

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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Praying Always

BY C. H. PRIDGEON

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me." Eph. 6:18, 19.

THIS accumulative exhortation to prayer is a climax. The apostle sheds a flood of light on the stress and strain of the Christian life by revealing the fact that it is not only with people and with circumstances and with our own selves that we have to contend, but that back of all these there is the invisible hate and opposition of principalities, powers and wicked spirits that must be conquered. He exhorts us therefore to put on the armor of God that we may be able to pray. He reveals that the supreme purpose of the protecting armor is prayer, and he implies that the only way of vanquishing every foe and coming off "more than conqueror," is by first winning all victories, in secret, on our knees. It is not strange then to find this text filled with "alls." In no other words could the mighty conviction of the apostle be expressed that would unveil the Christian's secret of power.

1. *The All of Opportunity.* "Praying always." This is the "all" of opportunity, the praying on every occasion; praying always, in every crisis, or, if it is not a crisis, praying and handling everything with the hands of prayer. This is what God wants us to do. The only way of successfully handling everything that comes to us in life, is by prayer. Then everything that touches our life, both the good and the bad, the triumphs and the trials, the successes and the failures will be made an occasion of God's blessing.

May our whole life have in it this "all" of prayer, and may everything that comes be received in prayer; and here we refer to things called secular, in life, as well as to things called spiritual. If we had only prayed about that matter we would not have met with that defeat, or made that mistake,—if only we had prayed about it, we would have had the wonderful touch and guidance of God,—if only we had prayed about it, if it was defeat, God would have brought good out of it and turned the defeat into victory.

2. *The All of Variety.* "With all prayer and supplication." This is the "all" of variety, in reference to prayer. We need all kinds of prayer. Rowland Hill said he liked to utter short ejaculatory prayer and shoot it up before Satan could shoot at him. There is a difference between prayer and supplication. Supplication is handling a thing definitely and we need this kind of prayer. Definiteness in prayer is a wonderful thing. Some people have a great deal of general prayer, but not definite prayer. They have prayer, but not supplication.

On the coast of this country some years ago, in a certain village of about seven thousand inhabitants, most of the people were fishermen and depended upon catching fish for their living. At the fishing season of the year, the men went out every day but they did not catch any fish. It

seemed that the whole town would die of starvation. The man who kept the general store began to refuse credit even to those whom he knew would pay if they could, but they had no way to pay. People were hungry, the women and little children were crying because their husbands and fathers could not catch any fish. There was a little church in the community and the pastor said, "We will have to devote an evening to prayer; we will pray the Lord to let us catch fish." He called the people together and the meeting-house was not only filled inside but crowded all around with people. The pastor was an earnest Christian man who knew something about prayer. He spoke a few words on the subject of prayer, and how God answers prayer. He told them that the whole company must center on one thing—that God would send fish, and that they might be able through the power and wisdom of God to catch fish. He opened the meeting with prayer, and then one prayer and another was offered. Some of the people were not used to concentrate on one thing, and so they began to pray about everything. He would say to them while they were praying, "Stick to your text." It would embarrass some of them, but they were, though rude, yet honest and earnest people, and after a little embarrassment they would begin again and pray for the Lord to send fish. Again and again the pastor had to keep them to the subject. One man prayed, "O Lord, pour out thy Spirit," and then the pastor said, "Brother, stick to the fish." Finally, one woman in the congregation began to pray, and God gave her such a spirit of prayer that "amens" were heard all over the house, and the whole company was softened. She seemed to voice the need, and to utter the real prayer of every heart there. The pastor felt that they had really prayed until they believed God. So without protracting the meeting he dismissed it.

The next morning the men hung around about the store and at the corners as they were accustomed to do, not seeming to have the heart to go out for fish, for they had gone out morning after morning and had not caught anything. One man, the skeptic and unbeliever of the village, thought that all that prayer was a useless kind of a thing. So he determined to go out and show them that God would not answer prayer. He was the only man that started out that morning to fish. He pushed his boat out into the water, and having everything ready he threw over the line. At once he felt a tug at the line that nearly dragged him overboard. He pulled the line up and landed a magnificent codfish. Then he put his line in again and caught fish as fast as he could. It was not long until every boat was out. They caught fish that day, and every day that season. God answered prayer wonderfully, and the fishermen had all their need supplied. There was praise and thanksgiving given to God in that village. May God teach us to be definite in our prayers.

A man was asked when he came from prayer if he expected an answer. He was much surprised, for it never had occurred to him that he would get an answer at the time of prayer. Would it not be practical to have had some one tap you on the shoulder when you came out of prayer this morning, and say to you, "Do you expect to get an answer to-day?" It might bring conviction to some who read these lines.

3. *The All of Power.* "In the Spirit." This is an invisible "all" that I want to call your attention to, and it is the secret of power—"in the Spirit." This is the "all" of power. You will never have this "all" unless you pray "in the Spirit" and by the Spirit—dictated and suggested by the Spirit. The only prayer that is ever answered is the prayer when you yield fully to God, and the prayer is given by God. Real prayer is the gift of God, inspired by the Spirit. The secret of power is to be able to pray "in the Spirit."

Someone wrote us a short time ago and wanted to know how we could pray for the different requests that came in, when we did not know whether they were according to God's will or not. When we pray for the requests connected with the Lord's Watch, we do not make any promise as to their fulfillment. We pray with whatever prayer and faith the Lord gives us, and if it is not his will our prayer will dry up like the brook Cherith, and there will be no flow of the Spirit. We endeavor to yield ourselves entirely to God and pray the prayer He gives. Some want us to pray that people will give them a large sum of money. That would be an easy way to get money. All they would have to do would be to send in a request to the Lord's Watch and they would get the money. A great many would not work if they could do that; but real prayer is not this. The only kind of prayer that is answered is the prayer of the Spirit, inspired by God's Holy Spirit, and it depends upon your yieldedness and acquaintanceship with God. How will you know when your prayer is in the Spirit? He Himself will teach you the right prayer, and it will become as natural to you as the desires of your own heart. When you are fully yielded to Him and crucified with Him, the desires that come will be pure, clean and holy desires. If you hold yourself in the faith of God you will be strong for God and have all the power of God. So, let us have the "All-power" of prayer.

4. *The All of Attention.* "Watching thereunto." Many do not do much watching unto prayer. We need to watch before we pray, while we are praying, and after we pray. We do not realize that the greatest temptation that comes is not to watch. There is a great deal of not watching connected with prayer, just as much as there is in failing to seize the opportunity and to offer the right kind of prayer. The word for "watch" is a peculiar word. It means "to be sleepless," be sleepless unto prayer. Many may be sleepy unto prayer, because they do not offer prayer until the sleepy time and many fall asleep on their knees when they try to offer a long prayer. But here it says, "sleepless unto prayer." The word "watch" may come from a root which means, to pursue or chase sleep. Were you ever like that at night, so wide awake, you kept chasing sleep but never caught up with it, tossing on your bed and the harder you tried to go to sleep the wider awake you were? This is the way one may translate the word "watch" in the Greek. "Sleepless unto prayer." Give it your most wakeful attention, your most watchful attention, and center your thought. If you learn that way of being absorbed in prayer, God will wonderfully work in answering.

David Brainerd, the missionary to the Indians was a man

who gave himself greatly to prayer. He was not afraid to take a little tent and go to a camp of hostile Indians, and preach about the Lord. One time he took his little tent and went to where some Indians were encamped. The tribe was hostile, and as soon as they saw him approaching they reported to the chief, that a white man was coming. They thought that the best thing to do with a white man was to kill him, so a deputation of Indians started to meet Brainerd. He had pitched his tent and was giving himself to prayer, and when Brainerd prayed he usually *prayed*; he was giving such attention to it that he did not know what was going on around him. The Indians came, and seeing the little tent pitched, began to peer in. He did not see them. The Indians watched him, and they did not know what kind of a man he was. He was earnestly talking but they could not see anybody with whom he was conversing. He kept on praying and soon they noticed something else. Right by the side of Brainerd, was a rattlesnake with its head up as if it would strike him. Then it lowered its head, and crawling across his feet, went out of the tent. He was so engrossed in prayer that he did not know that there was a rattlesnake there, neither that the Indians were there, for he was crying to God and asking Him to give him power over the Indians, so that he might touch their hearts for God when he preached. The Indians rushed back to the chief and said, "That must be some supernatural being, for a rattlesnake crawled over him and never harmed him." When Brainerd came to the Indians the whole tribe was ready to listen to anything that he had to say, for the power of God had wrought. My dear friends, if you could only realize these things and give attention to prayer, and pray through until you had the answer from God, how much would be accomplished!

5. *The All of Perseverance.* "With all perseverance." This is the "all" of perseverance. This is a strong word, for one of its fundamental ideas is strength, but it includes more: one could translate it, "With all persistence of stubbornness," using almost a bad word in a good sense. May God teach us how to pray that way; and when the other man stops, may God help us to keep on with all perseverance in prayer, to keep it up and keep at it. God will mightily answer, if we persist in prayer and pray through as did David Brainerd. If you see a hard thing before you, do not wait until it comes, but before it comes pray through until you believe God, be a conqueror on your knees, and then go and meet the difficulty. Some give themselves greatly to prayer when they are in a difficulty, but the thing is to win the victory in the secret place beforehand. Do not wait till you are out in the world, God wants you to have the victory in your closet. Jesus won his victory in the Garden of Gethsemane, and when He came to his trial and crucifixion there was not a calmer one there than Himself. May God help you to pray through until you believe, for, if you stop praying before you really believe you may lose everything you have already gained. Sometimes it only takes one minute to believe God. Just wait until you believe, and when you believe, you can praise Him and the victory is won.

6. *The All of Unselfishness.* Here we have the "all" of unselfishness, "for all saints and for me." It is so easy to pray for ourselves and for our own, but the apostle bids us look away from ourselves and pray for others, and that this conception may not abide with them as a generality, he particularizes and says, "and for me."

A great many of God's children regret that they have not been called to preach, but if they would only concentrate

(Continued on Page 6).

Heart-Searching

S EARCH me, O God, and know my heart; try me, and know my thoughts." God searches men partly by leading them to search themselves. To turn the eye upon one's own inner life is neither easy nor common, but it is necessary; for the unsearched life drifts. Most of us, perhaps, take life too lightly. We do not allow the days to discipline us. Too often they leave us as they find us, and all because they have not been opened and closed with searchings of heart; because we have given ourselves no time for meditation and self-examination. We have not looked ourselves honestly in the face. But if we have never faced ourselves, how shall we hope to face our Judge—that Judge whom no money can bribe, "and no excuse deceive?" Every day we should give ourselves an opportunity to rehearse the final judgment, and he is a bold man who would face such an ordeal without rehearsal.

Our future, our heaven, our soul, depends upon our daily faithfulness with ourselves. Men will examine their accounts, but not their hearts. They will deplore their failure in business, but not the poor figure they make as they pass across life towards the grave and to the unknown. If we would make life strong and true, let us at the close of day live it over again in retrospection, listen with sorrow to its hasty words, watch again its opportunity neglected, its temptations unresisted. Let us gaze with surprise upon its large and barren tracts unlit by any thought of God; and as the day passes sorrowfully, accusingly before us, let us lift up our hearts to Almighty God, and ask him to forgive the erring step, the broken vow, the cruel word, the frequent fall.

The boldness of the Psalmist amazes us, as he offers his splendid challenge to God: "Search me, and try me." But it no longer amazes us when we remember that he begins with the confession: "O Lord, thou hast searched me, and known me." It was not for him a new and terrible experience to find his life laid bare before the eyes of God. He did not fear those eyes, for he knew that they were ever before him; he knew that God was acquainted with all his ways, and was evermore besetting him behind and before. It is the sense of the Divine Presence that keeps life strong and pure and fearless.

We may search our lives very effectively by laying them alongside the life of Christ. There is a searchlight which in any quiet moment we may turn upon ourselves, and if we search ourselves in the light of Christ, how we feel rebuked by his patience, by his unswerving and uncompromising devotion to the interests of the kingdom, by his readiness to tread the path of suffering, by his serene and untroubled joy in the Father. If we thus searched ourselves day by day, we should move slowly, but surely, towards that perfection which seems so far away that it all but mocks us. For the nearer we come to Jesus, the more we draw away from our mean and wayward selves; and the Judge, whom we would have to face at the end, would be the Savior into whose eyes we had looked every day.—*Exchange.*

THE SECRET OF SORROW.

THEODORE L. CUYLER.

Some Christians never shine so brightly as in the midnight of sorrow. I know of good people who are like an ivory dice; throw it whichever way you will, it always lands on a square, solid bottom. Their hope always strikes on its feet after the hardest fall. One might have thought that it was all over with Joseph when he was sent to prison, or with John when he was exiled to Patmos, or with John

Bunyan when he was locked up in Bedford jail; but they were all put in the place where they could all be the most useful.

And that reminds me to say that your sorrows may be turned to the benefit of others. You can relieve your own suffering hearts by turning the flood of grief upon some wheel of practical usefulness. An eminent minister who was under a peculiarly severe trial said to me, "If I could not study and preach and work for others I should go crazy." The millstones, grinding upon themselves, soon wear themselves to powder; but active, useful occupation is both a tonic and a soothing sedative to a troubled spirit. My friend, I entreat you, don't let your sorrows stagnate; they will turn your heart into a fen of bitter waters, from which will sprout the rank rushes of self-will and rebellion against God. Turn your sorrows outward into currents of sympathy and deeds of kindness to other people, and they will become a stream of blessing. A baptism of trial may be your best baptism for Christ's service. Working is better than weeping; and if you work on till the last morning breaks, you will read in that clear light the meaning of many of your sorrows.—*Exchange.*

HE WILL GIVE THEM BACK.

BY GEORGE KLINGLE.

We are quite sure
That He will give them back,—bright, beautiful,
and pure.

We know He will but keep
Our own and His until we fall asleep.
We know He does not mean
To break the strands reaching between
The Here and There

He does not mean—though Heaven be fair—
To change the spirits entering there, that they
forget

The eyes upraised and wet,
The lips too still for prayer,
The mute despair.

He will not take
The spirits which He gave, and make
The glorified so new
That they are lost to me and you.

I do believe
They will receive
Us—you and me—and be so glad
To meet us that when most I would grow sad—
I just begin to think about that gladness
And the day

When they shall tell us all about the way
That they have learned to go—
Heaven's pathways show,
My lost, my own, and I
Shall have so much to see together by and by,
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.

I do believe that God will give a sweet surprise
To tear-stained, saddened eyes,
And that his Heaven will be
Most glad, most tided through with joy for you
and me,
As we have suffered most.

God never made
Spirit for spirit, answering shade for shade,
And placed them side by side—
So wrought in one, through separate, mystified—
And meant to break
The quivering threads between. When we shall
wake,

I am quite sure, we will be very glad
That for a little while we were so sad.—*Selected.*

LIVING WATER

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EDITORIAL

WEEKLY TEXT

"Thy shoes (A. R. V., bars) shall be iron and brass; and as thy days so shall thy strength be."
Deut. 33:25.

ZEAL IN SOUL WINNING

One great hindrance in world-evangelization is lack of zeal. If the same zeal were manifested in rescuing those lost in sin that is shown in business transactions there would be different results. Rev. Gordon Poteat seemed to realize the importance of throwing himself with all his powers and energies into his work. He explained his purpose in going to China as follows: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient;' the American Tobacco Company is using the motto, 'A cigarette in the mouth of every person in China,' so I, as a promoter of the church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'" Why should there be less interest and effort put into the work of the Lord than into secular affairs. The one is for but a brief space of time at the longest while the other is an investment that is to yield returns for eternity. If men and women were but awake to the value of investments there would be more hot-hearted service for the Master. It is the man with push, vim, and energy that succeeds in the marts of trade; and it is the Christian who has the fire of God burning upon the altar of his soul and then goes out a veritable firebrand to blaze and burn with holy zeal and Christ-inspired effort who will bring the lost to the Kingdom of Grace. Oh, for a baptism of fiery zeal such as comes as a result of the anointing of the Holy Spirit. The world is perishing for a church with hot hearts, with a burning passion, with a devotion in worship, with a tireless activity. When the church is thus possessed there will radiate a holy influence that will grip the hearts and consciences of the sinful and indifferent, and there will follow a flaming evangelism that will sweep souls into the Kingdom and glorify God.

THE PURPOSE OF HIS COMING

The primary purpose of his coming was the Atonement, and this foundation work being wrought out many other things appear to view. In his life among men he has become an example for those who love Him and who are seek-

ing to follow in his steps. In his coming to be a propitiation for our sins He is an example of obedience—obedience to the will of the Father. Did He not say, "My meat is to do the will of Him that sent me?" He also declared that the purpose of his coming was to do the will of God. In everything He was obedient to the Father. What a priceless example to us. If He was always obedient should not we likewise be so? What is so sweet, what so productive of fruit in the life, what so insures victory as perfect obedience? He is an example to us in meekness of character, in patience, in gentleness. He bears so kindly, so gently, so lovingly with us in our failings, in our short-comings, in our indifference. He is ever longing to help and to bless us, and He so pities in every sorrow. If He is our example then how we should manifest these tender graces in our dealings with our fellowmen. How Christ-like to really be helpful at all times to all with whom we come in contact. He is our example in service to others. O, to follow Him in whole-hearted service to humanity!

Not only was He to be an example to us, but another blessed purpose of his coming was to bear our burdens, to lift our loads, to sympathize with our sorrows, to dwell in us that we might at all times be victors. The trusting one is never left alone. God's promises cover every condition, sphere, and circumstance in life. The Word declares that the hairs of our head are numbered, and if such minuteness as this is observed, we know He will ever and always sympathize with our needs. He will be by every bed of pain to soothe, He will be present to cheer every discouraged soul, He will comfort every troubled one. No day will ever be filled with such a multiplicity of duties and cares but that He will help, and in some way lift the burdens. He may not remove all the burdens, but He will give victory amid them and will help us to in some way get a blessing in enduring them. It is indeed glorious to abide in Him, and to draw our help, our strength, our life, our all from Him.

His first coming was in a lowly manner, but He is gloriously fulfilling his purpose, and his second coming will be in power and glory and He will reign supreme over a world wherein dwelleth righteousness.

THE MISSIONARY SITUATION

The present missionary situation presents many phases—some that are encouraging, and some that are not indicative of progress. There is great reason for thanksgiving for the many calls for prayer that are being sent forth by different churches and mission boards. The dominant note of these calls is for a heart searching among God's children, for a removal from the individual of all those things that so hinder his doing the will of the Master in preaching Jesus to every creature, and for a uniting of the forces of Christendom to go forward under the marching orders of Jehovah in a mighty effort that will make his cause to triumph. The great lack of the church has been along this line. Selfishness in her various forms is sapping the spiritual life of the church and destroying the vision that should be hers. Without the vision she will never dare to move forward along these lines, neither will she advance unless the spirit of the Master pervades her membership, and selfishness is in no wise related to the spirit of Jesus. His love embraced the whole world and his sympathy feels the woe of every human being. But after all, what effects the advance of the Kingdom of Righteousness in so many ways as does this one trait of selfishness? Will the reader pause a moment and think just how far-reaching is this one thing, and ask God to infuse into his being such a spirit of the Master that this other spirit will be dispelled?

The great and crying need of the day is for an aroused and a quickened church. The imperative demand is for a people so separated from the world and so yielded to God that there will be pre-eminent in their purpose the overmastering passion to spend and be spent to do the will of Jesus Christ; hence how significant the increased spirit of prayer.

But while there is reason for thanksgiving there is also the distressing fact of the destruction of mission property on account of war. There is the retrenchment that has been enforced on account of financial matters. Many valuable workers have laid aside the armor of missionary activity and have taken up arms in the cruel war that has been forced upon them—thus in many places the ranks have been depleted.

While there are the many things that are hindering progress, all of which hang as a black cloud above us, yet there is a silver lining to even this in the spirit of sacrifice that has been developed, and which seemed was so rapidly passing away had not some calamity arisen. God permits many things that He has never planned for his children.

With these thoughts in mind there stands out clearly the panorama of the world, after the lapse of nineteen centuries since the giving of the commission to go into all the world, yet the millions have never heard the name of Jesus; and the church is only partially aroused.

The greatest crisis in the history of the church as to world-evangelization is now on. Will we awake to the emergency?

Helps On Daniel—VIII.

BY REV. E. P. ELLYSON.

DETAILED HISTORY OF THE JEWS.

The next twelve verses prophetically tell the story of Antiochus Epiphanes, the Syrian type of the Antichrist, to whom we made reference in chapter eight. He was to be of such character as to be called by the angel "a vile person." This, history proves that he was. He was a younger son of A. Magnus, who, after being fourteen years a hostage at Rome, and without title to the throne, at the age of fifty-eight years, obtained the kingdom by craft. V. 21.

Seleucus IV., after coming to the throne, resolved to liberate his brother A. Epiphanes and bring him back to Syria. To accomplish this he sent his own son to Rome as a hostage in his stead. While A. Epiphanes was on his journey to Syria, Seleucus died. When A. Epiphanes landed, the people received him as some propitious deity come to assume the government and to oppose the enterprise of Pt. Philometor, king of Egypt, who threatened to invade Syria. A. Epiphanes took advantage of this condition, and instead of allowing the heir to the throne to take his place, he assumes it himself, at the call of the people. Thus he comes "in peaceably" and obtains the kingdom by flatteries. Similar to this will be the coming of the Antichrist when the world is ripe for him. Pt. Philometor now undertakes his threatened invasion of Syria with the intent to force a treaty right, but "with the arms of a flood" he is overthrown and broken by A. Epiphanes. A covenant had been previously made by these two kings by which the king of Syria agreed to give Palestine, now in his possession, to the queen of Egypt as her dowry. This A. Epiphanes breaks with Pt. Philometor, the prince of that covenant. Verse 22.

Another league is made, however, between these two kings; yet A. Epiphanes works deceitfully, for, while making pretenses of peace he is preparing for war. Pt. Philometor was but a lad when his father died. Up to this time the affairs of government had been conducted by his mother. When the time for the coronation of the young king came, A. Epiphanes sent Appollonius, one of his officers, into Egypt under pretense of honoring the king at that time. The real object of this visit was, however, to obtain information as to whether the great men of Egypt were disposed to place the affairs of the government into the hands of A. Epiphanes. This they were not willing to do; so in order to gain Egypt he must fight for it. Taking advantage of the time and circumstances, with the enemy unprepared, he undertakes his first expedition against Egypt. With "a small people" (verse 23), or force, he enters into the very "fattest places of the province (verse 24), i. e., the Nile valley. Pt. Philometor being afraid of the Syrians, fled and left them to enter "peaceably" into his territory. He ful-

filled the latter part of this verse by distributing the spoils and giving gifts to the people as he went along. This was very unlike anything his father had ever done. At this time he reduced by peaceable method almost the entire country of Egypt to his authority.

This, however, did not last long. The next year A. Epiphanes returns to Egypt on his second expedition, and there was a great stirring up (verse 25) with these two kings, and two large armies were brought together. The Egyptians were not able to stand before the Syrians. Pt. Philometor was betrayed by his own countrymen, who "forsook devices against him," thus A. Epiphanes gained a second victory over Egypt.

After this battle these kings made peace and formed a new treaty; but still both of their hearts were set "to do mischief and at the same table they speak lies." Verse 27. But this was to no success because God had set a time limit to their intrigues.

A. Epiphanes now returns to his own land of Syria. As he passes through Palestine his heart is "against the holy covenant," because of a rumor of a revolt among the Jews that has reached his ear. A. Epiphanes had before this time deprived Onias III from the high priesthood and given it to his brother Jason, because Jason promised to pay the king a certain tribute and to assist him in Hellenizing the people. A little later Menelaus who was sent by Jason to the king with the tribute, offered the king greater tribute, whereupon the king deposed Jason and gave the high priesthood to Menelaus. Soon after Onias III was slain; Jason and the Jews hearing a rumor that the king had been slain at the siege of Alexandria, were greatly rejoiced and raised an insurrection. Jason gathered together at least one thousand people and greatly distressed Menelaus and captured Jerusalem. Menelaus sought refuge in the castle and appealed to A. Epiphanes, who is not dead, but is just now returning from his second expedition against Egypt. Angered at this revolt, A. Epiphanes comes into Palestine and does violence to the land and to the people. Verse 28. He entered the city of Jerusalem without fighting, for those of his own party opened the gates to him. Eighty thousand Jews were killed, and 10,000 more were taken prisoners. Men, women and children alike suffer. Three million, two hundred and fifty thousand dollars worth of silver and gold and precious things were taken from the temple, Menelaus, the traitor high priest, acting as guide to lead these foreigners into this most holy place of the Jews. At or before this time, with the consent of A. Epiphanes, a Greek gymnasium was erected in Jerusalem to please those who were tired of the feasts of Jehovah.

After thus plundering the temple and distressing the people, this Syrian Antichrist-type returns to Antioch, leaving governors to vex the nation. He also left Menelaus in the Highpriesthood, "who, worse than all the rest, bore a heavy hand over the citizens, having a malicious mind against his countrymen, the Jews." 2 Macc. 5:23. The effect of all this upon the pious Jews is given in 1 Maccabees as follows: "Therefore there was great mourning in Israel, in every place where they were; so that the princes and elders mourned, the virgins and young women were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation and she that sat in the marriage-chamber was in heaviness. The land also was moved, for the inhabitants thereof and all the house of Jacob was covered with confusion."

Although the king of the North and the king of the South had settled their former trouble and signed a treaty of peace, yet a covenant between such kings as these could not last long. In less than two years A. Epiphanes returns for his third invasion of Egypt (verse 29), but this time it is not with the success of former times. He now meets a powerful enemy. Popilius Lœnas, with the Roman fleet from the naval stations of Cyprus and Crete—"the ships of Chittim" (verse 30), force him to give up his invasion and vacate Egypt at once. Angered at this defeat, he returns with great indignation and gives vent to his great wrath upon the Jews and against the holy covenant. He first made a league with the apostate Jews, who forsook "the holy covenant." By deceit, his officers, sent to execute his will in the collection of tribute, with a great multitude, gained an entrance into the city and then fell upon the inhabitants thereof on a holy day when they would not fight. Twenty thousand more Jews were now massacred by this "vile person" and the women and children taken captives and sold as slaves. The temple and the city were plundered, and part of the city burned. Thus in complete possession of the city, A. Epiphanes sets about changing it from a Jewish to a Grecian city. About the city he has strong walls built and within great towers. One of these towers overlooked the temple. The Jews being very religious, and their religious life being a large part of their national life, in order to Hellenize them, their religious system was especially attacked. The orders of A. Epiphanes to his generals were that if they should fail to Hellenize the Holy People then they must "root out the seed of Abraham." Thus they sought to uproot every appearance of Judaism and ordered that idol-worship and sacrifices be offered in every city; the daily temple service, the morning and evening sacrifices were forbidden (verse 31); a heathen altar was erected upon the altar of Jehovah; swine flesh was sacrificed thereon, and its broth sprinkled upon the holy places; a statue of Jupiter was erected beside the altar, and the temple called the temple of Jupiter Olympius; and the books of the law were torn in pieces and burned. Thus was "set" by this Antichrist type "the abomination that maketh desolate" (verse 31), which is but a faint picture of the greater abomination of Antichrist himself. Many of the Jews were now induced by fear, by flatteries and otherwise to observe heathen feasts instead of their own; to eat swine flesh, and to destroy the marks of their national identity (verse 32). Death was the penalty for disobedience.

This "vile person" was not allowed to carry on his work of devastation and persecution without meeting with stubborn resistance. Although there were many apostate Jews in those times, yet there were some who knew their God and did wondrous exploits (verse 32). The Maccabees and their followers, though overpowered at last, made a strong resistance. They were martyrs of the law, and the story

of their valiant deeds is most thrilling and interesting as given in the Apocryphal books of the Maccabees and in Josephus. Paul has embalmed their memory in the eleventh chapter of Hebrews. In this brief treatise we can but mention a few incidents and then refer the reader to their history. (To be continued).

PRAYING ALWAYS.

(Continued from Page 2).

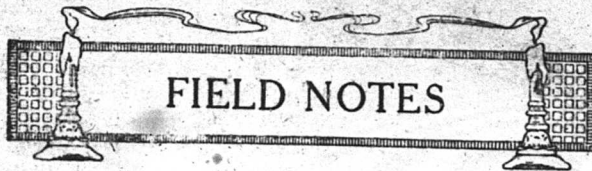
their prayer on their pastor or on their leader, he would be used as he otherwise never could be used. He will say things that he could not have said, and the power of God will attend the work. That mighty man of God, Chas. G. Finney, who was used for the salvation of thousands and tens of thousands of souls, could always tell if a certain friend was helping him in prayer, whether he came to Mr. Finney's meetings or not. The power of God was always doubly manifested when this man of prayer was praying for him. How many missionaries of the cross, and how many discouraged ministers might be made mighty through God in answer to your fervent and persevering prayer!

Pray for others. There are desolate, disappointed, tempted and suffering ones, whom you can help by way of the throne, if you only will. Take less time for yourself and concentrate on others and you will find that God will more than make it up in blessing and power to you.

7. *The All of Unity.* "For all saints." This is another "all," the "all" of unity. God wants you to pray with and for others and wants you to recognize that the same Spirit that is in you is in all of God's children. If one had a company perfectly united in prayer, no one could measure the power. Where there is united prayer it increases the power a thousand fold. Everyone should pray not only for yourselves but for others. It is easy to find fault with our friends, but harder to pray for them. The text says we are to pray for "all saints." We pick out the saints we like and pray for them. It does not say, "Pray for all your favorites." Some of us would be tempted to do that. It does not say if we are Methodists that we are to pray for all Methodists, or if Baptists to pray for all Baptists, and if Presbyterians for all Presbyterians, if Congregationalists for all Congregationalists, but it says "all saints."

A man on one of the electric cars in a certain city, said the other day, "How much power is there on this line?" They said, "This car is running on with a number of other cars." "But how much power is there on this line?" "Twenty-five thousand horse-power." "If there would be any stoppage on any part of this line how much power could there be gotten to that point?" "Twenty-five thousand horse-power." Think of it. You have not mechanical power, but God's power in proportion to every man who is on the prayer line. If you have unity of prayer and there is a stoppage at any point, not only the power that you have, but all the power of everyone on the line comes right to that point, because of the unity of the body of Christ. Because in the unity of the body of Christ, if any member suffers the whole body suffers. If I hurt my finger the blood and sympathy of the whole body rushes to that place and tries to help the injured part. God wants us to realize the unity of the body of believers. If we all stand together, what a wonderful body of prayer may be centered in any place where there is need.

Let each of us recognize the blessed bond of unity there is between us and all true believers, no matter by what name called, and as we offer our prayers in this spirit with and for all, the mighty power of God on our united line will be hundreds of millions of souls strong, to bear blessing to the millions, or to the one who needs the help of God.—Sel.



Living Water is 75 cts. a year.

Rev. J. Allan Webb has been evangelizing in Kansas.

Rev. Guy L. Wilson has just closed a meeting at Spokane, Wash.

Revs. Shell and Swope report a good meeting at Charleston, Mo.

Revs. O. H. Callis and J. B. Kendall are at Hopkins, Mo., in a revival meeting.

Rev. Andrew Johnson reports victory from his meeting at Mount Vernon, Ill.

Rev. C. F. Wimberly has just held a revival meeting with Asbury College, Wilmore, Ky.

Revs. Bud Robinson and C. C. Rinebarger are in Warren, Pa., for an evangelistic meeting.

Rev. Joseph Owen is with Rev. Paul Brasher, pastor of the Methodist Church at Centerville, Pa., for a revival campaign.

Make some of your friends a present of *Living Water* for one year at 75 cts. Or you can make five such presents for \$2.50 on our club proposition.

Rev. J. A. Chenault has resigned as District Superintendent of the Tennessee District of the Nazarene Church and is now engaged in Japanese work in Los Angeles, Cal. Rev. Felix W. Johnson has been appointed to take his place as District Superintendent.

1916 CALENDARS.

We have on hand a number of our beautiful velvet calendars for 1916. Price, 30 cents each; 6 for \$1.50; \$2.50 per dozen, postpaid. Order at once.

REVIVAL MEETING

Rev. Will J. Harney of Wilmore, Ky., will conduct the mid-winter meeting in Central Nazarene University, Hamlin, Texas, beginning February 4, to continue ten days. The burden is already on the saints and much prayer is ascending daily and already the revival fire is falling.

Rev. Harney is one of the leading preachers in the Holiness Movement and we are expecting the greatest victory in the history of the institution. This will be a rare treat for the people of this section and you cannot afford to miss it.

J. E. L. MOORE, President

J. E. GAAR, Pastor.

Do not forget the club rates for *Living Water*—50 cts. in clubs of five or more to any address. Secure a club among your friends. We are sure it will be a blessing to them throughout the year.

OUR CLUB OFFER.

We are writing letters to a number of our friends relative to the club rates on *Living Water*. We are also sending samples to those to whom we are writing. We believe this paper will be a blessing in any home, and for that reason we are asking our friends to secure these clubs for us. It is an opportunity for you to be a blessing to your friends, and this medium of blessing will enter the home throughout the entire year. Will you not take this matter on your hearts, pray for the enlarged circulation of this paper and get a club among your friends. The club rates are 50 cents each for clubs of five or more, to any address. We believe that a club can be gotten in any community if the matter is presented. We sincerely trust that our friends will rally to our assistance in this matter at once.

REQUESTS FOR PRAYER

For the salvation of two young men.

A sister in Los Angeles, Cal., asks prayer for her unsaved husband; also for deliverance along another line.

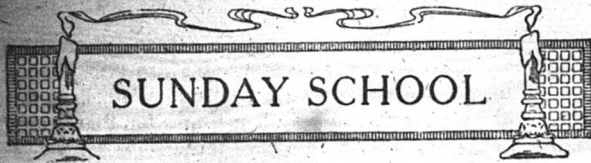
OUR MISSION IN CUBA

Miss Gardner writes from Cuba of the blessing of God upon her work. She says: "We had quite a pleasant Christmas. We gave our Sunday-school a little surprise in the way of candies and cakes. They seemed to appreciate it very much." We are glad Miss Gardner has such an interesting Sunday-school in Trinidad; but I wonder if we ever pause to think just how much anxiety, effort, prayer, sacrifice, and love she has put into it? How many weary days and sleepless nights she has spent in her longing to make this Sunday-school possible! Would she not appreciate the prayers of every one who reads these lines? Why not take it on our hearts? It will bring blessing to us and yield a rich fruitage of blessing in Trinidad.

Indicative of how much she needs our prayers we quote further from a private letter:

"My heart grows so weary with the wickedness and indescribable evil that I am compelled to endure year in and year out! If it were not for comforting power of the *Living Word of God* and the realization of the presence of the Holy Spirit within I could not have continued to endure until now. There are times when things are very discouraging, but then I remember that there was a time when only a very few remained with Jesus, the Son of God; and He turned to them and said, 'Will ye also go away?' Later this few also left Him and fled. Still He continued faithful even unto death. Later, on this seeming failure, He built up in that same city a Living Church of more than five thousand members. So, as He leads, I am ready to continue with this people even in the face of seeming insurmountable difficulties. Our Father has made everything pleasant for my bodily comfort and has supplied all my material needs. My heart is overflowing with gratitude for the same. He has literally fulfilled his Word in these things. 'I have all and abound' and I appreciate the faithfulness of his church toward me in these things. But I would rather see the people turning to God and being really saved than have all these comforts. May it not be that He whose providences have held me here and supplied these needs through his church, is also working in unseen and unknown ways to bring about these spiritual results for which my soul has so long cried to Him?"

Let us not forget our sister; and remember that her work is God's work, therefore our work, our responsibility, our privilege.



P. R. NUGENT, RICHMOND, VA.

THE LAME MAN LEAPING.

Ac. 3:1-12.

LESSON FOR JANUARY 30.

Golden Text: Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Ac. 3:6.

Read the whole chapter.

1. *A helpless man.* From the standpoint of man and nature there was no prospect before this man but that of being as he had always been—a cripple who had to depend on others to move him. But this was an opportunity for God, for what is flatly impossible to man is easily possible to God and affords Him an opportunity to show his power. A child of God should never regulate his expectations by what man can do but by what God can, and will, do. God had more for this man than he expected. He looked for money—probably only a small amount; God had for him a sound body and a new view of God and of his Savior. This principle has often been true. People, unable to meet their needs either in soul or body, have found that in Christ there were power and willingness to do more than they had expected. Our Lord is better than our best natural expectations and can go beyond our asking (Eph. 3:20). For God's glory, people should aim higher and ask more largely, recognizing that the greater the difficulty, the greater is the opportunity for God to show his ability.

2. *A helpful man.* It is not enough to want to be helpful. There must be other conditions met. Notice some in Peter. (1) He had learned the lessons of dependence and trust that come in connection with poverty. "Silver and gold have I none." The school of poverty in regard to material possessions is a somewhat rough school but it is calculated to bring good training in the way of trusting God for financial and material matters. (2) He was not a stranger to the mighty works of Christ for people's bodies and had himself worked on the same line by the command and authority of the Lord (Mat. 10:1). Hence in this respect also he had been developed in faith. (3) He was a man of habitual prayer for he was on his way to the temple "at the hour of prayer" (v. 1), that is, about 3 P.M. in this instance. Regular times of prayer in private and public are necessary to the best service for God. He who fails in prayer will fail also in faith and service. (4) He was a man of faith in the Lord Jesus Christ, not in himself. He knew what could be done in Christ's name and, in humility and faith, gave a command in that name. He believed, not only that Jesus *could* do the miracle but that He *would* do it. 5. He was observant. He was not so taken up with his purpose of going to the temple that he was blind to what was around him. He was on the lookout, apparently, for an opportunity to honor the Lord and help man. 6. He honored the Lord Jesus by the use of his full name, not being ashamed of the fact that He was "of Nazareth." 7. He was encouraging. "He took him by the right hand," and thus encouraged him to faith and action. An encouraging word and grasp of the hand often mean much to one who is down.

3. *A helped man.* He received help because his heart was open to the truth and obedient to it. He could have refused

to obey Peter's command given in Jesus' name and missed the benefit of the help God had for him. God is, through Christ, abounding in desire and power to help people, but they are often unwilling and disobedient and thus fail to receive. Notice that this man was not only delivered from his crippled condition but enabled to walk and leap though he had never known how. God taught quickly. He "held Peter and John." This may have been through gratitude, or joy, or because of a little fear that he might lose what he had if he let them go.

4. *A witness* (v. 11). The miracle was a strong testimony for the Lord Jesus (ch. 4:14). It could not be denied and thus was a strong argument for the truth. If to-day there was full faith in Jesus' name, there would be more people converted, sanctified and healed, and more strong testimony to the willingness and power of our Lord to help people in many ways.

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