

Living Water

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33:3

VOLUME XXXV.

NASHVILLE, TENN., OCTOBER 12, 1916.

NUMBER 39

The Tryst-Keeping Lord

BY REV. ERNEST DOWSETT.

"Rise, and enter into the city, and it shall be told thee what thou must do." (Acts 9:6).

"Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul." (Acts 9:11).

WHEN the glory of God, in the face of Jesus, shone out upon Saul of Tarsus, life took on new meaning; new purposes dawned for him, and new conceptions crowded in upon his mind. It was all very bewildering, but Jesus had told him enough to keep him quiet and trustful. "You shall know what to do," he heard Him say, "I will keep in touch with you step by step; you shall see Me again and again. Indeed, there is a message from Me waiting for you in Damascus; rise and enter into the city."

So Saul started up to go into the city to keep the tryst; but to his amazement he found he was blind, and his companions had to take him by the hand and lead him in. "And they brought him to the house of Judas." I wonder, was it an inn? If so, never did an inn shelter such a traveler, or receive such a message, as came to the house of Judas that day. Was it a friend's house? Then, can you imagine the consternation of those who were expecting the young Pharisee? Instead of the pomp and circumstance of a special messenger from the high priest, a man trembling in the dark and clinging to the hand of a guide, wishful only for a room in the house, where he could bathe his eyes, and nurse them in the shadows.

It is a lesson of the landscape that shadows are more revealing than sunshine. I think I have read somewhere that it is the lesson of the studio. The artist would not let his friend look at his picture immediately upon entering from the sunlit street; he kept him waiting some time in an ante-room, before he unveiled his masterpiece.

It is one of the deepest lessons of life, too. There is a darkness that sweetens and helps, and at the end we shall learn to love the shadows in life as we love the shadows in a rose, for their color!

IN THE SHADOWS.

Living in the shadows in a street called "Straight!" Whatever crooked thing is down to Saul's account, it is now no longer crooked; "in a street called Straight" is where you and I must live if we want to be of any service to Jesus. All crooked ways He utterly abhors, and the street called Straight is really the only healthy street there is to live in. It may be a very humble street, it may be a most important street, but whatever its circumstances, it will always enjoy the beautiful things of God, and it never is without the fresh air of God blowing through it.

Living in the shadows in the house of prayer! Yes, the shadows made that difference to the house of Judas, for Saul. I have no doubt he had said his prayers before, but this is new—"Behold, he prayeth." A new name was on his lips, it was the name of Jesus of Nazareth. "Lord Jesus,

what shall I do?" It was that name which made his praying something new; and now, all the longings of the man's heart go up in a Name to God, and through a Name, all the healing of the balm of Gilead is poured out upon his soul.

Jesus, Jesus! Let us ever say it
Softly to our hearts, as some sweet spell!
Jesus, Jesus! Troubled spirit, lay it
On thy heart, and it will make thee well.

Prayer in a house in a street called Straight works wonders. If you find a dwelling-place in honest ways, you will find your heart brimming over with a Christ-filled purpose; if you dwell under God's open heaven as just a praying man, you may be abused, suspected, misunderstood, and despised, but you will know what it is to be "a chosen vessel."

It was under such circumstances that a blasphemer, who threatened every child of God, came to be known as God's chosen vessel; and such a surprise it worked upon the good Ananias, as to make him for a moment unfit to carry the message to the trysting-place. "Saul of Tarsus, a chosen vessel!" he says to the Lord: "think of the things they say about him, think how much evil he did to thy saints at Jerusalem!"

"A CHOSEN VESSEL"

But the Lord said unto him: "Go thy way, for he is a chosen vessel unto Me." Charles Armstrong Fox speaks thus on the surprise of Ananias: "It is a striking thought that the very blasphemer, the very reprobate we may be turning our backs upon, may become the chosen vessel of God to bear his name. It is a thought that will help us to look very differently upon the world from what is usual with some very good people. Can any good thing come out of Nazareth? Ah! but it is just as well to be expectant when you would serve God, expectant even that God may break out in his glory through the sin, and degradation, and misery with which his servants are surrounded, holding lightly to our preconceptions of things, but awake to perceive God's way, and to share his blessed work."

"Now, Ananias, go thy way. I want you to go to Saul for Me. I want to find him this time in your ministry. I want him to know that he may often see Me in the brotherly fellowship of another Christian. I will tell you what you are to say, but you are to be sure to tell him that I have sent you. Tell him he is Mine, my own; that I have claimed him for Myself."

There is no message so sweet to repeat to those who live in the house in a street called Straight. No message so heartening for any shadowed soul to hear as that Jesus has claimed him for Himself; that He who created, has redeemed and cleansed, claims!

"Tell him that he is held at My disposal—held passive as a vessel in My hands, to move him to-and-fro at My will. A vessel taken aside to be emptied, then brought forward to be filled again, then carried forth to be expended, ex-

hausted, in the using; like the London flower-carts going out so brilliant in the morning, but so emptied during the day, and coming back so spent; but all the time of the greatest service to the Master."

BEARING CHRIST'S NAME.

"Tell him he is to bear my name; that he is not to worry about the old name, Saul, and with the much evil that Saul did; now he is to worry about the new name, Paul, and all the things I want him to do for Me. Tell him not to be nervous or trembling, but just to speak good of my name. 'He may think he is known as the Prince of Persecutors, but tell him my name is the Prince of Peace, and if he is just brimful of my name, he will bring peace and never a quarrel wherever he goes.' He may think of himself as of sinners the chief, but tell him he bears my name, he will know Me as the Captain of his Salvation, and he will thank God for giving him the victory through Jesus Christ his Lord. He may wonder if he is sufficient for the tasks he has to do, but tell him if he bears my name his sufficiency will be of God.

"Tell him particularly that he is to be a missionary; that he is to bear my name far afield, and to bear it to perishing millions; and tell him that the missionary spirit is the only way of keeping both the vessel and the treasure sweet—

We must share if we would keep
The good gift from above;
Ceasing to share, we cease to have,
So runs the law of love.

"Tell him that I will show him how many things he must suffer for my name's sake; just give him a hint that suffering is a part of Christian service, and a part God has calculated upon. Tell him it will need self-denying courage to bear my name before the Gentiles; it will take more to bear it before kings, but he will want it the most when he bears witness among his own people; just give him a hint of this, and the rest I will show him when I come.

"Now go thy way, and say that I, even Jesus, have sent you."

Is there a more beautiful story of the way Ananias was helped to keep tryst for Jesus, with another of the friends of Jesus? And after all it was Jesus keeping tryst with Paul through one of his messengers.

What if Jesus should wish to keep tryst with somebody through you? It is a searching, urging thought that somebody may never meet Jesus unless he meets Jesus in you! Somebody may fail of guidance unless the brotherly fellowship and loving solicitude of the Christ shall possess you! Shall we ask Him now as always to "keep us use-able," so that whenever He wants, He may keep tryst with a soul through us?—*The Christian*.

The Time of Trouble

TWO-THIRDS of the world is at war. Whole countries have been turned into battlefields, nations lie bleeding and bruised, writhing in the throes of agony produced by the conflict raging about them and within their borders, while with others the enemy is in complete possession; and the end is not yet. Danger and death threaten from above, beneath, behind, before, and on every side. And above the din and confusion of bomb and battle rise the wail of the fatherless and the widow, the moan of the maimed and the wounded, and the cry of the homeless and the hungry who have lost their all. And neutral nations watch with trembling, not knowing what day they may be drawn into the raging vortex of this almost universal strife.

Amongst those that mourn are many dear to God; for in his governmental dealings with nations his children have to suffer with the rest. How specially suited to the present condition of these suffering saints are the first six verses of Psalm twenty-seven, where we find the words: "fear," "afraid," "enemies," "foes," "an host," "encamp," "war," "trouble," etc.

We read elsewhere of the "comfort of the Scriptures." What comfort may be drawn by the perplexed and distressed children of God in this present "time of trouble" from the wartime verses of this section of the Psalm? Let us see.

Notice that the passage begins and ends with the name of the LORD, Jehovah, the covenant-keeping God of Israel. He is "my light and my salvation," the Psalmist says. Clouds and darkness may enshroud the nations in gloom, and the future may look darker still. But with our whole hope centered in, and all our expectation from Him, we may say like Israel's spokesman: "In thy light shall we see light," Ps. 36:9. For Israel's God is ours. And though blackest night settle around God's people here in the scene of their pilgrimage, it can be said of them, as in the language of another Psalm: "They shall walk, O Lord, in the light of thy countenance," Ps. 89:15. This is predicted of "the peo-

ple that know the shout of joy" as the new translation reads.

He is also their "salvation," or deliverance. Deliverance is not found for faith in well-organized armies or powerful navies, but in the Lord Himself. Whatever the outcome of the present conflict, all is for the Christian well. God alone is our salvation, whether it be from fear, foes, enemies, an host, war, or trouble of any kind.

He is "the strength of my life:" of whom then, or what, shall I be afraid? If the foe should invade the land to devour and destroy they shall, so far as we are personally concerned, "stumble and fall." And though an host lay siege to the place of my dwelling, my heart shall not fear. War may be carried even to my gate, but confidence shall not fail me.

One thing, and one thing only, he asks of the Lord. Nor does he stop with the mere asking, but sets himself to "seek after" the desired blessing, privilege, opportunity, or whatever else this "one thing" may be called. It was to dwell in God's house all the days of his life, to behold his beauty and to inquire of Him in his holy temple. What an occupation in the midst of the tumult and confusion of war, encamping hosts, advancing enemies, devouring foes, earnest prayer, worship, and adoration of God, his Deliverer, in the peace of his dwelling-place! Can any foe or fear of evil enter there? No; and instead of anxiously scanning exchange quotations, and war bulletins, or even the more dreaded mortality lists, he inquires of the Lord. He waits on Him in whom is all his expectation and all his desire. There, in "the time of trouble" (elsewhere translated adversity, affliction, distress, calamity, grief, misery, sorrow, etc.), Jehovah hides him in his pavilion, yea, in the secret of his tabernacle shall his confiding child be hid.

The pavilion is the pilgrim's tent. Jehovah's here, for He is "a stranger with his people" in their wilderness journey through this world's dreary wastes. The word "tabernacle" denotes a more settled place of abode; it is in the

covert, or "secret place" (the very same word used in Psalm 91:1) of Jehovah's house. His very home, that he shall find protection.

The two words "hide" in this verse are also different in the Hebrew. The first may mean to hoard, or reserve as a treasure, while the other is to hide by covering. God's saints are his "peculiar treasure" and He guards them as no miser ever did his golden hoard. And not only is his servant safely hidden in Jehovah's tabernacle, but covered and perfectly protected in the secret place or covert within that shelter. It is proof against the enemy's attacks; satan's efforts must fail utterly to dislodge him from his safe retreat.

And He sets him on a rock; so he is not only protected from the fiery darts above, but from all danger from beneath. His feet are fixed upon "the sure foundation," and he shall never be moved. Well may he sing: "How can I sink with such a prop?"

Then mark the final note of the triumph; victory over every foe in his and he offers to the God of his deliverance the sacrifices of joy. He declares his intention to sing, and intensifies it with an emphatic "yea!" It is his determined purpose to sing praises unto his God. Here again are two words alike in English, but differing in the original. The one is to sing as a minstrel; the other "to celebrate with song or music," or on an instrument. Both words are used in Judges 5:3, and in the order followed here. He would not only sing songs of deliverance, but hymns of praise to God.

Reader, troubled and tried and anxious because of the "present distress," why art thou fearful of to-day and cast down on thinking of the morrow? He "who spared not his own Son but delivered Him up for us all" is the God of our lives, and has not only promised to see us safely through this fearful "fight of afflictions," but to enable us to pass through in confidence, and to come out of it with thanksgiving and joy and song. "Rejoicing in tribulation" is the special word for many a tried and weary soul to-day. And "the joy of the Lord is their strength." We do not deceive ourselves with thoughts of any lasting peace on earth during this "present evil age." Ours is no false optimism based on cries of "Peace, peace, when there is no peace." "In the world ye shall have tribulation," is the word of the Lord to the end.—Selected.

RECOGNIZE THE SPIRIT.

THERE is a marvelous secret of strength in recollecting the divine presence in us and in the work God calls us to do. "Moses endured as seeing Him who was invisible." "My presence shall go with thee, and will give thee rest." The saints in the middle ages looked upon holiness as "the practice of the divine presence." Every time we go into a meeting, or speak to a soul, or pray, or sing, or work for God, if then and there we recognize the Holy Spirit as in us and with us, it will not only be the source of our inspiration, but it will be the act of faith which God honors with success. We do not say we are not to pray for the presence of the Holy Ghost, or for Him to fall upon us and the Word, but that, having prayed in the name of Jesus, we are to recognize the prayer as answered. The Holy Ghost always accompanies his own word. In every meeting for the purpose of salvation or spiritual edification, the Holy Spirit is invariably on hand. David said the Lord prevented him with his goodness. The word "prevent" originally meant to run before, just as Elijah ran before Ahab when there was going to be a plentiful rain, so the Holy Spirit runs before us preceding every copious work of grace. Jesus says,

"Where two or three are met together in my name, I am there in the midst of them." Not, He will be there, but He is there, waiting to meet them. The Holy Spirit is in the Church before we get there, in the pulpit waiting for us, in every human soul before we speak to it, and the secret of power is, to thoughtfully, trustfully, unwaveringly recognize Him there. When Jacob was converted at Bethel he said, "God is in this place and I knew it not." Twenty years after, when he had power to prevail with God, he recognized the Almighty in the form of a man, and went forth with an endowment which melted his hardened brother into tears. The Holy Ghost always moves through appropriate conductors, of which there are only two; namely, a truth or a personality. He never works except through some truth or some person. If we use the truth according to his will, and fully yield our person to Him we are then to recognize Him in the use of these two agencies.

"The Spirit and the bride say come." The bride is God's spiritual church. The Holy Ghost says "Come," and the Pentecostal church says "Come," but you notice the Holy Spirit gets his invitation in ahead of the church. And when you go to a sinner and say "Come to God," the Spirit has been there ahead of you, and is there to sanction your invitation.

The Spirit has gone to every child of humanity. I do not know just what the Spirit is doing, but it is my place to recognize his presence. In every assembly where the pure gospel is preached, there is some susceptible to conviction, some believer who is a candidate for a deeper experience. We never know who the cases are. It is frequently the very persons we least expect, but the Spirit knows, and I am to recognize Him as working on the people. This very recognition of his presence will inspire us with energy and definiteness.

Did you ever see a blind person in a room with nobody there and he felt himself alone? Did you ever notice the countenance of such a one when he recognized your presence? The very recognition of another presence transfigured his features. I knew an old blind lady, who, when sitting alone, wore a very sad expression, but at the sound of your footstep, or a spoken word, the change in her expression was marvelous. The thing is true in the spiritual realm. To forget the presence of God, to regard Him as at a distance, is to detach ourselves from the source of power, and our souls droop. But the moment we intelligently and clearly apprehend, God is here, the Spirit, the Comforter is in this place, He is ready and willing to work through us to the pulling down of strongholds, what a difference it will make in our words, prayers and songs.

There will be a freedom, an unction, a gladness, which nothing else can inspire. "Lo, I am with you always." I do not care how poor or infirm or weak you are, the moment your soul clearly apprehends the eternal verity of that fact, "I am with you always," there will be kept open in your souls the secret spring of a power that is above all eloquence, for it makes eloquence; magnetism, for it creates magnetism; the power which alone is sufficient for gospel purposes.

There are some of the items which have come to me in connection with this subject. It is passed wonderful what utterly frail and weak things God can use for his glory, especially when we work, not for our emolument or fame, but for the glory of the name of Jesus, perfectly willing to be loved and prized by God alone. When the Lord has been pleased to use us in any work, the best thing we can do is to give the work up to God the moment we are done with it, and drop back into our native littleness and nothingness, and rest in God.—Way of Faith.

LIVING WATER

PUBLISHED WEEKLY BY
 PENTECOSTAL MISSION PUBLISHING COMPANY
 (Incorporated)
 136 FOURTH AVE. N., NASHVILLE, TENN.

FANNIE CLAYPOOL Editor
 JNO. T. BENSON Business Manager

Entered Jan. 3, 1903, at Nashville, Tenn., as second-class mail matter,
 under Act of Congress, March 3, 1879.

SEVENTY-FIVE CENTS A YEAR, IN ADVANCE. CANADA AND FOREIGN COUN-
 TRIES FIFTY CENTS ADDITIONAL FOR POSTAGE

EDITORIAL

WEEKLY TEXT.

"For there is one God, and one mediator between
 God and man, the man Christ Jesus." I Tim 2:5.

PRAYER FOR THE RETURN OF JESUS.

We are glad to note the interest that is being taken in the blessed truth of the return of Jesus and of his reign of righteousness. Dr. C. I. Scofield of Philadelphia set apart October 3 and 4 in connection with his Bible school in Philadelphia, as a time of prayer for the speedy return of the Lord. He also issued a call to Christians everywhere to join in this prayer. In Nashville these two days were observed as a time of prayer and of study of the great subject of the Pre-millennial return of Jesus. The meetings were held in the First Baptist Church. Ministers and laymen of different denominations spoke on the various phases of the return of Jesus; also on what his coming will mean to the church and to the world.

The signs of the times would indicate that his coming is imminent; for surely prophecy is being rapidly fulfilled. It is the business of the child of God to be on the watch for his coming. How precious is the thought of his coming to those who love Him and are ready for his appearing. We are giving an apt article along this line from F. B. Meyer, which we believe will be a blessing to our readers. It follows thus:

"BEHOLD"—it is one of the last words of Old Testament prophecy—"the day of the Lord cometh! It shall be one day, which is known unto the Lord; and it shall be in that day . . ." "But"—it is one of the last words of the New Testament—"the day of the Lord will come as a thief." "Of that day and hour knoweth no man," said the Lord, whose day it is. We cannot fix the exact hour when the sun will rise above the rim of the darkly-heaving ocean of human affairs, but we can watch the gathering light on the horizon. To the watcher for the dawn among the high mountains, the first symptom is the rosy touch of the dawn on the light cirrus clouds or the white vested peaks; then the sky becomes drenched in purple, and the successive summits slowly kindle downwards.

The heaven will often become as a canopy of scarlet before the Bridegroom Himself appears, rejoicing as a strong man to run his daily race. So there are successive phases which bear witness to his approach, who cometh with the clouds of morning glory.

I.

The Extraordinary Events that are centering on Palestine.
 —The fig-tree is the acknowledged emblem of Israel. When our Lord, with an unwonted sternness in his voice, said of the barren fig-tree, beneath whose wealth of foliage He searched in vain for fruit: *Let no fruit grow on thee henceforward for the rest of the age*, He foretold the rejection of the chosen race for that period, *i. e.*, the whole dispensation which followed on their rejection of the Messiah. But He foretold that one day her branch would become tender and would put forth leaves, and that then the summer would be nigh. And are there not signs that the buds are beginning to swell on the long-dried-up branches of the Hebrew stock?

The last century witnessed an extraordinary revolution in the civil status of the Jews. The bands were loosed from the neck of the daughter of Zion. Her children have risen to become the bankers, statesmen, scholars, authors, and musicians of the world. Their numbers are increasing with their wealth and influence. To a very large extent they are able to control the money markets, and therefore the fortunes and destinies of the world. Their attitude toward Christ also is manifestly softening.

But, to those who look for his appearing, the evolution of the war is of the most startling character. No student of Scripture can deny that the whole trend of its teaching points to the re-establishment of God's people in the land of their fathers. It was given them, by the most solemn covenant, for ever. The repeated pledges of Jehovah to his friend, the glowing predictions of the prophets as they dip their brushes in the richest colors that natural beauty or inspired imagination can supply, the clear witness of the New Testament—all necessitate and demand the ultimate restoration of the chosen people of their land. And before our eyes the way is being prepared.

The Ottoman power of the Turk is treading down Jerusalem until the times of the Gentiles have fulfilled their predestined measure. The thunder of the war, that at first could be heard across the Straits of Dover, is rolling south and east. They tell us that Esdraelon and Olivet are being entrenched and fortified, whilst lines of railway are being laid down for the concentration of troops on spots of the most sacred association.

The river of the Turkish Empire, that overflowed Europe and submerged Eastern Christianity in the fifteenth century, has been receding ever since; and now, though from a military point of view apparently strong, yet politically the Turk is becoming subordinated to Germany, in leadership, in finance, in internal organization. Constantinople must inevitably become one of the chief prerequisites of the war to a nominally Christian power; and when that beautiful city passes again to the Christian, and Christian hymns are sung beneath the dome of St. Sophia, the power of the Ottoman Empire will be broken, and all the oppressed and stricken lands which she has blighted by her fell influence will revive. Solitary places will be glad and wildernesses rob themselves with flowers. Then Sharon shall be a fold of flocks, and the Valley of Achor a place for herds to lie down in; and the voice of weeping or the voice of crying shall be heard in Jerusalem nevermore.

II.

The Waning Power of Ecclesiasticism.—Man is made for God, said the great Augustine, and cannot be at rest apart from Him. As a plant rooted in a courtyard, the high walls of which exclude the sun, still struggles up toward the sunshine, so the human soul reaches out its lame hands and

gropes toward the Eternal. With full knowledge of this instinctive craving, the wily enemy of souls has in all ages devised and enforced a specious religious system in which the human priest, human authority, human rites and ceremonies, have been substituted for divine realities. Men have spent money for that which was not bread, and labor for that which satisfied not. This system culminated in the Roman Pontiffs and Babylon the Great. For many hundreds of years, and to this day, the self-called successors of St. Peter have had a seat in the temple of God as God. Each of them, at his inauguration, has taken his seat in God's Church, upon God's altar; and so, sitting, has been adored of his fellows, who have fallen down before him and kissed his feet.

In 1870, the crowning act of this impious deification took place in the Vatican, when it was declared that the occupant of the Papal chair is, in all his decisions with regard to faith and morals, infallible. Arrangements, we are told, had been made to reflect a glory around the person of the Pope by means of mirrors at noon, whilst the decree was being promulgated. But the sun did not shine that day. The sky was darkened with tempest, and the voices of the Council were lost in the rolling of thunder. But—and this is quite as remarkable—on the very day following this supreme act of man-deification, war was declared between France and Germany, one result of which was that the temporal sovereignty of the Papacy, held for more than 1,200 years, passed away.

Not only in that Church, but in other Churches, there has been, and is, the same tendency to forsake the early simplicity and purity of the Church, and to substitute human conceptions and practices. These have veiled and almost hidden the face of her Lord. Divisions, rivalries, sectarianism, and strife have covered the soil with their noxious growth. Man-made systems of doctrine and polity have taken the place of apostolic teachings and institutions. All this is as wood, hay, and stubble, which must be burnt up; and already there are symptoms that in the trenches of Flanders a purer, simpler faith and practice are being created, which, when the war is over, will revolutionize the modern Church.

Christendom is on the eve of judgment, not unlike that which befell the Hebrew religion at the Fall of Jerusalem. We must not look for a reversion to the past, but the bringing to view of deeper thoughts of Christ and truth. What ever is capable of being shaken will depart, but that which cannot be moved will be revealed. As the knowledge of God emerged from the Jewish to the Christian stage, so will it emerge from the beggarly elements—as the apostle calls them—into higher, nobler, and more spiritual forms.

III.

World-wide Evangelization is another significant sign of the approach of that Day.—Our Lord laid it down that the gospel must be preached as a witness unto all nations before the end would come. He never taught us to expect world-conversion, but that every land should be trodden by the beautiful feet of the messengers of peace, and that the Evangel should be declared in every speech.

Writing to the Colossians, St. Paul speaks of the hope of the gospel as having been preached unto every creature which is under heaven; and surely we are on the eve of being able to say that all men have now the chance of hearing in their own tongues the wonderful works of God. The missionary enterprises of the Church, the translation of the Scriptures into innumerable tongues, the various efforts which seek the direct salvation of men, the seriousness of the

present day—all which are symptomatic of our times—indicate that the witness for Christ is almost, if not entirely, complete.

IV.

The Upheaval of the World points to the near approach of that Day.—As signs of his advent, our Lord instanced days of vengeance and terror, great distress upon the land, and on the sea the roar of mighty billows. He said that men would faint for fear and for expectation of the things coming on the earth; that the sun would be darkened, and that the moon would not give her light, and that the stars would fall from heaven; that nation should rise against nation, and kingdom against kingdom, and that we should hear of wars and rumors of wars. He added that, when we saw these things come to pass, we were to lift up our heads and rejoice, because our redemption would be nigh. Who shall deny the relevance of these words, amidst the horror of this the greatest war of history, which seems to spread from land to land with the swiftness of a prairie-fire?

The darkest hour precedes the dawn. The Savior waits till the fourth watch of the night ere He steps down on the angry waters and approaches the storm-swept boat threatened with disaster. The perilous times of the last days are surely upon this generation, which cannot pass until the distant roll of his chariot-wheels announces that the King is on his way.

V.

The Great Increase of Spiritualism is also significant.—In the Apocalyptic figure, three unclean spirits like frogs issue out of the mouths of the dragon, the beast, and the false prophet. The Seer gives the interpretation that they are the spirits of demons working miracles. Of late a cloud of dark spirits has darkened the air; millions have been seduced into listening to their whisperings, and among them multitudes of nominal Christians. It is extraordinary that those who profess the Name of Christ should have dealings with the spirits of demons who impersonate their kindred and friends. They are manifestly dealing with the lowest dregs of the spirit-world, who either cannot or will not disentangle themselves from the earth-sphere. But it is well worthy of notice that in the very next sentence the Lord says: "Behold, I come as a thief," as though He had said: "When this comes to pass, be sure to watch and keep your garments, because I shall be near."

Probably we might quote also the remarkable chronological coincidences which the advocates of the year-day system can recite; and the eager looking for the Coming of the Lord, which is becoming the attitude of myriads of believers. There never were such multitudes as now who are trimming their lamps in anticipation of the Bridegroom's approach. The lightning flash of the Advent will encircle the world in an instant. Here it will be night—"two men in one bed." There it will be twilight—"two women shall be grinding together" for the morning meal. Yonder it will be midday—"two shall be in the field." But everywhere the same greeting will spring to our lips: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord, we will be glad and rejoice in his salvation."—*Selected.*

"Glory Songs," the new song book by Mr. and Mrs. J. T. Benson, is now ready, in both round and shaped notes. Send for a sample of this book. It is only twenty-five cents. We are sure when you have seen one you will want them for your congregation.

Send for a catalogue of Trevecca College.



TIDINGS FROM OUR MISSIONARIES

We were greatly impressed as we read the letter from Miss Williams which letter we are giving below. It is another verification of the glorious truth that the "Gospel is the power of God unto salvation to everyone that believeth. Who would not want to have a part in the evangelization of the world when it is known how these who are brought from heathenism stand for God, how they appreciate salvation, and above all how triumphantly they die. Miss Williams tells how Arataki, a Japanese Buddhist, came to know Jesus and to die in the triumphs of the Christian's faith. Her letter follows:

"It was approximately two years ago, when the Misses Arataki unexpectedly happened into our church. Miss Pool greeted these strangers, and gave them a hearty welcome. This was the beginning of their friendship. Later, I formed their acquaintance, and since that time we have been close friends. We taught them English, and in the meantime they attended our meetings, and were instructed in the Word of the Lord. Their faith embraced the precious promises, and they took Jesus as their personal Savior. Soon they desired to identify themselves with the church, which they did in June of last year.

"For months the younger Miss Arataki was in poor health; still she came to the services as long as possible. About a month ago she was present, and I asked her if she read the Bible and prayed, and the answer was in the affirmative. The dreadful disease grew upon her, and finally she was placed in the hospital. Here she passed to her reward, June 13th. Her dying words were full of faith, hope, and inspiration that Jesus had come to her, and all was well with her soul. Thus she smilingly passed out of this life. Before her death she requested a Christian funeral; but the father, mother, and relatives being strict Buddhist worshippers, tenaciously insisted on having a Buddhist funeral. However, the elder sister, and a brother, who have recently been saved in our meeting, stood firm, and persistently contended for a Christian funeral. It was 12 o'clock at night when we were awakened by friends stating that Miss Arataki had departed this life, and we were requested to hold the funeral. All necessary preparations were made, and the following day we missionaries, Christians, friends, and relatives gathered in the humble home and paid our last respects to our friend. The Lord gave the writer special wisdom in delivering the message, the text being I Cor. 15:55. The father, mother, and relatives were delighted with the service, and we trust this shall be the means of their salvation. Instead of having the wicked, ungodly, sleek-headed priests drinking sake (liquor), ringing their bells, chanting their meaningless prayers over the body of our friend, how we rejoiced and praised God for the privilege of holding this Christian funeral!

"Beloved, do foreign missions pay? We believe they do; and we are more determined to press on and win these precious souls to our Christ; for indeed they are jewels that shall flash in the diadem which He shall give us in that day. No one shall rob us of this crown. It is a crown blazing with stars, every star an immortal soul plucked from the darkness of sin into the light and liberty of a child of God. Truly we may say, poor as we are, we are making many rich.

Despised as we are, we wouldn't change places with a person of high rank. Homeless though we be, but our citizenship is in heaven. 'For here have we no continuing city, but we seek one to come' (Heb. 13:14)."

Missionary Directory

INDIA.

- Western—**
 Roy G. Coddling.
 Mrs. Roy G. Coddling.
 Miss Olive Graham.
 Address: Khardi, District Thana, India.
 Miss Jessie Basford.
 Address: Dhulia, West Khandesh, India.
 Miss Eva Carpenter.
 Address: Vasind, District Thana, India.
 Rev. A. D. Fritsian.
 Mrs. Dalay Fritsian.
 Mrs. Ella Perry.
 Miss Virginia Roush.
 Address: Buldana, Berar, India.
- Eastern—**
 Rev. L. S. Tracy.
 Mrs. L. S. Tracy.
 Miss Myrtle Mangum.
 Miss Lela Hargrove.
 Miss Hilda L. Grebe.
 Miss Leoda M. Grebe.
 Address: 471-2 Garishat Road, Ballygunge, Calcutta, India.

At Home—

- A. Hugh Gregory.
 Mrs. Hugh Gregory.
 Address: Dupkinsville, Ky.
 Miss Beattie Seay.
 Address: Nashville, Tenn.
 Mrs. Bertha Davis.
 Miss Olive Nelson.
 Rev. L. A. Campbell.
 Mrs. L. A. Campbell.

CHINA.

- Rev. Peter Keith.
 Mrs. Peter Keith.
 Miss Glennie J. Sims.
 Address: Chaochengsten, Shantung Province, North China.

JAPAN.

- Rev. L. H. Humphrey.
 Mrs. L. H. Humphrey.
 Miss Lillian Pool.
 Miss Lula Williams.
 Address: Sonul Hama, Hiromichi, Kyoto, Japan.
 Rev. J. I. Nagamatsu.
 Mrs. J. I. Nagamatsu.
 Address: Kyoto Fu, Fukuchiyama, Japan.
 Mr. I. B. Staples.
 Mrs. Minnie L. Staples.
 Rev. Hiroshi Kitagawa.
 Mr. Kamewo Hasegawa.
 Address: 89 Kobatamachi, Kumamoto, Japan.

AFRICA.

- Peniel Mission—**
 Rev. H. F. Schmelsenbach.
 Mrs. H. F. Schmelsenbach.
- Grace Mission—**
 Miss Etta Innis.
 Address: Piggs Peak, Swaziland, (via Barbeton) South Africa.

CAPE VERDE ISLANDS.

- Rev. John Joseph Diaz.
 Address: Brava, Cape Verde Islands.

CUBA.

- Miss Leona Gardner.
 Teofilo Castellano.
 Mrs. Teofilo Castellano.
 Address: Trinidad, Cuba.

CENTRAL AMERICA.

- Rev. R. S. Anderson.
 Mrs. R. S. Anderson.
 Address: Coban, Guatemala, Central America.

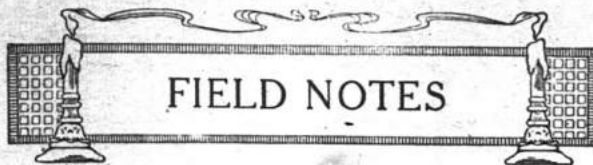
MEXICO.

- Rev. V. G. Santin.
 Address: 7a Calle de la Luna, No. 124, Mexico, D. F.
 Rev. S. D. Athans.
 Address: 815 So. El Paso Street, El Paso, Texas.

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.

ARE WE IN
THE LAST DAYS?
 WHEN
IS JESUS COMING?
 READ FOR YOUR ENLIGHTENMENT
THE REVELATION
A Students' Handbook
 BY
Mrs. Iva Durham Vennard

A BOOK FOR THE TIMES
 Unique in arrangement
 Safe, Sane, Spiritual, Scriptural
 Cloth Bound - 75c per copy, prepaid
 ORDER OF
 PENTECOSTAL MISSION PUB. CO.
 NASHVILLE, TENN.



Living Water is 75 cts. a year.

Olivet University, Olivet, Ill., reports a good opening with bright prospects for the coming year. Rev. B. F. Haynes is president of this institution.

Trevecca College, Nashville, had a good opening, and the school work is progressing well along all lines. The Lord is greatly blessing in the work the students are doing on Sunday in the prisons, in missions, and other places. Dr. C. E. Hardy is president. Write him for any information you may desire.

I shall have some time this fall to give to church or missions interested in Bible study on the fulfillment of prophecy. For the past twenty-five years I have made a special study of the prophecies and will deliver a series of sermons on that line. I am an ordained preacher in the Nazarene Church.

J. W. PETERSON.

I wish to recommend as an evangelist, Rev. W. W. Hanks, Ex-District Superintendent of Kentucky. He has faithfully served us in said office for the period of two years. His wise counsel and his great big heart of love has won the esteem of many. He is now giving his entire time to evangelization and when I consider his sacrifice on this District, I urge you to call him. He will give you a good meeting and stir things for God. Address him: Ashland, Ky.

J. G. NICKERSON, Dist. Supt. of Ky.

Rev. J. E. L. Moore, president of Central Nazarene University, Hamlin, Texas, writes that they opened with a good enrollment and a swing to victory. He speaks especially of the high spiritual tide that has been manifested from the beginning of the term. He says: "Dr. Mangum has instituted a Missionary Medical Course which is destined to be a great blessing to our Church. He and his wife are preparing to open a Nazarene Sanitarium in University Place, in which they will give our missionaries in training instruction in *Materia Medica*, *Minor Surgery*, and *Practical Nursing*." Nelsonville, Ky.

A session of unusual interest was held by the Church Board and congregation on last Monday evening, Sept. 18th, at the Church of the Nazarene in Miami, Fla. Surprising reports of financial gain were presented by the church treasurer, T. J. Ezy. A previously talked of plan which was intended to result in the finishing of the church building, was again brought before the Board, and heartily accepted, but the end was not yet. Some mention had been made of erecting a parsonage, but the fear of obligation had in the past held those back who would have otherwise urged the completion of the plans for the parsonage as mentioned; but it is highly probable that in a few days the merry ring of the hammer and the business-like song of the hustling carpenters will be heralded.

The reports of the various departments of the church under the leadership of our efficient pastor, Rev. C. H. Lancaster, all show increased interest and constant gain. In short, it might be said that a better meeting, a better re-

port and brighter prospects for the future could hardly be hoped for in a church no older than the Miami church.

The unity of the church is the secret of its strength and the uniform faith each holds in the other secures the affiliation and co-operation necessary to maintain steady progress. It also insures the church against outside intrusion and guarantees the maintenance of a high standard among those comprising the church. We are sharing God's richest blessings right along.

Miami, Fla.

SAMUEL G. HOUSE, Church Reporter.

Books on Spiritual Themes

BY J. O. McCLURKAN.

- "*Personal Work*."—This book clearly sets forth the duty, the joy, and the method of doing personal work. Beautifully bound in cloth. Price.....\$1.00
- "*Behold He Cometh*,"—A clear and concise view of the Lord's second coming; 179 pages.....25c
- "*Chosen Vessels*,"—A collection of biographical and historical sketches; useful for Christian workers; 200 pages.....25c
- "*How to Keep Sanctified*,"—31 pages.....5c
- "*The Ministry of Prayer*,"—A treatise on the Prayer Life, sixteen pages.....5c

PENTECOSTAL MISSION PUBLISHING CO.

The Song Books You Need

Here are five excellent song books, printed on good paper and strongly bound. They were compiled by Mr. and Mrs. Jno. T. Benson and are especially adapted for soul winners in every branch of Christian work.

LIVING WATER SONGS NO. 1

Full of "just right" songs for invitation, altar work, solos, duets and congregational singing.

LIVING WATER SONGS NO. 2

A collection of good songs for revival, Sunday-School and kindred work. A worthy successor to *Living Water Songs No. 1*.

BREAD OF LIFE SONGS

An excellent book for those who have used *Living Water Songs* and want another just as good. You will enjoy this collection.

JEWEL SONGS

A very popular song book, containing one of the best collections of good songs ever bound in one volume.

Any of the above books 15 cents each, \$1.50 per dozen, or \$10.00 per hundred, not prepaid. Special terms to evangelists and others desiring a quantity to sell again.

REDEMPTION SONGS

The best song book we have yet produced. Those who have used *Living Water*, *Bread of Life* and *Jewel Songs* and want more songs of the same kind will be delighted with this book. It contains 225 excellent songs for Revival, Camp-meetings, Sunday-School, and kindred work, also a number of stirring solos and duets suitable for evangelistic meetings, and many good songs for invitation, altar work, and other services.

Price single copies, 25 cents each. Special terms and prices to churches, Sunday-Schools, evangelists and others desiring a quantity.

ORDER OF

PENTECOSTAL MISSION PUBLISHING CO.,
NASHVILLE, TENN.



P. R. NUGENT, RICHMOND, VA.

PAUL'S DEFENCE BEFORE AGRIPPA.

Acts 26.

LESSON FOR OCTOBER 22, 1916.

Golden Text: "I was not disobedient unto the heavenly vision." Ac. 26:9.

The outline of Paul's address before Agrippa is on the same general line as that to the Jewish mob in ch. 22 because he was speaking to a man who was familiar with Jewish customs and doctrines. His defences before the Roman governors were different.

Vs. 16-18 give Paul's commission to be a minister and witness of what he had already learned and of what he was still to learn. This commission was to "the people" (Israel) and the Gentiles. "Whom" (v. 17) may apply to both classes, but especially to the Gentiles (ch. 22:21). "I send thee," must have meant much to Paul. It was so clearly a personal matter and message from the Lord Jesus,

Along with the commission there was a promise—"delivering thee." Of course that meant there was something to be delivered from, and it looked forward to the many dangers Paul was to have through both Jew and Gentile. Every time a deliverance came in after years it was a fulfillment of that promise, for God does not lose sight of his promises though sometimes we do. When He gives a promise He of course knows just when He will have to carry it out. His knowledge, as well as His promise, covers the future. God knew just what, how many, and how great dangers He was going to deliver Paul from. He knows about his people now in just the same way. So, "fear not." The first three purposes in v. 18 have reference to the last two. Paul was "to open their eyes" by giving them the truth and "turn" them by thus influencing them to act upon the truth and thus be turned from falsehood, sin and Satan to God. Through this turning they came in line with God's inheritance among those who are sanctified—not by efforts, works or growth, but by faith in the Lord Jesus. This shows the tremendous importance and necessity of being sanctified. No holiness, no inheritance among the holy people. Since holiness, or sanctification, comes through faith in Christ it is an experience open to all of God's people.

Vs. 19, 20. The character of Paul's obedience is seen in—"first unto them at Damascus." It was prompt and courageous. The city where his eyes were opened was the very place where at once his mouth was opened to preach the Christ he had opposed. "Repent and turn to God," and not merely to the right course as an impersonal duty. The latter would be a mere moral reformation without reference to God.

V. 22. There is help in God but to get the benefit of it we must obtain it. This obtaining comes surely when we "trust and obey." God's help made it possible for him to continue his loyal testimony to truth that was not at all pleasing to many who heard him and brought him much opposition and persecution. Only through God could Paul continue but through God his continuance was sure. We have the same God and can obtain the same help to continue to the end. "Our sufficiency is of God."

V. 23. This truth was strictly in accord with the Jewish scriptures yet Jews who professed to, and thought they did,

believe those scriptures wanted to even kill Paul because he taught scripture truth! This is an illustration of the blindness of the natural man as to God and his truth. He is ignorant of the very thing he thinks he knows.

estimony was on a line that probably Festus had, all new to him and he pronounced it the product of an unsound mind. If it troubled him, as some think, he found relief in thus dismissing the matter. If a sermon troubles a person's conscience he can try to stifle conviction by criticising and ridiculing the preacher (Torry). So Festus' pronouncement on God's truth was that it was the product of a madman's mind! God endures much ill treatment from his creatures.

Vs. 25, 26. Ridicule and abuse did not overthrow Paul's love and courtesy. "Love . . . doth not behave itself unseemly." "In meekness instructing those that oppose themselves," was Paul's direction to Timothy (II Tim. 2:25) and this was his course to Festus. Have you learned to act thus? It is quite easy and natural to abuse an abuser harshly, criticize a harsh critic, revile a reviler and have a doctrinal fight with a doctrinal fighter! Easy, but not at all right.

V. 27. Paul's reference to Agrippa (26) was followed by a close personal appeal that brought him face to face with a great issue. Paul had just finished an outline of some important truth from the prophets and at once asks Agrippa whether he believed those prophets. There was no middle ground for him and Paul seemed to discern that the king really did believe them and was also impressed by what he had said. Probably Agrippa was influenced and hindered by Festus' words of rejection and was unwilling to come to a favorable decision (even if he inclined to it) while he was in the presence of Festus.

Vs. 28, 29. I think the meaning of Agrippa's statement can be expressed thus: "You would try to make me a Christian in a little way (or measure)"; and Paul's reply—"I would that you . . . were as I am whether it be in a little way, or great (or much)". "Almost and altogether," is in the Greek "both in little and in much." Little and much seem to refer to what kind of a Christian Agrippa would be—of little pattern, or importance, or large. There seems to be no way of deciding whether Agrippa was in earnest or not.

W.B. GODBEY LIBRARY

ALL FOR \$1.00, POSTPAID.

The Christhood and the Antichristhood	10
The Millennium	10
Satan's Side-tracks	10
Millennial Dawnism	10
God's Nazarite	10
God's Triple Leadership	10
The Great Harvests	10
The Happy Octogenarian	10
Signs of His Coming	10
Our Glorified Children	10
No-Hellism	10
Appeal to Postmillennialists	10
Election and Predestination	10
War of the Roses	10
Where are the Dead?	10

Sold at price given above, or entire set for \$1.00

Pentecostal Mission Publishing Co.

NASHVILLE, TENN.