

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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Holiness, What it is And What it is Not

A Sermon by the Late J. R. Jaques

(SELECTED)

Text I Peter 1:16.

In considering the command, "Be ye Holy," the first question that arises is the all-important question, "What is it to be holy? May the Holy Spirit help us to answer!

I. WHAT IS IMPLIED IN BEING HOLY?

1. To be holy implies a knowledge of duty—not necessarily of mysteries.

(a) Mark the limitation: the most holy do not know all the philosophy and science of Christianity. Here many mistake; they think that there must be vast knowledge in order to be holy. But it must be ever remembered that the soul may possess, and enjoy boundlessly more than it can explain, define, or comprehend. The love of Christ "passeth knowledge," the peace of God "passeth understanding;" but the love and peace, if they cannot be known and understood, can be possessed and experienced.

The Apostle Paul admits that "great is the mystery of godliness"—or experimental Christianity—and Peter declares that in Paul's epistles there are "some things hard to be understood." In this same chapter from which the text is taken, Paul declares that even the prophets did not fully comprehend their own prophecies of the coming Christ and His kingdom, and even the angels of heaven, Peter declares, have not full knowledge of these mysteries, but "desire to look into these things." If then the apostles, prophets and angels did not fully comprehend these things, what can be expected of many of us whose minds are narrow and whose knowledge is small?

We must not press the soul of perfect devotion but imperfect logic too closely for a definition or philosophy. Even in the lower realm of earthly life and experience, some things elude the grasp of logic and analysis. Analyze a tear-drop, and you will find a little salt—a little water. That is all the chemist finds. But is that all there is of a tear? A laugh—a sigh—what is it? A spasm, a breath—that is all the mere physiologist sees. But is that all? There are bottomless depths no chemist or logician can fathom. The emotion of the beautiful—the inspiration of poetry—the grand gush of human affections—cannot be measured by rules of logic. There are experiences of the human soul that are so high, so deep, that logic cannot attain unto them. They are deeper

paragement of logic, which is supreme in its own sphere.

There are mysteries in these natural experiences of the human heart. Shall we not then reasonably expect even more of mystery when we come to the supernatural experiences of the human heart?

There are confessedly difficulties in defining holiness of heart which, rather than disproving the reality of the experience, are reasonably to be expected from the nature of the case.

The first difficulty of defining holy experi-

things that can be "better felt than told."

A third difficulty arises from the diversity of experiences of holy hearts—a diversity arising from various temperaments and diversities of operations of the Holy Spirit. What seems to be essential in the one case seems to be accidental in another, and thus the problem becomes complex.

The fourth difficulty arises from the fact that in viewing the subject of holiness, our minds are liable to be befogged and befooled by the depravity of our hearts. Too frequently our wicked hearts will not let us look at the sacred theme without blinding and deafening prejudice.

The fifth difficulty arises from the miraculous character of this experience of holiness. It is either a miracle of the Holy Spirit in the heart, or it is nothing. If it is a miracle or supernatural work in the heart, then our logic must reverently and silently stand aside. The supernatural is beyond the realm of our groping logic.

(b) But while we thus confess the mysteries inherent in the subject, we deny that there are less mysteries in the natural and scientific realm. He has not proceeded far with his investigation of the philosophy of matter and mind, who does not see that all things around us and within us are mysterious; all things are equally mysterious and all things are infinitely mysterious. But, as in the natural realm the great fundamental truths of our being are revealed to our minds as infallible certitudes, so in the spiritual realm all necessary truths are revealed to our souls by the light of the written Word and the Holy Spirit.

The sincere and seeking soul may know the verities of religion. The covenant-keeping God has pledged Himself to give all needed knowledge. He who has not



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es arises from the nature of the subject; referring as it does to mental states or phenomena. In other words, the subject is properly a branch of psychology or mental science, and who does not know that mental science has been a subject of doubt and disputation from Plato and Aristotle until the present time?

A second difficulty arises from the fact that it is an experience of the heart or mind. And any mental experience can scarcely be defined so as to convey a clear conception to another mind that knows nothing of the experience in

made the examination will be astonished at the frequency of the words "know" and "knowledge" in the Bible, in their application to Christian experience. We cannot now take time to repeat all those precious passages of Scripture that magnify the possibility and importance of knowledge in Christian experience. As one great sunbeam from the LIGHT OF THE WORLD, mark the words of our adorable Lord Jesus: "If any man will do (that is, is willing to do) the will of God, he shall know of the doctrine, whether it is of God."

acquainted with grief." Tradition tells us that He seldom if ever laughed, but often wept. However true this tradition may be, the four gospels, while assuming or not denying the perpetual joy of our Lord's holy heart, mention only one occasion of special joy. Once our Lord is reported by the evangelists to have "rejoiced in spirit"—or as it may mean, "he exulted or triumphed in spirit."

To all who would imitate the spirit of our blessed Lord, it becomes a question of more than curious interest, when did the immaculate Christ find occasion to specially rejoice or exult in spirit? Listen (and you shall see that the occasion of this special joy was the simplicity of the gospel theme): "In that hour Jesus rejoiced in spirit and said, I thank thee, Father of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight!"

Thus, while there are mysteries that angels cannot fathom, the simple soul can understand enough of the "Way, the Truth and the Life," to walk safely in the "Way of Holiness" through this world up to the gate of heaven.

This knowledge of the way is not only possible, but it is necessary. We may know and we must know the will of God, which is "even our sanctification." This clear view or knowledge of duty lies at the very foundation of holiness.

2. To be holy implies, not maturity, but purity of soul.

Note first the limitation: Holiness is not maturity of soul. The body becomes mature in a few years, and then begins to decline and decay. But the immortal soul never can mature on earth or in heaven. The illimitable soul is made with illimitable aspirations for an illimitable career. Thus there is no limit to the possible progress of the soul in this life, and that which is to come. There is no such thing as perfection in this sense for the immortal soul.

(1) Perfection in the soul's knowledge is never attainable. No created being is or can be perfect in knowledge. In the onward progress of the soul, there is no dizzy height where the soul must say, "Here is the limit of my knowledge—hither, O soul, canst thou come, but no farther. I can never gain a new gleam of knowledge through all the ages of eternity." There is no such place, praise the Lord!

There is no limit to possible growth of soul in largeness—or magnanimity—or capabilities to know, enjoy, reason, and achieve. There is no perfection or limit of skill and power to work for God. Skill is a result of growth, and time is a factor in growth. The wisdom that wins souls and plans for God is the outgrowth of experience—and experience is the outgrowth of time.

(3) There is a certain mellowness of graces that comes after years of communion with men, that young saints cannot possess.

But while maturity of the soul's illimitable powers is unattainable, here and hereafter, perfection in purity is attainable here and now.

Through all the periods and departments of Bible revelation, the doctrine of purity of heart is the underlying meaning and intent of all its teaching. Look through all the vista of the Bible precept, prophecy, and history, and you will see two great towering thoughts running through the whole—one a perfect Savior; the other a perfect salvation from the impurity of sin.

The apostolic epistles shine with this doctrine of purity, as the brightness of the firmament of heaven. This idea of holiness, or purity of heart, is so interwoven with the system of doctrines, precepts and promises in the epistles, that to tear it out would be to tear the epistles all to pieces—like the tearing out of the nerves and arteries from the human body. We cannot quote all the epistles say on this subject—for it is all they do say in its last analysis. We therefore give the sum of the matter as given by the apostles. The whole doctrinal system of Christianity is summed up by Paul in these words:

"The end of the commandment is love out of a pure heart, and of a good conscience and of faith unfeigned."

"Out of a pure heart!" And shall any one dare say, "there never was a pure heart—never will be—nor can be?" Then our great apostolic summation of duty would dwindle into words without meaning. Listen! "The end of the commandment is love out of a heart that never existed, never will exist, and never can exist." Will any one dare say that?

The Acts of the Apostles teach the same great supreme doctrine of rightness of heart as fundamental in the Christian system. Other doctrines might be controverted, but this was taken for granted by the early Church as the central and supreme design of religion. So Peter, in his solemn address before the Council of Apostles and Elders in Jerusalem, given in the 15th chapter of Acts, stated this great doctrine of purity in the memorable words:

"And God, which knoweth the hearts, bare them (the Gentiles) witness, giving them the Holy Ghost even as he did to us, and put no difference between us and them, purifying their hearts by faith."

The same supreme doctrine is announced in the Gospels, and presented by our Lord in its breadth and fulness in the whole Sermon on the Mount, and condensed and epitomized in the words of immeasurable height and depth of meaning: "Blessed are the pure in heart, for they shall see God!"

Who shall dare to say there are none pure in heart? Who will dare to say our Lord's words mean: "Blessed are they who never existed, nor can exist, for they shall see God?"

The doctrine of purity of heart also permeates the whole Old Testament system of worship and sacrifice and prophecy, which we

cannot pause now to unfold in full. Let one comprehensive and demonstrative text, that covers the whole ground, in the language of David, suffice for our purpose—showing that the worshiper in the temple, even in the dim light of the old dispensation, was expected to be pure in heart; "Who shall ascend into the hill of the Lord (that is Mount Moriah, where the temple stood), or who shall stand in the holy place (that is the holy place of the temple)? He that hath clean hands and a pure heart—this is the generation (or class) of them that seek him."

Thus Epistles, Gospels and Old Testament unite in revealing the plan and purpose of God, that true worshipers should be pure in heart. But this plan and purpose can be traced back of Epistles, back of Gospels, back of Old Testament teaching, to the ages before the foundation of the world. It has always been the plan and purpose of the Divine mind.

In one of those outbursts of apostolic fervor at the beginning of the Epistles, when the great Gospel scheme is crowded into a few sentences—making the massive Greek language quiver beneath the exceeding weight of glory, Paul tells us in words of triumph, that God the Father "hath chosen us in him (Christ) before the foundation of the world, that we should be holy and blameless before him in love.

3. Holiness is not the destruction of any of the faculties and powers of the human mind—but ridding them of their depravity.

There are not too many faculties and capacities of the human mind—but they have been depraved and perverted from their originally holy and normal use and action. The holy man has just the same human nature as others, only it is sanctified, and becomes subject to the law of God. All the instincts, appetites, propensities, and affections of human nature need not extermination, but sanctification. All these elements of human nature were divinely designed, divinely adapted, and divinely implanted for our preservation, our protection, our improvement, our happiness, and our perfection. He who looks to sanctification for a destruction of the necessary instincts, appetites, propensities and affections of human nature, will be grievously disappointed and led into the most disastrous errors in doctrine and practice. But while the elements of our human nature cannot be destroyed, they can be purified from the last trace of sin and governed by the principle of holiness.

4. To be holy is not freedom from temptation—but victory over temptation.

Mark this negation: The holy are not free from temptation.

(1) We concede that holiness of heart does lift the soul above some temptations of grosser form or peculiar form. Some peculiar temptations cannot be tempted in certain directions even in the lower planes of religious experience, or even without religious experience.

They are proof against certain temptations, as dishonest dealing, the drink habit, and such like.

(2) We concede, again, that some pure souls are sometimes lifted above all temptation for a time. It is said that "Satan departed from our Lord for a season"—but only for a season. The holy soul may be tempted. The apostles and prophets were tempted. Adam and Eve in their pristine purity were tempted. The Lord Jesus was tempted. It is said by the apostle that our Lord was "tempted in all points like as we are, and yet without sin."

If the instincts, appetites, propensities, and affections of human nature remain in the holy soul, the soul can be tempted. These desires of our nature become the occasion of temptation.

Our Lord "was tempted in all points like as we are;" but how are we tempted? St. James says in so many words, "Man is tempted when he is drawn away or attracted by his own desire (not 'lust') and enticed." The word translated "lust" is the same as that used by our Lord when He said, "With desire I have desired to eat this passover with you." Who would dare translate this, "With lust I have lusted to eat this passover with you." James then means that a man may be drawn away or attracted by innocent desire, and "enticed"—toward the pleasurable quality which always co-exists with the sinful quality in every sinful act. Since the holiest man has innocent desires, he is a subject of temptation.

But the glorious doctrine of the Scriptures is that we may be, like our Lord, "tempted in all points" and yet "without sin." So long as the will shouts the eternal "no," there is no sin—there can be no sin. All earth and all the hosts of wicked spirits cannot compel the soul to yield to temptation.

"This is the victory that overcometh the world, even our faith." "Thanks be unto God that giveth us the victory through our Lord Jesus Christ!" "Thanks be unto God which always causeth us to triumph in Christ!"

5. Holiness is freedom from sin, not freedom from infirmities.

Note the limitation: We cannot be free from infirmities of body and mind. Some of these infirmities belong to us as human beings with finite minds and earthly surroundings. Some of these infirmities belong to us as descendants from depraved ancestors whose sin of body, mind and soul are visited upon the "third and fourth generations." These infirmities are a source of trial and temptation, but are not necessarily a cause of condemnation and sin. No 11th, 12th, or 13th commandment is found added to the Decalogue to this effect: "Thou shalt have a perfect memory—a perfect judgment—a perfect intellect"—but "the end of the commandment is love out of a pure heart"—and the new commandment is "love." There may be many errors of judgment without any error of heart. If behind all our mistakes God sees the love of a pure heart, He looks at the love and forgives the mistakes.

You have often seen the railroad signal lamps of various colors, red, white, and green. Once I thought these lamps all had different lights inside, but in later years I learned that all these lamps of many colors had the same pure white flame burning within, but varied to the eye by shining through colored mediums. So we may see many-colored actions of different Christians, while God may see the flame of pure love burning within, but discolored to our eyes by infirmities of judgment entering into the actions of the most devoted.

6. Holiness implies an abiding joy, but not necessarily transports.

There may be transports, or ecstatic experience for some time, or a long time, but they are not inseparably connected with holiness of heart. There may be times of heaviness through manifold temptation for a time. Our Lord Jesus was not always overflowing with jubilant joy. He was sad in the wilderness, sad at the grave of Lazarus, sorrowful in Gethsemane and on the cross, seemingly forsaken by the Father. He was "a man of sorrows and acquainted with grief." But yet He had a perpetual joy of heart inseparable from the consciousness of perfect obedience of the law of holiness. Paul says of himself, "Sorrowful yet always rejoicing."

7. Holiness implies heavenly-mindedness—not unfitness for practical life.

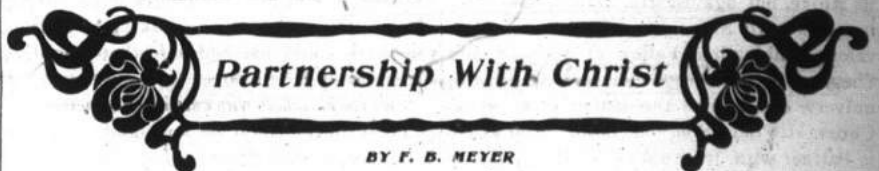
Note the negation: The most devoted are

not unfitted by their holiness for their practical and business life. They may be unfitted by their lack of prudence, or lack of tact or adaptation. But, other things being equal, the most successful in prosecuting the spiritual life, are the most successful in prosecuting the secular life. We may be alike "diligent in business" and "fervent in spirit."

Holiness, enlightened by the Word and by Reason, does not retire into the seclusion of nunneries and monasteries, but mingles with men in business and social life—for mutual good and mutual blessing. But while all this is true, heavenly-mindedness must be cultivated and manifested. Men must be made to see that we consider ourselves "strangers and pilgrims on the earth, seeking a better country, even a heavenly."

8. Holiness is love to God and man—perfect love in the heart—that branches out into all the graces of the Spirit; perfect in kind, though not perfect in degree.

"Love is the fulfilling of the law." Love includes in itself all the inward graces of Christianity. "Love is the end of the law." Love is religion—perfect love is the only religion required of men, angels, or archangels. The great chapter of the inspired apostle—the 13th chapter of Paul to the Corinthians—on charity or love, is a demonstration that love—the fulness of love—is all we need, all we seek—as essential holiness of heart.



BY F. B. MEYER

1 Corinthians 1:9

That word rendered fellowship is a remarkable one, and has several applications which will throw light upon this text.

It is used, for instance, in Luke 5:7, where the story of the great take of fishes is recorded. When Peter's nets were on the point of breaking, he and his crew beckoned to their partners in the other ship to come and help them. Probably because they were related, Peter had entered into partnership with James and John, the sons of Zebedee, sharing with them the toils, and gains, and losses of their craft; and this word partnership is the exact word used in our text. We are called into the same association with Jesus Christ, God's Son, as existed between those fisherman upon the Lake of Galilee.

All Things Common

The same word also used in Acts 2:44, the record of the radiant dawn of early Church life, when the great love inspired by the Spirit of the risen Lord embraced all who were of the household of faith, and there arose what has been called a Christian Socialism, that is, a voluntary sharing of goods, so that the rich and the poor participated equally in

the common possessions of the Church. Those that were rich parted with their possessions and goods, and the poor were levelled up to enjoy a share in wealth on which otherwise they could have had no claim.

Here again, when it is said that they had all things common, this word occurs. Believers, who by nature are bankrupt and penniless, have all things in common with Him, who though He was rich, yet for their sakes became poor, that they through His poverty might be made rich. Oh, marvelous sharing between His wealth and our poverty, His possession and our emptiness, His all-sufficiency and our infinite need.

Slave and Apostle: Partners

Once more, the word occurs in the Epistle of Paul to Philemon, verse 12. It would appear that Onesimus, the runaway slave, who had been picked up in the purlieus of Rome by some one of the little band that gathered around the great apostle, had not only deserted from Philemon's service, but had robbed his master of his goods. St. Paul, in his desire to effect a reconciliation between master and servant, who were now fellow-believers, offered to repay his old friend for any loss

that had been incurred by the misdemeanor of his former servant. Almost playfully, he reminds Philemon that they had been partners together in the same trade, during the apostle's stay at Ephesus, during which, as he reminds the Ephesian elders, his own hands had ministered to the necessities of himself and those who were associated with him. The apostle suggests that during the time which had elapsed since he quitted Ephesus, Philemon might have ceased to reckon him a partner, as well he might. But in case this were not so, and Philemon still regarded him as concerned in the venture, Paul requested that he would debit his share of the profits, with the deficit of Onesimus' frauds. So of our great indebtedness to God, our Savior says, put that to My account—that sinning man and I are partners.

If, then, we should translate the Greek word in the light of these instances, our phrase partnership would more nearly represent its shade of meaning, and we might read the text thus; God is faithful, by whom ye were called into partnership with His Son Jesus Christ our Lord.

Fellow of Jehovah: Shepherd of the Sheep

There is one other passage which we ought to put beside this, that as the two strike, a spark of fresh meaning may be elicited. In Zechariah, Jehovah is represented as addressing His sword of justice, bidding it to awake, not against men, though they had deserved its stroke, but against His fellow, whom He had appointed Shepherd of His flock. Marvelous combination! Fellow of Jehovah, and Shepherd of the sheep! Only one in all the universe can assume the double office—Jesus Christ, His only Son, our Lord. And as He is Partner with Jehovah in all His glory, so may we be partners with Him now.

It is said that the discovery of this same word by George Mueller in 1 John 1:3, was the beginning of his great work at Bristol. So soon as he saw it was possible for a man to enter into partnership with the Father and the Son, he felt that the only anxiety need be to discover the work which God wished to be executed, and to be faithful in its execution, and then God might be counted on to supply all that was necessary in the way of wisdom, means, and other resources. Surely a clerk in Rothschild's Bank, who had been suddenly taken into partnership with that wealthy firm, would experience an indescribable sense of freedom, as he saw the demands for payment pouring in from all sides, and knew there was an ample reserve of some millions. So if we are in partnership with the Eternal God, there is no demand that can be made upon us in the pursuance of His purposes, and in connection with His work, which can take us by surprise, or exceed His power to meet.

We are Partners With Christ In His Sonship

Though the only begotten Son of the Father stands in a relationship to Him which can never be approached by any creature, and is

separated by an impassable chasm from that enjoyed by the loftiest of the sons of light, yet there must be much in common between His Sonship and ours. What else is meant by the text before us; or by that other text (Gal. 5:6), which tells us that God sent forth His Son, that we might receive the adoption of sons; or how could the Spirit of His Son find an abiding-place within us, unless we were sons in some such sense as He is.

It is indeed passing strange; but it is as true as it is strange. And though as yet we have no idea all of the weight of glory which is involved in our relationship, yet we may rest satisfied that as the ages roll by, they will only unfold more clearly the full privilege and honor and dignity of our joint sonship with the Son.

We Are Partners With Christ In His Position

Is He living on the farther of death? So are we. Is He seated in heavenly places? So are we. Is He accepted in the Father's good pleasure? So are we. Is He within the veil? It is our right to be there also. There is nothing in His present position, seated at the right hand of power, and waiting till His foes are made His footstool, which is not ours in the purpose of God, and may not be ours by the realization of faith.

Speaking to Nicodemus, He described Himself as being already in heaven, and there is a sense in which we too are there. Our position is already assured. We need not even the assurance of the judgment-seat to make it more certain. An angel, speaking to us from the skies, could not add a feather-weight to the certainty of our hope.

We are Partakers With Christ In His Victory

There never could be any doubt that He was stronger than Satan. God must be greater than any creature He has made. But the marvel is, that man, in the person of Christ, has triumphed over his arch-foe, and has obtained a supremacy, such as never fell to the lot of Adam in unfallen innocence. And that victory obtained by Christ in His resurrection and ascension was not for Himself alone, but for us all.

There is a marvelous passage in the writings of St. Paul, in which he speaks of Christ as passing through the gates in triumphal procession, being led by God the Father. And in that procession we have a share. We march in His retinue, as the slaves who of old bore aloft the fragrant censers, scattering sweet savor on the air. And so we are always triumphing in Christ. In Him we have trodden the dragon under foot, and may yet tread him. In Him we have been more than conquerors, and may yet be. In Him we have been raised above the principalities and powers of darkness, and may always live there. We participate in Christ's victory. Happy are we, if in the moment of temptation we avail ourselves of it, and claim that as He conquered in us and through us.

Let us not go into the battle as though we alone were summoned to meet the foe, and

were expected to combat him in our unaided strength. The clarion that calls us into the field summons our great Ally. We go down into the valley of conflict in His fellowship, as the armor-bearer sprang nimbly from crag after Jonathan, the king's son. Our policy is to let the Lord fight for us, whilst we stand by and hold our peace.

We Are Partners With Christ In His Resources

These resources are beyond our computation. The Father has said to Him, all Mine are Thine, and He has accepted the gift as when He said, "All things that are Mine are Thine, and Thine are Mine" (John 17:10). The apostle speaks of them as unsearchable riches, employing a word which means without a clue, as though Christ's resources were like the treasures of an undiscovered continent, across which no explorer had passed or could pass.

Well may we be told in one passage, that we are endowed with all things that pertain to life and godliness, and in another that in Christ we are enriched with all things! The pity is that we avail ourselves to so slight extent of our possessions. We are like that king of Israel, who smote but thrice upon the ground, when, if he had smitten more often, he had swept the land clear of his foes. What a mistake it would have been if the prodigal son had insisted on spending the remainder of his days, where he first expected to have spent them, amongst the servants, when the old seat awaited him at his father's board! And yet this mistake would have been small compared with that which too many of us make daily!

Once More, We Are Partners with Christ In His Redemptive Work

There is one part of it in which we have no share. The work of Calvary in its substitutionary aspect is unapproachable. No human foot can scale those rugged heights. No human being can breathe that rare air. But, with that exception, we may share with Him in the carrying forward of the scheme of human redemption.

As the Father sent Him, He has sent us; as He spared not Himself, we must lay ourselves on the altar of self-sacrifice; as He suffered, we are to fill up that which is behind in the sufferings of Christ; as He does not rest in His intercession, we are to be unresting in ours; He calls us into the garden where He treads the wine-press, and says, "Watch with Me."

Too often we speak of Christian work as if it were ours, our mission, our class, our little plot in the great field of the world, forgetting that it is His, that we are fellow-workers with Him, that we are only the implements which He employs, and that our part is so insignificant as to be scarcely worth mentioning: so at least the great apostle thought when He said, "Ye are God's husbandry, ye are God's tillage."

Let us ask that God, the Holy Ghost, may reveal to us these great mysteries, so that we may see them, and live in their power. Life

would become much more glad and restful if we wrought through its hours in the bliss of this Divine comradeship. Care would be unknown, because He, the Divine partner, would carry it. Sin would be a matter of fear and dread, lest it should break the intimacy of that fellowship. And the result of our poor efforts would be multiplied a hundredfold, because reinforced and furthered according to the infinitude of power, wisdom, and grace, which resides in Jesus Christ.

God has called us to this high honor, and

He will be faithful to the purpose which has prompted His call. It seems so amazing that such a privilege should be ours, but the privilege is not more amazing than the grace which has been already shown in calling us. Our call has pledged God to carry out all that it involves, and inasmuch as He has done so much, there is nothing that still is necessary to be done, which His faithfulness will not effect. God is faithful, by whom ye were called into the partnership of His Son Jesus Christ our Lord.—Sel.

"and drag over" "We are busy fishing," they responded. "Never mind your fishing; I will give you more money than many a day's fishing will bring—only come at once." "How much will you give us?" "O, don't stay to discuss that now; I will give you five dollars." "We won't do it for that; give us twenty dollars and we will drag." "I do not possess so much, but come quickly, and I will give you all I have." "How much may that be?" "I don't know exactly—about fourteen dollars."

At last, slowly enough, the boat was paddled over, and the net was let down. In a minute the unconscious body was recovered, but the life was gone.

Can men be so callous? While a fellow creature is perishing, can they stop and haggle about a price? Yes, men can be so callous; Christian men can be so callous. Though we believe that life eternal is to know the only true God and Jesus Christ, whom He has sent, we permit ourselves, on slight arguments or on none, to stand by while the ignorant heathen go down to death, and hardly put out a hand to save.—The British Weekly.

AN INDIAN REPROOF.

A sailor recently returned from Alaska says that while there he was in a miner's cabin, with a dozen white men and one Indian—an intelligent man who spoke Russian and English. The conversation turned on Indian religion, and one of the miners said that one day, while looking for work, he met three Indians, who were taking their furs to the agency. The Indians were sociable, and one of them asked him, "Do you savy [know] Jesus Christ?"

The miner, curious to find out how much they knew, pretended complete ignorance. Thereupon one Indian took a book out of his sack and showed it to him. It was the Gospels in the Indian language. The Indian pointed to the book and then pointed upward, and repeated the question, "You savy Jesus Christ?"

The miner shook his head. The Indian then spoke to his companions, and each of them produced his "Jesus book," and each said that the book was good. One of the men carried his book in a case suspended from his neck, and said, too, with great emphasis as he replaced it, "That book good!"

As the miner finished describing the interview his companions laughed derisively, and one of them, turning to the Indian present, asked him if he, too, had a "Jesus book."

The Indian, who had listened silently and had not joined in the laugh, rose with dignity and said, "Yes, me savy Jesus," and taking a New Testament from his bag, said, "No like to talk to white men about Jesus: white men laugh. Yes, this my book. O yes, me savy Jesus!"

The Indian's demeanor was so dignified and so courageous that there was no repetition of the laughter; and as he sat down the miners looked ashamed. They changed the conversation, but afterward, when the Indian was gone, one of the miners said, bluntly: "That Indian has more courage than any of the lot. There was not one of us after that laughing who would have admitted that he had a Bible in his trunk."

The Indian's courage and evident love of his "Jesus book" deeply impressed the sailor.—The Indian's Friend.

WORTH READING

DEFINITE FAITH.

While traveling in a distant city, I was taken ill one evening with a distressing and dangerous disease. All night I awakened at intervals, in pain, but each time prayed myself to sleep. But the morning found me in much pain and weak. I took Mr. Morrow's watch, knelt by the bed, and said, "Lord, I believe You do now, at half past seven, heal me of this disease." I went down and ate my breakfast as if I were well. The pain came again. I looked up and said, "Lord I believe You did heal me this morning at half past seven," and was relieved but still weak. I went at the command of the Lord to the nine o'clock love-feast at the conference, feeling scarcely able to walk, and on the way the old, awful pain came back. I stopped on the street and said, "Lord, You did heal me at half past seven," and started on perfectly well and strong, with not another twinge of pain. I believed God could heal me then, that God did heal me then, that God had healed me.—A. C. Morrow.

Praying and Saying Prayers.

Mr. Moody once related this pretty incident concerning his own little son: "My wife came down one evening and said she had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child, and said: 'Did you pray tonight?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?'

"The little fellow was struck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it.

"Well, now," said I, 'are you going off to sleep without praying?' After a struggle, he said: 'I wish you would call mamma.' She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had said his prayers,' but now he wanted to 'pray.' Lots of people say their prayers,

just as a salve to their conscience, and go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."—United Presbyterian.

NOTES FOR BIBLE STUDY.

SEVEN CRUMBS FROM THE MASTER'S TABLE.

(Matt. 15:21-28.)

1. A Crumb of Love. 1 John 4:19. Love emanates from God. It is great, but only a crumb compared with what we shall enjoy by-and-by; 1 Cor. 2:9.

2. A Crumb of Joy. True joy comes through Jesus, Isa. 61:3; but greatest joy on earth is but a crumb of the heavenly bliss; Ps. 16:11.

3. A Crumb of Peace. John 14:27. It is but a crumb of what we shall have; Job 3:17.

4. A Crumb of Communion with Him. Only a crumb now, Rev. 3:20; a feast by-and-by, 1 Thess. 4:17.

5. A Crumb of Fellowship with One Another. Mal. 3:16—this is the crumb; Rev. 21:4 will be the feast.

6. A Crumb of Prosperity. Worldly prosperity is a crumb from His table, Mal. 3:10, 11; but Rev. 21:7 will be the feast.

7. A Crumb of Undying Honor. It is an honor to serve God here, John 12:26, but only a crumb compared with the honor that awaits us in glory, Matt. 25:34.—By Rev. L. L. Sowles in Morning Star.

MAN OVERBOARD.

When Hudson Taylor was on board a junk at Sung-Kiang Fu, a passenger, a Chinaman with whom the missionary had reasoned about salvation, fell overboard. A strong wind was carrying the junk against the current, and the low-lying, shrubless shore offered no landmark to show where the man had entered the water. Taylor dropped the heavy sail and sprang overboard, but he could not find the drowning man. He looked round in agony, and saw a boat furnished with a drag-net, just such as he wanted.

"Come," he called to the men in the boat,

On Heart-Preparation For Christ's Return

By A. T. Pierson

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (1 John 2: 28.)

After preaching the Gospel for many years, I do not know any three words in the whole of the New Testament that move me more deeply than these three: "Abide in Him." And there are seven words in John 14: 20 which always ought to go with them, because they expand the thought—"Ye in me, and I in you," the most important seven words in the New Testament, touching the life of the disciple. In connection with John 14: 20, let us keep in mind Romans 8: 11: "If the Spirit of him that raised up Jesus from the dead dwell in you," &c.; also, in the ninth verse, "Ye are in the Spirit, if so be that the Spirit of God dwell in you." Here you have a similar suggestion about the Spirit that you have in John 14: 20 about Christ, "Ye in me, and I in you," the thought in both cases being that of mutual indwelling, as of an element. What is an element? An element is that peculiar condition, in the universe, which admits of a mutual indwelling; of this only can it be said that it is in what it is in. For instance, the fish is in the water, and the water is in the fish; the bird is in the air, and the air is in the bird; the iron is in the fire, and the fire is in the iron. Notice the order: "Ye in me, and I in you." It is not, in any case in which these two are used, "I in you, and ye in me," but ye in Me, in order that I may be in you; as the iron is in the fire, in order that the fire may be in the iron. This is a great thought—one of the greatest thoughts in the New Testament. Let us dwell upon it and, if possible, get some conception of what it means.

Look at an element: what are the characteristics of it? In the first place, it is infinite.

However insignificant the form of life that abides in it, the element itself is infinitely vaster than what abides in it and lives in it. In the second place, notice that it is independent of what lives in it; but, third, it is indispensable to that which lives in it—that which lives in the element is never independent of it, while the element is independent of what lives in it. And then notice again, that an element is inclusive; it embraces in itself all that is required by whatever lives in it. And it is impartive: it is very remarkable that it imparts to whatever lives in it, whatever it has in itself. And again, it is inexhaustible, having abundant life for similar uses.

The atmosphere is an element. I am in the atmosphere; I am very insignificant,

BUT THE ATMOSPHERE IS IMMEASURABLE.

The atmosphere is independent of me, but I am not independent of it. And then, I am in the atmosphere that the atmosphere may be in

me. I am in the atmosphere because that is the source of my life; the atmosphere is in me that it may actually sustain my life, and whatever there is in the atmosphere a single breath gives me all its vitality, yet I cannot exhaust that vitality. Each one of you, as well as myself, is at this moment taking in all the vitality that there is in this atmosphere, and yet individually you leave infinite vitality in that atmosphere for everybody else that needs to live in it and upon it. I can think of no illustration in the universe that so well suits the relationship of the child of God to his Redeemer, and to the Holy Spirit, as this illustration. Ye in Me—the new element of your being, that I may be in you, the source of all your life, of all your energy, of all your holiness, of all your power in service, of all your patience in suffering; ye in the Spirit of God as your element, but the Spirit of God in you as God's own life, working in you God's own will.

Now we are here to seek preparation of heart. Is not preparation of every kind for the Lord's coming included in these three little words, "Abide in him?" Notice the word abide. Not for a season only; not like a traveler, lodging for the night, or a guest, coming and sitting down at the table for an hour, and then gone! "And now, little children, abide in him." Stay there, go in to stay, go in to stay in such a sense that you never venture out. The stratagem of the devil is to keep us out of Christ, and, if he cannot do that, to get us out when we have gotten in, practically to prevent our abiding in Christ. The secret of blessing is abiding in Him, for, observe, if we abide in Him He cannot but abide in us any more than the atmosphere can help abiding in me if I abide in the atmosphere, any more than the fire can help abiding in the iron if the iron is in the fire and kept in the fire.

So far as we abide in the Lord Jesus Christ we become practically sinless. I say practically sinless. The tendency to sin is there, but the tendency is kept in check so far as we abide in Him. As has been said more than once, and with great effectiveness, if you take a piece of iron that is cold and black and hard and put it in the furnace heat, the coldness and blackness and hardness disappear in the glow of the furnace. But the tendency to coldness and blackness and hardness is still in the iron, and if it is withdrawn from the furnace that tendency manifests itself at once. The tendency to sin is in the disciple, but, so far as he abides in Christ, that tendency is counteracted and kept in check by

THE ALMIGHTY AND VICTORIOUS POWER OF THE LORD JESUS.

And so, I say again, *abide in Me* is the secret

of everything. Preparation of heart, preparation of mind, preparation of will, preparation of conscience, preparation of speech, preparation of conduct—every kind of preparation is included in abiding in Him, for if we abide in Him He will abide in us, and, reverently speaking, He cannot but abide in us. And, so far as He abides in us, He will be reproduced in us, as the atmosphere tends to produce in us the vitality which is in itself, and so nourishes our vitality, and as the fire tends to put into the iron the qualities of the fire.

I think the great trouble with us is, that there is so little practical abiding in Christ. We come into the influence of public meetings of a sacred and spiritual character, and for a time it is like being in the fire and getting the glow and the brilliancy and the heat of the flame; but we go out of meetings of a spiritual character into the world, and Christ is not practically carried with us. We do not find the atmosphere in which we have been abiding for a time, in our social life, in our family life, in our business life, and the consequence is that all the benefit and blessing which we have received at the time, or supposed ourselves to have received, proves transient and delusive. Where is the abiding in Christ? Where is real zeal for our Master? I want to be prepared for His coming by being prepared for the next moment's duty, by finding a coming of Christ to me in every duty, in every delight, in every morning's light, in every evening's shade. I want missions to be the common level of my life; I want the desire for the knowledge of the Scriptures, communion with God, sympathy for souls, compassion for the lost to be the abiding frame of my whole existence. I do not know any other preparation for His coming than preparation for present fellowship with Him, moment by moment, hour by hour. "And now, little children, abide in him." Take Him as your element, so that you may feel stifled whenever you get outside the holy atmosphere of His presence.—Regions Beyond.

I HELPED TO MAKE IT

Walking through the fields one day, along a well-beaten track, I found one meadow ploughed up, and the footpath completely obliterated. Fixing my eyes on the stile at the other end of the field, I walked straight across, leaving footprints behind me in the newly turned soil. Having occasion to pass the same way a week after, I saw that others had trodden in my steps, and that a path was being formed across the field. Summer came, the corn grew and passed from the blade to the full corn in the ear: then came autumn, and that field was white with waving grain. And by that time there was a broad firm footpath across the field, along which it was pleasant to walk. I had occasion often to pass that way, and as I felt the firm ground beneath me, and saw the utility of that footpath, I experienced a quiet sort of satisfaction in the thought that *I helped to make it.*—E. E.

faith is strong in the Lord. Help me to pray for them. You will find enclosed fifty cents to use as missionary money wherever the Lord directs. Your friend saved and sanctified.

Mrs. Dora Marable.

We will close this week with words from our older cousins. It does my heart good to know that they are interested in our work, in you, dear children. Sometimes the cares press so heavily, and I get so little time for the work

that I grow discouraged and think maybe I had better give it up to some one who is freer. And always some father or mother writes me an encouraging letter about that time, and I take heart again, and praise God that He is blessing even amid the hurry and stress of life. I am really grateful for our dear friends. Our Father's richest blessing upon each and every one of them.

COUSIN EVA.

A Quiver of Arrows

ILLUSTRATIONS FOR CHRISTIAN WORKERS

I DIE HAPPY

It is said that in his last hours, Bishop Butler, when conversing with his chaplain on those subjects which could then alone be interesting, thus expressed his uneasiness: "Though I have tried to avoid sin and to please God to the utmost of my powers; yet, from being conscious of my constant weakness, I am afraid to die."

"My Lord," said his chaplain, "you forget that Jesus Christ is a Savior."

"True," replied the bishop; "but how shall I know that He is a Savior for me?"

"My Lord, it is written, 'Him that cometh unto Me I will in no wise cast out.'"

"True," said the bishop; "and I have read that Scripture a thousand times, but I never felt its full value till this moment. Stop there for now I die happy!"—The Cottager's Monthly Visitor.

INCIDENTS OF THE SIEGE OF PARIS

The following incident is related by Pastor Monod.—"A friend of mine in Paris said that when Prussia was at war with France, they went out one night after darkness had come to bring in the wounded men. They were afraid to take out lights, for fear of getting a bullet from the enemy. When they thought they had gotten all the wounded, and were ready to retire into the city, a man got on top of a high spot of ground and cried in a loud voice, asking if there were any who wished to be taken into Paris, and telling them the ambulance was ready to go. Before he spoke it was silent; not a voice was heard. But the moment he had ceased speaking, and the men knew that there was help, there was a cry all over the field. I come today to tell you that there is One willing to save, that there is help. Let a cry go up: 'Shepherd, save me from death and hell' This is the Gospel."—Sel.

A New York actress has a small dog and that small dog wears a collar which a few days ago cost \$1,800. It is a gold bracelet studded with diamonds. In this the actress is not playing to the galleries but to the public at large though the newspapers and in a smaller way to the people on the street. But what the public and the people of the street

shall think of the performance will depend upon the number of people possessed of a degree of intelligence which is not possessed by either the actress or her dog. It will not be supposed that the dog has any conception of the value of his collar. It must be taken for granted that its owner has a very hazy conception of the value of money. They are, therefore, fit companions to trot together. But a charitable public should bear in mind that millions are spent in ways that lead to nothing that is better and much that is worse.—Pacific Christian.

The mysteries of flowers have ever been the charm of the poet's song. Imagination has invested them with a magic influence, and fancy has almost regarded them as spiritual things. In contemplating their surpassing loveliness, the mind of every observer is improved, and the sentiments which they inspire, by their mere external elegance, are great and good. But in examining the real mysteries of their conditions, their physical pneumonia, the relation in which they stand to the animal world, "stealing and giving odors" in the marvelous interchange of carbonic acid and ammonia for the soul-inspiring oxygen—all speaking of the powers of some unseen, indwelling principle, directed by a Supreme Ruler—the philosopher finds subjects for deep and soul-trying contemplation. Such studies lift the mind into the truly sublime of nature. The poet's dream is the dim reflection of a distant star; the philosopher's revelation is a strong telescopic examination of its features. One is the mere echo of the remote whisper of Nature's voice in the dim twilight; the other is the swelling music of the harp of Memnon, awakened by the sun of truth, newly risen from the night of ignorance.—Hunt.

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FIELD NOTES

Evangelist B. Carradine is now engaged in a meeting at Lyons, Ga. He goes next to Austin April 21-May 4.

I will be at Bro. C. L. Bevil's April 15-17, to hold services. Will also be at other points in Benton Co. Pray for these services. In Jesus' love,
E. C. Sanders.

Miss Alice Cowan will (D. V.) begin a meeting in the tabernacle at Paris, Tenn., on the fourth Sunday in May and continue ten days or longer. She will have Miss Katie Ehrbridge, of Macon, Ga., as helper. We ask the prayers of all God's people. Come and, join us.
W. G. Wynns.

We have just closed a grand meeting at Hickory Grove, Ark. Souls were saved that had not been to church for years. We are at Waters, Ark., ready to open the battle to night against sin and the devil. We are looking for a grand meeting because our Captain has never lost a battle. I love the way of Holiness. Pray that God may use us to the salvation of many souls.
G. W. Ward and wife.

Sister L. O. Stratton, of Lebanon, Tenn., will be with us in revival work for ten days or two weeks, beginning the 19th of May. Let all the saints pray for this meeting. And may we rejoice in the God of our salvation, and exalt His name together. Truly He hath done great things for us, in that He blesses continually, feeding on the finest of the wheat.
C. R. Pellard.

Columbia, Tenn.

I met with the people of Thorn, Miss., the first Sunday in April. We had three real good services. The Lord was with us, helping us to preach the gospel with the power of the Holy Ghost. We find some good people out here, and many hungry hearts. As many as twenty, or more asked to be prayed for, either for pardon or purity. The Lord bless them. We will meet with them again the first Sunday in May. Pray for us.
M. L. Howard.

It is simply remarkable the way God pours out His Spirit on the missionary work here. Mr. Stanley Jones, of Baltimore, Md., a bright young man of twenty-one years, has been called to the mission field. His testimony to the fact and acceptance by the Holy Ghost is unmistakable. (Acts 13:2, 3). The volunteers in Asbury College are taking new territory. God helps us to have the anointed eye as we look upon the field white unto the harvest. I send a greeting, a word of cheer to all the missionaries at home and in the field wherever LIVING WATER goes. Yours with a "Go ye" in the heart.
J. L. Roby.
Wilmore, Ky.

I am glad I can testify to the victory of Christ in my soul, by which He gives me a continual Pentecost. I had rather live on bread and water and have the sweet smile of Jesus upon my soul than to be without that smile and have the abundance of the world. God has put me in charge of the Gospel Mission in New Town, Cardenas, Cuba. He is giving me helpers and is prospering the mission in the midst of many difficulties. Glory to Him.
E. L. Latham.
Cardenas, Cuba.

We closed out here with victory. Several were saved, sanctified and reclaimed. Bro. D. M. Coulson did most of the preaching. Glory be to God, the old gospel plow went down until it struck a good subsoil and we are expecting a great harvest at the camp-meeting there the last of August. Sister Coulson came in the last week of the meeting, and did some fine work, especially among the young people. We began at Mill Creek the 28th; two at the altar the first day's service. Let all who read these lines pray much for us here. We are expecting great things of the Lord. Yours for souls,
C. S. Gregory.
Silo, Tenn.

The fires of salvation that have been kindled in so many parts of the country have started to burn brightly in our community. Praise the Lord for its wonderful work! The entire neighborhood has felt its purifying effects. Under the efficient leadership of Bro. W. H. Lee, a man full of God and the Spirit, the quickening power of the Holy Spirit was in great evidence. Quite a number entered into the fuller blessing of sanctification, and decided to go all the way with Jesus. The result has been the consecration of the lives of two young ladies to the cause of missions. Seventy-five persons confessed that the Lord had forgiven their sins. The work of salvation was the real old genuine kind, making the new converts among the best personal workers. Many of them bringing their friends to Christ. We are rejoicing in the power of God to save and keep saved.

J. B. TYRE

Manzanola, Colo.

I am glad to say the work of the Lord is prospering in West Tennessee and Kentucky. Miss Alice Cowan came to us a year ago, and has earnestly pushed the cause of "Holiness unto the Lord." She has held meetings at various places, and the people have received her into their hearts and homes. She has just closed a meeting of two weeks or longer, in the neighborhood of Mayfield and Stubblefield, Ky. She preached in the homes and the people flocked to hear the Word and God honored the same with His presence and power. Quite a number of sanctified people live in that section. They were edified and strengthened in their faith. Some were sanctified, and deep conviction rested upon others. This field is ripe unto the harvest and the saints are planning for another meeting in the Fall. Miss Alice also preached once each at Wings, and Water Valley. It was my privilege to attend these meetings and enjoy the hospitality of these dear people. May God richly bless them. Yours in Jesus,
FANNIE FOSTER.
Union City, Tenn.

Slate of W. S. PAINE.

| | | |
|----------------------|--------|-----------|
| Newhope, | Tenn., | April 9. |
| Gum Springs | " | April 16. |
| Baker's Cross Roads, | " | April 23. |
| Yankey Town, | " | April 30. |
| Joppa, | " | May 7. |
| Jefferson, | " | May 14. |
| Hutchen's College, | " | May 21. |

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Lesson for Sunday April 23, 1905.

Entry of Jesus into Jerusalem

John 12: 12-26.

Golden text:—"Blessed is He that cometh in the name of the Lord." (Matt. 21: 9.)

Parallel accounts in Matt. 21: 1-11; Luke 19: 28-40; Mark 11: 1-11.

I. "HOSANNA." (vs. 12-19.) The people who came forth to meet Jesus were those who had come to the feast and were, therefore, not residents of Jerusalem. They may have been Galileans and on this account were particularly disposed to honor the mighty Prophet who came from their own region. Possibly some were present who had once before wanted to make Him King. (John 6: 15.) It is noticeable that Jesus gave full consent to this homage. He was, in truth, the "King of Israel" and the hour had come when He was to have a foregleam of that greater time when His feet shall stand on the Mount of Olives when He comes again to reign as King of Israel and of all mankind. (Zech. 14: 3, 4.) With His record of about three years of public service before the rulers and people He comes to His capital city as though to give both rulers and a special and final opportunity of acknowledging His office. The raising of Lazarus had won many to believe on Him (chap. 11: 45; vs. 17, 18) so that this demonstration was not a mere surface matter. Their exclamations were the outcome of some measure of faith. There is here (1) fulfilled prophecy. (Zech. 9: 9.) God had already called Israel's attention to this event. (2) Assurance to the people. "Fear not." God's King was no tyrant but meek and lowly (Matt. 21: 5: 11: 28-30). None need fear Him whose very name is love. (3) "Before honor is humility." (Prov. 15: 33.) The future entrance of Jesus will be as glorious as this was humble. (4) Helpless envy. (Luke 19: 39; v. 19) The Pharisees wished to have the outcry stopped but the flood of praise could not be checked. They had to stand aside and see the tide roll on. God called for hosannas that day and hosannas had to come. The power of darkness and man's hour had not yet come. (Luke 22: 53.)

II. THE GREEKS. (vs. 20-23.) These were evidently Gentile proselytes to the Jewish faith. Philip's name, being Greek, may give the explanation of their application to him instead of some other apostle. Both Philip and Andrew may have had some connection with Gentiles. Their request brought to the mind of Christ the time when His work would be greatly broadened. In His earthly life He was sent only to Israel (Matt. 15: 24) but soon His name was to go forth to all nations (Luke 24: 46, 47) for the great barrier between Jew and Gentile would be removed. (Eph. 2: 13-18.) As Son of man He would be glorified in death. That death settled the sin question once and for all (Rom. 6: 10) removed barriers between the Jews and the outside world; manifested forth both the love and righteousness of God (Rom. 8: 26; John 3: 16); opened the way for the time to come that He, as earth's sovereign, should draw her inhabitants (at that time) to Him even as Satan draws them now (v. 32) and also for the time to come when "every knee" should bow at His name (Phil. 2: 10, 11.) His death also signified the "judgment of this world" (v. 31) and its prince-Satan. In Him, too, the natural man, as well as the sinful, died. (Gal. 2: 20) How truly, then, was the Son of man glorified, and in what large measure!

III. "VERILY VERILY." (vs. 24-26.) See also (Matt. 16: 39: 16: 25; Luke 9: 2: 4: 14: 26)

The truths of these verses are marked by a twofold "amen," translated "verily." It is to denote the importance and fixedness of the assertion. The truth is without variation or exception. (ch. 3: 5.)

1. Death must precede fruitfulness. The seed, in its seed form, must undergo dissolution, death. It contributes

its life and substance to the formation of the plant which is to bear fruit, and no fruit, no harvest could come from the seed unless it did thus die. The seed is altogether useless for fruitfulness if it remains a seed. This is the truth our Lord was applying to Himself just then. The divine seed had to die before the glorious spiritual harvest could come. His life before the cross would have been of no use as regards future fruitfulness if He had not died. People who ignore His death and say "imitate His life" are not part of the fruit He has borne. And so far as mankind are concerned, they can have no part in His life unless they also have fellowship with His death. We must ourselves experience somewhat of Calvary before we can at all come in touch with the life of the risen Christ and in the power of that life, undertake to walk even as He walked and thus bring forth real fruit. Much that appears to be fruit is only fleshly imitation.

2. *Life loved is lost; hated, is kept.* (v. 25). This truth is connected with the preceding because life (the present life) is an opportunity for investment. He who "loveth his life" is the person who loves the things of this present age and, therefore, lives for them. He invests His life on the present things that shall one day pass away and necessarily loses it. The investment is not permanent, nor secure. The opposite is equally plain. If we "hate" the things that are of this life only we cease to live for them or invest our lives in them but live by the principles of life eternal. So the life is invested in things that endure and thus is kept. If there is a full investment there will necessarily come a full keeping. Where the flesh and self rule, there is loss just in that proportion.

3. *Christ's servant should follow Him.* (v. 26). The word translated serve means to minister to. The emphasis here is first on "me"—"If any man serve me—not merely serving others, much less himself. This sort of serving is "unto the Lord" if the servant must follow His Lord's example. If we minister to Him we should minister like Him in love, wisdom, patience, faithfulness, faith, righteousness and holiness. The results of this ministration are twofold (1) The servant will be with Christ, (Ch. 14:3; 17:24; Phil. 1:23,) (2.) The Father will honor him. How sad that people should shrink from such service and reject it!

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