

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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Lightning Or Love?

BY REV. HARRINGTON C. LEES.

"Lord, wilt Thou that we command fire to come down from heaven, and consume them?"—St. Luke 9:54.

"We know that we have passed from death into life, because we love the brethren."—1 John 3:14.

THERE are spots even on the sun; there are stains even on the Apostles. Only on the Master of the Apostles is there an unstained surface and unspotted sun. There can be no question, I think, that St. John's besetting sin was a heated temper. When he was called by his Master into the Apostolic band, our Lord named him and his brother, Boanerges; but, in homely phrase, let us say: "Firebrand." "Men of the storm," said the Master; said it with a smile, I think, tenderly and yet seriously. The Lord never gave nicknames without a purpose. When He called Peter "the Rock," he did it that the man might realize the contrast between his name and his character, and live up higher. Now He calls this man "the Firebrand." And if any one of us has a lurking devil in his heart, and a sense of the inevitability of defeat the next time temptation comes, let us begin with penitent sympathy, and a holy ambition to be led in the way of John, as we study his failure and his recovery.

Speaking of the sin of temper, St. Paul says: "Give no foothold to the devil." Eph. 4:27. If we trace the path of John down this ninth chapter of Luke, we shall come to the conclusion that he had been giving foothold to the devil. It begins in verse 46 with selfishness. There had been a struggle among the disciples who should be the greatest, and John was involved in it. Mark 10:41. He and his brother wanted Christ's best places in his Kingdom. Then there was jealousy. "Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us." It was religious tradesunionism; a keen desire that no one should have any part or lot in the Master except those who came after a particular fashion. First, John pushed to get in himself, now he pushes to keep someone else out. And then comes an ugly third satellite—revenge. John has been to a Samaritan village in his Master's name. And the Samaritans will not have him, because he is going to church instead of chapel. He is on his way to Jerusalem instead of Gerizim. And John, may I say it quite reverently, wants to call in God to redress his own private grievances. That is the plain English of it. The man who is called the Son of Thunder wants to bring down lightning. "Lord, wilt thou that we command fire to come down from heaven, and consume them?" Now I have no doubt whatever that it would be possible to find plenty of excuses for this action.

FOLLOWING ELIJAH.

First of all, he was copying a good man. He said, Elijah did it. There is here a reference to an incident in Elijah's life, where fire had actually been called down from heaven at this very place, Samaria. And so John, misapplying Scripture, as so many of us do, says: "Let us do exactly as Elijah did." And my friends, if you are going to fol-

low any of the best men in all that they do, you will go wrong. It was John's mistake. It is often our mistake. Not every character of every action in Scripture is set before us as an example. We must read our Bibles with discrimination. "It is written," said the devil: "It is written again," said Christ. It may have been said by men of old time, "Call down fire"; but Christ says: "Call down blessing."

Then, there was a second excuse, that is was in a good cause. Men have often done the right thing in the wrong way. The old phrase *Odium Theologicum* means that there is no quarrel quite so bad as the quarrel of religious people. And the trouble is aggravated by the fact that they are both in earnest. So also it comes to pass that the Name of Jesus stands in this world for the greatest purity and the greatest crookedness that a man can conceive of. We speak of a thing so crooked that the most crafty man has a difficulty in tracing it, and we say it is Jesuitical, because a body of men bearing His Name have said they are justified in doing the right thing "for the greater glory of God" in the wrong way. You must not do evil that good may come. Seek first God and His righteousness.

But there was a third thing. *John did this because it was his natural temperament*; for was he not called the Son of Thunder even by the Master? How many of us have excused ourselves, when the angry word has flashed out, by saying: "I cannot help it. It is my besetting sin." It is the present Bishop of Durham who has said: "The line of heredity does not determine the place of your defeat. It only decides the place of your attack." We cannot help ourselves, but the Lord can help us.

These are three plain excuses, and good ones; but when you get behind them all, the man is a fallen man. A friend of mine had been speaking to a number of Christian natives in an African village, and a man came to him at the close, saying: "There has been a lion in my heart. But God has cast him out to-day through your words." And there are some of us whose hearts are a jungle. We cannot help it. But God can! John was the son of Thunder, the Firebrand. Why then do we call him the Apostle of Love?

THE GRACE OF LOVE.

Now listen. "We know that we have passed from death into life, because we love the brethren." There has been a recovery here. John is still burning. But it is not the sin of arson; it is the glow of affection. There is all the difference in the world between a fire in a house, and a house on fire; as there is between lightning and electric light. Do not make the mistake of thinking that God does not want fervency. It is the warm-spirited people that God can use. The three men whom the Lord chose as His intimates were the three hottest heads in the whole circle of the Apostles. When a man or woman is hot then the Lord can direct the heat. Lukewarmness is nauseous to

Him, Rev. 3:16. Hearts without heat are of no use to Christ.

So John has rectified his first reason. He says that he does not copy anyone, except Jesus Christ. One of the names by which Satan is called in Scripture is Apollyon; Bunyan made us familiar with it; and Apollyon is Greek for "destroyer." Destruction is not God's work. It is the Devil's work, and the Lord said truly to the Apostles when they came to Him with their preposterous request: "Ye know not what spirit ye are of." It is not of the Holy Spirit, it is of the evil spirit. And so in this letter, 1 John 2:11, John says: "He that hateth . . . knoweth not whither he goeth." It is a downward path, whose end is invisible, but none the less terrible. Do you suppose that in the day when Cain first began to be jealous of Abel he had the slightest intention of striking the blow that felled him and laid him dead at his feet? Do you think that when the brothers first got impatient with Joseph, because he would tell them about his ambitious dreams and relate the little favoritisms of his father, they ever intended to put him into a pit, or sell him into Egypt? They had not the slightest knowledge of the way they were going. John copies Jesus, not Elijah: "We love, because He first loved us."

Here is another adjustment. John was angry because it was his natural temperament. But there is such a thing as a *spiritual temperament*. If you have been born with a temper you may be born again with a new temper. "The darkness is passing away and the true light is now shining," 1 John 2:8. It was an old commentator, Trapp, I think, who said that "a young disciple is like a fire of green logs: there is much smoke before there is a clear fire." Do you realize what an awful cause of stumbling a Christian's bad temper is? Oh, that the darkness may pass away, and the true light now shine, that we may know, and the world may know, that we have passed from death into life, because we love the brethren!

We said, in the third place, that there was some excuse because what John did was in a good cause. Would it have been a triumph for Jesus if John's prayer had been answered? What would have been the result had lightning been called down from heaven? Would it have helped the woman of Samaria in her inner life, if fire had been called down from heaven to consume her fellow-villagers? What of the men who told her: "Now we believe, not because of

thy word, but because we have heard Him ourselves?" How would the revelation of Christ as the destroyer have appealed to them? What of the fields white unto harvest of which our Lord spoke? The lightning would blast the fields, but there would be no harvest after the storm. "And yet show I unto you a more excellent way." There is an alternative translation of the passage in St. Luke 9, which says: "Do you not know what spirit ye are of?" What a turn it gives to the sentence! Christian people, do ye not know that ye are of the Holy Spirit, whose fruit is love?

JOHN THE FIREBRAND.

There came a day when the fire actually did come down upon the Samaritans. Through the persecutions in Jerusalem the disciples were scattered abroad; and Philip went down to Samaria and preached the Gospel, and many believed, and they sent off to Jerusalem for men to complete the work. Who was sent down by the Apostolic Council to do the work? John the Firebrand! And, says the record, he laid his hands upon them, and the Holy Ghost fell upon them. Ah, fire did indeed come down from heaven as it came on the day of Pentecost and it spread so that all Samaria came to know the Lord.

Is there no grudge to be put away from our hearts, no ill-feeling to be vanquished, no spark of resentment to be extinguished? God the Holy Spirit, who marks each failure and who is near to turn the failure into recovery, waits to make it possible and plain to us that through the way of the Cross comes the power to forgive as we have been forgiven.

I stood, nine years ago, by the side of what is probably the greatest hole in the world, the Kimberly diamond mine. It was a huge funnel filled with blue clay in which the diamonds are found. It was the crater of an extinct volcano. From that heat and pressure and stress the diamonds had been born, children of the volcanic fires.

And so, from the volcano in John's heart there were crystallized, by the power and pressure of the Holy Ghost, those diamonds that glitter through all his writings, till we think of him, no longer as the Apostle of hate, but as the Apostle of Love. And in every volcanic heart, with all the temptations that God knows, with all those liabilities which He marks so tenderly, there lie infinite possibilities, of precious jewels that will sparkle through all eternity upon the brow of the King of kings.—*The Christian*.

Some Objections to Sanctification Answered

BY THE LATE J. O. M'CLURKAN.

A GENTLEMAN once remarked that he found something in his heart which kicked against holiness. He but spoke the experience of thousands of the justified school. While they do hunger and thirst after righteousness, yet there is a "something" within warring against those yearnings. These depraved tendencies are exceedingly fertile in producing objections to holiness. Again, there are many who object to this doctrine because they have a perverted idea of what it is. They only need light to be silenced. They mean well, but do not understand what they are opposing. Furthermore, there are objections made by men of great purity, learning and talent, which seem to be very important. To throw these aside carelessly, would reveal a narrow, bigoted spirit—the very opposite of perfect love. Let us examine some of these difficulties.

1. Sanctification is said to be a new doctrine, never heard of until recently—a religious fad. By reference to chapter I, it will be seen that this teaching is as old as the Bible,

and has had its adherents in all ages. Some one in carefully studying the history of the church has noted seven distinct holiness revivals. God has seen proper, at various times, to give great power to certain truths. Monotheism, the resurrection, justification by faith, the witness of the Spirit, have all passed through epochs in which they were peculiarly and wonderfully emphasized. The attention of the church is being directed now, as never before in modern times, to deliverance from inbred sin. Who knows but that it is a fulfillment of Daniel 12:10, "Many shall be purified and made white?" The preparation of the bride for the royal husband.

2. "They are proud, pharisaical, always boasting of themselves." This objection is answered in chapter II. Those who make this thrust little know what they are talking about. In sanctification self is crucified and Jesus takes its place. It is his holiness, his keeping, his living within them, about which they speak.

Poor old self has been turned over to the Lord. The ef-

forts are no longer divided between nursing and cherishing self, and that of serving the Lord. They do not testify "that they are doing the things they ought not to do, and are leaving undone the things they ought to do." They have learned that it is a mistake to keep their thoughts dwelling on their nothingness instead of on Jesus. True holiness is one constant song of victory through the Lamb.

3. Advocates of this doctrine spend too much time on the church to the neglect of the sinner." To which we reply:

(a) Many Christians say that they sin every day, hence, on their own statement, here is a large number of sinners not neglected. (b) Heart purity must be boldly proclaimed, or else the church will be engulfed in a sea of worldliness. Much of modern evangelism hardly breaks the crust on the sinner. Holiness reveals the exceeding sinfulness of sin, and emphasizes the necessity of having nothing to do with it. The writer has observed in meetings where this doctrine has been preached, that the conviction for sin has been more pungent, and the conversions more powerful. (c) God's method for a revival is given in Acts 2. The church baptized with the Holy Spirit will be followed by a tremendous upheaval among sinners. It will be no longer necessary to hire godless singers, and resort to various kinds of sensationalism to draw a crowd. There was no difficulty in getting an audience on the day of Pentecost. Again, you will not have to be continually coaxing such a church to work. They will go "everywhere preaching the Word." Then this blessing on the church convicts the sinner by way of contrast; he will be smitten, yea, knocked down by such manifestations. A cold, sluggish church is not in condition to get people converted, nor to take care of them when they become converted. The cradles are already full. There is far more responsibility attached to the rearing of a child than in giving birth to it. It usually requires more labor "for the perfecting of the saints" than it took to bring them to Christ. This work will be amazingly accelerated by the baptism of the Holy Spirit. The disciples learned more in one hour about God on the day of Pentecost than they had learned in sitting at the feet of the world's most wonderful Teacher for three years. Sad, sad has been the mistake of trying to meet the emergencies of the Pentecostal dispensation without the "endowment of power." Dr. A. T. Pierson says that after receiving this baptism he led more souls to Christ in the eighteen months following than he had in eighteen years previous. Mr. Moody says that since receiving the baptism of the Holy Ghost he does not remember preaching a single sermon in which someone was not converted. Instead of tarrying at Jerusalem being a waste of time, it was absolutely necessary for victory. "But ye shall receive power, after that the Holy Ghost has come upon you." The Christian is doing most for the sinner when he is getting the equipment for soul-saving.

4. "But none live it." This is merely an assertion, contradicting both experience and the scriptures. Numbers of the best people who have ever lived claimed the experience, and the scriptures positively declare that men did live it, as shown in a previous chapter. Paul prayed that the Thessalonians might "be established in holiness before the Lord"—not before men. Who is to be the judge whether this experience is possessed by certain individuals, you or the Lord?

5. "So many seek that do not obtain it." Many also seek pardon and never receive it. Every person complying with divine requirements will get both. "Ye ask and receive not, because ye ask amiss."

6. "It divides Gods people." In one sense this is true. The sanctified brother has another view of Christ, a clearer,

a distinct experience, which the regenerated brother does not possess. The latter does not understand him, and often persecutes him, thinking he is doing God's service. The former loves his brother as never before, though it is hard sometimes to make him believe it. Different degrees of religious experience always have and always will exist until we all come to that divine oneness prayed for by our Lord, and contained in Eph. 4:13.

7. "This sect is everywhere spoken against." Holiness people are generally unpopular, it is true. John Wesley has suggested the reason. He asks and answers this question: "Are we not apt to have a secret distaste to any who say they are saved from all sin?" Answer—"It is very possible we may, and that upon several grounds: partly from a concern of the good of souls who may be hurt if these are not what they profess, partly from a kind of implicit envy at those who speak of higher attainments than our own, and partly from our natural slowness and unreadiness of heart to believe the works of God." "This answer could very easily be intended to include other reasons for this distaste. A holy life is a rebuke to all unholiness. Jesus was a perpetual rebuke to the Jews. In the intense light of his pure life, their spots and stains were made manifest through the whitewash of ceremonialism. Their hatred of the light was turned against the light bearer, and Jesus of Nazareth was the best-abused man of his times. In this respect the servant must not get above his Lord. A person entirely dead to the world, and thoroughly alive unto Christ through every fiber of his being, will make all conformers to this world so uncomfortable that they will begin to hate him and to pick all manner of flaws in his life. They are not willing to give up their idols, and holiness comes to kindle a destroying fire among them. They are averse to strenuous effort, to earnest wrestling with God, and hence they dislike those who point to the sunlit heights of life above the clouds and urge them to mount up thither, as disturbers of their repose. Again, since all love to God is in antagonism to the spirit of this world, the higher the degree the more intense that antagonism.

Another reason may be found in the activity of Satan, who seeks to plunder the gospel of that element which gives it the highest element of efficacy in its warfare with his kingdom. He blinds the eyes of them that believe not, lest the light of the glorious gospel of Christ shine unto them. He succeeds so well with unbelievers that he applies the same method to believers, blinding their eyes to their highest gospel privilege, the fullness of the Spirit, lest the light of this blessing should gladden their eyes, strengthen their hearts, and intensify their zeal against his kingdom. Says John Wesley, in 1771, in a letter to a Christian woman respecting her preacher: "I hope he is not ashamed to preach full salvation, receivable now by faith." This is the word which God will always bless and which the devil peculiarly hates; therefore, he is constantly stirring up both his own children and the weak children of God against it." Hence the difficulty which the great Head of the church has in keeping this doctrine in the pulpit. It dropped out of the English pulpit and Methodism was raised to bring it back. Wesley, true to the great light, "the grand depositum intrusted to the Methodist," found his preachers inclined to abandon this precious theme. Even now, after the inquiry on this subject among the laity has become so general, the majority of preachers pass over this subject like a slurred note in music, as if it were a demi-semi-quaver in the jubilant song of our Christianity, and not its very keynote."

Again, the unholy lives of some who profess the experience and the unfortunate presentation of the doctrine by well meaning, but indiscreet teachers, prejudice many ex-

cellent people against it. How the wisdom of the serpent and the harmlessness of the dove are needed in speaking of these deep things of the Lord.

8. "If the old man is put out, how can he get back?" Both the angels and our first parents were created holy, yet sin entered, and they fell. Inbred sin is an Adamic shadow lurking in the soul. When *the whole body* is full of light it is banished. Again, original sin is the very opposite of love, and when every part of the nature is filled with pure love there is no room for its negative. Withdraw any part of that love, and the negative enters, just as darkness enters a room from which light is withdrawn.

9. "If the old man is cast out, how can we be tempted?" The angels, Adam and Eve, the Lord Jesus, were all free from the carnal nature, and yet were tempted. Some do not distinguish between depraved tendencies and susceptibility to temptation. The former is from the devil; the latter from God. There would be no probation were there no susceptibility to sin. In unsanctified hearts there is a *tendency to sin*. In the sanctified a susceptibility or liability, but no tendency.

10. "If the carnal nature is destroyed in parents, would not their children be holy?" No. If sanctification can thus be imparted, why not regeneration? Whether depravity is transmitted seminally or judicially matters not, the curse rests on the entire race, and deliverance can be had therefrom only individually, through Christ. Salvation is a personal matter.

11. Sanctification is objected to because it is thought to be getting religion again. What a mistake! It takes a good stock of religion before you can invest in sanctification. So many are afraid to go to the altar, and seek to be made perfect in love, for fear that it will reflect upon their religious life. A child may just as well refuse to be washed to avoid reflection on its birth. As a rule, the more spiritual a man is, the quicker will he discern the taint within, and the stronger his desire to be cleansed from the same. The seeker for purity, instead of minimizing regeneration magnifies it. It is not the sinner, but the saint which is to be perfected. What a precious scene it must be to the Lord when his children crowd the altars of the church, saying, "O Jesus, we have fallen so in love with thee that we want to be washed from the last remains of sin, and to have thy image stamped upon every part of the soul."

Did not the prophet say that he would purify the sons of Levi—the church? A man had just as well be afraid of weakening his knowledge of the alphabet by learning to read, or that he will lessen his knowledge of addition by studying higher mathematics, as to refuse to invest in sanctification lest it injure his regenerated life.

12. "I have known so many cranks and fanatics connected with this movement that I do not want to have anything to do with it." All good things are abused. The sinner pleads the infirmities of the church as his excuse for staying out of it and living in sin. You plead the weakness of a few ignorant or unbalanced people as your reason for not taking the Lord Jesus as your sanctifier. Cranks and fanatics exist everywhere. Why stumble over them when such men as Enoch and Job, Paul and John, George Fox and John Wesley, A. B. Earle and Charles G. Finney, and elect women like Frances Willard and Hannah Whitall Smith, with host of others have adorned the doctrine by holy living? No other truth has been so misrepresented and slandered. Such charges as, "They say they cannot be tempted," "that they cannot sin," "that they are perfect as God," are heard on every side. The falsity of such accusation has been proven again and again, but for want of knowledge many good people join in with the blind and per-

verse in giving circulation to these reports. Jesus himself was accused of being in league with the devil. The servant is not above his Lord.

13. "The old man is not cast out, he is only bound."

In sanctification there is a consciousness of separation from the old man.

If the unclean principle still remains in the heart, how could it be said to be pure, clean and holy?

It is a remarkable fact that while the Greek language richly abounds in words signifying repression, a half score of which occur in the New Testament, and are translated by *to bind, bruise, cast down, conquer, bring into bondage, let repress, hold fast, hinder, restrain, subdue, put down and take by the throat*, yet not one of these is used of inbred sin; but such verbs as signify to cleanse, to purify, to mortify or kill, to crucify, and to destroy. When St. Paul says that he keeps under his body and brings it into subjection, he makes no allusion to the flesh, the carnal mind, but to his innocent bodily appetites. In Pauline usage *body* is different from *flesh*. We have diligently sought, in both the Old Testament and the New, for exhortations to seek the repression of sin. The uniform command is to put away sin, to purify the heart, to purge out the old leaven, and to seek to be sanctified throughout soul, body and spirit. Repressive power is nowhere ascribed to the blood of Christ, but rather purgative efficacy. Now, if these verbs, which signify to cleanse, wash, crucify, mortify, or make dead, and to destroy, are all used in a tropical or metaphorical sense, it is very evident that the literal truth signified is something stronger than repression. It is eradication, extinction of being, destruction.

14. "So many good and great men have not professed it." We admit that the great mass of Christians have not obtained this experience, but it is equally true that the great mass of sinners have not been converted. It is not what they have obtained, but what they might have obtained. No one will pretend to say that the church has lived up to her privileges. The fact that she has not does not argue that she could not.

15. "It is not scriptural." In previous chapters there has been an overwhelming array of Scripture given to establish this doctrine. Let us examine the most prominent texts quoted against it.

"Who can say I have made my heart clean; I am pure from my sin?" Prov. 20:9. This text teaches that all men are under bondage of sin, and their utter inability to save themselves. Certainly it does not teach that our Lord cannot cleanse from sin and give a pure heart. Such an interpretation would be at variance with the whole thought of the Bible. "Who can say I have made my heart clean?" Why, no one; that would be cleansing ourselves.

"If they sin against thee for there is no man that sinneth not," I Kings 8:46. "For there is not a just man upon earth that doeth good and sinneth not." Eccl. 5:20. These texts are translated by learned men of various schools as follows: "If they shall sin against thee, for there is no man that *may* not sin." "For there is not a just man upon the earth who doeth good and *may* not sin"—See Clarke's Commentary. These scriptures teach what we admit, namely: The possibility of sinning as long as we are on probation. They teach this, and nothing more. To interpret them otherwise is to do violence, to pervert their meaning, and to flatly contradict scores of other passages. "There is none that doeth good, no not one," Ps. 14:3. These words have reference to men in a corrupt state of nature, like the antediluvians. In no sense are they applicable to God's people. This is so obvious as to need no further comment.

"Why callest thou me good; none is good, save One, which

is God," Luke 18:19. Queer that such a text like this should ever be quoted in defense of sin, yet it is done. Our Lord here is speaking of absolute or underived goodness. Surely he did not mean to teach that he was a sinner. The thought is that all our goodness is derived alone from God.

Romans 7 is often quoted against sanctification. So many take it to be the best experience obtainable in this life. The vast majority of Bible scholars say that this chapter deals with a convicted sinner instead of a Christian. If their interpretation be correct, it has no reference to a Christian. Others have thought that it is a vivid portrayal of one convicted for sanctification, a great spiritual nature struggling for freedom from inbred sin. Many, in seeking perfect love, pass through an experience that reads very much like this chapter. We all agree that the eighth, and not the seventh, is a description of the highest form of the Christian life.

1 John 1:7-10 is relied on by many to prove that the

heart cannot be cleansed from all sin. A class of philosophers had arisen in John's day, who taught that all evil existed in matter; that the soul was pure, and, hence, needed no cleansing. John writes to prove the sinfulness of the heart, and then lays down the conditions through which such sinfulness may be removed. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, *cleanseth us from all sin.*" What can be more explicit than this language? He first asserts universal wickedness, and then states the way to be freed from the same. A soul that is cleansed from all sin is sanctified. If, as many believe, this scripture teaches that the man who professed to have quit sin is a liar, would not the next verse read queer? "My little children these things write I unto you that ye *sin not.*" First telling them that they could not quit, then in the next breath commanding them to do what he had just said was impossible. The entire passage is a clear-cut argument for heart purity.

"Out of His Treasure"

God who commanded the Light to shine out of darkness hath shined in our hearts to give the Light of the knowledge of the glory of God in the face of Jesus Christ.—2 Cor. 4:6.

THIS is a text for Septuagesima Sunday. It refers to that chapter of priceless worth read as the lesson for that day. It reminds us how in the first stage of the work of creation there set forth with Divine simplicity and truthfulness God said, "Let there be light, and there was light." How darkness came to be brooding over the face of the deep in a world created by the Father of Light we are not told. It is part of the inscrutable mystery of the existence of evil. But we are told the successive stages by which the gloom and disorder of that scene of confusion and desolation gave place to light and order and life and fruitfulness. The transformation depicted in Genesis 1 is a picture of a similar yet far greater transformation which takes place in the smaller yet infinitely greater sphere of the human heart. There, too, darkness and disorder reign because of sin, and there, too, the Word of God, the authoritative mandate of the God of Peace, restores light and salvation, and all who have experienced the illuminating work of the Holy Spirit can say, "God hath shined in our hearts."

Two points ought to be noted. There is something to be seen—the Face of Jesus Christ. (2) There is something to be experienced—"God hath shined in our hearts."

1. There is something to be seen. This is the abiding distinction between true Christians and those who are not true Christians. "The world seeth Me no more, but ye see Me." "This is the will of God that everyone that seeth the Son and believeth in Him may have everlasting life." It was so even before Christ came into the world. "Moses endured as seeing Him who is invisible." Israel became the great evangelical prophet and foretold the sufferings of Christ and the glory that should follow because he could say, "Mine eyes have seen the King, the Lord of Hosts." To us, too, the glory of the Lord has been revealed. God is not unknowable, His glory is not shrouded or obscured. We see it in the face of Jesus Christ. We know what that face meant for those who knew Him on earth. The guilty and even the despairing were drawn to Him. As they saw the strength and purity of His face they felt more keenly than ever the shame of their weakness and wickedness, and yet the sympathy and tenderness which they recognized there drew them to Him in spite of their shame. What did they see? It was the face of a man, but His visage was so marred more than

any man. And yet it shone with a light never seen on any other man. The beauty of man has been marred by sin. Every transgression of the Divine will means some clouding of the Divine likeness. But the face of Jesus Christ was never marred by sin; it was marred by the suffering He endured for our sins. Here lies the unique character of the face or person of Jesus Christ. There are myriads of sinless beings in heaven, but they know no suffering. There are myriads of suffering beings on earth, but they are all spotted saints; they all know sin. In Jesus Christ the sinlessness of heaven is joined to the sufferings of earth. He is altogether unique, for He is the sinless One who suffered. And this is the result of the work of the Holy Spirit in the incarnation of the Son of God. Had He been, as He was supposed to be, the son of Joseph, He had not been without sin. Because "He was incarnate by the Holy Ghost of the Virgin Mary," therefore He was without sin, and the undimmed glory of God is revealed to us in the face of Jesus Christ.

That face is to be seen by men today. Not as the result of any supernatural vision. Nor will any effectual help be derived from the ablest artists or sculptors. We may study the works of Tissot, or Coppin, or Thorwaldsen, but however much we admire them, we feel that they utterly fail to set forth the strength and beauty of the Divine original. We may look in two directions to see the face of Jesus Christ. We see something of it in the lives of all true Christians. Every true Christian has something of the mind of Christ. If he shows an utterly contrary disposition he is called an inconsistent Christian, and the conduct or spirit which offends is branded as unchristian. It is, alas! too true that many Christians sadly misrepresent the Master; it is also true that there are very few among the followers of Christ today who were not first won to Christ by what they saw of the face of Jesus Christ in other Christians. We see the face of Jesus more clearly and fully in the new Testament. We all know what we mean by the inspiration of Scripture. It is the chief phenomenon in literature that the writings of the New Testament are so conspicuously different from those of the successors of the Apostles. Some of these later writings are in the same form as the Epistles. But the note of authority and certainty so prominent in the New Testament is entirely lacking. There is no gradual shading off from the New Testament to the writings of the early fathers, but an abrupt, abysmal chasm.

Inspiration, the peculiar work of the Holy Spirit, in respect to Holy Scripture, is a clear, recognizable fact. It is for this purpose that we might have a satisfactory, clear, reliable reproduction of the face of Jesus Christ. There are St. Paul's letters, spontaneous, frank, and transparently genuine. They show us what Christ was to St. Paul, and so help us to see the face of Christ. There are the four Gospels, four portraits by different men from different standpoints, but all obviously setting forth the same unique and transcendent original. We are not left to Paul's view of Christ, or Matthew's, or John's; the Holy Spirit is the real author of the New Testament. He has spoken by the prophets; it has been His jealous care to provide for the Church of every age a clear and full portrait of Him who is the supreme revelation of God.

2. There is something to be experienced. "Except a man be born again he cannot see the kingdom of God." It is there, but he cannot see it. Why did the Jews reject Christ? "He came unto His own and His own received Him not." Others were captivated and held by what they saw in the face of Jesus Christ; the chief priests, the great mass of the religious element in Jerusalem saw no beauty in Him. They were not born again. They lacked the power to appreciate the Saviour of the world. It is the same with many who profess and call themselves Christians. God has not shone into their hearts, and so they do not enjoy the light of the knowledge of the glory of God. St. Paul prayed for the Christians at Ephesus that God would give unto them the spirit of wisdom and revelation in the knowledge of Christ.

They knew all about Christ, but they could really know Christ only as the Holy Ghost opened the eyes of their hearts. This work of illumination is something to be experienced. The glory of God is clearly revealed in the face of Jesus Christ, but until our eyes are opened we cannot see it. Naaman's eyes were opened as he came back from the Jordan cleansed by God of his leprosy. He said to Elisha, "Behold, now I know that there is no God in all the earth save in Israel." God had shone in his heart to give the light of the knowledge of the glory of God, and at once the lights of the knowledge of Rimmon and all other Syrian idols faded like stars before the rising sun. The note of certainty is always found when God shines fully into a man's heart. "One thing I know, that whereas I was blind now I see." And this leads to the note of gladness. Gloom and melancholy disappear when God shines in. "The disciples were filled with joy, and with the Holy Ghost." But this certainty and gladness are wholly spiritual. It is not the certainty of the syllogism, but the certainty of the revelation of God. The Holy Spirit reveals the face of Jesus Christ, and in so doing He discovers to us our own sinfulness. The shining of God into the heart makes truth certain, because it makes sin exceeding sinful and Christ absolutely sufficient and unspeakably precious.

The face of Jesus Christ is to be seen today; it wins and holds and controls men as it did nineteen hundred years ago, but it is seen by those only who have experienced in their own hearts the quickening and illuminating work of the Holy Spirit.—*The Life of Faith.*

Unity in View of Lord's Coming

TALK WITH WORKERS BY EVAN ROBERTS.

IF the Lord is coming soon, each one should be in his right place spiritually, each one adjusted to Him, and to each other in spirit and in mind. All of one mind and one spirit, and especially over His return. If the Lord is coming for His Bride, it will not glorify Him to find the members at variance one with another. May God, therefore, destroy all the lies of the enemy and of the evil nature, and all opposition to the truth, and wicked stubbornness, each one upholding his own views instead of God's.

During the last decade the enemy has been endeavoring to disunite. Now there must be a uniting—not a superficial one, but a righteous one. If one has deliberate evil thoughts about another, and those thoughts prevent his working with the other, how can there be unity? We must pray that God will bring them into righteous unity—one to the other—bone to bone. Unbelief in the spiritual man locks up the spirit of the spiritual man. Unbelief in God's messages and in His messengers hinders God's working. May God flood each unbelieving soul with a spirit of repentance, and bless each one with a spirit of confession of sin.

A just separation is better than a false unity.

There should be an urgent call to prayer for the removal of all the obstacles to unity in all who expect to be translated. A great many do not think about righteousness, so they have no conception of what true unity is. If you take "speaking terms" as unity, that is nothing. Judas was on speaking terms with the Lord, but his heart was not set on our Lord, but on the gold he carried. So far as each one is involved it is his duty to do everything possible to bring about unity. It would be quite within the line of that to write a letter to the one who has done the wrong. "Cause My people to know their sins." The point, however, is not only that this shall be done, but that it shall be done quickly. I prefer absolute separation to spurious unity. In a spuri-

ous unity we are on thin ice, which is liable to break at any moment. If we are disunited it is for us to pray and watch for God's way and God's time to bring unity about. We must endeavor to keep the unity of the spirit. May God deliver each one from that spirit of pride which hinders a man bowing down. "Blend me," was the phrase in the Welsh revival, and it is wanted again, that God may break men down in spirit and in will. Many will not confess sin. They are too stubborn, too proud. They think themselves to be higher than others, and therefore will not receive any light. There is a stubbornness which hinders God's truth going out. They who resist truth sin not only against God, but against the truth itself. May all that be finished everywhere. Many are siding with lies, and taking sides against truth. How can there be unity?

May all side with truth. Not only may they will to be led into all truth by the Holy Spirit, but may they not call His words "lies." May they not call His leading "the work of the enemy." After all the devil's scattering would it not be a grand thing to see God uniting all the Church to Himself and to one another. It is a mighty work, because the evil nature and evil spirits have to be contended against. May God prove Himself more than these two. May there be unity of mind and spirit among the people of God, that the Church may be able to perceive truth, and believe it.

May God shake to pieces all false oneness—the worldly oneness—the mere handshake with hearts as far apart as the poles; may all hypocrisy be destroyed, that the love of the one can flow to the other with nothing between; sincerely one without a flaw. May God destroy all evil criticism, all pretending to know more about the work of others than the workers themselves, as if other's had given more thought to it than they.

May God be the uniting Center of truth, the uniting

Power. May there be perfect unity of heart and mind and spirit, and perfect co-operation between God's people. May all God's people be one, and not take for granted that they are. May they not say "all one in Christ Jesus" and then practice division, forgetting the words of Scripture that in Christ Jesus there is neither "Jew nor Gentile, bond nor free, but all one in Christ."

May each one believe in the Body of Christ, and each one know the value of another member of it. It is our duty to praise wherever it is deserved. May we be willing to praise one another, and to praise God. God praised Job to Satan. May we speak good things about one another, and find out all the good things. May there be sincerity between one and another, confidence and love and praise of one another. And may we not judge too hastily, even if others do not agree with us. May God judge. Amen to all the knowledge that brings unity; all understanding of spiritual things that brings unity. May all books which are evil and divide be put away. May each one make himself ready for the Lord's coming, and there be letters of confession written where they should be. Be a man's spiritual position ever so high it is never too high for him to confess sin. May we never be too proud to own when we are wrong. May each one come through the furnace quickly.

May each one conform to the condition for oneness. May they confess the sin of having lies in their minds about one another, and so get oneness restored. May all who have sinned confess it not only to God, but to those against whom they have sinned. May tears of repentance flow as much as the tears of joy. All evil division comes from sin in some form. Did sin not reign, God's people would be united. May God convict all who are allowing sin to reign.

We ask for the speedy union of the Church with Christ as a gift from the Father. We pray for a perfect oneness of spirit and mind between those to be translated. We ask, we beg, we implore, we intercede for this, that the Lord may be satisfied when He comes. May the Church be brought into a high state of spirituality that He can be pleased with it now, and doubly so when it is changed. May He see the Church on earth as one waiting for Him, full of love for Him and thus He be satisfied.

May there be perfect preservation of the Divine life in the spirit, and a perfect protection of it in the spirit. And may there be an active getting of ourselves ready. May each one be a peacemaker. In the past the devil has done all he can to divide as much as possible. May God now forbid the devil to continue this work of disuniting any longer, and may God Himself unite all who have been divided.—*The Lamp of Life.*

Prayer in Time of War

BY THE REV. ANDREW MURRAY.

"I exhort that, first of all, supplications, prayers, intercessions, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. . . . I will therefore that men pray everywhere, lifting up holy hands." (1 Tim. 2:1, 2, 8.)

THE apostle Paul is going to deal with the important questions connected with the charge of a church. He mentions, first of all, the call to prayer. That is to him one of the chief marks of the Christian life, the true secret and test of its reality and truth, the proof that it has power with God in heaven. He asks specially for intercession, "that we may lead a quiet and peaceable life in all godliness and honesty." In the thought of persecution or war, prayer will succeed in gaining a quiet and peaceable life as "good and acceptable in the sight of God." The old divines said: "God rules the world by the prayers of His saints." The words of Paul lead us to the question: Have we a right, in this present war, definitely to ask God to give peace in answer to the prayer of His people? See what Scripture teaches us.

When God made Adam in His image, it was that he, like God, should be a king, God's viceroy, ruling and having dominion over the world that God gave him. When Adam fell, God did not revoke His promise, but sought in the men whom He chose for His servants to cultivate the consciousness of the voice that they would have here on earth in the counsels of heaven, and so to train them as kings and priests for the great work of intercession and blessing.

When God said of Abraham His friend, "Shall I hide from Abraham what I do?" He resolved to tell him of the impending judgment of Sodom. With what object? That He might arouse within him the spirit of humble but bold intercession. God wanted to teach him that He would listen to his intercession, and give an answer. It was Abraham's prayer that rescued Lot.

When Moses, time after time, prayed for Pharaoh, was this an unmeaning show? Or was it to teach that God's

servant should not only have the right to bring His message to men, but the right, too, to ask and to promise the mercy of the God whom he proclaims. It was even so when, twice over, God threatened to cast off Israel. In answer to Moses' determination rather to die than to see God reject Israel, God spared the people. Moses was to know that, of all the honor that was put upon him, this was the chief and the highest—that God should listen to his voice and fulfil his desires.

In the leaders and kings and prophets of Israel we have more than one instance that at the voice of a man God gave deliverance and blessing, even when He was ready to punish the people. Think of what Ezekiel says (22:30) (cf. Isa lix: 16; lxii:6, 7; lxiii:5; lxiv:7)—"I sought for a man among them that should stand in the gap before Me for the land, that I should not destroy it, but I found none." Here we have the great danger, to destroy the land; the only hope, an intercessor; the terrible disappointment, "I found no man;" and the final verdict, "Therefore have I poured out My indignation."

The lesson reveals God's character and purpose, and gives us the assurance that when His servants on earth draw nigh with one accord with definite believing requests, mercy will triumph over judgment. Let us deal with the question as definitely and pointedly as we can. May we ask for a speedy peace? Would not Christ give the answer: "According to your faith, be it unto you?"

What the Old Testament teaches us is all embodied in Christ Jesus. As Son of man He had to identify Himself with the race of Adam that He might be heir of the kingdom that Adam had lost. When He had accomplished His work, and rose to the throne of heaven, where He ever liveth to intercede, He left His people, the members of His body, here on earth, to carry on along with Him the work of intercession, and to unite in bringing before God the needs of the world. When we fully abide in Him, keeping His commandments, and praying in His name, in answer to our prayers,

(Continued on page 15.)

LIVING WATER

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FANNIE CLAYPOOL	Office Editor
JNO. T. BENSON	Business Manager
J. L. BRASHER	
P. R. NUGENT	
MRS. J. T. BENSON	Associate Editors
E. P. ELLYSON	

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ONE DOLLAR AND FIFTY CENTS A YEAR IN ADVANCE

EDITORIAL

WEEKLY TEXT.

"Ye are dead, and your life is hid with Christ in God." Col. 3:3.

Rev. B. Fay Mills has returned to the ministry of the Presbyterian Church. For years he was one of the most effective evangelists of the country, but several years ago he became tinged with Unitarianism and lost his power as an evangelist. It is said of him that during these years he has lived with a sincere purpose, his life has been upright and clean, and he has striven to help humanity, but his attitude doctrinally and ethically has hindered him from being a soul-winner. He seems to have returned to Jesus Christ, the only mediator, and it is to be hoped that he will again be effective as a soul-winner. How sad that he has lost these years of golden opportunity in this the most blessed ministry of service that comes to the Christian. This is but another striking illustration of how dangerous it is to tamper with the questionable doctrines and theories abroad in the land. How safe it is to stand upon the Book of books, to fasten to its sure words of truth, and give no heed to the passing winds of unscriptural theories that blow ever and anon around our dwelling places. We can never be effective in the service of the Master unless we shun these things. Keep close to our Savior, and claim his anointing.

Dr. G. Campbell Morgan, in a recent Sunday service in Westminster chapel, London, sought to impress his people with the magnitude of the responsibility of the Church relative to the future of the British Government. He rejoices in the privilege of believing that the men who are now in charge of the affairs of state are men who love righteousness and who fear God; and he is calling upon the Church to enter into prayer that these in official authority may have Divine wisdom in all their management and direction of these matters. Also that all minor differences may be forgotten and that a sense of the grave responsibility of the hour may control their actions. Dr. Morgan maintains that the Church should be an Institution of Intercession, and through this medium be a strong factor in controlling state affairs.

Could not we who live under the Stars and Stripes profit

by the suggestion of this eminent English divine—one who is so loved by our people? These present days seem rather perilous ones in our own nation. Our officials need prayer that they may have Divine wisdom in these matters that are coming up for settlement. It is timely that prayer be made continually to God for our country to be kept in peace with all nations. How dreadful if we were to be plunged into war. Then it is not amiss that we join our English brethren in the petition that is upon their lips in these very trying times. The world has never so needed prayer as now.

TREVECCA COLLEGE—NEW PRESIDENT.

At a recent meeting of the board of trustees of Trevecca College, Nashville, Tennessee, Rev. C. E. Hardy was elected president for the ensuing year. The friends of the institution are very much gratified in having secured his services for this important position and are looking forward to a year of success and victory. Dr. Hardy has been associated with the college for a number of years as science teacher. Last year he took the place of Rev. J. O. McClurkan as Bible teacher, and proved himself a most helpful instructor along this line. In all his connection with the college, covering a period of six years, he has been a congenial and efficient helper. He has endeared himself to the student body by his kind personal interest, by his unassuming demeanor, and by his ability as an instructor; thus all old students will welcome him as the head of the institution. His teaching will be especially helpful to those preparing for Christian work. He has had several years experience in evangelistic work and is prepared to give very helpful suggestions and methods in soul-winning.

After the death of Rev. J. O. McClurkan he was elected pastor of the Tabernacle congregation in Nashville and he will continue to serve in this capacity in connection with his college work.

Associated with him in the college will be Mr. E. L. McClurkan, who for a number of years has been secretary of the institution and teacher of mathematics, and who will continue in the same capacity. Mr. McClurkan is a young man of good ability as an instructor. He is giving his life in this work of enabling young people to be equipped for the best service possible for humanity and for God, and for the building of stalwart Christian characters. His past connection with the college, especially his success as manager the past year, when the death of his father left the institution without a head, has proven his ability in this line of work.

A number of the former teachers will assist in the work, and there will be some additions to the faculty. The teachers are consecrated men and women who feel a deep interest in the students and are desirous to help them along spiritual as well as intellectual lines.

The college will be conducted on the same basis as heretofore. The literary work will be thorough. The Bible teaching will be such as is best calculated to develop the student along spiritual lines and to establish him in his religious experience.

The present suburban location is very advantageous to student life, the campus being large and affording ample room for out-door exercise.

The faculty and friends of the college are looking to God for his blessing this coming year and are expecting one of the best sessions in the history of the institution. Will not the readers of LIVING WATER join us in prayer that this may be true?

RETRENCHMENT A SPIRITUAL LOSS.

A few days ago a missionary treasurer inquired if we were impressing the people with the importance of the great and vital question of world evangelization. He remarked that missionary offerings were coming in slowly, and the inference was conclusive that he thought missionary interest to be waning. If this conjecture be true of any church, of any body of people, or of any congregation how pitiable is the condition, and the results will be far-reaching in their effect upon both the individual and the constituency. Retrenchment along missionary lines means loss to the individual Christian. If there be a lack of interest on any phase of the subject there will be a consequent reaction in every aspect.

If there be a "letting up" in prayer for the missionaries, the natives helpers, native Christians, or even the institutional and financial problems there will be a lack in the fervor of the religious life; there will be a missing enthusiasm to inspire others that was previously manifest; there will be the diminishing of the spirit of sacrifice, which lack will rob the soul of one of its sweetest joys and rob the missionary treasury, thus making the soul poorer here and poorer in the "laid up" treasures. And will not God be robbed of this devotion that belongs to Him, and will not the heathen world be robbed to the extent of this falling away?

If there be a diminishing of offerings according as the Lord prospers, there will be the shutting of the windows of heaven from which the promised blessing that "there shall not be room enough to receive" is to come. Will not this be spiritual loss to the individual? But suppose there is also the withholding of the thank-offerings, the love-gifts to Jesus will there not be spiritual loss?

If there be a diminishing of interest, enthusiasm, effort, giving, or praying there will surely come to the individual spiritual loss. If this comes to the individual, he being a member of the body, it must follow that the entire church will be effected. Will the church suffer retrenchment at this crucial time in her history. If retrenchment means spiritual loss then she will be the double loser—lost spiritual life and lost opportunity. What two things could be more detrimental to the highest good of the church, or could more hinder her from glorifying God?

Doubtless the church has never known a more critical time as to world-evangelization. The wide-open doors will sag, rust on the hinges, and partially close, while the throng behind them drifts on into skepticism, materialism, or deeper-dyed heathenism. The church will be the looser and God will be grieved.

Will we as Holiness people—we who have experienced the rich fulness of grace divine—will we suffer ourselves to in any wise lag or retrench? How blessed it will be if we will be true and faithful to the great marching orders of the Church. If we will but live close to the throbbing heart of Jesus Christ He will imbue us with the passion that will keep us on fire with the missionary zeal then there will be no retrenchment.

THE MOST EFFECTIVE EVANGELISM.

BY E. P. ELLYSON.

There are three departments of human personality. Each individual is made up of three different powers. First, there is the intellect, which is power of knowledge. Then, there is the sensibility, which is power of feeling; and lastly, there is will, which is power of choice and power to produce action. In seeking the salvation of the soul or the

sanctification of a believer, which is the true end in view with every evangelist in a revival effort, the ultimate end sought is the reaching of the will. To get one converted or sanctified we must get them to choose Jesus Christ, and submit their lives to His service, and how to reach the will is the great question. The will is so in behind other things that it probably is never reached, nor can it be reached directly, and while its action is the ultimate end sought we must start somewhere else to reach it.

Men never act without motive, that is, some motive is back of every choice and every action. In order, then, to secure right action of choice, right motives must be created. The question then resolves itself into this: "What is motive and how may it be created or produced?" Motive consists of two things. First, knowledge, and second, sensibility or emotion. These two things are present in every motive. Sometimes one is much in predominance and the other is scarcely to be recognized, yet, they are both present. We believe that the relative strength of these two in the making up of the motive has much to do with the character and then with the stability of the action. The emotions possibly lie closest to the will, and hence by stirring them the more deeply the quicker may action be produced. Some knowledge is necessary to the stirring of these emotions, but they may be stirred by very superficial and merely sentimental knowledge and sometimes quick results upon the will be produced. This is the case sometimes when the evangelist is excessive in story telling, especially stories of a certain, either scary or affectional character. Such evangelism may appear to be very effective and bring forth many professions of salvation, but to the careful observer such converts are not usually of a very healthy or strong type, and being built more upon emotion than upon knowledge they are frequently not lasting and herein may lie the secret of more or less of the what must be unnecessary amount of backsliding following revival effort.

But, on the other hand, there may be the other extreme where the evangelist or pastor gives himself excessively to the imparting of knowledge, that is the truth without paying proper attention to the reaching and stirring of the emotions. Sometimes persons of this character ridicule everything of the emotional nature, but the result of such ministry rarely if ever leads to anything more than a formal profession. Of course, this may be lasting, but it is only lasting formality.

Now, if we are not mistaken, the safe and sane, the most effective and lasting evangelism, and in fact all Christian work, is to be found in a medium between these two. Taking them in their proper order the beginning should be to reach and move the intellect, and that is to give forth good, solid truth in a logical and convincing way so that the hearer comes to know that the conclusions drawn are correct. When this intellectual conviction is attained then this truth should be pushed on into the emotions in some powerful way so as to create intense feeling in the direction of this very truth. By thus reaching the intellect and then the sensibility, in most cases the will can be effectively reached and the results will not infrequently be deep and lasting. By giving the due attention to the intellect results may not be as quickly reached and sometimes they may not seem to be as great in number, but when the final and true count is made, which is the only count that God records, we believe it will be found that the best and greatest results have been reached. Let us, then, in connection with all of our Christian work try to keep a due balance between knowledge and feeling and make the proper appeal both to the intellect and sensibility in our effort to reach the will.

Seeing Jesus Only

BY DR. NORTHCOTE DECK, AOLA, SOLOMON ISLANDS.

It was Sunday evening in the tropics. The Mission Church at Baunani in Malaita was filled, mostly with bright-faced, brown-skinned Christians gathered from far and wide. Some, indeed, had just come, raw and unkempt, from the heathen. Others were just leaving, bright and hopeful and prayerful, bound for distant Christian villages where they were to help in the teaching. Others, again, were truly "bound in the Spirit" to go and stand alone for God in some new forlorn hope of the Gospel, where it was only "sowing time." It was a short testimony-meeting for men whom God had delivered from heathen bondage. It was very moving to hear what God had done for some of them.

Towards the close, a lithe, athletic figure came forward. Here is the message he gave that night as far as it can be recorded: "My brothers, I remember how we used to fish at home. We catch a fish and we keep it alive; when we go fishing, we tie it to the end of a stick and put it in the water. Then some other fish run up, wanting to make friends with it. Now we bring first fish very slowly up to the top of the water, and second fish come after because it is sorry for first fish; then we put net in very quietly underneath two fish and catch them both. So we catch second fish because it follow first fish.

"Now just the same with Christian men. Sometimes one Christian goes wrong, so his heart is heavy and no more full of blessing. Then one of his people sees him, and his heart is sorry for him, so he takes the side of his friend; and he stops away from meetings, and he too loses his blessing. So second man loses his blessing because he looks at his friend and not at Jesus.

"Now Matthew, seventeenth chapter, teaches us lesson about this thing. Here we read how Jesus go up high moun-

tain. He takes three disciples with Him, Peter and James and John. When they come on top of mountain, Jesus is transfigured before them. Then the three disciples see Jesus, but they see two more, Moses and Elias. Then Peter speak to Jesus: 'Lord, it is good for us to be here; we must make three tabernacles, one for Thee, one for Moses, and one for Elias.' Peter speak quickly; he not think, and not understand what he saying. While he talking, God the Father speak through the cloud, and say: 'This is My beloved Son, hear Him.' Then those three men frightened; and the Lord Jesus come and touch them and say: 'Arise, and be not frightened;' so they lift up their eyes, and saw no man, save Jesus only.

"Those three men looking at Moses and Elias. But God speak to them quickly. He not want them to think about any man, but only Jesus. So He cover Moses and Elias quickly in cloud. He make that cloud come down and hide them. Just as if He say to them: 'These two are only men like you, but this one, this is My Son.' And after that, they saw no man save Jesus only.' Then the speaker applied the lesson:

"This show us that the Lord not want us to look too much at any preacher, or we might make mistake; but He wants us to see 'Jesus only.' Many times I hear Christians talking about different missionaries or teachers, like Peter talk about Moses and Elias. Now they lean on man too much, and look to him and not to Jesus only. They might not mean to, but they think too much about man, and Jesus not get His right place in their hearts. God not want us to look too much at man. He wants to turn our eyes to see Jesus, that we may lean on Him. He knows that when we look at man, we are like that fish looking at other fish—soon trouble

TREVECCA COLLEGE, Nashville, Tenn.

Location

The college is located on a beautiful, well-shaded campus in the suburbs of East Nashville.

Object

To give training to young men and young women in the knowledge of the Bible, gospel music, personal evangelism, and practical methods of Christian work, as well as thorough literary equipment so that they may become effective Bible teachers, evangelists, missionaries, gospel singers and mission workers.

Spirit

Not to develop the popular "college spirit" but high moral standard and deep spirituality.

Departments

Preparatory, Academic, Missionary, Theological, Collegiate.

Student Body

While the College caters particularly to young men and young women preparing for Christian work, yet it is open to all students desiring to attend a college where they will be surrounded by a wholesome religious atmosphere and spiritual environment.

Practical

The student has the opportunity of getting practical training along the various lines of Christian work. There are regular services on the street, in the jails, in mission halls, in hospitals, in cottage prayer meetings and elsewhere, giving all the actual Christian work that the student can do.

NEXT TERM OPENS SEPTEMBER 15, 1915

C. E. HARDY, President Trevecca College, Nashville, Tenn.

come! Now I try this thing in my life. Every morning I get up, I am looking to see Jesus only. When I go along field, I want to see Jesus only. Along night, I want to find no man save Jesus only. And I praise God for this new lesson He is showing me."

It is not possible to make you realize the unction from the Holy One that attended the speaker, nor the light that lit up his expressive face as he told us of seeing Jesus only. But we thank God for such a spontaneous testimony. For this sight of the Saviour, this dependence on our Deliverer, this is the lesson we have been seeking for years to teach the converts. This, too, is the lesson we have been seeking to learn for ourselves; to regard no man save Jesus only; to lean only upon Him. And this surely is the foundation fact this old world needs to learn. This only avails and can avail. But how much looking to man is usual with many Christians; how much hero-worship in the place of the worship of God; how much admiration of the preacher, how little adoration of the Prince of Peace! How much dependence on the arm of the flesh; how human and helpless a Gospel is often preached today!

Yet a sight of *Him*, and the cry, "It is the Lord!"—oh, how it stirs the heart, and stills the doubts, and rights the wrongs! Yet none are excluded from His presence. Even today He will grant an audience to all who seek, and all may come. All will be welcome, whatever their quest, whether pardon or peace or power. No request is too great.

How then may He be seen? What is the passport to His presence? How shall we break through the pall of indifference and deadness that so often shrouds the soul? A single pregnant sentence supplies the answer: "Jesus taketh . . . them . . . apart." How foreign this to the spirit of the age, with its pride, its gazing crowds, its restless quest of something new! To the ambitious mind of man how paltry in spirit seems such hidden service! Yet if we are to realize a tithe of His glorious plans for us, a place must be found in the thronging round of duties for such a *spiritual aloofness*, for true strength is found in quietness. Power comes in the inner chamber. A prophet's vision is seen only waiting "apart" with Him.

Learn, then, to spend much time alone; to wait in the inner chamber, the place of power, where you shall see "no man, save Jesus only." There most surely shall you "change your strength" (Isaiah 40:31 *margin*), that you may mount up with wings as eagles, that you may run and not be weary, that you may walk and not faint.—*The Christian*.

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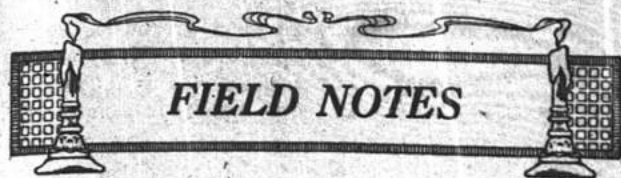
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The next term of Trevecca College opens September 15.

H. A. Hamby is at Lois, Tenn., holding a revival meeting.

Rev. Allie Irick is at Goddard, Ky., in a revival meeting.

S. W. Strickland is conducting revival services at Elora, Tenn.

The date of the Lebanon, Tennessee, camp-meeting is August 20-29.

Rev. E. P. Ellyson and Mrs. Ellyson spent last Sunday with the First Nazarene Church, Nashville.

For information about Trevecca College write Rev. C. E. Hardy, Trevecca College, Nashville, Tenn.

Rev. R. A. Sullivan is assisting Rev. M. S. Cooper in revival work at Yellow Creek and Griffin's Chapel, Tenn. They very greatly desire the prayers of our readers for these meetings.

Wanted—A position, by a sanctified young lady, as governess for small children in a private family. Can teach the usual English branches. Address Miss Mamie Tribble, Millers' Tavern, Va.

G. C. Kinney has been having a most gracious revival in Deering, Missouri. The people of the town are stirred and many are holding family prayers and attending church who have been doing neither.

Rev. Bluford Hudson has just closed a good meeting at Baswell, Oklahoma. He will begin a camp-meeting at Klondike, Texas, July 16. He would be glad to have your prayers for this meeting.

Rev. J. H. Penn, pastor of the Nazarene Church, Martinsburg, W. Va., is engaged in a tent meeting in the neglected part of the city. The Lord is blessing his efforts and giving him souls saved through the Blood of Jesus.

Rev. Guy Wilkinson writes that he has just closed a great meeting in his church in Mitchell, South Dakota, in which there were over one hundred converts. Brother Wilkinson is an old Trevecca student and we are glad to have this good report from him. He is pastor of the Methodist Episcopal Church in Mitchell.

Rev. W. M. Tidwell is having good success in a tent meeting in North Chattanooga. Large crowds are attending the services and souls are being saved. It was the privilege of the writer to attend a service of this tent meeting, also to attend Sunday services in Brother Tidwell's Church in South Chattanooga. It is indeed gratifying to note the progress of this church, which has been made possible by the untiring efforts of the pastor and his faithful band of workers.

HOLINESS CAMP-MEETING.

The Southern Maryland Holiness Association will hold its eleventh annual camp-meeting at La Plata, Maryland, August 6 to August 15, inclusive. Workers: Rev. J. T. Hickman, of West Union, W. Va. will have charge of the spiritual part of the meeting, assisted by Rev. Richard Simmons, of Virginia; Rev. D. W. Sweeney, of Chicamuxen, Md.; Rev. C. J. Penn, of Washington, D. C., and others. Mrs. John T. Hickman, of West Union, W. Va.; will lead the singing. All trains stop at the camp grounds. The public invited.

For further information address Rev. J. H. Penn, President, Martinsburg, W. Va., or W. L. Dement, Secretary, La Plata, Md.

We are glad to report that God graciously blessed us here in Springfield, Tennessee, during a recent tent meeting which closed last Sunday night. The meeting was held under the auspices of the Robertson County Holiness Association. Rev. W. F. Shannon, Rev. Charles Hutchinson Kegerize, and Miss Essie Morris were the workers in charge. Attendance and interest were encouraging from the beginning. God sent old time conviction upon men and women, who wept their way through to victory. The full gospel truth was preached. The enemy was stirred. The whole town was stirred. Numerous threats were made, but in spite of the opposing forces God won out and we had glorious victory through the blood of Jesus Christ. The meeting continued for six weeks and closed triumphantly last Sunday night. Sinners have been saved, backsliders reclaimed, and believers filled with the Holy Ghost. Bless God forever. When the meeting broke there were one hundred and sixty-two professions. To God be all the glory.
A WORKER.

REQUESTS FOR PRAYER.

Pray for a brother who is in trouble.

Pray for a sister in Kentucky who is in sorrow.

Pray for the healing of a brother at Kedron, Tenn.

Prayer is desired for a young woman who is sick.

Prayer is asked for the healing of a sister in Nashville.

Prayer is earnestly requested for a young woman who is backslidden.

R. T. WILLIAM'S SLATE.

Cedar Hill, Tex.—July 16-25.

Buffalo Gap, Tex.—July 30-Aug. 8.

Pilot Point, Tex.—Aug. 13-22.

J. L. BRASHER'S SLATE.

Scottsville, Texas, July 22-Aug. 1.

Flovilla, Ga., August 5-15.

Epworth, S. C., August 16-24.

Triune, Tenn., August 29-September 7.

Permanent address, Attalla, Ala.

J. F. OWEN'S SLATE.

Brownsville, Tenn.—July 22-Aug. 1.

Wakefield, Va.—Aug. 6-15.

Waynesboro, Miss. (R. 8)—Aug. 19-29.

Stonewall, Tenn.—Sept. 3-12.

Granville, Tenn.—Sept. 17-26.



P. R. NUGENT, Richmond, Va.

LESSON FOR SUNDAY, JULY 25, 1915.

SOLOMON DEDICATES THE TEMPLE.

I KINGS 8:22-30.

GOLDEN TEXT: "Mine house shall be called a house of prayer for all people." Isa. 56:7.

David (I. Chr. 17) had it in his purpose to build the temple. It seemed to Nathan the prophet such a good purpose that he promptly commended it. But even a prophet may form opinions of his own, apart from God, and thus come to a wrong conclusion and give wrong advice. Prophets and preachers are correct only so far as they are taught of God. After Nathan had spoken his own message to David, that same night God spoke to Nathan and told him to tell David that God commanded him not to build the house. His life of warfare and bloodshed is given as a reason (I. Chr. 28:3). God wanted a man of peace to do the building and Solomon would be adapted to it as his reign was to be one of peace.

Through unselfish love and loyalty to God David gathered together much material for building the temple and others had joined in the offering, so that a vast amount of gold, silver, brass and iron was on hand for Solomon to use. In this respect, and as to the pattern of the temple, he was entering into the labor of others.

Leaving out the porch, and some outside rooms, the temple itself was a comparatively small building. It was sixty cubits long, twenty cubits wide and thirty cubits high. Taking a cubit at eighteen inches, it would give ninety feet long, thirty feet wide and forty-five feet high. Yet the remarkable richness of the whole structure (including, no doubt, the vessels and furniture of the temple) can be seen by the value of the gold and silver provided for it. It was about \$5,112,796,000! This does not include other materials, wood and stone, though the latter two may have been paid for out of the gold and silver. The total number of workmen and overseers was 183,300. (Hiram's workmen may not have been included in this number.) Of thirty thousand of these it is said that they worked by courses, ten thousand of these at work at one time. Seventy thousand "bore burdens" and eighty thousand were hewers. It is not said that these last two classes worked by courses. If they did not the total number of people at work at one time was not less than 160,000. The amount of wheat Solomon gave Hiram "for his household" (this may mean his workmen employed for Solomon) was 200,000 bushels a year. The oil given for the same purpose was 1,720 gallons.

In view of all this it is not improbable that the full cost of the temple was not far from a billion and a half dollars. The stones in it are spoken of as "great," "costly," "hewed." The woodwork was nearly all cedar, a little (the doors and cherubim) being olive wood. No stone was visible within. All was carved cedar, overlaid with gold. The outside of the house also was overlaid with gold. So even from the standpoint of earthly glory the house was glorious indeed—not only on account of its richness, but also for the fineness of the workmanship, for it took seven years to build the house in spite of the army of workmen employed. David's words in Ps. 29:9 seem to be a prophecy of this temple and that which it foreshadowed: "In His temple doth everyone speak of His glory." The marginal reading

("every whit of it uttereth His glory"), and A. R. V. ("everything saith, glory") are both impressive. The passage shows the remarkable excellence of the building in every respect. "Every whit"—even small points and parts—was of excellent character. There was no poor material and no poor work.

Taking this temple as a type of the church of this dispensation (Eph. 2:21, 22; I Cor. 3:16), notice that, (1) Israel and Gentiles united in doing the work, for Hiram was king of Tyre, and Solomon got him to command his workmen to do some work for the temple (1 Kings 5:1-6). The same has been true of God's true church. Jew and Gentile have been "workers together with God" in getting human material to use in His temple.

2. The building was of stones made ready before they were brought to the place on which the temple was built. The stones, therefore, needed no further work done on them when they were brought to the place of building (I Kings 6:7). In the true church, individual believers are spoken of as "lively (living) stones" (I Pet. 2:5), who are "built up a spiritual house." And as those stones were gotten out of the bed rock and thoroughly prepared before being placed in their positions, so it is in God's spiritual house. Mankind is like the rock quarry from which (by our own consent and faith in Christ) persons are taken by God's regenerating power. Then this life becomes as the stonemason's shop, for here the Holy Spirit prepares us for the place (Jno. 14:2) God has for us—hewing, shaping, polishing according to the divine plan, thus making "ready a people prepared for the Lord." Each stone is made to be completely adapted to its future place before leaving this world; so far as the discipline, trial and conflict of this life go.

3. The wood of the temple is suggestive of human (not carnal) nature. It grows on earth. But it is taken from its earth-born place to be placed in the temple. The church is detached from earth for its heavenly position. And as the wood was surrounded and upheld by the stone on one side and covered with gold on the other—so the true church is surrounded and upheld by Christ Himself, who is the Rock, and covered with the glory of His blessed spiritual characteristics.

4. The temple had two pillars. Two is the testimony number and pillars tell of stability and strength. The name of one was Jachin ("He shall establish") and of the other Boaz ("In it is strength"). He who overcomes is made a pillar in the temple, Jesus said (Rev. 3:12). That is, he who overcomes what is unstable and weak so that he becomes steadfast and strong. Here the names of Solomon's pillars are suggestive. He—God—shall establish the wavering soul and then in it there is strength. The pillar position is for those who have to stand up under a special weight of responsibility in life, testimony and service (Gal. 2:9).

5. In the spiritual temple, too, everything, every soul "uttereth His glory," or "saith, glory." They say it doubtless in two ways: 1. From the movings of the indwelling God by which, even now, "Glory" becomes a familiar word spoken under the impulse of the Holy Spirit. 2. Each glorified soul, by its very condition and appearance, tells forth the glory of God even though no word is spoken. This is true now in the material creation (Ps. 19:1-3) and shall be true then in God's new creation (2 Cor. 5:17).

In God's spiritual temple there is no poor workmanship, for the workmanship is of God (Eph. 2:10). There is no poor material. However poor it was to begin with; however blind, hard, sinful, people are by nature, all that is done away. Spirit, soul and body are sanctified through

and through (I Th. 5:23), and are partakers of the divine nature (2 Pet. 1:4) through union with the Son of God. Hence the excellence of that temple is not merely that of a cleansed humanity, but—better than that—it is the excellence of our Lord pervading us through and through. The glory is not ours as being of us. It is the shining out of Christ's. Our hope is in Him. It is not what *we* are, but what *He* is. "Christ in you the hope of glory" (Col. 1:29). No defeat in the temple.

6. The temple was made of material freely offered to God. This evidently is true of the spiritual temple. Everyone in it has freely given *himself and his all* to God. And what he has from Christ is also God's possession. So the temple is not merely God's temple because He lives in it, but because He owns it.

7. The temple represented much patient, thorough work. It took time to build it. They were not hasty. This is true of God's church both as a whole and in part. The work of building this temple has been going on for nineteen centuries, and in individual lives it takes years to make the stone ready.

8. Many workmen worked for that temple and how many have worked on the eternal temple no one knows, I suppose, but God.

9. That temple was built of durable material; the spiritual temple has in it material that endures forever.

10. The glory of the temple was the One who came to it. So, too, in the spiritual temple. Far grander than its human material is He who inhabits it.

PRAYER IN TIME OF WAR.

(Continued from page 7.)

He will do greater things through us than He did here upon earth.

Shall we not individually seek to meet God in Christ in secret with the fervent petition: "O God, we beseech Thee, bring by Thy almighty power this war to an end, and graciously give a speedy peace." Let us remember that, for the man who stands in the breach in the name of Christ, God is willing to do great things. Let the prayer be according to God's Word day and night, the unceasing habit of a soul that has given itself to plead with God, and to give Him no rest; to stir up one's self to take hold of Him and to say—the words are provided for us in God's Book: "I will not let Thee go except Thou bless me."

Is this prayer too bold—beyond the reach of a child of Adam? Does not God allow men like Napoleon, in virtue of that kingly power of rule that He gave to Adam, but which has been so degraded by sin, to undertake war by which millions of lives are either sacrificed or plunged into the depths of suffering and sorrow? If He allows this, will He not much rather allow one or more of the men of His Royal Priesthood to bring peace and blessing to the suffering millions? Will not the prayer, "In the midst of wrath, remember mercy," made in the name of Christ, secure the blessing?

Let us yield ourselves for the work of intercession to that Holy Spirit who can teach us to discover what the promise and the power of God hold out to us. It is not a simple, easy thing to offer our souls as a living sacrifice on behalf of our fellowmen. But in the power of Christ it is a fruitful and most blest work.

Let us take up the song of the angels: "Glory be to God in the Highest! On earth peace, and good-will toward men." Then let us make vows that by His grace we shall yield ourselves more than ever to testify to all of what our God is and what His claims are, and the blessedness of His service, and make His kingdom, by His almighty grace, as never before, the one object of our unceasing, fervent intercession, binding heaven and earth into one at the foot of His throne.

O Holy Father, teach us to pray; teach us to believe; teach us to wait on Thee alone. O God of peace, for Christ's sake, give peace in our time.—*South African Pioneer.*

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