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Living Water

For the Deepening of the Christian Life and the Evangelization of the World

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THE "NATURAL" VS. THE "SPIRITUAL" MAN

BY MRS. PENN LEWIS, EDITOR OF THE OVERCOMER.

Those who know these things sometimes live in the "soul life" so much, that they lose this central spirit witness. They live in the outer world—in the soul, or thought world, or else the material world of sense; but if that spirit witness is strong and clear, you would find no barrier even of nationality, between you and other children of God; you would be so conscious of the deep tie of the life of Christ between you and even the black native Christians, that you would not feel the barrier of nationality, because you are deeply conscious that you are all the children of God in Jesus Christ.

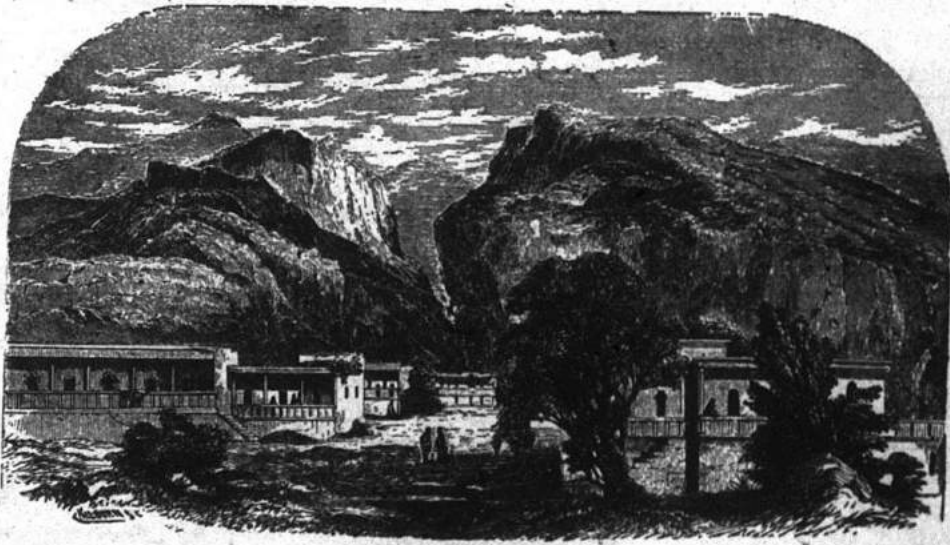
The believer who receives the spirit of sonship, becomes a habitation of God in the Spirit. Your renewed and regenerated spirit is the sanctuary of the Holy Spirit. He does not dwell in your mind, but renews the mind from the shrine of the spirit. Deep down in the centre of your

being is that Spirit-shrine, that spirit capacity where in the Holy Spirit dwells; and through His indwelling, you become a "habitation of God through the Spirit." Just as you receive the Spirit of Christ, and thereby is given to you sonship, you receive the Holy Spirit as a Person to be your Sanctifier; to dwell in your spirit; and from thence sanctify your soul and body. You may have received the Spirit of Christ, and the spirit of sonship; and you may have the witness of the Holy Spirit that you are a child of God, WITHOUT KNOWING THE HOLY GHOST AS A PERSON. After regeneration His work is to enter, and take possession, and make

the renewed spirit His dwelling place; so that the child of God becomes "joined to the Lord, one spirit." (I. Cor. 7:17).

Let us dwell on this one moment: if your spirit and the Spirit of Christ are so perfectly joined as to become ONE SPIRIT, how much will you have in motive, or aim, or life, apart from Christ? "He that is joined to the Lord is one spirit. It does not say "one soul," but one spirit. A spiritual man therefore is one in whom the Holy Spirit dwells, to bring about perfect union of Spirit with the Lord which made the believer "one spirit" with Him. It is in this "one spirit" with Christ we get guidance, leading, light and knowledge of His will.

"Apart from Me ye can do nothing" (John 15:5). Because God's children do not understand this deep union of spirit with Christ they have no knowledge of the "mind of the Spirit," and do not understand the deep



COLOSSAC.

things of God; for they are only spiritually discerned—i. e. discerned by the spirit..

Again, the spiritual man is one who walks "after the Spirit." Two or three verses in Romans eight make this very clear: "They that are 'after the flesh' mind the things of the flesh, but they that are 'after the spirit,' mind the things of the spirit." Here we have in opposition "flesh" and "spirit"—the "man of flesh" minding the things of the flesh, (this including the "man of soul" minding the things of the soul); the man of spirit, the things of spirit. The supreme aim of the spiritual man is to keep the spirit open to God,

in clear light and co-operation with the Holy Spirit, to see what He says in the spirit. They that are "after the flesh," on the contrary, are always looking after the things of the flesh. They say we must eat, we must drink, and sometimes it is in the spirit of "tomorrow we die!"

The man of soul—the higher phase of the man of flesh—lives in the realm of the intellect, it may be in a theological realm it is true, but still it may be only "soul" not spirit; but the man of spirit lives in the spirit, and walks after the spirit, and thus does not fulfil the desires of the flesh (or of the soul). "The mind of the flesh is death." The man who minds, or walks after the flesh, comes under the law of death; but if you mind the spirit you get life, yea, even the abundant life; for all the things of God are open to you. As your spirit keeps open to God, and you seek to walk after the spirit, He will pour all the fulness of God that can be given to you, into and through your spirit; so that it reaches your mind, and gives you power to control the body.

But "ye are not in the flesh, but 'in the spirit' if so be that the Spirit of God dwell in you." The uplifting power to enable you to walk after the spirit, and not according to the lower plane of soul and body, comes from the Holy Spirit. If the Spirit of God dwells in you, and you obey Him, then you are not in the flesh, for He lifts your spirit "far above" (Eph. 2:6) into its place with Christ in God.

Paul even goes further, and says that if the Spirit of God dwells in your spirit to this extent, your "mortal body" will even be quickened with renewed vigor. He says: "If the Spirit of Him that raised up Jesus from the dead dwell in you"—Who raised up Jesus from the dead?—The Spirit of the Father (Rom. 8:11). Now "if the Spirit of the Father dwells in you!" First we read of the Spirit of Christ—the Spirit of sonship; then of the Holy Spirit, the Sanctifier, the Uniter to Jesus; and now we read of the Spirit of the Father, the life-giver. If your spirit has opened to the Spirit of Christ, so that you become a "son" to the Father; if your spirit has received God the Holy Ghost to be your Sanctifier; if the Holy Ghost has brought about that union of spirit with the risen Christ, so that you share His resurrection life; then, recognizing the "Spirit of the Father" the Life-giver, the quickener who quickened and raised the Lord Jesus—the Father-spirit will "also quicken your mortal bodies through His Spirit, that dwelleth in you."

Further notice the spiritual man prays in the spirit. He does not pray everything that comes into his mind, nor pour out simply a torrent of words; praying only from his soul, but from his spirit, as he walks "after the spirit." The Spirit of God, Paul says, "helps our infirmities"—*Gr.* human weakness and ("He maketh intercession for the saints." From whence does He do this! From His sanctuary in the man's spirit. "He maketh intercession with groanings," yearnings in the depths of your spirit which cannot come from the mind or soul—groanings in your spirit by the Holy Spirit which the Father understands; as "He maketh inter-

cession according to the will of God." The spiritual man prays in the spirit.

The spiritual man understands the SPIRIT CONFLICT, depicted in Ephesians 6:10-19: "We wrestle not against flesh and blood." He has passed out of the realm of "flesh and blood," although he walks "in the flesh" (2 Cor. 10:3), with his material body, and in the spiritual realm finds opposed to him "principalities and powers" and "spiritual wickedness" of which he was not conscious before. Hence Paul said, "Not against flesh and blood, but against principalities and powers, against the world rulers of this darkness"—against the causes of sin and wrong in the world; the unseen forces at the back of the flesh and blood; against the "god of this world" (1 Cor. 4:4) at the back of the blindness of them that believe not; so that we look not any longer at the visible flesh and blood, but at the power behind, and we wrestle against that power in the unseen realm, which is opposing God in the invisible world—against world-rulers, and against wicked spirits in the heavenly places.

Now the natural man knows nothing about all this; it is "all foolishness" to him. The natural man knows nothing about spirit conflict. He understands "temptation" to a certain extent, but it is temptation from the earth side of things, as arising from his lower nature, or the world outside of him; but the spiritual man's temptations are mainly from the principalities and powers that come against his spirit. He has entered the realm of the spiritual world, and there his eyes are open, and he is conscious of the presence of spirit foes; something working upon his outer man, or through things around him, but always now from "*wickednesses that are spirits*," rather than the realm of sense, as in the earlier days of his life in Christ.

Hence Paul speaks of "wrestling," and men only wrestle one by one. The object is always to conquer the one with whom a man wrestles. How then do you wrestle with spirit foes? It is obvious this cannot be with the mind, or soul, nor with the body; but with the *spirit*. The spiritual man understands this, and knows the spirit foes when they approach. He knows the "atmosphere" of a service or meeting, for his spirit perception is open. He cannot help but know, and as he knows and recognizes the presence of the enemy, he at once wrestles in spirit against him.

Now (how is a "man of flesh" albeit a "babe in Christ" to become a man of spirit? The answer is, *AT CALVARY*. "They that are Christ's, have crucified the flesh with the affections and lusts" (Gal. 5:24). The man of flesh ceases to walk after the flesh when, by the reckoning of faith he sees the "old man" nailed to the cross of Calvary in the Person of Jesus Christ. "Our old man was crucified with Him" (Rom. 6:6), that we should no longer live in bondage to sin. The basis of the life after the spirit, is the work of Christ at Calvary. The volition of the man choosing to walk after the spirit, and not fulfill the desires of the flesh, will not avail unless it is based upon the fact of his identification with Christ in His death. Crucified together with Him, to walk in newness of life.

How does the "man of soul" become a man of spirit?

By the power of the Word of God dealing with his mental, or soul-life, as described in Heb. 4:12: "The Word of God is quick and powerful. . . dividing soul and spirit, discerning the thoughts and intents of the heart." The man of soul becomes a man of spirit, by bringing his thoughts to God's Word, and by letting that Word work in him as a knife, able to penetrate the immaterial part of him, and to "divide soul and spirit." to discern the mental conceptions which come from the natural man, and not from the Spirit of God.

The type here is that of the Levitical priesthood and sacrifices. The officiating priest had a knife in his hand as the carcass lay before him, and with it he cut open the body of the sacrifice, even to the joints and marrow. The believer presents himself to Christ the High Priest, that He may take the knife—the sword of the Spirit—and with this penetrate the thoughts of the mind. Or, as it is in the Greek, the conceptions and ideas of the mind—the soulish part, so that wherever there is a "soulish" conception in the mind, God's Word reveals it, and the spirit and soul are separated.

According to the passage, the soul and spirit are so bound up as to require dividing. Perhaps this explains much that is perplexing in the Christian life. Believers sometimes walk in the flesh, sometimes in the spirit, sometimes in the mind; and often they do not know which is which. Soul and spirit are so mixed up that they cannot tell what is from the spirit and what is from the mind. This is why they lose clear

guidance from God. A "draw" comes into the spirit, and, when followed is all right; but sometimes a suggestion flashed into the mind is followed, and all goes wrong. Christians to-day are partly "natural," and partly spiritual, because they do not understand the dividing of soul and spirit, and so cannot walk "after the spirit" continually. When the separation is carried out, and the spirit is fully joined to the Lord, the spirit becomes dominant, and there is clear perception; the spiritual eyes are open and able to detect the true source of things spiritually as they are tested by the Word. That is the reason why dear children of God have so often missed the right path. They have understood how to walk after God in the spirit, but have gone by flashes, visions, thoughts, suggestions to their mind, which they imagined came from God; but they have followed a 'will-o'-the-wisp' and have lost clear light.

To spiritual men God opens His truth, and reveals the things of God. "What man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God which is in Him." Just as your spirit knows what is in you, as no one outside of you can; so God knows what is in Him, as none outside of God can; and that very same Spirit of God is given by God to dwell in your spirit, so that you may know the things freely given to you of God. May we all know the Holy Spirit as our Indwelling Teacher, so that we do not come short of all God desires us to know!

"In the Morning will I Direct My Prayer Unto Thee"

A paper by Mrs. Sinclair Stevenson, M.A., Sc.D., on "Some Literature of the Prayer Life" appeared in the last issue of the *Indian Interpreter*. It contains suggestions on the practice of prayer, from saints of many ages, one of the later quotations being the words of Forbes Robinson, of Christ's College, Cambridge, who said: "It is worth while making any efforts, however desperate, to learn to pray." We quote the opening paragraphs:

"Of all the advice two newly-married people received as to their wedded life, the most valuable was one sentence: *Keep up the romance of it*; and that is the rule one would fain follow in regard to one's own personal prayer life. It is so apt to grow boring. Isn't it Faber who likens the monotony that sometimes overcasts the Christian life to the boredom of a wet day without books in a country inn, and who gives as the only remedy for this the counsel, 'Sink down deeper into prayer'?

"It is often only the same early training which prevents our going downstairs in the morning with our faces unwashed that saves us from entering on the day with our prayers unsaid. 'Lord,' says old Fuller with that touch of absolute startling truthfulness which is genius, 'I confess this morning I remembered my breakfast but forgot my prayers!' How awry a day can go when breakfast has been remembered and prayer forgotten or slurred over, all of us can testify!

"There is a well-known Indian custom which il-

luminates this point that I came across in connection with my own little daughter. I noticed that the servants made a determined effort to see her face before they saw that of any one else in the house. So anxious were they to do this that they would shut their eyes and turn away if they heard any one else coming. They said that the character of the first person they met determined the character of their day. If it were a loving, gentle, merry soul they met, then the day would go well, but, if their first interview was with a quarrelsome person, the whole day would go wrong. There is a parallel thought in Vaughan the Silurist's lines:—

"When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty. True hearts spread, and heave
Unto their God, as flowers do to the Sun.
Give Him thy first thoughts then; so shalt thou keep
Him company all day, and in Him sleep.

"It is," says some one, 'the first interview of the day that enables us to those morning and evening brightnesses and gentlenesses to each other which we term courteous manners, and which are the unconscious imitation of the Cross by those who are in love with the Crucified.'

"In that most helpful book, *Vital Religion*, Dr. Walpole suggests how the interview may be spent. 'The thoughtful man looks over his day's engagements, his day's work, his day's recreation before he speaks. He considers the special difficulties or blessings with which it has begun, which form, as it were, the day's atmos-

phere. It may be there is illness in the house, or he must face his work feeling quite unequal to it. It may be that a great joy has been given him, or that he feels peculiarly fit. The prayers will take their color from his temperament, and he looks with shrinking or with fearless confidence to their demands. He asks simply and directly, taking each stage in his work in order. He considers the people he is likely to see, and, knowing how easily meetings and interviews are spoiled, prays with a view to them. Like the Psalmist, he sets his prayers in order, bringing his work and pleasure, faggott by faggott, for the divine sacrifice. Having done so, like him, he mounts his tower and "watches" for the manifestations of the Lord which he is sure will follow.

"Nearly all the great masters of the act of prayer lay great stress on the need to hush the spirit before 'the interview' begins.

"Someone reminds us of the care with which we should prepare for a five minutes' interview with the King or the President of the United States; how we

should previously rehearse what we have to say and not dash into the presence higgledy-piggledy covered with dust (as a certain courtier did to Queen Elizabeth, thereby losing her favor forever) and blurt out what we have to say.

"After all there is a courtesy due to the King of kings!"

"Brother Laurence reminds us that to make the most of our interviews our lives must know the joy of recollection and of the constant practice of the presence of God. 'Sometimes I considered myself before Him as a criminal at the feet of his judge; at other times I beheld Him in my heart as my Father, as my God; I worshipped Him the oftenest that I could keeping my mind in His holy presence, and recalling it as often as I found it wandered from Him When we are faithful to keeping ourselves in His holy presence, and set Him always before us . . . it begets in us a holy freedom, and if I may so speak, a familiarity with God, wherewith we ask, and that successfully, the graces we stand in need of.'"—*Bombay Guardian*.

The Church

BY E. P. MARVIN.

When so much is done, often thoughtlessly, that degrades the holy Church of God to the level of a house of merchandise, a social club or a bureau of amusements, it is well to set before us the character, mission and destiny of the Church as seen in the New Testament.

The Church is an assembly of God called out of the world by the Holy Ghost into sonship, brotherhood and heirship, (Acts 15:14; 2 Cor. 6:14-18; Rom. 8:17). It towers heaven high in sacredness, excellence and importance, above all the transient, man-made and man-power societies that are so marvelously multiplying in the world.

It stands alone in marked and wonderful individuality, as God's eternal society. We should be spiritually, though not ceremonially "high churchmen." It is the body of Christ controlled by the Head in the glory, and shunning the world's hurtful things. Christians are kings and priests unto God. The veil of the Temple of Jerusalem was rent, and we all have unhindered access to the mercy seat in the Holy of Holies. (1 Cor. 12:27).

The narrow road is wide enough and good enough to satisfy all true members of the Church of Christ.

It is the Bride of Christ, redeemed by His blood, called out by special favor, and joined to him in the sweetest and closest conjugal covenant. The heavenly Merchantman sells all that he has and buys his pearl of purity and beauty.

"The Church's one foundation,
Is Jesus Christ her Lord;
She is His new creation,
By water and by blood.

"From heaven He came and sought her
To be His holy Bride;
With His own self He bought her,
And for her life He died."

Individual Christians, like the broken pieces of a mirror, may each reflect the full and clear image of

the Sun of Righteousness. We must introduce Christ to the world in living object lessons.

It is composed of saints, holy brethren, heaven-born, and not self-made men, not understood by the natural man, and often hated and persecuted. Its true members are "men to be wondered at." (1 Cor. 2:14, 15). False religions have their documents, but Christianity presents living witnesses. They are "born from above," and not produced by culture or re-births of the flesh. They are supernatural and supernational men. Our head is in heaven.

Nothing passes from one species or kingdom to another without a miracle. Every seed produces after its kind. You cannot cultivate a thistle into a mignonette, a goat into a sheep, or a sinner into a saint. (Gen. 1:12; John 3:3-7).

She embraces all penitent and believing followers of the Lord Jesus Christ in a very simple form of organization. We may answer the high pretensions of papacy by asserting that Peter was certainly a married man, and probably he never saw Rome. While a thousand million of our race worship idols, our petty denominational and sectarian differences ought to be sunk into oblivion, under our united zeal and love to publish the gospel and save lost men.

They originated in carnality and sin, and are condemned in the world. The stereotyped attempt to justify them by military illustration is simply absurd. Sects do not reinforce each other as regiments do, but they are often animated by strife and vainglory. There is often more strife and division between the sects than between them and the world. Mere interdenominational civility is indeed commendable, but it is not co-operation.

In a little village where but one preacher is needed, we often see four or five crossing each other's tracks, badgering poor sinners to join their church, and beg-

ging and almost blackmailing rich sinners for money to support their starveling sects, to the utter disgust of all intelligent and respectable people.

When a new denomination proposed to organize a new sect in a little village already overrun with churches, an ardent sectarian resident said, "I hope you will start, for our people are lazy and stingy, but if you organize a church they will work like the devil."

The best part of every Christian is that part in which he agrees with all saints, and the poorest part is that found in his *ism*. The great blunder and sin of the Reforms was these divisions. The world scoffs at these divisions, the heathen are perplexed by them, the heart of Christ is wounded and his honor trailed in the dust by them.

All saints are now baptized into one body and they are in more near and vital connection with the Head than angel. (1 Cor. 12:13). The love of Christ, not simply Presbyterian, Baptist or Methodist love, draws all nearer to Christ and each other. The life of Christ within produces his life without, and the royal law makes us all royal. Christ established just a plain Christian Church with plain Christianity.

In Holy Ghost revivals when these boats are filled with fishermen and filling with fish, they sink the sectarian name out of sight under water.

The bride honors her bridegroom by taking his name, and dishonors him by taking any other.

The true Church is one spiritually and it should be one visibly. Calvinism exalts the Godward side of Sovereignty and Arminianism the manhood side of free agency. Let these meet over our heads like the rafters of a roof. All saints are now baptized into one body and they are in more near and vital connection with the Head than angels. (1 Cor. 12:13). The love of Christ, not simply Presbyterian, Baptist or Methodist love, draws all nearer to Christ and each other. The life of Christ within produces his life without, and the royal law makes us all royal. Christ established just a plain Christian church with plain Christianity.

What name can compare with that "name above every name?" Let any regenerate soul reply. What infinite dishonor to that Name when those redeemed by His precious blood are called by the name of a

mere man! Well might the apostle answer with indignation, "Was Paul crucified for you?" Well might He take the names of the noblest, and holding them up to view for a moment, dash them to pieces as earthen vessels struck together, as He writes, "Who then is Paul and who is Apollos?" "Neither is he that planteth anything, neither he that watereth." (1 Cor. 3:5-7).

"Denomination is made up, not of the essence, but of the accidents of Christianity. A denomination is another name for some single strand of personal eccentricity selected from each of a number of counterparts, and tied up into one bundle. Methodism, Presbyterianism, Episcopacy, are each of them a dignified way of designating a temperamental idiosyncrasy, and when you get together enough of either of these three stripes of the idiosyncracies, you will have a Methodist church, or a Presbyterian church, or an Episcopal church, as the case may be."

We should not rally around an *ism* but a living Christ, and a member of one assembly should thereby be a member of all, and not simply a member of "one branch of the Church."

Our creeds, if we have any, should be ironic and not polemic, and simple enough to bring together all the "*disjecta membra*" of the body of Christ, and the form of government should be subordinate to doctrine and salvation.

I would remove one occasion for the sin of schism by putting a baptism beside the fount in all our churches. (1 Cor. 1:11-13, and 3:3).

The church is a specialistic society sent out on a special commission. It is not a house of merchandise, a bureau of amusements or a confederacy of social clubs.

It is a lovely and a loving company. The purest, sweetest and most enduring possibilities of affection abide in this divine assembly, this charmed circle of everlasting love. (1 John 4:8-11).

And the true Church is a right royal and an eternal society, consisting of genuine-born sons of God who were destined before heaven and earth were created, to dwell with him eternally in bliss and glory. It is the only society that embraces the living and the dead, and whose bonds are immortal. 1 John 3:1-3).

Safety, Sanctity, Sufficiency

PART II.
(Obad. 17).

GRIFITH THOMAS.

What do we understand by the Christian life? What are these blessings of which the New Testament is full? What is that for which this Convention stands? It stands for:—

(1) *Safety*.—"In Mount Zion there shall be deliverance." The foundation of blessing is deliverance—deliverance from the penalty of sin. That is the first step in the Christian life. Holiness is impossible unless we have settled this initial experience—escape, deliverance, safety from the penalty of sin, which is theologically called justification.

The way of deliverance is the way of faith, the ac-

ceptance of Him who died that we might live, whose death became our righteousness, that we might become the righteousness of God in Him. This deliverance goes on to refer to the power of sin, theologically and perhaps inaccurately spoken of as sanctification. It is deliverance from the power of sin, whether that power is realized in connection with Satan, with circumstances, or with self—our three spiritual foes. We have the word of *victory* in St. John's Epistle, and the thought expressed by it is in this prophecy of Obadiah—escape, deliverance, safety in regard to the power of sin in every form, as it faces us to-day; victory over

Satan, over the world, and over the flesh; for in Mount Zion shall be deliverance.

(2) *Sanctity*—"There shall be holiness." The root idea is always separateness; whether we take the Hebrew, the Greek, or the English words connected with holy or holiness, sanctification, and sinlessness. There is an entirely different set of words connected with purification, which does not enter into the word translated "sanctification," though it is an essential and vital result and consequence.

TWOFOLD SEPARATION.

By separateness we mean a separateness from sin, a separateness unto God. This is why *places* can be called holy. There was no moral virtue in any part of the tabernacle. It was not purer than any other place, but it was called a holy place because separated unto God, cut off, devoted to Him. In Heb. 12, Esau is called a profane person, because his whole life was secular. God did not enter into his life, there was no sacred enclosure where God reigned supreme.

There are two words connected with holiness in the New Testament—*hagios* and *hosios*, one means devoted, the other means devout. We are concerned with the former, for that is the idea of the Old Testament as well as the New—a life separated from *everything* that is known to be wrong, a life devoted to God at all times.

(3) *Sufficiency*—"Jacob shall possess their possessions." God gave to Israel a holy, a separated land, but they had not properly occupied it; and this promise is of a day when they should enter into their heritage and possess their possessions. Let us think too, of our spiritual blessings in Christ—safety, sanctity, with a view to possession in Him. We have been blessed with "all spiritual blessings in the heavenly places in Christ," and these blessings have come in the purpose of the Father (Eph. 1:3-6), by the purchase of the Son (vv. 7-12). Whether eternally purposed in the Father, or historically provided in the Son, or personally applied by the Spirit, these are the possessions intended for us and for our provision day by day.

WHY WE COME SHORT.

To most Christians the Lord Jesus is like a vast estate of infinite possibilities, of wealth unexplored, of territory uncultivated, of beauties not enjoyed, of produce unused. Why do they not possess their possessions? Through *Ignorance*—they do not know, do not realize their possessions in Christ Jesus. *Slothfulness*—they have touched the hem of His garment only; they have realized something of safety from the penalty of sin, but they do not go forward. *Self-satisfaction*—they are content with imperfect possession, with a lower standard of living than God intends for them. Self-satisfaction, in every form, is to be avoided as one of the most disastrous sins of the Christian life. *Timidity*—they are afraid, it keeps them out of the promised land.

God's purpose for everyone is enjoyment—the enjoyment of the things that are ours in Christ; enjoyment not for ourselves, not in any form of spiritual luxury, but for service, that we may be able, through

that enjoyment, to pass on the joy and blessing to others.

The secret of safety, sanctity, and sufficiency—what is it? The answer is *faith*. It is the only possible answer to God's revelation. His faithfulness is met by our faith, His truth by our trust. He is trustworthy, therefore we must be trustful. Faith accepts all these things in Christ, claims them as her own, appropriates them to our personal use, and uses them to the glory of God. The Christian life is always fourfold; it is a life of inward peace, a life of upward progress, a life of outward power, and a life of onward prospect, even "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—*The Christian*.

THE SANCTIFIED.

Here in twenty particulars, is William Secker's description of the characteristics of a sanctified person.

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from men.
4. They seek the public good of others, above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to be better inwardly in their substance than outwardly in appearance.
11. They are grieved more at the distress of the church, than affected at their own happiness.
12. They render the greatest good for the greatest evil.
13. They take these reproofs best which they need most.
14. They take up duty in point of performance, and lay it down in point of independence.
15. They take up their contentment in God's appointment.
16. They are more in love with the employment of holiness than with the enjoyment of happiness.
17. They are more employed in searching their own hearts than in censuring other men's states.
18. They set out for God at the beginning, and hold out with Him to the end.
19. They take all the shame of their sins to themselves, and give all the glory of their services to Christ.
20. They value a heavenly reversion above an earthly possession.—*Sel.*



Waters From the Sanctuary

(Ezek. 47:10).

MRS. MAY MABETTE ANDERSON.

"LINE UPON LINE, PRECEPT UPON PRECEPT."

It is impossible for one to live the 'faith life,'—whereby one reckons things that are not visible as though they were present to the senses,—while complaints, worrying, discouragement, with mental or verbal inventories of pain and suffering, are indulged.

No one need expect bodily healing or spiritual blessing—and these are closely interwoven—while this habit continues.

Every tone, word and expression should convey the spirit of thanksgiving. This is sometimes difficult, when one is under severe suffering. Yet, when one understands that complaint, as evinced in a recognition and rehearsal of pains and aches and ailments with which one is afflicted, as well as trials and heart-sorrows from which he is asking deliverance, keeps him under the power of disease and disaster, he will soon find pleasure in ignoring them. Yes, more: He will earnestly begin searching for all the blessings in his life for which he can heartily praise his Heavenly Father.

A great principle underlies the soul's attitude toward God in seasons of suffering. An absolute and persistent looking away from pain and sorrow, and dwelling on the love, power and perfection of our Immanuel (God with us) places us under "the law of the spirit of life in Christ Jesus." As one abides under this law, its power works health and life and peace throughout the entire being.

Complaint, whether evinced by fretfulness or merely by a weary dwelling of the mind in silence on the suffering which holds one in its grasp, is ever and always disastrous. Also, a recapitulation of these things in words, to those with whom one is brought in contact, largely removes one from under the beneficent law of life in Christ Jesus, and places him under the scope of the opposite law, disease, suffering and darkness.

Do not forget that, in a memorable instance in the Old Testament, where disaster fell upon the Israelites, we are told that "they, as it were murmured," hence the distressing visitation.

It would be well for one who is interested in this subject, to look up all the Bible references to praise, joy, thanksgiving, rejoicing, etc., that can be made within the sacred pages. They will prove exceedingly illuminating.

Notice, beloved, that the Israelites did not, evidently, complain loudly. They simply were dissatisfied with their surroundings and with God's provision for their needs: yielded to the clamors of the bodily appetites, and, instead of praising God for His goodness and watchful care over them, murmured against Him, but in so low a voice that it did not seem possible He would hear.

Our Father is not arbitrary nor hard. Nay, He is, in its fullest meaning, "Love." And for this very reason His children, in order to become sharers in His joy, must learn His beneficent laws, and obey them. Primarily, He wants each one of them to become radiating centers of His love, sunshine, wisdom, power and holiness. When thus "distributing centers," as it were, of Himself—through the indwelling of His blessed Spirit—the believer's own joy is "full."

No one who complains, worries, lives selfishly, can ever become, while thus engaged, a channel through whom God can reveal Himself in blessing, to others.

Station A., Washington, D. C.

DOES THE CHURCH BELIEVE IT?

A popular Methodist weekly recently published the following which we wish might be read by every church member in our land:

"The Church is the witness and exemplar of faith, but there is reason to ask if the Church herself believes. There have been, and still are churches that have not given the impression that to be without God is to be destitute of everything, and to have God is to have all. The Old Testament tells of a temple that lost its God, and the New Testament gives a picture of a Christian church that had lost its Christ, but neither the temple nor the church ceased its activities. Indeed they were both exceptionally energetic, scrupulously devout, and amazingly modern.

Church life is beset with perils, and burdened with perplexities. Explanations and apologies, for failure are numerous and impressive, but after all, fundamentals are always simple. All our problems go back to the questions: Are all things nothing without God? and is God enough?

The present distress, in the long run, must be traced to lack of faith. Christian work is always either easy or impossible. If God is enough, and God is with us, nothing is impossible. It mattered nothing to Elijah whether the altar swam in water or petroleum. If it had been built of asbestos it would have made no difference. The prophet that could command God could do anything that was in the will of God. Difficulties made no difference. It is the old teaching: "Apart from Me ye can do nothing," but "My grace is sufficient." God is enough, and without Him nothing counts. If He be for us, what does it matter who, or what, is against us?

The Church never fails so completely as when she thinks she can manage without God. The prayer-meeting is the same gauge of a Church's faith. When it gives place to the committee meeting, the energy of the flesh is substituted for the power of the Spirit. She does not believe that 'God is Enough.'—Selected.

Before Satan can get hold of you, he must persuade you not to trust in God.—Rev. Herries S. Gregory.

The Spirit of the Cross would solve all family, social, and war problems. "I determined not to know anything among you, save Jesus Christ and Him crucified."

—Dr. Dixon.

LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



JUVENILE CRIME.

It is said that 65 per cent. of the inmates of all the penitentiaries of the United States are under thirty years of age. A judge of the Chicago Juvenile Court said that in two years he had 6,000 boys before him under sixteen years of age that had been arrested for crime. The large number of young men who are now in prison is noteworthy. It shows the drift. Family government is disintegrating. Prayer in the home is largely a thing of the past. The children are on the streets and go with whom they please and it is no wonder that they soon graduate in crime. The other day there was an auto accident up North. Several young people were killed. It was said that 500 mothers that night rang up the 'phone to know if their daughters were among the number killed. What a travesty on the home—five hundred mothers who did not know where their daughters were at a time like that!

THAT EXTRA.

"What do ye more than others." This was the searching question put by the Master to the cold-blooded formalist of his day. The last generation was introspective and dealt largely with the inwardness of Christianity, but the present age is not so interested in being as in doing. The ethical side of religion is now stressed. People are not so much concerned about what folks believe as they are about what they do. The church is being judged by the fruit it brings forth. There is almost a fierce intensity in the criticism thrust upon the church for her ethical shortage. It is said that the nineteenth century discovered God and the twentieth, man. These utterances are not by way of indorsement, but partly to show the drift of things. They have much that is true in them, but should be received with caution. That much so-called Christianity, is as far from the spirit of Christ as light is from darkness, needs no proof. It is a self-evident proposition. A very large percent of church adherents lamentably fail to live much better than the world about them. That extra is not seen in their lives. Test them in matters social and they will be found at the theatre, card party and indulging in the social glass. Examine into

their business habits and they will be found buying and selling according to the world's maxim. Measure their political standard and they are pretty much on a par with others and there is such a sameness between them and their moral but non-professing associates that the only thing which differentiates them is that they make a profession of religion while the others do not. This has been the heaviest load that the church has had to carry. Possessing the best creed of the world, they have failed to such a large degree in getting her advocates to conform to its sublime precepts. They have been too much like the world to impress it. Not until that extra is seen, unlike sinners, a spirit different from that of the world and a conduct corresponding, will sinners be convicted. The old prophet asked, "How can two walk together except they be agreed." The church and the world has succeeded so well in maintaining their fellowship that we are compelled to admit that there has been striking unity.

People who profess to follow Christ must live accordingly or else they will be like salt that has lost its savor. Any one whose life is on the same plane as that of unregenerate people ought never claim to be a Christian. The teaching of the Savior is plain enough. The trouble has not been for want of understanding, but for lack of the spirit of obedience. If the doctrine of the Lord Jesus were received what a change would be wrought. Put on that kind. Either stop professing or else stop living like the Scribes and Pharisees. Eat and drink, buy and sell, sleep and wake, live and die on a plane above the ungodly. Christianity is a matter of spirit. No mere formal adherents does her any good. She demands a life, and if human action is regulated by her pure and lofty precepts, men still pause and glorify the God which is in heaven.

THE PAPER PROBLEM.

We notice that the General Conference of the Methodist Episcopal Church has been wrestling with the problem of church papers that do not pay expenses. All will admit who are publishing religious periodicals that there are a number of reasons why this is the case. The secular press that a quarter of a century ago could hardly be prevailed upon to give much space to religious matters, now often seeks that kind of news. The opening of the rural routes so extensively throughout the country, takes the daily paper to the door and that absorbs the attention of the household to the neglect of other helpful literature. Then no paper of average size can be published weekly without advertisements, and be self supporting, with the meagre subscription of one dollar per year. Papers conducted on a strictly religious basis find it exceedingly difficult to get advertising matter that harmonizes with the spirit of the publication. Furthermore, the cost of making a paper has had a marked increase. In fact it costs us about twice as much to publish *Living Water* now as it did when we first began. While giving due credit to the secular press for their readiness to publish religious news, yet the fact remains that the bulk of matter contained in religious papers would not be acceptable to the dailies, and if the church is to grow in grace and