you feel quite sure that your appearance was such as would commend you to your friends?"

I said, "In James, Chapter 1, the Bible is spoken of as a mirror, and if we do not use it to see ourselves we cannot be certain that our spiritual condition is right." I said, "Do you have soap and water in your room?" She began to smile; "Certainly." I then said, "Suppose you did not use it for a week, would you be quite sure that your appearance was such as you would wish it to be? Now in Ephesians, Chapter 5, the Bible is spoken of as water—the washing of water by the Word. If we neglect to use it we cannot be sure that our spiritual condition is right." I said, "When you go down stairs in the morning I suppose you have breakfast. Suppose you went without any food for a week, would you not be a prey for disease? When one is weak through lack of food, or otherwise, the microbes are apt to find lodgment and favorable conditions for their growth; we are what the doctors call 'below par' physically, and we get a disease before we know where we are; but if we eat and drink and sleep well the microbes cannot harm us. The Bible is food—'Thy words were found and I did eat them,' 'How sweet are Thy words to my taste.' If we go without the Bible we go 'below par' spiritually and become a prey to the microbes of temptation; but so long as we are well nourished with the Word we can say, 'The prince of this world cometh, and he hath nothing in me,' because we are surrounded by the wonderful grace of God through His Word."

That is the point, the looking glass, the water, the food; and the Bible is spoken of as milk for the babes and meat for the grown person. So I say again, have a time with your Bible every day, and like Daniel you will continue, like Paul you will continue; "If ye continue in My Word then are ye My disciples indeed."—*The Living Way.*

### "A FAITHFUL MAN."

P. R. NUGENT

IN Solomon's time faithful people were not plentiful. "A faithful man who can find?" he asks (Prov. 20:6). He must have had difficulty in finding such though he had many to choose from.

Faithful is defined as "firm to the truth, loyal, exact, true;" but we can judge of faithfulness by the way it acts.

A faithful man will do his duty to others even though it causes what is not pleasant either to them or to himself, for that is what the "faithful God" (Deut. 7:9) does. It is not pleasant to God to afflict men, yet the Psalmist, and many with him, could bear witness: "Thou in faithfulness hast afflicted me" (Ps. 119:175).

He is honest in handling what is committed to his care as were those treasures in the reign of Joash. Of them it was said that no reckoning was made with them, for "they dealt faithfully" (2 K. 12:15). A faithful man is not an "eye servant," who has to be watched in order to make him honest in money matters or in work. He is altogether true to the welfare of those whose interests are in his hands.

He is thorough and exact in carrying out orders, as Moses was, who was "faithful in all his house" (Heb. 3:5). He does not slight, nor slur over what is given him to do, nor think that some other way will do just as well as the one commanded, if his commander is competent. And if he is not he will realize it is his part to do what he is told.

In testimony he will tell the truth, for "a faithful witness will not lie" (Prov. 14:5). A real witness must tell the truth, for the truth is the only correct subject for testimony. He who witnesses to a lie witnesses to an event that never took place.

And a faithful person is above true accusation in regard to duties committed to his care. Daniel's enemies sought occasion against him, but could not succeed because



he was faithful and free from error and fault in his political duties. So their only recourse was to accuse him about that about which he was also faithful, namely, "the law of his God" (Dan. 6:12, 13). So sometimes faithfulness brings trouble

He will be like Abraham, who was obedient to God's call to separation from country, kindred, father's house, Egypt, Sodom and its wealth, Ishmael, Hagar and Isaac (Neh. 9:7, 8); and commanded his household after him, for a faithful father rules his home (Gen. 18:19).

And as the moon is called a faithful witness in the heaven because it *abides* there in its God-appointed place and function, so a faithful servant of God stays where God puts him and fills his place steadily, regularly, continuously. He may get little or no encouragement (the moon gets none!), but he sees that his part is to hold on, shine on, no matter what circumstances may be.

Like his Lord, a faithful Christian will hold steadily to a good purpose and promise in order to carry them out fully. If he promises and finds himself the loser that will not make him break it. He "changeth not" from a bad bargain (Ps. 15:4). Our hope of future glory is connected with the faithfulness, as well as the grace and power, of God. He who calls us to fellowship with Christ (1 Cor. 1:9), and therefore to entire sanctification (1 Th. 5:23, 24), works for us, and on us, patiently, perseveringly, because He is faithful.

And faithfulness means that we are to be true to Christ as a faithful wife is to her husband whom she holds first in her love always (Hos. 2:20). Such faithfulness will not make friends of the world and worldlings, for such friendship is enmity with God (Jas. 4:4). This faithful one will "wholly follow" the Lord as Caleb did (Josh. 14:14), no matter who turns back. He is following the Lord, not the crowd, and wants to be numbered with those who are "called, and chosen, and faithful" (Rev. 17:14) to Christ and follow whithersoever He leadeth (ch. 17:14).

And when the great examination day comes, when we must give account of what we have done with God-given opportunities, it is the faithful servant who gets the Lord's commendation. Why faithful? Because he passed on to others the truths of God, made use of opportunities God gave him and met his obligations to God. The faithful servant does not hide his light by withholding the truth. He gives it out to others.

And faithfulness is proven in connection with little things, for it does not refer to self glory, but to someone, or some object outside of itself. The little things are what test faithfulness. In themselves they are probably of little importance, but a faithful person is doing something for someone else as truly about a small thing as about a large one, and acts as thoroughly in one case as in another. He who is not faithful to God about little things is not really faithful to God at all.

#### I WOULD KEEP AWAY FROM THE PRAYER-MEETING—

If I wanted to lower the spiritual atmosphere of my church.

If I wanted to let people know that I was not much concerned about religion.

If I wanted to bring discredit on the value of prayer, in the eyes of the world.

If I wanted to make the conversion of sinners an almost certain impossibility in my church.

If I wanted to be like the great majority of the members of my church.

If I wanted to discourage the man whom the church called to lead us in Christian worship and work.

If I wanted to chill and kill what little spiritual fervor there was left in my church.

If I wanted to make the young people feel that the mid-week service of prayer and praise was an unprofitable and useless institution.

If I wanted to contradict the teaching of the Bible concerning the value of intercessory prayer.

If I wanted to minimize the truth that we need the presence and power of the Holy Spirit in our church.

If I wanted to be counted among those who have no concern for the salvation of the unsaved in the community.

If I wanted to lessen the volume of prayer that arises to the throne of grace from devout hearts the world over.

If I wanted to lessen the enthusiasm of my church for real evangelism.

If I wanted to keep my own spiritual life in a below-zero condition.

If I wanted to let my children know that I had little concern for their conversion to Christ.

If I wanted to discourage the few who do attend.

If I wanted to create the impression that prayer has little place or space in the teachings of Jesus and the apostles.

If I wanted to have it so I could attend card parties, dancing parties, musical parties, theater parties on prayer night, without experiencing any pang or pain of conscience, all the year through.

If I wanted to live my Christian life without giving help and cheer and encouragement to others by my testimony and song and prayer.

If I wanted to make my church a cold, barren, unspiritual, unsocial place, destitute of joy and love and fellowship.

If I wanted to disparage the importance of intercessory prayer, bring disrepute on Christ's counsels to the church concerning prayer, deny the necessity and effectiveness of prayer to prevail with God in the bestowment of spiritual blessings on mankind and on His church.

If I wanted to do the opposite of all these twenty-one things, I would go to the prayer-meeting of my church, and I would go as conscientiously and as regularly as I go to my meals or place of business.—J. B. Silcox.

#### REQUESTS FOR PRAYER

A reader asks earnest prayer for a father over seventy years of age who is addicted to the opium habit.

A brother at Coffeeville, Miss., asks prayer for healing of a nervous trouble.

Prayer is very earnestly desired for a brother in trouble.

Earnest prayer is requested for the healing of a faithful man of God.

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## EDITORIAL

### WEEKLY TEXT

*"Men ought always to pray and not to faint."*  
 Lk. 18:1.

"Now I have found the ground wherein  
 Sure my soul's anchor may remain;  
 The wounds of Jesus for my sin,  
 Before the world's foundation slain.  
 O Love, Thou bottomless abyss,  
 My sins are swallowed up in Thee;  
 Covered is my unrighteousness,  
 Nor spot of guilt remains on me  
 While Jesus' blood through earth and skies,  
 Mercy, free, boundless mercy! cries."

### COMFORT AND CHEER IN THE PSALMS

How the Psalms abound in messages of comfort and cheer. There is a suggestion of helpfulness for every mood and every struggle of the human life. There is first of all the truth that points men and women to the Cross of Calvary—to the Crimson tide that cleanses from all sin. In the late European war a Russian princess was visiting a hospital in Petograd. She found the wounded soldiers reading the Psalms, and was very much surprised to see their pleasure and joy in reading them. She inquired, "Why are you so fond of them?" A soldier answered, "I had a Psalter with me at the front. It was in my pocket during many battles. We read the Psalms in our company before we went out to fight; they helped us; they prepared us to die; many of us are dead." What a testimony to the real vital truth found in this wonderful compilation of Scriptures. They really met the need. They were the necessary thing in the testing time when these poor soldiers were being shot down and lay dying upon the field of battle. They gave such strength and courage that the soldiers read them before going into battle. No doubt the twenty-third was the one most frequently read on these occasions. How applicable and comforting the, "Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." How blessed that the soldiers are reading these truths around their camp-fires, and are being cheered and comforted, but towering above all is the fact that they are learning how to die, how to meet God in peace and to enjoy Him forever.

Throughout the Psalms there is a glorious note of praise. What so thrills the soul as the victorious peans of praise uttered by these psalmists. They become the inspiration that causes the stirring within the soul of the individual, that brings to mind with a freshness the many things for which there is reason for deep gratitude. We need to be reminded of the praise feature of our experience. How few of us are really in the advance guard along the praise line, and not camping with the rear? The Psalmist tells us to praise the Lord according to his "excellent greatness." It would seem that in our finite minds we should never be able to do this, but we can do it according to our ability with our finite limitations. What we should do is to see to it that we keep our hearts tuned to praise, not forgetful of the greatness and goodness of God. "Let everything that hath breath praise the Lord."

In Psalms twenty-five, fourteen there is that most blessed truth that the "secret of the Lord is with them that fear Him." Not only there, but throughout, is the thought made prominent that the secret of salvation, the supreme glory of the abiding Comforter is the heritage of those who fear God, who are wholly yielded, who are obedient and trusting. This puts the individual in the place of fellowship, in the intimate relation where Jesus can whisper the secrets that He desires to make known to his faithful child. There is the exhortation to confidence—the implicit confidence that is so pleasing to God, and that brings such rich blessing to the soul, and overflows in joy in the life.

The one hundred twenty-first Psalm is richly impregnated with the promise of the wonderful keeping power of God. Who would not be made stronger, become more established, and really thrilled to read, "He that keepeth Israel shall neither slumber nor sleep;" "He will not suffer thy foot to be moved;" "The Lord shall preserve thee from all evil, He shall preserve thy soul." There is that in these promises that causes the soul to stay upon its God, and begets within a security that anchors the soul and causes it to triumph—glorious victory.

No part of sacred writ contains more vital and blessed truths than the long Psalm—the 119th. There is that paramount statement, "Forever, O Lord, thy word is settled in heaven." There is the reiteration of the faithfulness of God, the portrayal of our Father as a shield, and as a hiding place. It is indeed a source of comfort to meditate upon our Christ as a hiding place—a refuge of safety from every stormy blast; a retreat where the soul is kept secure from the fiery darts of Satan, if there is implicit trust and confidence in the keeping power of God.

There is here, there and everywhere throughout the message of comfort for every condition of life and every experience of the soul. The cares that infest every day may find a remedy in this marvelous division of sacred writ. There is hope and cheer for the discouraged; there is comfort for those who are sorrow-stricken; there is the assurance of the never-failing promises of God to be verified in everyday living.

Then there is the promise of the life to come that thrills every child of God and spurs him on to increased faithfulness and zeal in the cause of his Lord. There is the embedded truth that gives the trusting soul the upward gaze and impels him to cry out from the depths of his being, "Come, Lord Jesus, come quickly." There is given an insight into the glorious rule of righteousness when the Lord of glory will reign without a rival.

Who would not desire to read the Psalms since they contain so much for every individual life. He who reads them believingly will be made to rejoice and to triumph at all times and under all conditions.



## CONFLICT OF THE TWO WILLS IN MAN

Although we may be said, in the spiritual combat to have two wills, the one of the reason, which is thence called reasonable and higher, the other of the senses, thence called sensual and lower, and commonly described by the words "appetite," "flesh," "sense," and "passion"; yet as it is through the reason that we are men, we cannot truly be said to will any thing that is willed by the senses, unless we be also inclined thereto by the higher will.

And herein does our spiritual conflict principally exist. The reasonable will, being placed, as it were, midway between the Divine Will, which is above it, and the inferior will or the will of the senses, which is beneath it, is continually warring against both, each seeking in turn to draw it and subdue it and bring it under obedience.

Much hard toil and trouble must, however, be undergone, especially at the outset, by the unpracticed, when they resolve to amend their evil lives, and renouncing the world and the flesh, give themselves up to the love and service of Jesus Christ.

For the opposition which their superior will meets with from the continual warfare that goes on between the Divine and sensual will, is sharp and severe and not to be borne without acute suffering.

It is not so with those who are well practiced in the way of virtue or of vice; they pursue without difficulty the path on which they have entered, the virtuous yielding readily to the Divine Will, and the vicious yielding without resistance to the will of the senses.

But let none think it possible to persevere in the practice of true Christian graces, or to serve God as He should be served, unless he be willing in good earnest to do violence to himself, and to endure the pain of parting with all pleasant things whatsoever, whether great or small, to which his earthly affections had bound him.

Hence it is that so few attain to perfection; for after having with much toil overcome the greater vices, they will not persevere in doing violence to themselves, by enduring the continual pricking of countless lesser fancies and desires. They grow weary of so unrelenting a struggle; they suffer these insignificant enemies to prevail against them, and so to acquire an absolute mastery over their hearts.

Of this class are men who if they do not take what belong to others, cleave with an inordinate affection to that which is lawfully their own. If they do not obtain honors by unlawful means, yet they do not, as they ought, abhor them; but, on the contrary, cease not to desire them, and even at times to seek them in divers ways. If they observe fasts of obligation, yet they do not mortify their palate in the matter of superfluous eating or the indulgence of delicate morsels. If they live continually, yet they do not renounce many indulgences which much hinder union with God, and the growth of the spiritual life; and which, as they are very perilous to all persons, however holy, and most perilous to those who least fear them, should be avoided as much as possible by all.

Hence it follows, that all their good works are performed in a lukewarm spirit, and accompanied by much self-seeking, and many lurking imperfections, and by a certain kind of self-esteem and desire to be duly valued and praised by the world.

Such persons not only fail to make any progress in the way of salvation, but rather, by thus going back, are in danger of relapsing into their former sins, because they have no love for true holiness, and show little thankfulness to their Lord who rescued them from the devil's tyranny; they are, moreover, too blind and ignorant to see the peril

in which they stand, while they falsely persuade themselves of the security of their condition.

And here we discover a delusion, so much the more hurtful, as it is the less understood, in that many who aspire to the spiritual life, being (though in truth, they know it not) greater lovers of themselves than is befitting, practice, for the most part, those exercises which suit their taste, and neglect others which touch to the quick their natural inclinations and their sensual appetites, against which they should, in all reason, direct the whole brunt of the battle.

Therefore, I counsel and exhort thee to be in love with pain and difficulty, for they will bring with them that which is the end and object of the whole struggle—victory over self.—*L. Scupoli.*

## DON'TS FOR THE GREAT CHURCH OF SUNDAY-STAY-AT-HOMES

Don't stay away because it rains. That would not keep you from business.

Don't stay away because of the baby; we can make more noise than he.

Don't stay away because of that big dinner; fireless cooker, what?

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because you are rich; we can help you to cure that.

Don't stay away because you are poor; no charge for admission, or exit.

Don't stay at home from laziness; idle men tempt the devil.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection will cease.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; same excuse would keep you out of heaven.

Don't stay away for any reason; except one you can conscientiously give your Maker.

Don't stay away because the church does not need you; never did the church need more and better men.

Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because you have no influence; the church-goer preaches a sermon as long as the way thither.

Don't stay away because the church is not sociable; just come and see.

Don't stay away because the church is cold; bring your little blaze, it may set the crowd on fire.

Don't stay away because it's a chore to get ready; make it a matter of conscience and not convenience.

Don't stay away because you are not needed; the stay-at-home citizen loses the election.

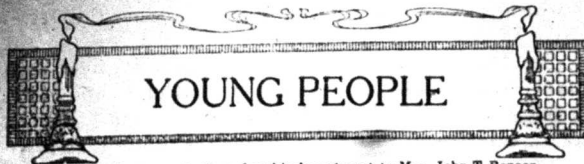
Don't stay away because there are plenty there; there are a thousand million non-church goers in the world; you are responsible for one.

Don't stay away because of the children; the boy who eats at your table should sit in your pew.

Don't stay away because you are critical; wouldn't it be interesting to know what God thinks about you?

Don't stay away because the church is doing nothing; every agency for humanity's uplift is born of the church.—*The Continent.*

What a good thing it would be to get a club for *Living Water*. It cannot fail to be a blessing in any home.



Address all communications for this department to Mrs. John T. Benson,  
Eastland Avenue, Nashville, Tennessee.

### "THE SIN WHICH DOTHS SO EASILY BESET US."

BY GERTRUDE COCKERELL

**N**UMBERS of Christians are held in bondage to sin or sins from which they would fain be free. Holiness addresses have been listened to without number, as also testimonies to God's saving and keeping power. But between these and the defeated soul there seems no connection. And the cry goes up, 'Is there no deliverance from sin—from the sins I hate and despise?'

Is this your experience, beloved reader? You believe in Christ Jesus as your personal Savior. A smile shines through the tears as you recall the time and place when the burden of your sin rolled away. Thank God for this testimony. But since? You are making little or no headway in your Christian life; perhaps you are a spiritual derelict on life's shore. Your witness for Christ sends no one to his knees; brings no one to the Saviour; is no stimulus to others. Of what value is your testimony in the home where your temper, selfishness and ways generally cause so much distress; in the schoolroom, where you are known as deceitful and untruthful; in the place of business, where you are not above "the tricks of the trade," or your work is not what it seems; in the meeting, where you show envy and cause strife, and make division (1 Corinthians 3:2). Again, what is the cause?

Your vision of the Christ who died to save you, your acceptance of His pardon, do not give you power to live a life well pleasing to Him, or satisfy your now enlightened conscience. You cannot live this life until imparted. Have you received Jesus as your Saviour and Lord? "But all who have received Him, to them—that is, those who trust in His name. He has given the privilege of becoming children of God" (John 1:12, Weymouth). On the other hand, you may have been "born again," and your life be still a failure. One cause only of such failure we shall now discuss. But before doing so, oh, may the grand central fact of our redemption, the Cross of Calvary, stand out in bold relief."

Do you believe that the Cross stands equally for deliverance from the power of sin as from its guilt? Have you seen in the God-man there the One Who His own self bore our sins in His own body, that *you*, being head to sin, should live unto righteousness? Do you, dear reader, know experimentally what it is to be dead to your sins, or besetting sin? Or are you making frantic, spasmodic efforts to "live unto righteousness," while not being "dead unto sins?" But life comes through death, Jesus our Lord being both its Example and Exemplar. And life victorious comes to us through our own personal identification with Christ in His death. But in these truths, in which you so heartily concur, have not been to you the "open Sesame" into the life of victory beyond. The Key of Scripture will not turn in the wards of your experience.

Beloved reader, and now we come to the possible cause of your failure, as of many another, are you expecting God to do your work as well as His own? Do faith, surrender, etc., mean much more to you than *passive* virtues? Tears, regrets, remorse will not save you from the power of your sin; neither will a faith that expects Christ to do all for

you, while you are passive nor a surrender that leaves you as flabby, powerless and inert as is an abject slave bereft of manhood. With all His intense desire and love for His creatures, God always regards us as intelligent, responsible beings, and never either forces or coerces. Salvation includes two persons—the Christ and the one to be saved. The act of coming to Christ was with you, in the first place the act of an intelligent, responsible being, an act of the will, and therefore an act of faith. And each successive step in the Christian life must be taken in like manner. The question that now concerns you is, "Will thou be made whole?" Will you be an active, intelligent ally to "work your own salvation with fear and trembling?" If this is your set purpose Godward—"I can, I will no longer hold out; I come with my sin, my weakness to Jesus"—then you, beloved reader, will find yourself in the hands of Him Who "worketh in you both to will and to do of His good pleasure." (Philippians 2:12, 13.) Your will, intelligently co-operating with the will of God as made known through the Word and by the Holy Spirit, will at once set in motion Omnipotent Will on your behalf, and with the apostle, and many another, your experience will be "always led in triumph in Christ" (2 Corinthians 2:14, R.V.), and in Him, "more than conqueror" (Romans 8:37).

How full of interest, or joy, or victory, a life thus lived in holy partnership with God, in which we experience 'His commands are not grievous,' the "yoke easy," "His burden light!" Will you, then, keep step with Jesus, and consent by the Holy Spirit's teaching and guidance, to be the Architect of your own soul?

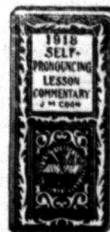
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## ME TURN RELIGIOUS

**I** WAS sitting one evening in the little library of our Sailors' Home, when in came a giant sailor, very fierce-looking, and slightly the worse for drink. As he leaned over the tiny table, I had to pray for courage to face him. Then the Lord told me to speak to him about his soul. He roared with laughter, and said, "Me turn religious! I can tell you that the Old Man up there has done with me long ago." I replied, "No, God has not done with you, or He would not be telling me to speak to you."

"Do you know that I am well known to be the greatest blackguard in the whole Naval Barracks?"

"I don't care. It was sinners like you that Jesus came to save, and you would be a splendid prize for Him to take from the devil."

He went away without any apparent impression being made upon him, but I started to pray. The next night or so he came in again, and I got him so far as promising to pray, "Lord, show me myself," if he remembered it, but I took care to ask the Lord to remind him. By-and-by I saw him skulking about the place very quiet, looking the picture of misery, which made my hopes rise high.

At last he came in one night and said, "I can't stand up against these prayers any longer. I'm almost too miserable to live, and I'm going to give in. I never do things by halves, so I'm going to be out-and-out for God as I've been for the devil, and I shall confess Christ before all those men in the barracks with whom I have sinned. You shan't take my word for it only, but I will ask the chaplain to write and tell you of the change in my life."

You can just imagine my joy and praise to God. He was to have sailed immediately, but caught a chill and was not allowed to go with the first draft; so after some days in bed and a week's leave he came in again, looking a new man. The change in his face was quite wonderful. He was full of joy, and had even given up smoking, and was confessing his past sins to those he had wronged, as well as to God.

The crowning joy was that a Christian girl he truly loved, and who had prayed for him, but refused to have

anything to do with his attentions, though she really cared for him, because of his bad life, had consented to marry him on his return. That great big fellow wept like a child as he spoke of God's wonderful goodness to him in this.—Ex.

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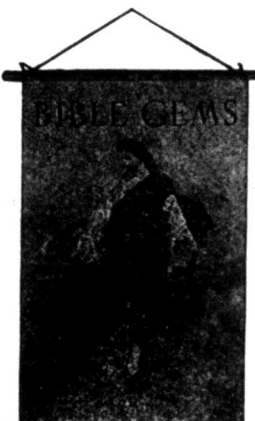
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# THE GIVING OF THE MANNA

LESSON FOR FEBRUARY 2, 1919.

EX. 16:11-18, 31-35; READ EX. 16:1-36.

GOLDEN TEXT: "Give us this day our daily bread." Mat. 6:11.

Israel's journey was exactly in God's plan for they were led by a visible pillar of fire and cloud of course God had a purpose in it. It had in it that brought out their true disposition and attitude. They had to trust and obey or do just the opposite. The wilderness tests were at first on the line of earthly needs—food and drink and other comforts. In the Christian life there are tests on the same line and those who have lived, or are living, a good "wilderness life" are on a better grade than some people suppose. A good "wilderness life" means that a person obey God's leadings, and trusts Him when he does not know what a day may bring forth and trusts Him for a supply one day at a time, when necessary, and never murmurs at inconvenient or unpleasant circumstances!

In this lesson Israel doubted, murmured, showed lack of surrender to God, wished they had died in Egypt and charged Moses with bringing them there to kill them all by starvation (vs. 3, 7). Pretty bad! But unbelief and rebellion will surely lead people to bad results. Murmuring, backsliding wishes, and abuse of a God-given leader are sins that easily spring from unbelief and rebellion.

God's patience and mercy are seen here (v. 4). Probably His promise came to Moses in answer to prayer on Moses' part, for he must have greatly felt his need of God's help. Notice that God does not punish the people for their sin. God bears with some sins in His people at first and helps them in spite of their wrong doing.

Why did He give manna? 1. To supply their need of bread. This showed His knowledge of, and care for, their bodily needs. "Your heavenly Father knoweth that ye have need of all these things." 2. To prove them on the line of obedience—whether they would obey or not (v. 4). The wilderness journey was a test and of course they had to be supported in order to stand the test. There were also regulations connected with the gathering and use of manna (vs. 16, 19, 22), and this was a test of their obedience. Some promptly failed on this (v. 20). 3. To humble them (Deu. 8:16). They were kept in continual and clear dependence upon God because their bread came continuously in a supernatural way. This dependence naturally tended to humble them because they could see that they needed God daily. 4. To teach them that they needed God's Word to live by as well as bread, for this bread was connected first with God's Word of promise and then with His Word of command. Hence God's Word and bread went together. They needed one as well as the other. Neither they, nor we, can "live by bread alone."

The word manna means, "What is this?" It was like coriander seed and in color like "bdellium"—probably the pearl. It fell on the dew, and was gathered every week day and, being ground, was baked into cakes. The taste was like fresh oil. (Num. 11:7-9). In Ps. 78:23-25 it is called angel's food and corn (or grain) of heaven. In John 6:31-51 Christ contrasts himself with manna, as He is the true bread from heaven.

## JETHRO'S COUNSEL

LESSON FOR SUNDAY, FEBRUARY 9, 1919.

Ex. 18:12-26.

GOLDEN TEXT: "Bear ye one another's burdens and so fulfil the law of Christ." Gal. 6:2.

An important question about this lesson is: Did Jethro give Moses godly counsel and thus become a true helper, or did he give him the counsel that was prompted by mere human wisdom and a lack of faith in God? It is quite possible that God was honoring Moses with a large amount of usefulness that could have been carried on through faith in God as long as God wanted it. There are times when God gives His people an opportunity to go beyond natural abilities through faith in Him and do what, naturally they either could not do at all or do only at the expense of their physical health.

To the eye of the onlooker this looks like rash imprudence when really it is faith responding to God's call. So, when many claims come to us we should prayerfully decide whether they are of God. If not, it would bring mere overtaxing of natural powers; if so, we can, and should, rightly trust God to enable us to do what He wants done, even though impossible.

Jethro was a Midianite, but a priest of the true God. He was unselfish enough to rejoice over what God did through another man for another people (9). He had no envy at Moses greater work and larger success and reputation. In this respect he was better off than some Christians who envy, and pick at, those who have a greater and more successful work than themselves.

There is a lesson, too, about giving counsel to a servant of God. It should be done prayerfully and carefully lest we pass on a counsel not of God. Sometimes it is well to remind someone that "this is too heavy for thee" (18), and sometimes we should exhort and encourage a person to trust God to enable them to do a difficult work. Conditions vary and so should counsel.

## THE BEAUTIFUL

We ought to acquaint ourselves with the beautiful, we ought to contemplate it with rapture, and attempt to raise ourselves up to its height. And in order to gain strength for that, we must keep ourselves thoroughly unselfish—we must not make it our own, but rather seek to communicate it; indeed, to make a sacrifice of it to those who are dear and precious to us.—Goethe.

Remember that the club offer is still on for *Living Water*.

## PRAYER PLEDGE CARD

Believing that *Living Water* is proving a great blessing and feeling an earnest desire that it may continue to do its excellent work and be made even a greater blessing than ever before, I agree to pray at least once each day for its success and the blessing of the Lord upon it in every way.

Signed.....

Address.....

MAY WE NOT HAVE HUNDREDS OF SIGNATURES?